THE

TEXT OF THE NEW TESTAMENT OF IESVS CHRIST,

Translated out of the vulgar Latine by the Papists of the traiterous Seminarie at RHEMES.

With Arguments of Bookes, Chapters, and Annotations, pretending to discouer the corruptions of diuers Translations, and to cleare the controuersies of these dayes.

WHEREVNTO IS ADDED the Translation out of the Original *Greeke, commonly vsed in the Church of England,*

WITH

A CONFVTATION OF ALL SVCH Arguments, Glosses, and Annotations, as containe manifest impietie, of Heresie, Treason, and Slander, against the Catholike Church of God, and the true Teachers thereof, or the Translations vsed in the Church of England.

¶ THE WHOLE WORKE, perused and enlarged in diuers places by the Authors owne hand before his death, with *sundry Quotations, and Authorities out of Holy Scripture, Councels, Fathers, and History. More ample then in the former Edition.*

By *W. Fulke* D. in Diuinitie.

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TO THE MOST HIGH AND MIGHTIE PRINCE ELIZABETH, by the grace of GOD, *Queene of England, Fraunce, and Ireland, Defender of the faith, &c.*

T such time as I publiſhed a defenſe of our Engliſh tranſlations of the holy Scriptures, againſt the malicious cauils of *Gregorie Martine*, and was bolde to offer the ſame vnto your Maieſties moſt honourable protection (moſt mightie and gratious Soueraigne) I thought my ſelfe diſcharged in duetie, from any further dealing againſt theſe Rhemiſh gloſes. Both for that I was perſwaded, that among ſo many learned Diuines, as doe now flouriſh in the Church of England, a worke of ſuch importance coulde not bee altogether neglected: and eſpecially becauſe it was reported, that by other men of very good gifts, it was already, euen at the firſt vndertaken. But ſo many yeeres hauing paſſed, and the expectation of many godly men not yet being ſatisfied with a full and general anſwere (although their hunger hath bene well ſlaked with ſundry learned diſcourſes, vttered partly by occaſion in other bookes, partly in ſpeciall Treatiſes directed againſt ſome portion of theſe Annotations, beſide often confutations of the ſame in publike Sermons) being ſolicited by men of good iudgement and qualities, I haue attempted to ſet forth by my ſelfe, that which I haue long looked for, and much rather deſired to be performed by others. Not meaning thereby, to preiudice the more learned labours, and longer ſtudied commentaries of them that had taken the matter in hand before me, if they purpoſe at length to bring them to light: but to prouide in the meane time, that by a ſhort and ſufficient reply, the weake might be confirmed, the doubtfull ſatisfied, and

especially the insolencie of the aduersaries might be represſed. Who not content to quarrell at the sinceritie and trueth of our translations, and to set out a farre worse themselues: haue also indeuoured to corrupt the sense of the new Testament (howsoeuer translated) with hereticall notes and sophisticall collections. In which lest their scope and purpose might be hidden in any point, they haue not only sought a colour for their vntrue positions in the controuersies of this time, out of the holy Scriptures: but also they haue declared their speciall malice against your Maiesties most lawfull and godly gouernment, not omitting in their traiterous intendement, to vndermine and supplant euen the foundation of your Maiesties most iust title of inheritance vnto the Imperiall crowne of this Realme. Which their most vngodly intent, if it were at the first obscure to any (as to wise men it could neuer be vnknowen) yet it hath since openly discouered it selfe to be the same, that was in sending ouer of so many of their Circumcellion Iesuits and Seminary Priests. Euen to prepare a way to those most detestable practises, that since that time by secret conspiracies haue bene attempted against your Maiesties most sacred life (which by the miraculous prouidence of Almightie God hath hitherto beene preserued:) and lately by open and inuincible force (as they boasted) hath bene assaied, against the life and libertie, not onely of your most excellent Maiestie, but also of all your faithful subiects, & to the vtter subuersion of the happy estate of our most deare countrey for euer. But the Lord of Hostes our mercifull father, in whom your Maiestie hath alwayes trusted, and found helpe and deliuerance out of all your troubles, euen from your youth hitherto: and Iesus Christ our Lord, whose Church vnder your most comfortable protection and gouernment, hath enioyed a long and happy rest, to the saluation of many thousand soules, hath mightily & marueilously defended your Maiestie and his Church. In which most glorious deliuerance, hee hath so manifestly declared his gracious fauour toward vs, (that albeit nothing was omitted that by wise counsell should haue bene appointed, or by a valiant armie bene executed) yet hee hath giuen vs euident occasion to sing with the Prophet: *By his owne right hande, and with his holy arme hath hee gotten himselfe the victorie. And all the endes of the world haue seene the saluation of our God.* Yea the whole Psalme seemeth so liuely to expresse the Lords mercie toward vs, and our duetie toward him, as if it had bene specially endited for this time and occasion. In which, with gratulatiou of your Maiesties most prosperous successe, wee may bee bold to say, not onely that which is in euery mans mouth and penne, out of the Poet Claudianus: Psal. 98.

O nimium

O nimium dilecta Deo, tibi militat æther;
Et coniurati veniunt ad classica venti.

But also in imitation of an other elder Poet:

--tua carbasa vexit
Oceanus, tumidos satis indignatus Iberos. Valerius Flaccus.

And whereas the aduersaries made no small accompt of that Astrologicall prediction, & perhaps trusted in it no lesse then Cræsus did in the answere of Apollo, we may now safely declare the accomplishment, by adding a Pentameter, and say:

Octogesimus octauus mirabilis annus
Clade Papistarum, faustus vbique pijs.

Thus hath the infinite goodnesse of our Sauiour, not only giuen grace vnto your Maiestie, according to the heauenly oracle, Apoc. 18. 4. to leade the people of God with you out of Babylon: but also sufficient power and iust cause to render vnto her as she hath rendred vnto vs, and to reward her double according to her workes. Which great seueritie the Spirite of God would not so streightly haue inioyned to his faithfull Church, and the chiefe gouernours thereof, but that he foresaw that the wickednesse of Antichrist and his members would throughly deserue it.

A part of whose impietie against the Lorde, his worde, his Church, and your Maiestie his anointed, I haue endeuoured according to my calling and abilitie, to lay open and ouerthrowe, by confuting these annotations: humbly beseeching your Maiestie graciously to accept my duetifull endeuour therein, not so worthy (I confesse) of your royall acceptation, as meet to be published in some respects before mentioned.

The God of heauen who hath hitherto most abundantly garnished your Maiesties raigne, with all princely ornaments, equal to the best, and superior to the most of your noble progenitors, vouchsafe to continue the gracious light of his countenance toward your Maiestie for euer, and so blesse this Autumne of your Maiesties age, with most excellent fruites of godly, prosperous, and victorious gouernment, that his glory may bee aduanced aboue all things, and your honour endure vnto all posteritie.

AMEN.

Your Maiesties most humble subiect,

WILLIAM FVLKE.

¶ THE SIGNIFICATION OR meaning of the numbers and markes vſed in the New Teſtament of the *Rhemes Tranſlation.*

THe numbers in the Argument before euery Chapter, point to the ſame number of verſes in the text, treating of the ſame matter.

The number in the beginning of the Annotations ſignifie, that the Annotation is vpon ſuch a verſe of the text.

The numbers in the inner margent, or els where, ioyned to the citations of ſcripture, if they be written thus, Gen. 4, 16. the firſt is the chapter, the ſecond is the verſe. If thus, Gen. 4. 16. both are the Chapters. If thus, Gen. 4, 16. 17. 18. the firſt is the chapter, al the reſt, the verſes. If thus, Gen. 4, 16. 5, 7. it ſignifieth, chap. 4. verſ. 16. and chap. 5. verſ. 16. and chap. 5. verſ. 7.

‖ *This marke in the text, ſignifieth that there is an Annotation vpon the word or wordes which folow the ſaid marke.*

* *This ſtarre in the text, or in the Annotations, ſignifieth the allegations cited ouer againſt the ſame in the margent, or ſome other thing anſwering thereunto.*

‖ *This marke ſheweth an other reading in the margent. And if there bee nothing in the margent, it ſignifieth that thoſe words are not in ſome copies.*

‡ b c *Theſe notes in the text, referre the reader to the ſelf ſame in the margent.*

☞ *This marke ſignifieth the ending of Goſpels and Epiſtles. Their beginning of them, is ſet,* The Goſpel or, The Epiſtle vpon ſuch a day. *And if it could not be ſo ſet directly (becauſe of other marginal notes) then* b *is the marke of their beginning.*

FVLKE. { Such Marginall Notes as are confuted, follow at the end of the Chapter with their confutations, and with reference to the verſe, vpon which they are giuen. }

THE

THE EXPLICATION OF CERTAINE WORDES IN THE RHEMISH TRANSLATION, not familiar to the vulgar Reader, which (if we beleeue them) might not conueniently be vttered otherwiſe.

A

Abſtracted, drawen away. Iam.1,14
Acquiſition, getting, purchaſing. Eph.1,14
Aduent, the comming. Mat.24,27
Adulterating, corrupting. 2.Cor.2,17
2.Cor.4,2
Agnition, knowledge or acknowledging. Philem.6
Allegorie, a myſticall ſpeech, more then the bare letter. Gal.4,24
Amen expounded. Io.8,34
Anathema expounded. Rom.9,3
Archiſynagogue expounded. Mar.5,22
Aſſiſt. Luke 2, 19. ſignifieth the Angels ſtanding and attending alwayes ready to doe their miniſterie.
Aſſumption. Luke 9, 51. Chriſtes departure out of this world by his death and aſcenſion.
Azymes, vnleauened bread. Mat.26,17

C

Calumniate, by this word is ſignified violent oppreſſion by word or deed. Luke.3,14
Catechizeth, and *Catechized*, Gal. 6,6. He Catechizeth that teacheth the principles of the Chriſtian faith: and they that heare and learne, are Catechized, and are therefore called often in the Annotations Catechumens.
Character, a marke or ſtampe. Apoc.13,16
Commeſtations, immoderate bankets, and belly cheere, with wanton riotouſneſſe. Gal.5,21
Condigne, comparable. Rom.8,18
Contriſtate, this word ſignifieth to make heauie & ſad. Eph.4,30
Cooperate, ſignifieth working with others. Rom.8.28
likewiſe *Cooperation Cooperatours*.
Corbona expounded. Math.27,6

D

Depoſitum expounded 1.Tim.6.20. It may ſignifie alſo Gods grace giuen vs to keepe. 2.Tim.1,12.14
Didrachme expounded. Mat.17,24
Dominicall day, Sunday. Apoc.1,10
Donaries, gifts offered to God for his temple. Luk.21,5

E

Euacuated from Chriſt, that is, made void and hauing no part with him. Gal.5,4
The ſcandall of the Croſſe *Euacuated*, that is, made void, cleane taken away. Gal.5,11
Euangelize, ſignifieth ſuch preaching of good tidings, as concerneth the Goſpel. See the Preface.
Eunuches, gelded men.
Euro-aquilo, a North-eſt winde. Act.27,14
Exinanited, abaſed exceedingly. Phil.2,7

G

Gratis, an vſuall word to ſignifie, for nothing, freely, for godamercie, without deſerts.

H

Holocauſte, a kinde of ſacrifice, where all was burnt in the honour of God. Heb.10,6
Hoſtes, ſacrifices. 1.Cor.10,18

I

Inuocated, called vpon, & prayed vnto. Act.9,21. Here of we ſay inuocation of Saints, and to inuocate.
Iſſue, good euent. 1.Cor.10,13
Iuſtice, taken in the new Teſtament not as it is contrary to wrong or iniury, but for the qualitie whereof a man is iuſt and iuſtified. Rom.4

N

Neophyte expounded. 1.Tim.3,6

P

Paraclete expounded. Ion.14,16
Paraſceue, the Iewes Sabboth eue, good Friday. Mar.15,42. See the Preface.
Paſche, Eaſter, and the paſchall lambe. Luk.22,1
Pentecoſt, Whitſuntide, and the ſpace of fifty dayes.
Preſcition, a determination before. Eph.3.11
Prepuce, expounded. Rom.2,25
Preſcience, foreknowledge. Act.2,23
Preuaricatour, tranſgreſſour: & *Preuarication*, tranſgreſſion. Rom.2,23,25
Loaues of *Propoſition*, ſo called, becauſe they were propoſed and ſet vpon the table, in the temple before God.

R

Repropliate the ſinnes. Heb.2,17. that is, make a reconciliation for them.
Reſolution, the ſeparation of the body & the ſoule, the departing out of this life. 2.Tim.4,6
Reſuſcitate the grace, that is, raiſe, quicken, renew, and reuiue the grace which otherwiſe languiſheth and decayeth. 2.Tim.1,6

S

Sabbatiſme, a time of reſting and ceaſing from labours. Heb.4,9
Sacrament, for myſterie. Eph.1,9 Eph.3,3.& 9. and ſo Epheſ.5,32. and els where.
Sancta ſanctorum, the holies of holies, that is, the inmoſt and holieſt place of the Iewes temple, as it were the Chancell. Heb.9,2
Superedified, builded vpon Chriſt the principall ſtone. 1.Pet.2,5

T

Tetrarch, gouernour or prince of the fourth part of a countrey. Mar.14,1
Thrones, an higher order of Angels. Col.1,16

V

Victims, Sacrifices. Act.7,42

PSALME 118.

Da mihi intellectum, & ſcrutabor legem tuam, & cuſtodiam illam in toto corde meo. That is, Giue me vnderſtanding, and I will ſearch thy Lawe, and will keepe it with my whole heart.

S. Auguſt. tract. 2. in Epiſt. Ioan.

Omnia quæ leguntur in Scripturis ſanctis, ad inſtructionem, & ſalutem noſtram intentè oportet audire: maximè tamen memoriæ commendanda ſunt, quæ aduerſus Hæreticos valent plurimùm: quorum inſidiæ, infirmiores quoſque & negligentiores circumuenire non ceſſant. That is, All things that are read in holy Scriptures, we muſt heare with great attention, to our inſtruction and ſaluation: but thoſe things ſpecially muſt be commended to memorie, which make moſt againſt Heretikes: whoſe deceits ceaſe not to circumuent & beguile all the weaker ſort and the more negligent perſons.

S. Auguſt. lib. 3. cap. 3. de ſerm. Dom. in monte.

Paupertate ſpiritus peruenitur ad Scripturarum cognitionem: vbi oportet hominem ſe mitem præbere, ne peruicacibus concertationibus indocilis reddatur. That is, We come to the vnderſtanding of Scriptures through pouertie of ſpirit: where a man muſt ſhewe himſelfe meeke minded, leſt by ſtubburne contentions, he become incapable and vnapt to be taught.

THE

THE PREFACE TO THE READER, TREATING OF THESE THREE POINTS: OF the tranſlation of Holy Scriptures into the vulgar tongues, and namely into Engliſh: Of the cauſes why this New Teſtament is tranſlated according to the ancient vulgar Latine text: And of the maner of tranſlating the ſame.

RHEM. 1

THE Holy Bible long ſince tranſlated by vs into Engliſh, and the Olde Teſtament lying by vs for lacke of good meanes to publiſh the whole in ſuch ſort, as a worke of ſo great charge and importance requireth: wee haue yet through Gods goodneſſe as length fullie finiſhed for thee (moſt Chriſtian Reader) all the NEW TESTAMENT, which is the principall, moſt profitable and comfortable piece of holy writ: and, as well for all other inſtitution of life and doctrine, as ſpecially for deciding the doubts of theſe dayes, more proper and pregnant, then the other parts not yet printed.

¶ *The Confutation of this Preface.*

FVLKE. 1

IF the whole Bible hath beene tranſlated by you, and that long ſince, into the Engliſh tongue, it is marueile, that it hath lien ſo long by you, for lacke of good meanes to publiſh it. You haue publiſhed bookes of as great charge, and much leſſe importance, within theſe eight and twenty yeres: but ſuch in deed, by which you had more hope to win vnto your credit and cauſe, then you haue by the holy Bible, though you peruerted it with neuer ſo partiall tranſlation, and poiſoned it with neuer ſo hereticall and blaſphemous Annotations, as you haue done your edition of the New Teſtament. You were woont to boaſt of the zeale of Popes, Cardinals, and other great Prelates of the Romiſh ſect, for the conuerſion of our Nation vnto their obedience. Were they all ſo ſtraight laced, that none of them can finde in their purſes, to beare the charges of printing a worke ſo neceſſary, or at leaſt wiſe profitable, as you holde the tranſlation of the Scriptures to be, for maintenance of the Catholike religion? Or doe you not rather, as the familie of Loue vſeth to doe, for their works, craftily begge of your fauourers in England, larger exhibition, vpon colour of printing your tranſlation of the Bible? when it is not hard to gather, that if you were purpoſed in deed to ſet it foorth, and would vſe ſuch meanes as you may, in thoſe parts, the forbearing of the money, though your Printer tooke it vpon intereſt, might be payed for in the ſale of one impreſſion, although it ſo might happen, that a number of them were confiſcated, or miſcaried in the wayes, as chanced to ſome of theſe your bookes. But who ſo ſeeth what vnneceſſary charge you haue put your ſelues vnto, in printing this your tranſlation in ſo large a volume: may eaſily perceiue you ſet it not foorth for poore mens profit, and that by ſo exceſſiue price, of ſo ſmall a part of the whole Bible, you meane to diſcourage your friends from waiting for all the reſt: What aduantage you haue in this part, for deciding the doubts of theſe dayes, we ſhall examine in the ſeuerall places, where you pretend to take it.

RHEM. 2

Which tranſlation we doe not for all that publiſh, vpon erroneous opinion of neceſſitie, that the Holy Scriptures ſhould alwayes be in our mother tongue, or that they ought, or were ordeined by God, to be read indifferently of all, or could be eaſily vnderſtood of euery one that readeth or heareth them in a knowen language: or that they were not often through mans malice or infirmitie, pernicious and much hurtfull to many: or that we generally and abſolutely deemed it more conuenient in it ſelfe, and more agreeable to Gods word and honour or edification of the faithfull, to haue them turned into vulgar tongues, then to be kept and ſtudied onely in the eccleſiaſticall learned languages: Not for theſe, nor any ſuch like cauſes doe we tranſlate this ſacred booke, but vpon ſpeciall conſideration of the preſent time, ſtate, and condition of our countrey, vnto which, diuers things are either neceſſarie, or profitable and medicinable now, that otherwiſe in the peace of the Church were neither much requiſite, nor perchance wholly tollerable.

Tranſlation of the Scriptures into the vulgar tongues, not abſolutely neceſſarie or profitable but according to the time.

FVLKE. 2.

You are afrayd, to giue ouer your olde impudent propoſition, that ignorance of the Scriptures, is the mother of Popiſh deuotion. And therefore you holde it an erronious opinion, *That the Holy Scriptures ſhould be alway in our mother tongue, or that they ought, or were ordeined by God, to be read indifferently of all.* Where as it is certeine, that the Holy Scripture of the Olde Teſtament, was by Gods ordinance, firſt written in the mother tongue of the Iewes, and the New Teſtament in the Greeke tougue, which was the mother tongue to a great part of the world, and that language, which was moſt generally vnderſtood among the Gentiles, vnto whom the Goſpel was preached. Our Sauiour Chriſt commaundeth, not onely a reading (as you your ſelues confeſſe) but alſo a deepe ſearch of the Scriptures, vnto all the Iewes indifferently. Saint Paul commendeth the education of Timothie, in knowledge of the Scriptures from his infancie. Which authorities proue, that the Holy Scriptures were ordeined by God, to be read & knowen indifferently of all, and therefore ought

Iohn 5.39.

2. Tim. 3.15.

ought to be translated into the mother tongues of all Nations, that all may reade and know them. Another erronious opinion you account it, to thinke, that *the Scriptures can be easily vnderstood of euery one that readeth or heareth them in a knowen language*, which if it were admitted, yet it followeth not, that the Scriptures ought not to be in a knowen language, because they cannot be easily vnderstood of euery one that readeth or heareth them, but rather, that euery one that readeth or heareth them, ought more diligently to study and exercise himselfe in them, more often heare and reade them, and more feruently pray to God for aide of his spirit, that he may vnderstand them. And yet it is certeine, that albeit some places of the Scripture are not easie to be vnderstood of all men, yet there are many parts of them, and so many, as are able to instruct vs vnto saluation, so plaine and easie, as they may be vnderstood of euery one that readeth or heareth them. And of this iudgement is S. Augustine, answering this obiection of the obscurity of the Scriptures: *Magnificè igitur & salubriter, &c. Therefore hath the holy Ghost magnifically and holesomely so tempered the holy Scriptures, that by plaine and open places, he might preuaile against famine: by darke places, he might wipe away lothsomnesse. For nothing almost, is gathered out of those obscurities, which is not found most plainly vttered in some other place. De doctrina Christ. lib. 2. cap. 6.* And in the Chapter immediatly before, hee sheweth, that by reason of the diuersitie of languages, the same sounde of wordes not seruing all Nations, the Scriptures were translated into diuers tongues, that they might be generally knowen, *Ex quo factũ est, &c. whereof it is come to passe, that euen the holy Scriptures (by which so great diseases of mens wits are helped) being proceeded frõ one tongue, which might conueniently be spread ouer all the world, through diuers languages of the interpreters, being dispersed farre and wide, might become knowen of the Nations to their saluation:* by both of which places, it is euident, that Saint Augustine deemed it more conuenient in it selfe, and more agreeable to Gods word, honour, and edification of the faithfull, to haue the Scriptures turned into vulgar tongues, then to be kept and studied in any learned language whatsoeuer. Now why you should account any one tongue, more then other, to be ecclesiasticall, you are able to giue no sound reason, seeing God hath called his Church of all tongues and Nations, and sanctified them all, to the preaching of the Gospel, and praise of his Name. As for the Latine tongue, which you would most willingly haue to be counted an ecclesiasticall tongue, was for many hundred yeeres after Christ, the common vulgar and popular tongue, in most part of the West churches, of those nations that were subiect to the Romane Empire. And why it is now ecclesiasticall, that then was vulgar, I know no cause, but that Antichrist, whose tongue it is, blasphemously challenging to be the head of the Church, hath chosen and authorized it to be ecclesiasticall, in contumely of all other languages, which the Holy Ghost, descending vpon the Apostles, in clouen tongues, hath consecrated to the preaching of Christ Iesus, and to the magnifying and setting foorth of the great praises of God. That through mans malice, or infirmitie, the Scriptures are often made pernicious and hurtfull to many: it is no greater reason, to keepe them from the knowledge of most men, then it were to depriue all men from meat and drinke, because many doe abuse them, to the destruction both of their bodies and soules. As for the speciall consideration, that procured this edition, when you doe expresse it, we may better iudge of it. In the meane time, we can conceiue none other, but that which is the practise of many heretikes, when you could not altogether suppresse the knowledge of the holy Scriptures, whereby your errours are discouered: you thought it the next way for your purpose, by your partiall translation, as much as you could, to obscure them, and by your heretical Annotations, to peruert them, that the one should make them vnprofitable, the other also hurtfull.

Acts 2.

RHEM. 3 *In this matter, to marke onely the wisedome and moderation of holy Church, and the gouernours thereof on the one side, and the indiscreet zeale of the popular, and their factious leaders, on the other, is a high point of prudence. These latter, partly of simplicitie, partly of curiositie, and specially of pride and disobedience, haue made claime in this case for the common people, with plausible pretences many, but good reasons none at all. The other, * to whom Christ hath giuen charge of our soules, the dispensing of Gods mysteries and treasures (among which holy Scripture is no small store) and the feeding his familie in season with food fit for euery sort, haue neither of olde, nor of late, euer wholly condemned all vulgar versions of Scripture, nor haue at any time generally forbidden the faithfull to reade the same: yet they haue not by publike authority prescribed, commanded, or authentically euer recommended, any such interpretation to be indifferently vsed of all men.*

The Churches wildome & moderation concerning vulgar translation.

FVLKE. 3 The wildome of the Popish Synagogue, and the Gouernours thereof, is the wisedome of the olde serpent, and of the children of this world, which are often times wiser in their kinde, then the children of light, with whom it is an high point of prudence, to prouide for themselues, by what vniust meanes soeuer. So haue the Popish Clergie alwayes indeuoured, by depriuing the common people of the reading of Holy Scriptures, and following their predecessours the Iewish Lawyers, haue taken away the key of knowledge, of the same pollicie, that they did, lest their wickednesse being commonly discouered by the light, they should leese that estimation, which through blinde ignorance they haue commonly obteined. And they which haue made claime, for the common people in this case, whom of your charitie, you call the popular and their seditious leaders, of godly zeale and true simplicitie, not of curiositie, pride, and disobedience, haue both made it, and iustified it, with better reasons then all the proud Papists in the world are able to auoid. † For what greater reasons can be alledged, then the authoritie of God in the Olde Testament, and of Christ our Sauiour and his Apostles in the New, and the practise of the Primitiue church, and the consent of the most ancient and approoued Fathers of the same, which haue beene brought, to proue that the holy Scriptures ought to be knowen of all Christians? But the Gouernours of the Popish Antichristian Church, arrogating to themselues the name and dignitie, of the dispensing of Gods mysteries and treasures, among which the holy Scripture (as you confesse) is no small store, by mainteining, that ignorance is the mother of deuotion, declare that they would willingly (if they could) abolish all knowledge of the holy Scriptures from the common peoples hearts. And whereas you say, *That of olde they haue not euer condemned, all vulgar versions of Scripture, nor generally forbidden the faithfull to reade them:* Let the registers of Bishops be searched, where it will appeare, that many haue bene accused and condemned as heretikes, for hauing, reading, or hearing the holy Scriptures in the English tongue, without any exception taking against the trueth of the translation. And that the Gouernours of the Popish church, *haue not by publike authority prescribed, commanded, or authentically euer recommended any interpretation of Scriptures into the vulgar tongue to be indifferently vsed of all men:* They haue declared sufficiently thereby, that they were not the ministers of God and Christ, nor successors of his Apostles, nor of the ancient fathers of the Primitiue Church: all which (as is noted before) haue, by publike and lawful authority, alwayes prescribed, commanded, and authentically recommended (as the holy Bible and the writings of the Fathers

Luke 11.52.

† Deuter. 4.6. Deut. 6 7,8. Iohn 5 39. 2. Pet. 1.19. 2. Tim 3 15. Acts 17.11. Iren. lib. 2. ca. 35. Origen in Gen. cap. 26. hom. 12. Basil. ep. xc. Ignat. epist 6. Amb. in Psal. 118. serm 19. Chrysost. in Gen. hom 10 & 35. Hieron. ad Marcel & Eust. in com. Esa. August. in Psa. 98. Dect. imp. Serm. 55. 56. 112, &c.

are

are moſt plentifull witneſſes) the holy Scriptures of God, to be knowen, read, and vnderſtood of all ſorts of Chriſtians indifferently, and without exception of any, which of neceſſitie, emplieth the tranſlation of the ſame, into all vulgar languages, without which, it is not poſſible, for all ſorts of Chriſtians, to reade them, know them, and vnderſtand them.

RHEM. 4. *The Armenians ſay they haue the Pſalter and ſome other peeces tranſlated by S. Chryſoſtome into their language, when he was baniſhed among them: and Gregorie the Patriarch, in writing his life, ſignifieth no leſſe. The Slauonians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierome, and ſome would gather ſo much by his owne words in his Epiſtle to Sophronius, but the place in deede proueth it not. Vulpilas ſurely gaue the Scriptures to the Gothes in their owne tongue, and that before he was an Arrian. It is almoſt three hundred yeeres ſince Iames Archbiſhop of Genua, is ſaid to haue tranſlated the Bible into Italian. More then two hundred yeeres agoe, in the dayes of Charles the fifth, the French King, was it put forth faithfully in French, the ſooner to ſhake out of the deceiued peoples handes, the falſe hereticall tranſlations of a ſect called* Waldenſes. *In our countrey, notwithſtanding the Latine tongue was euer (to vſe Venerable Bedes wordes) common to all the Prouinces of the ſame for meditation or ſtudy of Scriptures, and no vulgar tranſlation commonly vſed or occupied of the multitude, yet they were extant in Engliſh euen before the troubles that Wicleffe and his followers rayſed in our Church, as appeareth, as well by ſome peeces yet remayning, as by a prouinciall Conſtitution of Thomas Arundel Archbiſhop of Canturbury, in a Councell holden at Oxford, where ſtraite prouiſion was made, that no hereticall verſion ſet foorth by Wickleffe, or his adherents, ſhould be ſuffered, nor any other in or after his time be publiſhed or permitted to be read, being not approued and allowed by the Dioceſan before: alleadging S. Hierome for the difficultie and danger of interpreting the holy Scripture out of one tongue into an other, though by learned and Catholike men. So alſo it is there inſinuated, that neither the Tranſlations ſet foorth before that Heretikes time, nor other afterward being approued by the lawfull Ordinaries, were euer in our Countrey wholy forbidden, though they were not (to ſay the truth) in quiet and better times (much leſſe when the people were prone to alteration, hereſie, or noueltie) either haſtily admited, or ordinarily read of the vulgar, but vſed onely, or ſpecially, of ſome deuout religious and contemplatiue perſons, in reuerence, ſecrecie, and ſilence, for their ſpirituall comfort.*

The Scriptures in the vulgar languages of diuers nations.

Bib. Sanct. lib. 4.

Hierom. epi. 134.

Bib. Sanct. lib 4.

Ancient Catholike tranſlations of the Bible into the Italian, French and Engliſh tongue.

Lib. 1. hiſt. Angl. cap. 1.

An ancient prouinciall conſtitution in England concerning Engliſh tranſlations. *See Lynwood lib. 5. tit. de Magiſtris.*

FVLKE 4. Seeing the Armenians were conuerted to the faith, long before S. Chryſoſtome came amongſt them: it is not to be doubted, but they had the whole Scriptures in their vulgar tongue, long before his time. And their confeſſion lately ſet forth, doeth plainely argue, that they haue the whole Bible in their owne language at this day. To iuſtifie that the Sclauonians ſay, of S. Hieronyms tranſlation, into their tongue, his own words are theſe. *Tranſlationem diligentiſſimè emendatam olim meæ linguæ hominibus dederim. I ſay not this that I would bite my predeceſſors, or thinke that any thing is to be detracted from them, whoſe tranſlation, being moſt diligently corrected, I haue giuen long agoe to the men of my language.* Nowe the Sclauonians, were the men of Hieronymes language, or mother tongue, as he teſtifieth himſelfe of the place of his natiuitie *in Catalogo:* for whoſe vſe hee might tranſlate the vulgar Latine Bible, which was according to the Septuagintes, after he had moſt diligently corrected it. But if this place proue it not ſufficiently, at leaſt wiſe he ſaith plainely, that the Scripture was tranſlated into the tongues of many nations, *præfat. ad Damaſum in 4. euangelia.* Beſides theſe, the Syrians, Arabians, and Æthiopians, had of ancient time the holy Scriptures in their ſeuerall languages, as it is manifeſt by thoſe parts of them, which are at this day brought from them into this part of the worlde. The Spaniards haue the olde Teſtament tranſlated of ancient time, into their mother tongue. Walafridus teſtifieth, that the Dutch tongue, is the ſame which was the language of the Gothes and Gethes, into which ſince the dayes of Vlphilas, by whom they were firſt conuerted, ſome wiſe men of that Nation, haue tranſlated the holy Scripture. *De rebus eccle. cap. 7.* In our owne countrey, not onely the Saxon tranſlations of diuers parts of the holy Scripture, yet remaining, ſome in print, ſome in Libraries, but euen the teſtimonie of Beda, whom you quote and cite moſt impudently, for the contrary, doeth proue that vulgar tranſlations of the holy Scriptures, in his time were commonly vſed and occupied of the faithfull multitude: his wordes are theſe, *Hec in præſenti iuxta numerum librorum quibus lex diuina ſcripta eſt, quinque gentium linguis, vnam eandemque, ſummæ veritatis & veræ ſublimitatis ſcientiam ſcrutatur & confitetur. Anglorum videlicet, Britonum, Scottorum, Pictorum & Latinorum, quæ meditatione ſcripturarum, cæteris omnibus eſt facta communis. This Iſland (ſaith Bede) at this preſent, according to the number of the bookes in which the Law of God is written, doeth ſearch out, and confeſſe, one and the ſelfe ſame knowledge of the Higheſt trueth, and of the true height in fiue tongues, namely of the Angles, of the Britanes, of the Scottes, of the Pictes, and of the Latines, which in meditation of the Scripture, is made common to all the reſt.* Hee meaneth that learned men of all the foure Nations, ſtudied the Scriptures by helpe of the Latine tongue, and ſuch Commentaries and Treatiſes of the elder Fathers, as were written therein. But hee ſaith expreſſly, that the knowledge of the Higheſt trueth, which is not to be found but in the holy Scriptures, and according thereunto, was both ſearched out, and confeſſed in the mother tongue of the other foure Nations, by which he meaneth the Chriſtians vnlearned in the Latine tongue. A manifeſt teſtimonie whereof, are many parts of Scripture in the Saxon language, yet remaining to be ſeene and read.

That the Scriptures were extant in Engliſh, both before and after Wickleffes time, and not of his tranſlation, beſide your coniecture out of Lynwod, it is manifeſtly proued, by ſo many ancient written copies of the Engliſh Bible, differing in tranſlation, yet to be ſhewed, of which Wickleffes tranſlation could be but one. Notwithſtanding, that the Phariſaicall Clergie, condemned the reading of them for hereſie, let the acts of publike writings remaining in the Regiſters teſtifie. And of what deuiliſh policie, they kept the Lawes of God in ſecrecie and ſilence, which hee commanded to be vttered in all places and times, to the edifying of all ſorts of Chriſtians, howſoeuer you ſeeke to ſmooth it, Gods children do plainely eſpie it.

RHEM. 5. *Now ſince Luthers reuolt alſo, diuers learned Catholikes, for the more ſpeedy aboliſhing of a number of falſe and impious tranſlations put forth by ſundry ſectes, and for the better preſeruation or reclaime of many good ſoules endangered thereby, haue publiſhed the Bible in the ſeuerall languages of almoſt all the principall prouinces of the Latine Church: no other bookes in the world being ſo pernicious as hereticall tranſlations of the Scriptures, poyſoning the people vnder colour of diuine authoritie, and not many other remedies, being more ſoueraigne againſt the ſame (if it be vſed in order, diſcretion, and humilitie) then the true, faithfull, and ſincere interpretation oppoſed thereunto.*

The like Catholike and vulgar tranſlations in many countries ſince Luthers time.

FVLKE. 5. How pernitious, hereticall tranſlations of the Scriptures are, which poyſon the people vnder colour of diuine

uine authoritie: If wee had not learned ſufficiently by the corruptions of olde Heretikes, this tranſlation of yours, doeth giue plentifull teſtimonie. which being helped forwarde with hereticall Annotations, as it were with ſtings, to make way for the poyſon to enter, hath no ſmall force to deceiue the ſimple. But the beſt is, wee are aſſured, that they ſhall not preuaile finally, but in them whom the Lord acknowledgeth not for his. In the meane time, not onely the remedie of true and ſincere tranſlation, out of the fountaine and originall text, is to bee oppoſed, but alſo the fraude of the aduerſary, as occaſion ſerueth, to bee diſcouered and layd open.

RHEM. 6. *Which cauſeth the holy Church not to forbid vtterly any Catholike tranſlation, though ſhee allow not the publiſhing or reading of any abſolutely and without exception, or limitation: knowing by her diuine and moſt ſincere wiſedome, how, where, when, and to whom theſe her Maſters and Spouſes gifts are to bee beſtowed to the moſt good of the faithfull: and therefore neither generally permitteth that which muſt needes doe hurt to the vnworthy, nor abſolutely condemneth that which may doe much good to the worthy. Whereupon, the order which many a wiſe man wiſhed for before, was taken by the Deputies of the late famous Councell of Trent in this behalfe, and confirmed by ſupreme authoritie, that the holy Scriptures, though truely and Catholikely tranſlated into vulgar tongues, yet may not be indifferently read of all men, nor of any other then ſuch as haue expreſſe licenſe thereunto of their lawfull Ordinaries: with good teſtimonie from their Curates or Confeſſors, that they be humble, diſcreete and deuoute perſons, and like to take much good, and no harme thereby. Which preſcript, though in theſe dayes of ours it cannot be ſo preciſely obſerued, as in other times and places, where there is more due reſpect of the Churches authoritie, rule, and diſcipline: yet we truſt all wiſe and godly perſons will vſe the matter in the meane while, with ſuch moderation, meekneſſe, and ſubiection of heart, as the handling of ſo ſacred a booke, the ſincere ſenſes of Gods trueth therein, and the holy Canons, Councels, reaſon, and religion do require.*

The Churches order and determination concerning the reading of Catholike tranſlations of the Bible in vulgar tongues.

Ind. li. prohibit. regula 4.

FVLKE, 6. The Popiſh Church, arrogating to her ſelfe diuine wiſedome, in reſtraining that which God hath left to be moſt free and general, declareth, that ſhe is the Babylonicall harlot, the ſpouſe of Antichriſt, who exalteth himſelfe aboue all diuine authoritie, and controlleth the wiſedome of God in euery thing, that is contrary to his deuiliſh preſumption: as in the vſe of images, of the cuppe in the Lords Supper, of mariage in the Church Miniſters, of meates in times made by him more religious, and ſuch other. The true Church of God, teacheth the true vſe of the Scriptures, euen out of the Scriptures themſelues, and diſcourageth not men from reading of them, as it were from a dangerous diſcourſe, whereby they are like to take harme, knowing that none but ſpiders, can ſucke poyſon out of holſome flowres, which poyſon yet is not in the good flowres, but in the euill nature of the ſpider. The holy Scriptures, learned euen from a mans infancie, are able to make him wiſe vnto ſaluation, and being well ſtudied, of the man of God, are able to make him perfect and ready, vnto all good workes, and to execute euery part of his office. 2. Tim. 3. 15. &c.

RHEM. 7. *Wherein, though for due preſeruation of this diuine worke from abuſe and prophanation, and for the better brideling of the intollerable inſolencie of proude, curious, and contentious wittes, the Gouernours of the Church guided by Gods Spirite, as euer before, ſo alſo vpon more experience of the maladie of this time then before, haue taken more exact order both for the readers and tranſlatours of theſe later ages, then of olde: yet we muſt not imagine that in the Primitiue Church, either euery one that vnderſtood the learned tongues, wherein the Scriptures were written, or other languages into which they were tranſlated, might without reprehenſion, reade, reaſon, diſpute, turne and toſſe the Scriptures: or that our forefathers ſuffered euery Schoole-maſter, Scholler, or Grammarian that had a little Greeke or Latine, ſtraight to take in hand the holy Teſtament: or that the tranſlated Bibles into the vulgar tongues, were in the handes of euery Husbandman, Artificer, Prentice, Boyes, Girles, Miſtreſſe, Mayde, Man: that they were ſung, played, alleadged, of euery tinker, tauerner, rimer, minſtrell: that they were for table-talke, for alebenches, for boates and barges, and for euery prophane perſon and company. No, in thoſe better times men were neither ſo ill, nor ſo curious of themſelues, ſo to abuſe the bleſſed booke of Chriſt: neither was there any ſuch eaſie meanes before Printing was inuented, to diſperſe the copies into the handes of euery man, as now there is.*

The holy Scriptures neuer read of all perſons indifferently, at their pleaſure.

FVLKE, 7. That the Gouernours of the Popiſh Church, haue taken ſtraighter order, for Readers and Tranſlatours of the Scriptures, then the Fathers of the Primitiue Church of Chriſt did: it is not to preſerue the word of God from prophanation, or to bridle the proude curioſitie of the contentious, as it is pretended, but to ſuppreſſe the light of trueth, which diſplayeth their groſſe and palpable abuſes, both in doctrine and conuerſation.

But where you ſay, that the holy Scriptures were neuer read of all perſons indifferently, it is a moſt impudent aſſertion, ſet downe without any ſhewe of proofe, and contrary to moſt manifeſt arguments of antiquitie. Wee acknowledge, the Fathers of the ancient Church, were carefull to keepe the holy treaſure of Gods word from abuſes, but that they did not by prohibiting or reſtrayning the reading of it, but by diligent teaching and exhorting of men, to the right vſe of it. Therefore where you ſay, *Wee muſt not imagine that in the Primitiue Church, euery one which vnderſtoode the Scriptures in the learned tongues, wherein they were written, or in other languages into which they were tranſlated, might without reprehenſion reade, reaſon, diſpute, turne and toſſe the Scriptures:* it is vtterly falſe, for with reuerence of Gods myſteries, and to the ende they were giuen, euery man might not onely without reprehenſion, but with good liking and commendation of the godly Fathers, reade, reaſon, diſpute, and ſearch, which is to turne and toſſe the bookes of the Scriptures. It is recorded generally of all the faithfull in Berhœa, that they dayly ſearched the Scriptures, euen to examine the doctrine of the Apoſtles, by them, Acts. 17. 11. Irenæus ſaith, *That all the Scriptures both of the Prophets, and of the Goſpels, may bee alike heard of all men.* Chryſoſtome exhorteth all men indifferently to reade the Scriptures, *and to call their neighbours to the hearing of them: In Gen. Hom. 7.* Alſo hee taketh away the vaine excuſes of them, which alleaged that they were worldly men, had wife, children, and houſholde to looke vnto, and prayeth, that they would not deceiue themſelues, ſaying, *That they which are entangled with ſuch cares, haue more neede, to ſeeke remedie, by reading of the holy Scriptures: in Geneſ. Homel. 21. And Homel. 2. Comment. in Matth. hee ſaith, The reading of the Scripture, is more neceſſary for Laye-men, then for the Monkes. And Hom. 5. he ſaith, The people ought as ſoone as they come at home from the Church, to turne ouer the holy Bookes, and to call their wiues and children together to the conference of thoſe things, which are ſaid. Againe, it is no excuſe (ſayeth hee) to ſay, I haue not read what Paul ſaith, but a fault: in Epiſt. ad Hebr. Hom. 17.* Further where you ſay, wee muſt not imagine, that our Forefathers ſuffered euery Schoolemaſter, Scholler, or Grammarian, that had a litle Greeke or Latine, ſtraight to take in hand the holy Teſtament. Saint Auguſtine is plainely againſt you, for hee ſaith,

Lib. 2 cap. 35.

That

That they which turned the Scriptures out of the Hebrewe tongue into the Greeke tongue, may be numbred, but the Latine interpreters cannot be numbred: For in those first times of the faith, as the Greeke booke came into any mans hands, which seemed to himselfe to haue some skill in both the tongues, he was bold to translate it. De doctrin. Christ. lib. 2. cap. 11. That the translated Bibles, were in the hands, and godly vse of all sortes of men, women, children, how base so euer their degree and calling was, is partly shewed already: and more particularly Saint Hieronyme sayth, That in the countrey of Bethlehem, the Husbandman, the Ploughman, the Shepheard, the Reaper, the Vine dresser, did sing the Psalmes of Dauid, and made none other noyse. Paul. & Eustoch. ad Marcel. Chrysostome sayth, the knowledge of the Scripture, is most necessarie for children, *Pueris*, boyes and girles, because you so terme them, and exhorteth their parents, to cause them from their tender yeeres, to be exercised in the reading of the holy Scriptures: in Epist. ad Ephes. Hom. 20. That the Scriptures may be read at the Table, hee sheweth: in Gene. Hom. 10. And that Players, Rimers and Iesters, in stead of their lewde practises, should be commanded in recompense of their intertainement, to reade the holy Scriptures whereby the seruants, prentises, slaues and drudges of the house may be made equall with Angels: Com. in Matth. Hom. 49. Saint Augustine also exhorteth the people to reade the Scripture at the Table, and meates: de temp. 56. As for botes and barges, which serue for mens trauell, seeing God commanded his Lawes to be spoken of, in iourneys, and Christ himselfe preached out of boates or barges, there is no cause why his holy Scriptures may not be read in them also. Neither did the ancient Fathers, account any true Christian, or companie of Christians, to be a prophane person, or companie, but rather, of a companie of prophane persons, by diligent reading of the Scriptures, to bee made an holy Church of God. Chrysostome in Matth. Hom 49. And although there was not so easie meanes, before printing was inuented, to disperse the copies of the Bible, into euery mans hande, yet by the continuall labour of the Stationers, Notaries, or booke Writers, which in those times supplyed the want of Printers, there was a sufficient number of copies for euery man that would buy them: or elle Chrysostome should in vaine haue exhorted all the Lay men of his time to buy them Bibles, or at least the newe Testament. *Audite obsecro saeculares omnes, &c. Heare, I pray you all yee Lay men. Prouide you Bibles which are the medicines of the soule, if you will nothing els, at least wise get the new Testament, the Apostle, the Actes, the Gospels, continuall and diligent Teachers. in Epist. ad Coloss. Hom. 9.* It is a friuolous pretence therefore, of the scarsitie of copies, for whatsoeuer will be commonly sold, and well payed for, by diligence of workemen, will soone be made plentifull.

RHEM. 8 *They were then in Libraries, Monasteries, Colledges, Churches, in Bishops, Priestes, and some other deuout principall Laye mens houses and handes: who vsed them with feare and reuerence, and specially such partes as perteyned to good life and maners, not medling, but in pulpit and schooles (and that moderately too) with the hard and high misteries and places of greater difficultie. The poore ploughman, could then in labouring the ground, sing the Hymnes and Psalmes either in knowne or vnknowne languages, as they heard them in the holy Church, though they could neither reade nor knowe the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom Saint Hierome in diuerse Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search all the godly histories and imitable examples of chastitie, humilitie, obedience, clemencie, pouertie, pennance, renouncing the worlde: they noted specially the places that did breede the hatred of sinne, feare of Gods iudgement, delight in spirituall cogitations: they referred themselues in all hard places, to the iudgement of the auncient Fathers and their maisters in religion, neuer presuming to contend, controule, teach or talke of their owne sence and phantasie, in deepe questions of diuinitie. Then the Virgins, did meditate vpon the places and examples of chastitie, modestie, and demurenesse: the married, on coniugall faith and continencie: the parents, howe to bring vp their children in the faith and feare of God: the Prince, howe to rule: the subiect, howe to obey: the Priest, how to teach: the people, how to learne.*

Where and in whose hands the Scriptures were in the primitiue Church.

How the laitie of those dayes did reade them. with what humilitie and religion, and enformation of life and manners.

FVLKE. 8 They were in all mens handes, that were desirous to reade them, and were to be bought of Common Stationers, or Booke-sellers, as it appeareth by the saying of Chrysostome, cited in the section next before: not onely in Libraries, Monasteries, &c. and some deuoute principall Lay mens houses, and handes. And as deuoute Lay men did vse them well then, so doe such men vse them well nowe, learning out of them such things as be necessarie and profitabe for them to knowe, and leauing higher mysteries, and hard places to the discussing of the learned. That the Husbandmen of whom S. Hieronyme speaketh, sang the Psalmes in an vnknowen tongue, which they could neither reade nor know the sense, meaning or mysteries of them, it is boldly affirmed, and vnpossible to be prooued. Such singing of Psalmes with the lips, not vnderstood with the heart, no godly wise man would haue allowed, much lesse commended, as he doeth, calling them their songs of loue, the shepheards whistles, the instruments of tillage. And as those holy persons of both sexes, to whom S. Hieronyme commendeth the reading and meditation of the Scripture vsed them to the glory of God, and the building vp of their soules in faith and godlinesse: So God be thanked at these dayes, many thousands of faithfull Christians, with like zeale, reuerence, humilitie, and all other vertues requisite, doe reade the holy Scriptures in their mother tongue, and by dayly reading, doe greatly profit in pietie and charitie, as well virgins, as maried folke, parents, and children, Princes and subiects, Pastors and people.

RHEM. 9 *Then the scholler taught not his master, the sheepe controuled not the Pastor, the young student set not the Doctor to schoole, not reproued their fathers of error and ignorance. Or if any were in those better dayes (as in all times of heresie such must needes be) that had itching eares, tikling tongues and wits, curious and contentious disputers, bearers, and talkers rather then doers of Gods worde: such the Fathers did euer sharpely reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epistle to Paulinus, after declaration that no handie-craft is so base, nor liberall science so easie, that can be had without a master (which S. Augustine also affirmeth, De vtilitate cred. cap. 7.)*

The fathers sharply reprehend as an abuse, that all indifferently should reade, expound, and talke of the Scriptures.

Hiero. 103. cap. 6. *nor that men presume in any occupation to teach that they neuer learned,* Onely (*saith he*) the arte of Scripture is that which euery man chalengeth: this the chatting olde wife, this the doting olde man, this the brabling sophister, this on euery hand, men presume to teach before they learne it. Againe, Some with poise of lostie wordes deuise of Scripture matters among women: other some (fie vpon it) learne of women, what to teach men, and lest that be not ynough, by facilitie of tongue, or rather audacitie, teach that to others, which they vnderstand neuer a whit themselues, to say nothing of such as be of my facultie: who stepping from secular

learning to holy Scriptures, and able to tickle the eares of the multitude with a smooth tale, thinke all they speake, to be the Law of God. *This hee wrote then, when this maladie of arrogancie and presumption in diuine matters, was nothing so outragious as now it is.*

FVLKE. 9 There were in those times, some arrogant and presumptuous abusers of the holy Scriptures, and will be in all times, as of all other good gifts of God: whose misbehauiour, as it was sharpely and iustly reprehended by the godly fathers (as appeareth by the places by you noted) so was it not thought any cause, to restraine the multitude, from the lawfull and necessarie vse of Gods bookes, as it is now pretended by the Papists. For that as some swelled in pride and vanished in curiositie, so many profited in humilitie, and all other vertues necessarie vnto true Christianitie. And euen so the case standeth at this time, some vnlearned and vngodly, peruert the Scriptures to their owne condemnation: yet many vse them wholsomely, to their comfort and edification.

RHEM. 10 *S. Gregorie Nazianzene made an oration of the moderation that was to be vsed in these matters: where he saith, that some in his time thought themselues to haue all the wisedome in the world, when they could once repeat two or three wordes, and them ill couched together, out of Scriptures, but he there diuinely discourseth of the orders and differences of degrees: how in Christes mysticall body, some are ordeined to learne, some to teach: that all are not Apostles, all Doctors, all interpreters, all of tongues and knowledge, not all learned in Scriptures and diuinitie: that the people went not vp to talke with God in the mountaine, but Moyses, Aaron, and Eleazar: nor they neither, but by the difference of their callings. that they that rebell against this ordinance, are guiltie of the conspiracie of Core and his complices: that in Scripture there is both milke for babes, and meate for men, to be dispensed, not according to euery ones greedinesse of appetite, or wilfulnes, but as is most meete for ech ones necessitie and capacitie: that as it is a shame for a Bishop or Priest to be vnlearned in Gods mysteries, so for the common people it is often times profitable to saluation, not to be curious, but to follow their Pastors in sinceritie and simplicitie: whereof excellently saith S. Augustine,* Fidei simplicitate & sinceritate lactati, nutriamur in Christo: & cum parui sumus, maiorum cibos non appetamus, *that is, Being fed with the simplicitie and sinceritie of faith, as it were with milke, so let vs be nourished in Christ: and when we are litle ones, let vs not couet the meates of the elder sort. Who * in another place testifieth, that the word of God cannot be preached nor certaine mysteries vttered to all men alike, but are to be deliuered according to the capacitie of the hearers: as he proueth both * by S. Paules example, who gaue not to euery sort strong meate, but milke to many, as being not spirituall, but carnall and not capable: and * by our lordes also, who spake to some plainely, and to others in parables, and affirmed that he had many things to vtter which the hearers were not able to beare.*

In orat. de moderatio. in disputa. seruanda.

De agone Christ. cap. 33.

The Scriptures must be deliuered in measure and discretion, according to ech mans neede and capacitie.

De bono perseuer. cap. 16.

* 1. Cor. 3.

* Io. 16.

FVLKE. 10 Euery word of this section being granted, to be as true as the Gospel, it cannot be inferred, that therefore it is not conuenient, that the holy Scriptures should be in the mother tongue, that they may bee read of all sorts of Christians, without exception of any. For the holy Scriptures teach, that moderation, which Nazianzen requireth, that measure and discretion which Augustine commendeth, and reprehend that arrogancie reproued by Gregorie, and the rashnes and intemperance detested by Augustine. So that by diligent reading of the holy Scriptures, the Christian may learne to embrace the vertues and to abhorre the vices.

RHEM. 11 *How much more may we gather, that all things that be written, are not for the capacitie and diet of euery of the simple readers, but that very many mysteries of holy writte, be very farre aboue their reach, and may and ought to be (by as great reason) deliuered them in measure and meane most meete for them? which in deede can hardly be done, when the whole looke of the Bible lieth before euery man in his mother tongue, to make choise of what he list. For which cause the said Gregorie Nazianzen wisheth the Christians had as good a lawe as the Hebrues of olde had who (as S. Hierom also witnesseth) tooke order among themselues that none should read the* Cantica Canticorum *nor certaine other pieces of hard Scriptures, till they were thirtie yeeres of age.*

In orat. de modera. in disp. seru. in fine. Hierom. in procem. Commentar. in Ezechi.

The Iewes law for not reading certaine bookes of holy Scripture vntill a time.

FVLKE. 11 Although there be many things in the Scriptures, vnmeete for all mens capacities, because of the difficultie of them, yet is there nothing vnmeete to be read of any man, neither are there any mysteries of holy writte, vnmeete for Christian men to knowe and vnderstand, as you seeme to insinuate. The Eunuch did reade the propheste of Esay, which he did not vnderstand, yet was he not in danger to take any hurt by it, and God sending him an interpreter, shewed, as Chrysostome sayth, *that it is impossible, that he which with great studie and feruent desire, is occupied in the holy Scriptures, should alwayes be neglected, but although the instruction of man be wanting vnto vs, the Lord himselfe entring into our hearts from aboue, doeth lighten our minde, spreadeth his beames into our reason, openeth things hidden, and becommeth teacher of those things which we knowe not, &c.* In Gene. Hom. 35. And ex Luc. cap. 16. After most vehement exhortation vnto the people, to reade the Scriptures, which if they neglect, he saith it is not possible for them to atteine to saluation, he addeth. *Maxime quidem, &c. Yea specially, although thou doest not vnderstand such things as are hidden in them, yet of the very reading much holinesse groweth.* Therefore Gregorie Nazianzen, wisheth not to haue the Iewes tradition, for not reading of the Scriptures, or any part thereof (if you marke him speaking in his owne language) but a like order, to restraine young men from being too bold in exposition, and contentious in disputing of the mysteries of the holy Scriptures. Neuertheless Dauid, wiser then all the auctors of that tradition, asking whereby a young man shall clense his wayes, answereth, By studie, meditation and keeping of the Law of God, Psal. 119. Neither doth Hieronym commend the tradition of the Iewes, which permitteth not the beginning of Genesis, the Canticles of Salomon, and the beginning and end of the Prophet Ezechiel to be read of young men, being vnder thirtie yeeres of age, but onely saith, that the difficultie of the prophecie of Ezechiel is proued by that tradition.

RHEM. 12 *And truely there is no cause why men should be more loth to be ordered and moderated in this point by Gods Church and their Pastors, than they are in the vse of holy Sacraments: for which as Christ hath appointed Priestes and Ministers, at whose handes we must receiue them, and not be our owne caruers: so hath he giuen * vs doctors, prophets, expounders, interpreters, teachers and preachers, to take the lawe and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostle sayth) by hearing of the preachers lawfully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therefore this holy booke of the Scriptures, is called of S. Ambrose,* Liber sacerdotalis, *the booke of priests, at whose hands and disposition we must take and vse it.* Lib. 2. ad Grat.

Eph. 4.

Rom. 10, 17.

No true Christian, will bee loth to bee ordered by the Pastors, Doctors, Prophets, Expounders, Teachers, and the Preachers of the Church, which Christ hath giuen vnto vs, that we should take the Lawe and instruction of faith at their mouthes: And although faith come not principally by onely reading of the Scriptures,

Scriptures, but by hearing of the preachers lawfully ſent, yet you muſt giue them leaue, to ſearch the Scriptures dayly, as the Berhæans did to ſee, whether thoſe things which their Paſtors, Preachers and teachers doe deliuer, bee euen ſo. Acts. 17. 11. ſeeing alſo you confeſſe, that reading in order and humilitie (and none other reading doe we allowe) doeth much confirme and aduance our faith. That the booke of Scripture, is called of S. Ambroſe *Liber Sacerdotalis*, you muſt giue vs a better quotation then *Lib. 2. ad Grat.* not ſo much for the terme, but for that you inferre thereof, that we muſt take and vſe it at the hands and diſpoſition of Prieſts. Ambroſe wrote fiue bookes *de fide ad Gratianum*, and three *de ſpiritu ſancto*, I feare your note booke deceiued you.

RHEM. 13 *The wiſe will not here regarde what ſome wilfull people doe mutter, that the Scriptures are made for all men, and that it is of enuie that the Prieſtes doe keepe the holy booke from them. Which ſuggeſtion commeth of the ſame ſerpents* Gene. 3. ** that ſeduced our firſt parents, who perſwaded them, that God had forbidden them that tree of knowledge, leſt they ſhould be as cunning as himſelfe, and like vnto the Higheſt. No, no, the Church doth it to keepe them from blinde* 1. Tim. 6. 20. *ignorant preſumption, and from that which the Apoſtle calleth* Rom. 12. 3. falſi nominis ſcientiam, knowledge falſely ſo called: *and not to embarre them from the true knowledge, of Chriſt. She would haue all wiſe, but* vſque ad ſobrietatem, vnto ſobrietie, *as the Apoſtle ſpeaketh: ſhe knoweth the Scriptures be ordained for euery ſtate, as meates, elements, fire, water, candle, kniues, ſworde, and the like: which are as needefull (moſt of them) for children as olde folkes, for the ſimple as the wiſe: but yet would marre all, if they were at the guiding of other then wiſe men, or were in the handes of euery one, for whoſe preſeruation they be profitable. She forbiddeth not the reading of them in any language, enuieth no mans commoditie, but giueth order howe to doe it to edification, and not deſtruction: how to doe it without caſting* Matth. 7. 6. the holy to dogges, or pearles to hogges: (*See S. Chryſoſtom.* hom. 24. in Matth. *declaring theſe hogges and dogges to bee carnall men and Heretikes, that take no good of the holy myſteries, but thereby doe both hurt themſelues and others:*) *how to doe it agreeably to the ſoueraine ſincerítie, maieſtie, and depth of Myſterie conteined in the ſame. Shee would haue the preſumptuous Heretike, notwithſtanding hee alledge them neuer ſo faſt, flying as it were through the whole Bible, and coting the Pſalmes, Prophets, Goſpels, Epiſtles, neuer ſo readily for his purpoſe, as Vincentius Lirinenſis ſaith* Lib. de præſcriptionibus. *ſuch mens faſhion is: yet ſhee would according to Tertullians rule, haue ſuch mere vſurpers quite diſcharged of all occupying and poſſeſſion of the holy Teſtament, which is her olde and onely right and inheritance, and belongeth not to* Orig. in 2. ad Ro. *Heretikes at all, whom Origen calleth* Scripturarum fures, theeues of the Scriptures. *Shee would haue the vnworthy repelled, the curious repreſſed, the ſimple meaſured, the learned humbled, and all ſortes ſo to vſe them or abſteine from them, as is moſt conuenient for euery ones ſaluation: with this generall admonition, that none can vnderſtand the mea-* Luc. 24. *ning of God in the Scriptures * except Chriſt open their ſenſe, and make them partakers of his holy Spirit in the vnitie of his myſticall bodie: and for the reſt, ſhee committeth it to the Paſtor of euery prouince and people, according to the difference of time, place, and perſons, how and in what ſorte the reading of the Scriptures is more or leſſe to bee procured or permitted.*

The popular obiections of withholding the Scriptures from the people, anſwered.

Why the Church permitteth not euery one at their pleaſure to reade the Scripture.

The holy Scriptures to carnall men & heretikes, are as pearles to ſwine.

FVLKE. 13 That the Scriptures were made for all Chriſtian mens inſtruction, when you haue wrangled as much as you can, you are driuen in the end to confeſſe. That Popiſh prieſts, not onely of enuie, but alſo of deuiliſh pollicie, leſt their falſe doctrine, and wicked life might be reproued, haue kept that holy booke from the people, though you will not acknowledge, yet the children of God, whoſe eyes he hath opened, doe plainely ſee and perceiue. Your compariſon vnto the deuils ſuggeſtion, will then ſeeme to be like, when you can ſhewe Gods prohibition from reading the Scripture, as our parents could, for eating of the tree of knowledge. But when Chriſt ſaith expreſſely to all Chriſtians, Search the Scriptures, Your cauilling is like the Serpents ſuggeſtion, which contrary to the expreſſe word of God, ſaid, You ſhall not die, but God knoweth, &c. So you would beare men in hand, that albeit God commaund them to ſearch the Scriptures, yet there is great danger in reading of them, and therefore they were better not to reade them: Yea your predeceſſors haue condemned for Heretikes, ſuch as did reade them, though nowe you goe about to excuſe the matter, and ſay, that you meant nothing, but that the people ſhould beware of blinde preſumption, and learne to be wiſe vnto ſobrietie: as though theſe leſſons are not better learned, by reading them in the booke of God, then by your reſtrayning them, from reading them at all, or not but at your pleaſure. But let vs conſider, why the popiſh Church permitteth not euery one at their pleaſure, to reade the Scripture, She knoweth (ſay you) the *Scriptures be ordeined for euery ſtate, as meate, elements, fire, water, candle, kniues, ſword and the like:* wee knowe by the Scriptures the word of God to be ordained, as meate and other things moſt neceſſarie and comfortable, but not as fire, water, candles, kniues, ſwords, and like matters of danger, whereof men ſhould be rather afraid to meddle with them, except it were for neceſſitie. And yet there is as great neceſſitie of the holy Scriptures, as of any thing you haue named, and in them (as S. Chryſoſtome ſaith) we may not ſuſpect any danger to be, as is in In Gen. Hom. 9. fire, water, candles, kniues, ſwords and ſuch like. All the danger, is in the affection of him that abuſeth them to his owne condemnation, where as fire, water, ſword, kniues, cannot alwayes be ſo gouerned by the wiſeſt, but that they proue hurtfull ſometimes to the occupiers of them.

Where as you ſay, the Popiſh Church forbiddeth not the reading of the holy Scriptures in any language, it is falſe: For whatſoeuer ſhee doeth now, certaine it is that her Miniſters hath forbidden it in times paſt, and immediatly before, you ſhewe reaſons, why ſhe doeth not permit euery one to reade the Scriptures: So ſoone you haue forgot your ſelfe, Except perhaps you will ſay, ſhe forbiddeth not ſuch as vnderſtand them in Latine, to reade them alſo in Engliſh, which is a poore permiſſion: but if ſhe enuieth no mans commoditie (as you ſay) why doeth ſhe not permit all men, to take that commoditie which they may receiue by reading of them? you anſwere, *ſhe giueth order how to doe it to edification, and not to deſtruction*, it were well if ſhe did ſo, for that care were ſeemely for the ſpouſe of Chriſt. But as you affirme before in the ſixt Section, ſhe hath taken order, *that the holy Scripture though truely tranſlated into vulgar tongues, yet may not bee indifferently reade of all men, nor of any other, then ſuch as haue expreſſe licenſe thereunto, of their lawfull Ordinaries, with good teſtimonie from their Curates or Confeſſors, that they be humble, diſcreet, and deuout perſons, and like to take much good and no harme thereby:* by which order it appeareth, that they which haue moſt neede to reade the Scriptures, are vtterly debarred: many other by the difficultie of obteyning licenſe diſcouraged, and eſpecially that none, but ranke and obſtinate Papiſtes, may bee allowed, for thoſe onely of the Popiſh Curates, Confeſſors and Ordinaries, ſhall be counted *humble, diſcreete, and deuoute perſons.* Let all godly wiſe men iudge, therefore, whether the popiſh Church, although you profeſſe that ſhe enuieth no mans commoditie, yet by this order, hindereth not as much as in her lyeth, the profite of all men. But you anſwere, that carnall men and heretikes, be hogges and dogges, to whom pearles and holy things, ſuch as the Scriptures be, are not to be caſt, which if it were a right interpretation of our Sauiours commandement, it were not lawfull to attempt the conuerſion of Heretikes, by preaching the trueth, nor to procure the repentance of carnall men, by exhorting

horting them to the loue of heauenly things. But as by preaching and exhortation, so by diligent reading and meditation of the holy Scriptures, many Heretikes are made Catholikes, many carnall men are made Spirituall. Therefore not all that be carnally minded, or infected with error, but onely desperate, prophane and malicious contemners of the trueth, are those hogges and dogges, to whom the precious holy mysteries of the Gospel, are not to be any more offered, when they haue plainely declared themselues to be such. Chrysostome, whom you cite, speaketh expressely of such, and not of all carnall men. For in the next Section, you describe the people of Constantinople, whom he exhorted to the reading of the Scriptures, to be very carnall men, and so they were in deede, yet he iudged the reading of the Scripture, most necessary for them. And Hom. ex Luc. cap. 16. after a most vehement exhortation, to reade the Scriptures, he addeth, *Magna aduersus peccata, &c. The reading of the Scripture, is a great defence against sinne, the ignorance of the Scriptures, is a great downefall and a deepe dongeon, it is a great losse of saluation, to knowe nothing of Gods lawes, this thing hath both bread heresies, and brought in corrupt life, this hath turned all things out of order vpside downe.* Thus sayth Chrysostome. But euen that ignorance, which he so detesteth, is of you Papists, counted good Catholike deuotion, or the mother thereof. And what other was the state of the most, in the blinde dayes of Poperie, but euen a grosse ignorance of all the holy Scriptures? Where the people might not knowe what they beleeued, what they prayed, what God commaunded, or any thing pertayning to Christian religion, but either of dumbe images, or of dumbe priests, except once in seuen yeeres perhaps, of some prating Fryer or other Popish preacher, which rather turned them from Christ, then shewed the right way to God by him.

You adde further, that you would haue Heretikes quite discharged, from all occupying and possession of the holy Testament. It must first be proued who be Heretikes, and which be the true Church that hath right and interest in the Scriptures: for neither your challenging of the name of the Church, will be sufficient to proue you so in deede, nor the terming of any other to be Heretikes, except you be able out of the worde of God, to conuince them to be such.

Finally, for the right vse of the holy Scriptures, the Pastors of the true Church of Christ, doe diligently instruct their sheepe, out of the holy Scriptures, with what moderation, humilitie, reuerence, desire to profite by them, and inuocation of Gods Spirit, they ought to reade them, how carefully they must auoyde all presumption, curiositie, rashnesse, prophanenesse, and such like vices, which may not onely hinder their profite in the Scriptures, but also cause all their trauell in them to turne to their vtter destruction.

These things, the true Pastors and Gouernours of the Church can teach, without arrogating vnto themselues any presumptuous authoritie, to restraine or permit according to their iudgement, that which our Sauiour Christ hath left generally to all the members of his mysticall body, which is his holy Church, and to euery one of them.

RHEM. 14 *Wherein, the variety of circumstances causeth them to deale diuersly: as we see by S. Chrysostome people of Constantinople, who were so delicate, dull, worldly, and so much giuen to dice, cardes, specially stage playes or Theaters (as S. Gregorie Nazianzene witnesseth) that the Scriptures, and all holy lections of diuine things were lothsome vnto them: whereby their holy Bishop was forced * in many of his sermons to cry out against their extreme negligence and contempt of Gods word, declaring, that not onely Eremites and Religious (as they alledged for their excuse) but Secular men of all sortes might read the Scriptures, and often haue more neede thereof in respect of themselues, then the other that liue in more puritie and contemplation: further, insinuating, that though diuers things be high and hard therein, yet many godly histories, lawes, examples, and precepts of life and doctrine be plaine: and finally, that when the Gentiles were so cunning and diligent to impugne their faith, it were not good for Christians to be too simple or negligent in the defence thereof. as (in trueth) it is more requisite for a Catholike man in these dayes when our aduersaries be industrious to empeach our beleefe, to be skilfull in Scriptures, then at other times when the Church had no such enemies.*

S. Chrysostomes exhortations to the reading of holy Scriptures, and when the people is so to be exhorted.

In vita Athanasij. * Hom. 2. in Mat. & hom. 3. de Lazaro, & hom. 3. in 2. ad Thess. & alibi sæpe.

FVLKE. 14 Chrysostome not in respect of such varietie of circumstances, as you speake of, but absolutely, and most vehemently, commendeth, not onely the lawfulnesse, but also the necessitie of reading the holy Scriptures by the Lay men, as it appeareth in many places before cited and quoted, out of his Homilies; and many other, which for tediousnesse are omitted, seeing the matter by you is partly confessed. Yet one or two, shall not be amisse, to proue that I haue said: First, he doth not onely exhort the people of Constantinople, which were so worldly minded, as you write, but also the people of Antioch, whom he greatly commendeth for their vertue and godlinesse, he calleth vpon very earnestly, to be diligent in reading of the holy Scriptures. ad Pop. Antioch. Hom. 22. 42 &c. Againe for the necessitie of studying the Scriptures, he sayth, *Qui salutem consequi volunt, &c. They that will attaine to saluation, let them exercise themselues in the Scriptures, in epist. ad 1. Cor. Hom. 6.* Where you thinke it requisite in these times, for a Popish Catholike, to be skilfull in the Scriptures, I would many of them were of your minde, for then I would not doubt, but some of them, by Gods grace would become Christian Catholikes.

Ad pop. Antioch. Hom. 3.

RHEM. 15. *To this sence said S. Chrysostome diuers thinges, not as a teacher in schoole making exact and generall rules to be obserued in all places and times, but as a pulpit man, agreably to that audience and his peoples default: nor making it therefore (as some peruersely gather of his wordes) a thing absolutely needefull for euery poore Artificer to reade or studie Scriptures, nor any wise fauouring the presumptuous, curious, and contentious iangling and searching of Gods secrets, reproued by the foresaid fathers, much lesse approuing the excessiue pride and madnesse of these dayes, when euery man and woman is become not onely a reader, but a teacher, controuler, and iudge of Doctors, Church, Scriptures and all: such as either contemne or easily passe ouer all the morall partes, good examples, and precepts of life (by which as well the simple as learned might be much edified) and onely in a manner, occupie themselues in dogmaticall, mysticall, high, and hidden secrets of Gods counsels, as of Predestination, reprobation, election, prescience, forsaking of the Iewes, vocation of the Gentiles, and other incomprehensible mysteries,* Languishing about questions *of onely faith, fiduce, newe phrases and figures,* euer learning, *but* neuer comming to knowledge, *reading and tossing in pride of wit, conceite of their owne cunning, and vpon presumption of I can tell what spirit, such bookes specially and Epistles, as S. Peter foretolde that the vnlearned and instable would depraue to their owne damnation.*

S. Chrysostome maketh nothing for the popular and licentious reading of Scriptures vsed among the Protestants now a dayes. Euery simple artificer among them readeth much more the deepest and hardest questions of holy Scripture, then the morall parts.

1. Tim. 6. 2. Tim. cap. 3. 2. Peter 3.

FVLKE. 15 All that Chrysostome saith, to this purpose, is wiped away with this reprochfull glose, that he spake, *not as a teacher in schoole, making exact and generall rules to be obserued in all places and times, but as a pulpit man agreeable to that audience and his peoples default.* Belike pulpit men, with you, doe more regarde their credite before a fewe captious schollers in their schoole, then they doe reuerence the presence of Christ, before whom they should prepare to speake, when they preach in the Church of God. And therefore, albeit in figures, and phrases,

He ſpake in the pulpit, that he was able to iuſtifie in the ſcholes.

phraſes, and manner of handling, there is ſome difference, betweene a preacher before the people, and a reader before the learned, yet no learned godly man, ſuch as wee acknowledge S. Chryſoſtome to haue beene, will ſo aduiſedly, ſo vehemently, ſo often times as he did, vtter any thing in the pulpit, before the ignorant, the trueth whereof, he is not able to iuſtifie in the ſchooles before the beſt learned. Beſide that your reſtriction of his rules vnto his audience, and peoples default of Conſtantinople, is before prooued to bee both friuolous, and falſe, ſeeing hee commendeth the ſtudie and reading of the holy Scriptures, no leſſe generally to the people of Antioche, which were not a little more ſpiritually affected, then they of Conſtantinople. And to that you ſay, *he maketh it not a thing abſolutely needefull, for euery poore Artificer to reade or ſtudie Scripture, as ſome peruerſely gather of his wordes.* Let his owne wordes teſtifie for him, both already cited,

In Epiſt. ad Col. Hom. 9.

and other beſide. *Audite quotquot eſtis mundani &c. Heare all ye that be Secular or Lay men, and haue the gouernement of wiues and children, howe the Apoſtle commaundeth you ſpecially, to reade the Scriptures, and that not ſimply, nor as it were by occaſion, but with great diligence.* Doth not *omnes mundani*, all Secular men, include, as well euery poore Artificer, as euery rich merchant, or landed Gentleman? Or is not a thing abſolutely needefull, which the holy Ghoſt commandeth all men

Ex Luc. cap. 16.

to doe? I might adde hereunto, that he ſayth in an other place, *It cannot poſſibly be, I ſay, it cannot poſſibly be, that any man can attaine to ſaluation, except he be continually conuerſant in ſpirituall reading.* But here you would quarrell, that he maketh no exact rule, becauſe many men attaine to ſaluation, which cannot reade at all. Yet his meaning is plaine, and his wordes agreeable, that none can be ſaued, but by that knowledge, which is gotten by continuall reading of the Scriptures, whether a man reade them himſelfe, or heare other.

That he fauoureth not preſumptuous, curious, and contentious iangling, and ſearching of Gods ſecrets, it is true, no more doe we, and much leſſe the pride and madneſſe of them, that will be teachers, controllers and iudges of Doctors, Church, Scriptures and all.

Cæſarius Arelatenſis, hom. 13. exhorting the ignorant people to repeate among themſelues what they haue learned in the ſermon, ſayth, *Alius referat, ego retineo dixiſſe Epiſcopum meum, vt qui nouit literas, Scripturam Diuinam ſtudeat legere: qui verò non nouit, quærat ſibi & roget qui illi debeat præcepta relegere, vt quod legerit, poſſit Deo adiuuante complere.*

Neither are you euer able to proue, that euery Artificer among vs, readeth the deepeſt and hardeſt queſtions of holy Scripture, rather then the morall part, albeit that ſeeing whatſoeuer is written, is written for our learning, that through patience and comfort of the holy Scriptures, we might haue hope: no ſimple Artificer amongſt vs, is forbidden reuerently to reade any queſtion of the Scripture, which is either neceſſarie, or profitable for him to knowe. If there were in the Apoſtles time, vaine minded men that languiſhed about queſtions, and peruerted the Scriptures to their owne deſtruction, it is no maruaile though there be ſome ſuch in theſe dayes. But as the Apoſtles neuer reſtrained or forbade the reading of the holy Scriptures, for the misbehauiour of ſuch as abuſed the ſame, no more doe we. And ſurely this argument of yours (though it came from Rhemes) taken of mens abuſe, will carie leſſe waight in the ſchooles, againſt the generall libertie for all men to reade the Scriptures, then the authoritie of *Chryſoſtome*, though he in your iudgement, were but a pulpit man, for the contrary.

Where you account onely faith, and fiduce to be new phraſes, and figures, the one, faith onely, may be ſhewed by twenty authorities, to haue bene vſed, more then twelue hundreth yeeres agoe, by writers of the Church, both Greekes and Latines: the other, fiduce, is a new phraſe, and for ought I knowe, of your owne framing, and none of ours: as for the Latine word, *fiducia*, and that which it ſignifieth, truſt and confidence, I doubt not, but they which are meanely read in the Scriptures, doe know them to be both ancient and vſuall.

RHEM. 16 *They delight in none more then in the Epiſtle to the Romanes, the* Cantica canticorum, *the Apocalyps, which haue in them as many myſteries as wordes, they finde no difficultie in the ſacred booke * claſped with ſeuen ſeales, they aske for no expoſitor * with the holy Eunuch, they feele no ſuch depth of Gods ſcience in the Scriptures, as S. Auguſtine did, when he cried out,* Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror eſt intendere in eam, horror honoris, & tremor amoris, that is, O wonderfull profoundneſſe of thy words: wonderfull profoundnes, my God, wonderfull profoundneſſe: it maketh a man quake to looke on it: to quake for reuerence, & to tremble for the loue therof.

They preſuppoſe no difficulties, which all the learned fathers felt to be in the Scriptures.

* Apoc. 5. 1.
* Acts. 8.
Confeſſ. lib. 12. cap. 14.

See Epiſt. 3. Auguſt.

They regard not that which the ſame Doctor affirmeth, that the depth and profunditie of wiſedome, not onely in the wordes of holy Scripture, but alſo in the matter and ſenſe, is ſo wonderfull, that, liue a man neuer ſo long, bee hee of neuer ſo high a wit, neuer ſo ſtudious, neuer ſo feruent to attaine the knowledge thereof, yet when he endeth, he ſhall confeſſe he doth but begin.

Hierom. Epiſt. 13. cap. 4.

they feele not with S. Hierom, *that the text hath a hard ſhell to be broken, before we come to the kernell. they will not ſtay themſelues in onely reading the ſacred Scriptures thirteene yeeres together, with S.* Baſil, *and S.* Gregorie Nazianzene, *before they expound them, nor take the care (as they did) neuer otherwiſe to interprete them, then by the vniforme conſent of their forefathers and tradition Apoſtolike.*

Ruff. Ec. hiſt. lib. 2. cap 9.

FVLKE, 16 There hath beene euer ſome Schiſmaticall heads, which haue fantaſied, that they could interprete the Scriptures by their owne wits, without other ordinary meanes of learning, or the grace of Gods holy Spirit: againſt whom this may be applied which you write. But that euery Artificer amongſt vs, that readeth the holy Scriptures, is thus preſumptuouſly affected, it is a moſt impudent ſlander. For many thouſands, with due reuerence of the word of God and true humilitie of heart, do reade to their infinite commoditie, comfort, and increaſe of godlineſſe. Where you ſay, they delight in none more, then in the Epiſtle to the *Romanes*, I maruaile, why you ſhould miſlike them that doe ſo, ſeeing that the true faith of the Church of *Rome*, whereof you would ſeeme to be ſo great mainteiners, in no part of Scripture, is more plainely ſet foorth, then in that Epiſtle, which the Doctor and Apoſtle of the Gentiles, did write vnto the *Romaines* to be read, heard and vnderſtood, of euery ſimple Artificer among them, as well as of the rich and learned, euen all that were in *Rome*, beloued of God, and called to be Saints.

Rom. 1. 7.

As for the *Cantica Canticorum*, I thinke all the braſen faces, that conſpired to write this preface, can not name three ſimple Artificers in England, that delight more in that booke, then any other of the Scripture: for my part, I knowe none. Neither is there any treatiſe of the holy Scripture, which is generally leſſe ſtudied, either of the learned, or vnlearned. But becauſe it is a continuall allegorie, the difficultie thereof ſerued well, to make a ſhew of your ſlander, before them whom you haue enchanted to beleeue euery lie, that your

impudent mouth is not ashamed to pronounce. The Apocalyps also, though it be hard to vnderstand, and be full of mysteries, yet may it be read as other partes of holy Scriptures, and there are many things in it, that are plaine and easie to be vnderstood of euery Artificer. But perhaps you are more vnwilling, they should reade the *Apocalyps*, because it doth describe the whore of Babylon, the citie of *Rome*, so plainely, and the Epistle to the *Romanes* liketh you not, because it is so plaine for iustification by faith without workes. The rest that you say, of the difficultie of some part of the Scriptures, the simple and godly Artificers among vs, doe acknowledge, and either seeke the interpretation of them at the mouth of their learned Pastor, or else are content to be ignorant in the exposition of them, knowing as they are taught by the learned out of S. *Augustine*, that in those places which are plainly set downe in the Scripture, are found all those things which concerne faith and good liuing. *De doct. Christ. lib. 2. cap. 9.* which is as much as is necessarie, for euery Christian man to learne for his saluation.

The example of S. Basil and Gregorie, in studying the Scriptures thirteene yeeres, before they expounded them, pertaineth not to euery simple Artificer, but to the Pastors and Teachers of the Church. And God be thanked, our Church hath many godly learned Teachers, that haue studied more then 14. yeeres before they haue openly expounded the Scriptures, and which *followe the vnderstanding of them, not out of their owne presumption, but out of the writings and authoritie of their Ancients or Elders, whom it is knowen to haue receiued the rule of vnderstanding, by succession apostolike*, which are the words of *Russine*, whom you quote, who speaketh not one word of vniforme consent or apostolike tradition. If you alledge, that all our Preachers, are not of so many yeeres studie, I answere, their example maketh no lawe, especially where the necessitie of the Church requireth men of lesse time, yet sufficient to teach the trueth. Neither are the most of your seminarie Priests, whom you sende ouer to disturbe the state of gouernement, as well as the peace of our Church, of thirteene yeeres studie in the Scripture, seeing we knew some of them, but the other day, runnagate vnlearned boyes, from our Vniuersities, but being come to you, they are suddenly become great Clarkes, and profound Teachers, whorish impudence seruing them in stead of all learning.

RHEM. 17 *If our newe Ministers had had this cogitation and care that these and all other wise men haue, and euer had, our countrey had neuer fallen to this miserable state in religion, and that vnder pretence, colour, and countenance of Gods word: neither should vertue and good life haue bene so pitifully corrupted in time of such reading, toyling, tumbling and translating the booke of our life and saluation: whereof the more precious the right and reuerent vse is, the more pernicious is the abuse and prophanation of the same: which euery man of experience by these fewe yeeres proofe, and by comparing the former dayes and maners to these of ours, may easily trie.*

Maners and life nothing amended, but much worse, since this licencious tossing of holy Scripture.

FVLKE. 17 Gods name be praysed, a great number of our Ministers, haue had as good cogitation, and care, as is meete for that calling, and thereby haue brought our countrey into that flourishing state in religion, that vertue and good life in them that diligently reade the holy Scripture translated into the mother tongue, neuer more shined in any age, then it hath done since the light of the Gospel hath driuen away the cloudes of Popish ignorance, as all that be indifferent, and know the experience of both times, cannot chuse but confesse. Thinke you, the manners of the most perfect in the Popish times, are so forgotten, that you may with honestie, abide the comparison, with the common sort of Christians in this time? But your drift is to deceiue young heads, of whom through your traiterous conspiracies, you haue sent a great number to London Bridge, that neuer knewe the former dayes and manners, and seeth in deede much wickednesse in this time, yet punished where it is detected, in all sorts of men, and not openly permitted, as Stewes be in Poperie.

RHEM. 18. *Looke whether your men be more vertuous, your women more chaste, your children more obedient, your seruants more trustie, your maides more modest, your friendes more faithfull, your Laitie more iust in dealing, your Cleargie more deuoute in praying: whether there be more religion, feare of God, faith and conscience in all states nowe, then of old, when there was not so much reading, chatting, and iangling of Gods word, but much more sincere dealing, doing, and keeping the same. Looke whether through this disorder, women teach not their husbands, children their parents, young fooles their olde and wise fashers, the schollers their masters, the sheepe their pastor, and the people the Priest. Looke whether the most chaste and sacred sentences of Gods holy word, be not turned of many, into mirth, mockerie, amorous ballets and detestable letters of loue and leudnesse: their delicate rimes, tunes, and translations much increasing the same.*

Scriptures as profanely cited as heathen poetes.

FVLKE. 18 We yeelde humble thankes vnto God, that although the fruites of the Gospel, bee not so plentifull, as it were meete after so long teaching: yet the word of God hath not beene preached and read in vaine, but that great and notable effectes thereof doe appeare, in the life and conuersation of the faithfull. And that all sortes and degrees of men, women, and children, which be diligent in reading, and hearing the word of God, be reformed in all vertue and godly behauiour. And that there is more religion, feare of God, faith, and conscience, in all such persons, then was in any superstitious hypocrite, that liued in the darke dayes of Papistrie. Neither doe women teach their husbands, children their parents, young men the olde, schollers their master, and sheepe their shepheard, except perhaps, where there is greater knowledge in the woman, then in the man, in the childe, then in the parent, in the young, then in the olde, in the scholler, then in the master, in the people then in him that occupieth the place of the Pastor, in which case, it is not against Gods ordinance, that the inferiour should instruct the superiour. The Prophet Dauid sayth, that he had more vnderstanding, then his Elders, because he studied the Law of God, that he became wiser then all his teachers, because his meditation was in the Lords testimonies. But where the husband, parents, old men, masters and pastors, are as they ought to be, better learned in the holy Scriptures, then their inferiours, there is no such disorder amongst vs, as you speake of, if you except a fewe schismatikes departed from vs, and condemned of vs. Neither are the sententes of Gods holy word, by any of vs, abused into mirth, and mockerie, and such other wickednesse, but either by Papists, or prophane vnreligious persons, which haue brought that horrible prophanation of the Scriptures, from the common practise in Poperie. Neither make we or allowe wee any such rimes, tunes, or translations, as may giue iust occasion to increase such impietie.

Psal. 119. 99. & 100. &c.

RHEM. 19 *This fall of good life and prophaning the diuine mysteries, euery body seeth: but the great corruption and decay of faith hereby, none see but wise men, who onely knowe, that, were the Scriptures neuer so truely translated, yet Heretikes and ill men, that follow their owne spirit and knowe nothing, but their priuate fantasie, and not the sense of the holy Church and Doctors, must needes abuse them to their damnation: and that the curious simple and * sensuall men which haue no taste of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors. for though the letter or text haue no error, yet (saith S. Ambrose) the Arrian, or (as we may now speake) the Caluinian interpretation hath errors.*

* 1. Cor. 2.

Scriptures erroneously expounded according to euery wicked mans priuate fancie.

lib. 2. ad Gratianum cap. 1. *and Tertullian sayth,* The sense adulterated is as perilous as the stile corrupted,

corrupted. Depteſcript. *S. Hilarie alſo ſpeaketh thus:* Hereſie riſeth about the vnderſtanding, not about the writing: the fault is in the ſenſe, not in the worde. lib. 2. de Trinit. in principio. *and S. Auguſtine ſaith, that many hold the ſcriptures as they doe the Sacraments,* ad ſpeciem, & non ad ſalutem: to the outward ſhewe, and not to ſaluation. de Baptiſm. cont. Donat. lib. 3. cap. 19. *Finally all Sect-maſters and rauening wolues, yea* the deuils themſelues preſend Scriptures, alledge Scriptures, and wholly ſhroud themſelues in Scriptures, as in the woll and fleece of the ſimple ſheepe. Whereby the vulgar, in theſe dayes of generall diſputes, cannot but be in extreme danger of error, though their bookes were truely tranſlated, and were truely in themſelues Gods owne word in deede.*

All Heretikes pretend Scriptures.

*Matth 4.

FVLK. 19. Theſe Papiſts, are able to follow no argument againſt vs, with any apparance of trueth, but that which is grounded on petition or begging of principles. For who will grant them, the fall of good life and prophaning the diuine myſteries, in and by them, which vſe to reade the holy Scriptures amongſt vs, as they are taught by vs to reade them? yet they ſay, *euery body ſeeth it.* And as for that which they call the great corruption, and decay of faith, indeede, is the true inſtruction, confirmation and increaſe of faith. That Heretikes, which ſeeke nothing in the Scriptures, but the confirmation of their error, muſt needes abuſe them to their damnation, it is confeſſed on our part. But that both Heretikes and euill men, ſeeking to know the will of God in the Scriptures, by the promiſe of Chriſt, are aſſured to finde it. And the ſence of the Church, and of the doctors, if it be the true ſence of the Scriptures, is taken out of the Scriptures themſelues, according to that worthy ſaying of Clemens cited in the decrees *diſt. 37 c. relatum.* Therefore euen in the Scriptures with the aſſiſtance of Gods ſpirit, may be found that true ſence of the holy Church, and the doctors thereof. But that the ignorant and vnlearned, which know and follow nothing but their priuate fantaſie, may eaſily be deceiued, & that heretikes, wolues, and the deuils themſelues, pretend the holy Scriptures, it needed not ſo many auctorities to prooue, becauſe it is acknowledged of all men that haue but meane knowledge: Yet it followeth not which you conclude, that the vulgar or common people, in theſe dayes of general diſputes, cannot but be in extreme danger of error, by reading the Scriptures truely tranſlated, but rather by reading of them, may be preſerued from dangers of error, if in humbleneſſe of heart, and deſire to know the trueth, they ſeeke, knocke, and pray to him which hath promiſed that they ſhall finde, enter, and receiue.

RHEM. 20. *But the caſe now is more lamentable: for the Proteſtants and ſuch as S. Paul calleth* ambulantes in aſtutia, walking in deceitfulneſſe, *haue ſo abuſed the people and many other in the world, not vnwiſe, that by their falſe tranſlations they haue inſtead of Gods Law and Teſtament, and for Chriſts written will and word, giuen them their owne wicked writing and phantaſies, moſt ſhamefully in all their verſions Latin, Engliſh, and other tongues, corrupting both the letter and ſenſe by falſe tranſlation, adding, detracting, altering, tranſpoſing, pointing, and all other guileſull meanes: ſpecially where it ſerueth for the aduantage of their priuate opinions. for which, they are hold alſo, partly to diſauthoriſe quite, partly to make doubtfull, diuers whole bookes allowed for Canonicall ſcripture by the vniuerſall Church of God this thouſand yeeres and vpward: to alter all the authenticall and Eccleſiaſticall words vſed ſithence our Chriſtianitie, into new prophane nouelties of ſpeaches agreeable to their doctrine: to change the titles of works, to put out the names of the authors, * to charge the very Euangeliſt with following vntrue tranſlation, to adde whole ſentences proper to their ſect, into their pſalmes in meter, * euen into the very Creede in rime. all which the poore deceiued people ſay and ſing as though they were Gods owne word, being in deede through ſuch ſacrilegious treacherie, made the Diuels word.*

2. Cor. 4.

The Scriptures haue bene falſly and heretically tranſlated into ỹ vulgar tongues, and ſundry other ways ſacrilegiouſly abuſed, and ſo giuen to the people to reade,

* Beza annot. in c. 1. Lu. v. 78.

*See the tenth article of their Creede in meter.

FVLK. 20. You ſlander the Proteſtants, in ſaying they walke in deceitfulnes, and abuſe men by falſe tranſlations, corrupting, adding, detracting, &c. the particulars whereof, as they occurre in theſe annotations, ſhall receiue their anſwere to your ſhame. And as for that booke wherein they are ſet foorth more at large, by which you meane, *Martynes diſcouery*, the author did well to terme it an handmaid to this great gentlewoman, the gloſſe of your annotations, ſpecially in reſpect of her modeſtie, that being once rebuked of her ſaucines, ſhe holdeth her peace, and doth not replie. So that theſe fiue or ſixe yeeres hauing none amongſt you, that dare ſet pen to paper, to defend her after the death of her father, ſhe hath kept ſilence to the ſhame of all Papiſts. Therefore for a large and particular confutation of all thoſe ſlanders, I referre the Reader to a booke ſet foorth in confutation of that diſcouerie, called *A defence of the ſincere & true tranſlation of the holy Scriptures into the Engliſh tongue, &c.* And that which you write in the margent, ſpecially againſt Beza, is confuted in the anſwere to Martines preface, *Sect.* 18. 19. 20. 21. 22.

The laſt quarell againſt our tranſlation, is, for adding whole ſentences to the Pſalmes in meter, and euen to the Crede in rime. By as good reaſon you might haue brought out all bookes that wee write in Engliſh, to prooue that our tranſlations of the Bible are faultie. For all reaſonable men knowe, that the turning of the Pſalmes into meter, is no tranſlation, neither is the Crede any part of the text of the holy Scripture, although good regard ſhould be had aſwell in the one, as in the other, that nothing bee added to the ſenſe (though the number of wordes cannot poſſibly bee kept) as for the moſt part I hope it is. Where you ſay the poore deceiued people ſay and ſing thoſe meters, as though they were Gods owne word, you meaſure their vnderſtanding by the blindneſſe of your ignorant Papiſts. But aſſure your ſelfe, our people are not ſo ignorant, but they can diſtinguiſh the very text of the Scripture tranſlated into Engliſh from the paraphraſe of the Pſalmes brought into meeter, knowing that this later muſt be conſonant in ſenſe vnto the former, or els it is not the diuine Scripture, no not although it be agreeable vnto it. That our tranſlation maketh of Gods word the deuils word, it is a railing ſentence grounded vpon no trueth, nor argument ſounding like trueth, and therefore I paſſe it ouer.

RHEM. 21. *To ſay nothing of their intollerable libertie and licence to change the accuſtomed callings of God, Angel, men, places, and things vſed by the Apoſtles and all antiquitie, in Greeke, Latine, and all other languages of Chriſtian Nations, into newe names, ſometimes falſly, and alwayes ridiculouſly and for oſtentation taken of the Hebrues: to frame and fine the phraſes of holy Scripture after the forme of prophane writers, ſticking not, for the ſame to ſupplie, adde, alter or diminiſh as freely as if they tranſlated Liuie, Virgil, or Terence. Hauing no religious reſpect to keepe either the maieſtie or ſincere ſimplicitie of that venerable ſtyle of Chriſtes ſpirit, as S. Auguſtine ſpeaketh, which kind the holy Ghoſt did chuſe of infinite wiſedome to haue the diuine myſteries rather vttered in then any other more delicate, much leſſe in this meretricious maner of writing that ſundry of theſe newe tranſlators doe vſe: of which ſort * Caluin himſelfe and his pue fellowes ſo much complaine, that they profeſſe Satan to haue gained more by theſe newe interpreters (their number, lewitie of ſpirit, and and acitie increaſing daily) then he did before by keeping the word from the people. And for a patterne of this miſchiefe, they giue Caſtalion, darling all their churches & ſcholles to beware of his tranſlation, as one that hath made a very ſport & mockery of Gods holy worde. ſo they charge him: themſelues (and the Zuinglians of Zuricke, whoſe tranſlations Luther therefore abhorred) handling the matter with no more fidelitie, grauitie, or ſincerite then the others but rather with much more falſification, or (to vſe*

All this their dealing is noted (as occaſion ſerueth) in the Annotations vpon this Teſtament: & more at large in a booke lately made purpoſely of that matter, A DISCOVERIE, &c.

* Caluin complaineth of the new delicate tranſlators, namely Caſtalion: himſelfe and Beza being as bad or worſe. Præfat. in nouum Teſta. Gal. 1567. Ioſias Simlerus in vita Bullingeri.

vse the Apostles words) cauponation and adulteration of Gods word, then they, besides many wicked gloses, prayers, confessions of faith, conteining both blasphemous errors * and plaine contradictions to themselues and among themselues, all priuiledged and authorised to be ioined to the Bible, and to be sayd and sung of the poore people, and to be beleeued as articles of faith and wholly consonant to Gods word.

2 Cor. 2. 17.

*See the 4. article of their Creede in meeter, where they professe that Christ descended to deliuer the Fathers, and afterward in their confession of their faith, they denie *Limbus patrum*.

FVLKE. 21 All these quarels, and false accusations, are answered sufficiently in the booke before remembred, and as they shall be touched in these annotations, they shall here also be confuted.

That Caluin, the Church of Zurich, and other, complaine of the licentious and prophane translation of *Castalion*, it sheweth indeede, that we approue none, but that is sincere and true, although without proofe you accuse ours to be as bad or worse. If Luther in his heate misliked the *Tigurine* translation, it is not sufficient to discredit it, seeing trueth, and not the opinion or authoritie of men, is to be followed in such matters.

The gloses, prayers, and confessions, though they be printed, and bound in the same volume with the Bible, yet they be not priuiledged and authorised to be so ioyned with the Bible, as part of it, or yet so wholly consonant vnto it, but that they are to be examined according to the text of the Scripture, and not otherwise to bee receiued, then so farre forth, as they are agreeable thereunto. Vnlesse perhaps you thinke, that we vsurpe such lordship ouer mens faith, as you doe practise, which require all these your slanders, conteined in your preface, and all other errors comprehended in your annotations, to be taken for articles of faith, wholly consonant to the Catholike religion. The contradiction that you note in the fourth article of the Creede in meeter, with the confession of our faith denying *Limbus patrum*, if you were not malitious enemies, might be auoided, either by acknowledging that the author of that meeter is to be vnderstood so, as his words may agree with the article of the confession, or els, that hee vttered his priuate opinion disagreeing from the iudgement of the whole Church.

RHEM. 22. *We therefore hauing compassion to see our beloued countrey men, with extreme danger of their soules, to vse onely such prophane translations, and erroneous mens mere phantasies, for the pure and blessed word of trueth, much also moued thereunto by the desires of many deuout persons: haue set foorth, for you (benigne readers) the new Testament to begin withall, trusting that it may giue occasion to you, after diligent perusing thereof, to lay away as lest such their impure versions as hitherto you haue bene forced to occupie. How well we haue done it, we must not be iudges, but referre all to Gods Church and our superiours in the same, to them we submit our selues, and this, and all other our labours, to be in part or in the whole reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, we haue any where mistaken the sense of the holy Ghost. further promising, that if hereafter we espie any of our own errors, or if any other either friend of good will, or aduersarie for desire of reprehension, shall open vnto vs the same: we will not (as Protestants doe) for defence of our estimation, or of pride and contention, by wrangling wordes wilfully persist in them, but be most glad to heare of them, and in the next edition or otherwise to correct them: for it is trueth that we seeke for, and Gods honour: which being had either by good intention, or by occasion, all is well. This we professe onely, that wee haue done our indeuour with prayer, much feare and trembling, lest we should dangerously erre in so sacred, high, and diuine a worke: that we haue done it with all faith, diligence, and sincerity: that we haue vsed no partialitie for the disaduantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible, to our text and to the very words and phrases which by long vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous,* as the whole stile of Scripture doth highly to such as the beginnings acknowledging with S. Hierom, that in other writings it is ynough to giue in translation, sense for sense, but that in Scriptures, left we misse the sense, we must keepe the very wordes.* Ad Pammach. epistola 101. ca. 2. in princip. *We must, saith S. Augustine, speake according to a set rule, lest licence of words breede some wicked opinion concerning the things conteined vnder the words.* De ciuitate lib. 10. cap. 12. *Whereof our holy forefathers and ancient Doctors had such a religious care, that they would not change the very barbarismes or incongruities of speech which by long vse had preuailed in the old readings or recitings of scriptures, as* Neque nubent neque nubentur, *in Tertullian li. 4. in Marcion. in S. Hilarie in c. 22. Mat. and in all the fathers.* Qui me confusus fuerit, confundar & ego eum, *in S. Cyprian ep. 63. nu. 7.* Talis enim nobis decebat sacerdos (*which was an elder translation then the vulgar Latin that now is*) *in S. Ambrose c. 3. de fuga seculi. and S. Hierom himselfe, who otherwise corrected the Latin translation that was vsed before his time, yet keepeth religiously (as himselfe professeth* Præfat 4 Euang. ad Damasum) *these and the like speaches,* Nonne vos magis pluris estis illis? *and* filius hominis non venit ministrari, sed ministrare: *and,* Neque nubent, neque nubentur: *in his commentaries vpon these places. and* Non capit Prophetam perire extra Hierusalem, *in his commentaries in* c. 2. Ioël. sub finem. *And S. Augustine, who is most religious in all these phrases, counteth it a special pride and infirmitie in those that haue a little learning in tongues, & none in things that they easily take offence of the simple speaches or solæcismes in the scriptures.* de doctrina Christ. li. 2. cap. 13. *See also the same holy father* li. 3. de doct. Christ. c. 3 *and* tract. 2. in Euang. Ioan. *But of the maner of our translation more anon.*

The purpose and commoditie of setting forth this Catholike edition.

The religious care and sincerities obserued in this translation.

See S. August. li. 3 confes. c. 5.

The ancient fathers kept religiously the very barbarismes of the vulgar Latin text.

Matth. 22. Mark. 8. Hebr. 7.

Matth. 6. 20. 22. Luc. 13.

FVLKE. 22. These fortie or fiftie yeeres, being void of compassion, you haue suffered the people to bee without a Popish translation, while you had any hope to perswade the worlde, that ignorance of the holy Scriptures is more meete for them, then knowledge in the same. But being beaten from that most impudent assertion by shame, and the conscience of all Papists that are of any equitie or indifferent iudgement crying out against it, and seeing that you laboured in vaine to bring in blind ignorance: you haue yeelded by obscure translation, partly to dimme the light of the Scripture, and by heretical annotations, to peruert the sense of the holy Ghost, to the vpholding of the kingdome of Antichrist. That our true and sincere translations, out of the originall tongues (which you say men hitherto haue bene inforced to occupie) being layd aside, your mistes of darke speeches, and wicked obseruations might come in place. What you professe and protest of your care and sincerities, may be credited of them that be deuote vnto you: but all reasonable men may take a taste of your credit by this. In the answere of *Martines* booke called the discouerie, &c. you were admonished of manifest corruptions, and false translations, euen of your vulgar latine text, but where is the promise of reformation these fiue or sixe yeeres? Your like fidelitie in citing and applying the sayings of the ancient fathers, shall God willing be layed open in this answere to your annotations: but as for the humble acknowledging of your errors, and the correction of the same, we haue small hope to see. For so long as your heads be occupied in contriuing most horrible conspiracies, of treasons and murder of the most honourable Prince in the world, your naturall soueraigne Lady and Queene, and the ouerthrowe of your owne Countrey, which hath bred and nourished you: we cannot be perswaded that any heauenly wisedome can enter into so malicious soules, or that there is any feare of God, regard, honour or loue of his trueth, that moueth you to any thing, whatsoeuer you pretend. But euen as the booke you lately wrote against the murthering of Princes, had no other purpose of the setters forth, but to make our Prince and her Counsel secure of your deuilish practises, while you intended nothing so carefully, as the most cruel and vnnaturall slaughter of her sacred person, and of all her faithfull Counsellers and trustie

Chap. 10. sect. 12

truſtie ſubiects, by that helliſh and Sathanicall conſpiracie of Sauadge, Ballard, Babington, and the reſt, by Gifford and Allen, principall pillars of that your Seminarie of Rhemes, enchanted and confirmed thereunto, openly teſtified by their owne confeſſions, at their arreignements. That in tranſlation of the ſcriptures, the very words muſt be kept, as neere as it is poſſible, and the phraſe of the tongue into which we tranſlate wil beare, we doe acknowledge with S. Hieronym *ad Pammach.* That which you cite out of S. Auguſtine, is not to be found in the place by you quoted: but whereſoeuer it is written, it ſeemeth to be intended of termes vſuall in the Church, againſt heretikes, rather then of tranſlation. That the ancient doctors refuſed not the barbariſmes and ſolœciſmes of the vulgar latine tranſlation, which they then had, it was becauſe they did write in Latin, to be vnderſtood of the common people, to whom the Latin tongue was vulgar, and that tranſlation familiar: not that thoſe Barbariſmes and ſolœciſmes by long vſe became venerable, or that it is any example for you, to bring in Latin and Greeke words into the Engliſh text, neither vſed before, nor vnderſtood now of the Engliſh people. Although the place you cite out of S. Ambroſe, is by him defended to be a commendable phraſe, by authoritie of thoſe which made choice of wordes and eloquent ſpeeches, of which one ſayd: *loco ædituo ſuam victoriolam decebat.* Neither doth S. Hieronym in the Epiſtle to Damaſus, ſay, that he keepeth religiouſly theſe & ſuch like barbarous ſpeeches, although he vſe ſome of them in his Commentaries, for the cauſe before aledged, but rather he ſheweth, that recourſe muſt be had to the original truth of the Greeke text. Neuertheleſſe he ſaith, he hath ſo tempered his pen, that thoſe things only being corrected that might ſeeme to change the ſenſe, he ſuffered the reſt to remaine as they were.

De vitat. lib. 10. cap. 12.

Neither had S. Auguſtine any religion in falſe or barbarous latine, although he did beare with it, and was willing to vſe it where it was beſt vnderſtood, or did beſt expreſſe the originall Greeke. For in the firſt place by you quoted, he would haue the originall tongues, out of which the interpretation is made, to be looked vnto, and that which is barbarous and obſcure, to be corrected by it, as in ſtead of *virulamina*, he would haue *plantationes*: that which is commonly vnderſtood, to be borne with, if it cannot be amended, and giueth an example of *That, which now* (ſayth he) *we cannot take away from the mouth of the people that ſing, Vpon him ſhall my ſanctification flouriſh, where the barbarous word* floriet, *doth nothing hinder the ſenſe: yet a cunning hearer had rather haue it corrected, that it might be ſayd, not* floriet, *but* florebit. *And nothing doth hinder the correction, but the cuſtome of the ſingers. But theſe things may be eaſily contemned.* Lo this is the moſt religious care, that he hath to keepe Barbariſmes and ſolœciſmes, this is the ſpeciall pride and infirmitie that he counteth in them, that would haue them corrected.

Sapien. 4.

Pſal. 131.

In the ſecond place by you noted, for auoiding of ambiguitie, hee ſaith, hee had rather ſpeake barbarouſly, then purely: as where the text is, *Non eſt abſconditum à te oſſum meum*, becauſe *oſſ* ſignifieth a mouth & a bone, the certaintie muſt be learned out of the Greeke tongue, *Wherefore many times* (ſayth he) *the vulgar cuſtome of ſpeaking is more profitable for ſignification of things, then the learned puritie. For I had rather it be ſayd with barbariſme,* Non eſt abſconditum à te oſſum meum, *then that it ſhould bee therefore leſſe plaine becauſe it is more latine like.* His meaning is, he had rather haue a barbarous word vſed (that is vnderſtood of the common people) then a pure latine word, either not vnderſtood, or vncertain how it ſhould be vnderſtood.

Pſal. 138.

In the third place he ſayth, that *ſanguines*, in the plurall, is no good latine word, yet becauſe it is the plurall number in the Greeke, the interpreter did chuſe rather to expreſſe the trueth according to the ſound of words, though he ſpake not ſo pure latine, according to the Grammarians, for if he had ſpoken in the ſingular number, he had not expreſſed the Apoſtles meaning: *Therefore les vs ſpeake* (ſaith he) *and not be afraid of the Grammarians palmer, ſo that we may come to the ſound and more certaine trueth.*

These things I haue examined particularly, though the matter be not weighty, that the reader may ſee how ſoundly and ſincerely, you gather out of the fathers, where no great neede enforceth you, that hee may the rather ſuſpect your dealing with them, in matters of great importance.

RHEM. 23. *Now, though the text thus truely tranſlated, might ſufficiently, in the ſight of the learned and all indifferent men, both controule the aduerſaries corruptions, and prooue that the holy Scripture whereof they haue made ſo great vaunts make nothing for their new opinions, but wholy for the Catholike Churches beleefe and doctrine, in all the points of difference betwixt vs: yet knowing that the good and ſimple may eaſily bee ſeduced by ſome few obſtinate perſons of perdition (whom wee ſee*

2. Cor. 2.

giuen ouer into a reprobate ſenſe, to whom the Goſpell, which in it ſelfe is the odour of life to ſaluation, is made the odour of

2. Cor. 3.

death to damnation, ouer whoſe eyes for ſinne and diſobedience God ſuffereth a veile or couer to lie, while they read the new Teſtament, euen as the Apoſtle ſayth the Iewes haue till this day, in reading of the old, that as the one ſort cannot find Chriſt in the ſcripture, reade they neuer ſo much; ſo the other cannot finde the Catholike Church nor her doctrine there neither) and finding by experience this ſaying of S. Auguſtine to be moſt true, If the preiudice of any erronious perſwaſion preoccupate the mind, whatſoeuer the ſcripture hath to the contrary, men take it for a figuratiue ſpeach: *for theſe*

De doctr. Chriſt. lib. 3. cap. 10.

cauſes, and ſomewhat to helpe the faithfull reader in the difficulties of diuers places, we haue alſo ſet forth large ANNOTATIONS, *thereby to ſhew the ſtudious reader in moſt places pertaining to the controuerſies of this time, both the heretikall corruptions and falſe deductions, and alſo the Apoſtolike tradition, the expoſition of the holy fathers, the decrees of the Catholike Church and moſt ancient Councels: which meanes whoſoeuer truſteth not, for the ſenſe of the holy Scriptures, but had rather folow his priuate iudgement or the arrogant ſpirit of theſe Sectaries, he ſhall worthily through his owne wilfulnes be deceiued, beſeeching all men to looke with diligence, ſinceritie, and indifferencie, into the caſe that concerneth no leſſe then euery ones eternall ſaluation or damnation.*

Of the ANNOTATIONS, why they were made, and what matter they conteine.

FVLKE. 23. Although the text be not truely tranſlated by you, yet ye are not able by it to diſproue the trueth of our doctrine, nor to defend your owne hereſies. Whatſoeuer in your *Annotations* you haue obſerued to charge vs with hereticall corruptions or falſe deductions, hath for the one bene ſufficiently confuted already, the other ſhall receiue anſwere now. As for the olde bragge of Apoſtolike tradition, expoſition of fathers, decrees of Church and Councils, ſhall be declared now to bee as vaine as euer it was. And whoſoeuer with diligence, ſincerirtie, and indifferencie will vouchſafe to reade, as well your Annotations, as our anſwere to the ſame, I doubt not but they ſhall acknowledge more to bee performed concerning this matter in the ende, then wee promiſe in the beginning. As for the wilfull blind, that will be led by none other, but by your blind Pharizaicall guides, we muſt let them alone, to fall together with you, into the pit of euerlaſting deſtruction.

RHEM. 24. *Which if he doe, we doubt not but he ſhall to his great contentment, finde the holy Scriptures moſt cleerely and inuincibly to proue the articles of Catholike doctrine againſt our aduerſaries, which perhaps hee had thought before this diligent ſearch, either not to be conſonant to Gods word, or at leaſt not conteined in the ſame, and finally he ſhal proue this ſaying of S.*

Auguſtine

Auguſtine to be moſt true. Multi ſenſus, &c. Many ſenſes of holy Scriptures lie hidden, and are knowen to ſome few of greater vnderſtanding: neither are they at any time auouched more commodiouſly and acceptably then at ſuch times, when the care to anſwere heretikes doth force men thereunto. For then, euen they that bee negligent in matters of ſtudie and learning, ſhaking off ſluggiſhnes, are ſtirred vp to diligent hearing, that the Aduerſaries may be reſelled. Againe, how many ſenſes of holy Scriptures, concerning Chriſts Godhead, haue bene auouched againſt Photinus: howe many of his Manhod, againſt Manichæus: howe many, of the Trinitie, againſt Sabellius: how many, of the vnitie in Trinitie, againſt the Arrians, Eunomians, Macedonians: howe many of the Catholike Church diſperſed throughout the whole world, and of the mixture of good and bad in the ſame vntill the ende of the world, againſt the Donatiſts and Luciferians and other of the like error: how many againſt all other heretikes, which it were too long to rehearſe? Of which ſenſes and expoſitions of holy Scripture the approoued authors and auouchers, ſhould otherwiſe either not bee knowen at all, or not ſo well knowen, as the contradictions of proud heretikes haue made them.

In Pſal. 67. prope finem.

Hereſies make Catholikes more diligent to ſearch and find the ſenſes of holy Scripture for reſelling of the ſame.

FVLKE. 24. We may ſee, there is no ſmall accompt made of theſe your annotations, that you promiſe the diligent reader, ſuch ſatisfaction and contentment in them, as he could not find in all the Popiſh treatiſes, that haue bene ſet foorth theſe thirtie yeeres. Well, the triall is all. For my part, by the aſſiſtance of Gods grace, I nothing doubt, but as I haue in twentie other of your treatiſes, layd open the weakeneſſe of your part, with the lewde meanes you vſe to vphold it, in ſuch ſort as you haue no liſt to replie: ſo in this worke, I ſhall performe the like, that the ſaying of S. Auguſtine, by you ſet downe, ſhall be found moſt true. That the contradiction of Papiſts (as of all other like heretikes) is the occaſion, that the true meaning of the Scripture by diligent ſearch is better vnderſtood, then it were like to haue bene, if no ſuch hereſie had ariſen, and that the true Catholikes be better diſcerned from the arrogant heretikes, according to the ſaying of the Apoſtle. There muſt be hereſies, that they which are approued may be made manifeſt. So the malice of Sathan the father of lies, is by the inuincible power of God, conuerted to the auouching of the trueth, and to the benefit of the Church, which by hereſies the deuill ſeeketh to ouerthrowe.

1. Cor. 11.

RHEM. 25. *Thus he ſayth of ſuch things as not ſeeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other points doubted of, that indeede are not decided by Scripture, he giueth vs this godly rule to be folowed in all, as he exemplifieth in one.* Then doe we hold (*ſayth he*) the veritie of the Scriptures, when we doe that which now hath ſeemed good to the Vniuerſall Church, which the authoritie of the Scriptures themſelues doth commend: ſo that, foraſmuch as the holy Scripture cannot deceiue, whoſoeuer is afraid to bee deceiued with the obſcuritie of queſtions, let him therein aske counſel of the ſame CHVRCH, which the holy Scripture moſt certainely and euidently ſheweth and pointeth vnto. *Aug. lib. 1. Conf. Creſcon. c. 13.*

FVLKE. 25. Your application of S. Auguſtines place, is as true as your quotation: for you quote, cap. 13. in ſtead of the 33. cap. And he ſpeaketh not of points of doctrine, that indeede are not decided by Scripture, for of the point of doctrine in controuerſie betweene him and the Donatiſts, that ſuch as were baptized by heretikes might not be rebaptized, he ſayth in the Chapter going before, *Sequimur ſanè nos in hac re etiam Canonicarum auctoritatem certiſſimam ſcripturarum. Truely we folow in this thing alſo, the moſt certaine authoritie of the canonicall Scriptures.* And a little before, he had alledged for the ſame queſtion among other authorities of Scriptures, the ſaying of our Sauiour Chriſt to Peter: He that is once waſhed, neede not to bee waſhed againe. But the matter that was not to be found in the Scripture, was an example of one baptized by heretikes, receiued by the Church without rebaptiſme. For he had alſo before alledged the ſame example of the Samaritanes, who being circumciſed in ſchiſme and hereſie, were not circumciſed againe, when they were conuerted to the true religion of the Iewes: which prooueth the point of doctrine inuincibly. But the contentious heretike, would ſtil vrge the like example to be ſhewed of baptiſme, whereupon S. Auguſtine ſaith, *Proinde quamuis huius rei certe de Scripturis canonicis, non proferatur exemplum, &c. Therefore although indeed, an example be not brought foorth of this thing, out of the canonicall Scriptures, yet in the ſame thing alſo the trueth of the ſame Scriptures is holden of vs, when we doe that which hath now pleaſed the whole Church, whom the authority of the Scriptures themſelues doth commend, that foraſmuch as the holy Scripture cannot deceiue, whoſoeuer feareth to be deceiued with the obſcurity of this queſtion, let him aske counſell of the ſame Church, which the holy Scripture without all ambiguitie, doeth demonſtrate or ſet out.* The obſcuritie of this queſtion, grew by the contrarie iudgement and practiſe of S. Cyprians time, which the whole Church, by authoritie of the Scriptures, had reformed in S. Auguſtines time. He ſaith not therefore, *that of points not decided by Scripture, the Church muſt be confuſed*, but where queſtion of contrarie iudgement and practiſe doth ariſe, the iudgment of the whole Church muſt be enquired, what is agreeable to the holy Scriptures, and preferred before the particular opinions and practiſes of any other, though otherwiſe godly and learned, as Cyprian was.

Ioan. 13.

The Church therefore hath wiſedome to decide queſtions by Scripture, not authoritie to determine of points of doctrine, not decided by the Scriptures, for there are none ſuch neceſſarie for Gods people, to know or practiſe.

RHEM. 26. *NOW to giue thee alſo intelligence in particular, moſt gentle Reader, of ſuch things as it behoueth thee ſpecially to know concerning our Tranſlation: We tranſlate the olde vulgar Latine text, not the common Greeke text, for theſe cauſes.*

Many cauſes why this new Teſtament is tranſlated according to the ancient vulgar Latin text.

1. *It is ſo ancient, that it was vſed in the Church of God aboue 1300. yeeres agoe, as appeareth by the fathers of thoſe times.*

It is moſt ancient.

FVLKE. 26. You tranſlate the vulgar latine text, and not the originall Greeke text, for tenne cauſes The firſt is the antiquitie, that it was in vſe in the Church of God, aboue 1300. yeeres agoe. This is more boldly affirmed, then it can be foundly prooued: for it appeareth not by the fathers of thoſe times, that any one tranſlation was generally

generally vſed. S.Auguſtine as we ſhewed before, ſaith, there was an infinite varietie of latine tranſlations. S.Hieronym in effect ſaith as much *in præfat. ad Damaſum in 4.Euang.* Yea it will be hard for you to name any one father of the latine Church, that vſed it more then 1300 yeeres agoe.

Cont Marc. lib.5 In epi. ad Gal. c. 6. in 1. Cor. 1. c. 1 & Rom. c. 1.

Firſt Tertullian vſed it not, as appeareth by an hundreth textes that he citeth, differing from it: one or two ſhall ſuffice for example. Your vulgar Latine hath *Alter alterius onera portate*, Tertullian citeth it: *Onera veſtra inuicem ſuſtinete.* Your text hath, *prudentiam prudentium reprobabo*, Tertullians text was, *irritam faciam.* Your text hath, *Non enim erubeſco Euangelium*, Tertullians text was, *Non enim me pudet Euangelij.*

S.Cyprian vſed it not, as appeareth by infinite texts which he citeth in his bookes of Teſtimonies *ad Quirinum*, and throughout his workes, whereof I will ſhew a fewe examples. Your text hath Matth.3. *Non ſum dignus calciamenta portare.* Cyprians text had, *Non ſum idoneus ad Quirinum lib.1.num.12.* Againe Luc.1. Your text hath *Quia viſitauit & fecit redemptionem plebis ſuæ.* Cyprians text was, *quia proſpexit redemptionem populo ſuo.lib.2.Num. 7.* Againe your text Iohn 1. hath *in principio erat verbum.* S.Cyprians text had, *In principio erat Sermo.lib.2.Num.6.* Your text Rom 2. hath, *An diuitias bonitatis eius & patientiæ, & longanimitatis contemnis?* S.Cyprians tranſlation had, *An nunquid opulentiam bonitatis eius & ſuſtinentiam & patientiam contemnis? lib.3.Num.35.* The Clergie of Rome in S.Cyprians time, vſed not your vulgar latine text, as appeareth by diuers texts cited in their Epiſtles: As for example, Your text hath, Math.18. *Omne debitum dimiſi tibi quoniam rogaſti me*, The Romanes text had, *Donaui tibi omne debitum quia me rogaſti, Cler. Rom. epiſt.31.* Your text hath Rom.1. *Quia fides veſtra annunciatur in vniuerſo mundo*, Their text had, *Quia fides veſtra prædicatur in toto mundo.*

Irenæus or he that tranſlated him into latine, which is very ancient, followed another tranſlation, then your vulgar latine. I will forbeare examples which are many, becauſe it is not certaine of what time the tranſlator of Irenæus liued, who is thought to haue written in Greeke.

Com. in pſ. 67. In pſ. 106.

Arnobius an ancient writer vſed not your text, as appeareth by diuers places which he citeth. for example, Your text hath 1.Ioh.2. *Filioli nouiſſima hora eſt.* Arnobius did reade, *Pueri nouiſſima hora. &c.* Your text Luc.22. hath, *Satanas expetiuit vos vt cribraret.* Arnobius did reade *ventilet.* Your text ſayth, *Ego autem rogaui*, Arnobius ſayth, *Ego autem interceſſi.*

S.Hilarie vſeth not your vulgar latine text, as appeareth through all his Commentarie vpon S.Matthew, whereof take theſe examples: Your text hath Matth.7. *In quo enim iudicio iudicaueritis, iudicabimini.* S.Hilarie ſayth, *Iudicabitur de vobis.*

Againe cap.11. your text hath *Arundinem vento agitatam.* Hilarie readeth *vento moueri.* Your latine text hath, Matth.26. *Extendens manum exemit gladium ſuum & percutiens ſeruum principis ſacerdotum amputauit auriculam eius.* S.Hilarie ſaith, *gladium exerens ſeruo principis ſacerdotum aurem abſcidit.*

S.Ambroſe you confeſſed before, to vſe a more ancient tranſlation, then your vulgar Latin, and leſt the vnlearned reader ſhould thinke it were in that one onely place, I will giue a fewe examples, whereby it may appeare that he vſed not your vulgar latine in his whole Commentary vpon S. Luke, which is his without controuerſie. In the Angels ſalutation, Luc.1. your text hath *in mulieribus.* S.Ambroſe ſaith *inter mulieres.* In the anſwere of Marie, your text hath *fiat mihi.* Ambroſe ſayth *contingat mihi.* In the 12.chapter, where your text hath *ager*, Ambroſe hath *poſſeſſio.* Yours hath *Quid induamini*, Ambroſe hath, *quid veſtiamini.*

Pacianus vſed it not, as Ep.1.Luc. *Dignus eſt mercenarius*, your text is, *Operarius.* 2.Corinth.2. *Non enim verſutias eius ignoramus.* Yours, *Non enim ignoramus cogitationes eius.*

Iulius Firmicus, tra.1. *Qui aufert.* Vulg. *Qui tollit.* Apo.5. *Profitrauerunt ſe.* Vulg. *Cecidерunt.*

Victorinus Col.1. *ſedes.* Vulg. *throni. Condita*, Vulg. *creata.* 1.Tim 3. *myſterium*, Vulg. *ſacramentum. Receptum*, Vulg. *aſſumptum.*

Gaudentius Brixianus vſed it not, as appeareth *Ep. ad Germinium*, where he rehearſeth the whole parable of the vniuſt ſteward out of another tranſlation.

Seeing none of theſe Fathers of theſe times, vſed your vulgar latine text, I pray you tell vs in good earneſt, what fathers you meane? for theſe are the chiefe, and almoſt all thoſe workes remaine of thoſe times. Againe, where you ſay in the margent, it is moſt ancient, you forget what you ſayd before, that Ambroſe followed an elder tranſlation then the vulgar latine tranſlation.

Sect.22.

RHEM.27 2. *It is that (by the common receiued opinion and by all probabilitie) which S. Hierom afterward corrected according to the Greeke, by the appointment of Damaſus then Pope, as he maketh mention in his preface before the foure Euangeliſts, vnto the ſayd Damaſus: and* in Catalogo in fine, *and* epi.102. Corrected by S. Hieronym.

FVLKE.27. The places by you quoted, do ſhew, that Hieronym did correct a vulgar latine text, that was much vſed before his time, at the requeſt of Damaſus, but the common receiued opinion of Papiſts, which call it S. Hieronyms tranſlation, is no good argument to prooue it to be the ancient vulgar text of his correction. All probabilitie, is but your owne authoritie. For it is againſt all probability, that Hieronym who corrected it, according to the Greeke, as he profeſſeth would haue left ſo many places, that are not warranted by any Greeke copie.

Againe, there are in it, ſome of thoſe faults which S.Hieronym did correct, as in Marke the firſt, the name of Eſay, which he thinketh to be the fault of the writers. Com.in Matth.c.3. The like is in ſome copies of the vulgar Latin, *Iudæa* for *Iudæ.* Matth.2. and.cap.6. he correcteth the word *exterminant*, which remaineth in your vulgar Latin text.

Alſo cap.16.4. it appeareth that S.Hieronyms text was *vade retro me*, yours is *vade poſt me.*

In the Epiſtle to the Galath c.1. where your vulgar Latin hath *expugnabam illam.* S.Hieronym in his Commentarie, rehearſeth the text *& deuaſtabam illam.* Likewiſe for *acquieui* in the ſame chapter, hee correcteth *contuli* according to the Greeke. Againe vpon the third chapter he ſaith expreſly *Legitur in quibuſdam codicibus, quis vos faſcinauit non credere veritati? Sed hoc quia in exemplaribus Adimantÿ non habetur, omiſimus. In ſome bookes it is read, who hath bewitched you not to beleeue the truth? but becauſe it is not found in the copies of Origines, wee haue omitted it.* But thoſe wordes which he ſayth he hath omitted, your vulgar text hath. Therefore with greater probabilitie, may I ſay, that your vulgar text is not that which S.Hieronym corrected, but rather the ſame text vncorrected, then you can affirme, that by all probabilitie, it is that which he corrected.

Many like examples might be brought out of his Commentaries vpon the Epiſtle to the Epheſians, and to Philemon, and to Titus, where he ſheweth his correction out of the Greeke, which is not obſerued in your vulgar Latine text. Therefore your vulgar Latine text is not that which he corrected.

RHEM.28 3. *Conſequently it is the ſame which S. Auguſtine ſo commendeth vnd alloweth in an Epiſtle to S. Hierom.** * Epiſt. 16. Commended by S. Auguſtine.

FVLKE.28. The antecedent being proued falſe, the conſequent cannot be true. S.Auguſtine commendeth S.Hieronyms labour and diligence in that correction of the vulgar Latine, but wee haue declared before, this is not that which he corrected, therefore it is not the ſame which Auguſtine ſo commendeth. Neither doth Auguſtine vſe your

your vulgar Latin text,as I might ſhew by 500. examples, but a fewe ſhall ſuffice to giue a taſte.

In the 9.of S.Iohn,your vulgar Latin text hath, *fecit lutum ex ſputo, & liniuit lutum ſuper oculos eius.* S.Auguſtines tranſlation was *de ſaliua ſua lutum fecit & inunxit oculos cæci.Tract.in Ioan.44.* Alſo Ioan.13.your vulgar latine hath *poſt buccellam.* S.Auguſtines booke had, *poſt panem,* or *poſt panem intinctum.* In the 1.chapter of the firſt Epiſtle of S.Iohn,your vulgar Latin text hath, *& teſtamur & annunciamus vobis, vitam æternam, quæ erat apud patrem, & apparuit nobis.*S.Auguſtines text had,*& teſtes ſumus & annunciamus vobis vitã æternam,quæ erat apud patrem & manifeſta eſt in nobis.* Alſo in the ſecond chapter, to the fift verſe he addeth theſe words, *Si in illo perfecti fuerimus*,which are not in your vulgar Latine text,in the ſame place, he readeth *dilectio Dei*,where your text hath *charitas.* In the fourth chapter of the ſame Epiſtle,your text hath, *Omnis ſpiritus qui ſoluit Ieſum.* S.Auguſtines text had *omnis ſpiritus, qui non confitetur Ieſum in carne veniſſe,&c.* By theſe it is manifeſt that S.Auguſtine folowed not your vulgar Latin text,which it is like he would haue done,if it had bene the ſame which S.Hieronym corrected,and which he ſo commended and allowed.

RHEM. 29. 4. *It is that which for the moſt part euer ſince hath bene vſed in the Churches ſeruice, expounded in ſermons, alleaged and interpreted in the Commentaries and writings of the ancient fathers of the Latin Church.* Vſed & expounded by the fathers.

FVLKE.29. You are not able to prooue your Church ſeruice to bee ſo ancient as S.Auguſtines time, for many of your Church Leſſons are taken out of Beda,and other writers, which liued many hundred yeres after S.Auguſtines age. And ſuch parts of the Scripture,as ſeeme to haue bene of moſt ancient time vſed in the Church of Rome, are not taken out of your vulgar Latin text. In the Lords prayer, it is *panem noſtrum quotidianum*, in your vulgar text *ſuperſubſtantialem*, Likewiſe for *gloria in excelſis*, your vulgar Latin hath *gloria in altiſſimis.* So out of Matthew 21. your Church ſeruice hath,*Benedictus qui venit in nomine Domini,hoſanna in excelſis*, your vulgar Latin hath *in altiſſimis.*

That it hath not bene euer ſince S.Hieronyms time alledged,and interpreted in the writings and Commentaries of the ancient fathers of the Latine Church,ſhal appeare by theſe teſtimonies following. Your text hath Matth.16.*portæ inferi non prævalebunt. Optatus Mileuitanus* alledgeth *portæ inferorum non vincent.* Alſo Matth.7. your vulgar Latine hath,*conuerſi dirumpant vos. Optatus* read, *conuerſi elidant vos.* Againe, Luc.18.in your vulgor Latine it is thus written, *dixit autem & ad quoſdam qui in ſe confidebant tanquam iuſti, & aſpernabantur cæteros.* Optatus ſaith it is written, *Dicebat Ieſus hanc ſimilitudinem propter eos qui ſe ſanctos putant, & contemnunt cæteros.*

Fulgentius another auncient father of the Latine Church,alledged not alwayes your Latine text,as appeareth *Ad Trasimundum lib.1.c.5. Omnis ſpiritus qui non confitetur Ieſum Chriſtum in carne veniſſe, ex Deo non eſt.* Your text hath *qui ſoluit Ieſum.*1.Ioan.4. Alſo lib.2.c.18. his text had *conforme corpori*, where your text hath *configuratum.*Phil.3.

Primaſius another old father of the Latin Church,in his Commentarie vpon the Epiſtle to the Hebrues,c.1. hath *Oleo lætitiæ præ conſortibus*, where your text hath, *oleo exultationis præ participibus.* And c.3.*ad Gal.* in his expoſition he followeth that,which he ſayth was the Latin text,*Quibus ad horam ceſſimus*: where as the Latin now is negatiuely *neq; ad horam.* And although the writers or printers haue prefixed the vulgar Latine before his commentaries: yet it appea-reth by many places of his commentaries, that he folowed another text.

Proſper Aquitanicus ſomewhat elder then he,alledgeth Scripture, out of another tranſlation, then your vulgar Latine: as *de promiſſ.part.3.pro.1.*out of Ioan.1. *dic,vt habeamus remunciare his*, your text is,*vt reſponſum demus.* In the ſame place,*vox clamantis in eremo parate viam,&c.* your text is *in deſerto,dirigite.* And out of the Acts 13.he citeth this text,*Cum impleretur curſus Ioannes dixit,quem me ſuſpiciamini eſſe, non ſum ego, ſed ecce venit poſt me, de cuius pedibus non ſum dignus ſoluere corrigiam calciamentorum eius.* Your text is, *cum implaret autem Ioannes curſum ſuum dicebat, quem me arbitramini eſſe non ſum ego, ecce venit poſt me cuius non ſum dignus calciamenta pedum ſoluere.* It were follie to adde more examples,in a caſe ſo manifeſt.

Leo Biſhop of Rome,expoundeth not your vulgar Latine text, and therefore it is not like to be that which S.Hieronyme corrected: for in his Hom.in *feſt.omn. ſanctorum*, interpreting the beginning of S.Mathewes Goſpel: next after *Beati pauperes*, hee placeth *Beati qui lugent*, as it is in the Greeke, *Poſt prædicationem, &c. After the commendation of this moſt happie powertie, our Lord added, ſaying, Bleſſed are they that mourne.* Your vulgar text placeth, *Beati mites, quoniam ipſi poſſidebunt terram.* And Leo when he commeth to that third beatitude, he readeth *hæreditate poſſidebunt terram*, more expreſſing the Greeke word. Gregorie in deede, who was three hundred yeeres after the time by you before named, vſed your vulgar Latine text,and that ſo preciſely,that where there is a manifeſt corruption, not of the tranſlator, but of the writers, Luk.15.*euerrit domum* for *euerrit*,he neuertheles expoundeth the text according to that corruption, although he confeſſeth that in another tranſlation it was *emundat*, which is more agreeable to the Greeke. But this error of Gregorie,you are content to giue ouer, for in your tranſlation you ſay,*ſhee doth ſweepe the houſe*, according to the trueth of the original Greeke,being aſhamed to follow the groſſe error of the beſt Biſhop of Rome, of all the number that followed him.

Vigilius an ancient father vſeth not your tranſlation, as appeareth in many places: *Lib.*2. hee citeth the text thus, Luc,2. *Puer autem creſcebat & confortabatur repletus ſapientia, & gratia Dei ſuper eum.* Your text hath, *Plenus ſapientia, & gratia Dei erat in illo.* Againe, this text Hebr,2. hee citeth, *Nam paulò minus minoratum vidimus Ieſum, &c.* Your text is, *Eum autem qui modicè quàm angeli minoratus eſt.* In the ſame place after ſome Greeke copies Vigilius readeth, *Sine Deo*, where your text is, *Gratia Dei.*

Gildas our countreyman Matth.5.16. *Magnificent patrem veſtrum.* Vulg. *Glorificent.* Matth.7.3. *Trabem in oculo tuo non conſideras.* Vulg. *Non vides.* 1.Timoth.3. *Si quis epiſcopatum cupit, bonum opus cupit.* Vulg. *Deſiderat.*

RHEM.30. Seſſ.4. 5, *The holy Councel of Trent, for ſheſe and many other important conſiderations, hath declared and defined this only of all other Latin tranſlations,to be authenticall,and ſo onely to bee vſed and taken in publike leſſons, diſputations, preachings and expoſitions, and that no man preſume vpon any pretence to reiect or refuſe the ſame.* Only authenticall by the holy Coũcel of Trent.

FVLKE.30. The prophane particular chapter of Trent,hath no authority to preferre any tranſlation, much leſſe one ſo corrupt and depraued as that is,before the original text of the Apoſtles and Euangeliſts owne enditing:nor to forbid any man to reiect that,which is found diſagreeing from the originall veritie. No Councel although it were generall (which your good lords and maſters of the Popiſh French Church, will not acknowledge Tridentine to be) hath any authoritie againſt the trueth,but onely for it, as S.Paul ſayth of himſelfe, and other Apoſtles.

2.Cor.13.

RHEM.31. 6 *It is the graueſt, ſincereſt, of greateſt maieſty, leaſt partiality, as being without all reſpect of controuerſies & contentions, ſpecially* Moſt graue, leaſt partiall.

ſpecially thoſe of our time, as appeareth by thoſe places which Eraſmus and others at this day tranſlate much more to the aduantage of the Catholike cauſe. Most graue, leaſt partial.

FVLKE. 31 In grauitie, ſincerities, and maieſtie, it is not to be compared with the authentical Greeke text, beſide that in many places, it is ridiculous, vnſincere, vntrue, and conſequently of no auctoritie, much leſſe maieſtie. And although the tranſlator was not partial in reſpect of the controuerſies of our time, yet his vnapt tranſlation ſometime is abuſed of you, to the maintenance of your errors, as in anſwering your annotations it wil appeare.

RHEM. 32 7. *It is ſo exact and preciſe according to the Greeke, both the phraſe and the word, that delicate Heretikes therefore reprehended it of rudenes. And that it followeth the Greeke farre more exactly then the Proteſtants tranſlations, beſide infinite other places, we appeale to theſe. Tit.* 3. 14. Curent bonis operibus præeſſe. *ασχολεισθαι Eng. bib.* 1577. to mainteine good workes. *& Heb.* 10. 20. Viam nobis initiauit, *conſecrated. English bib.* he prepared. *So in theſe words* Iuſtificationes, Traditiones, Idola, &c. *In all which they come not neere the Greeke, but annoyd it of purpoſe.* Preciſe in following the Greeke.

FVLKE. 32 The tranſlator in deed according to his knowledge, did purpoſe to tranſlate exactly, both words & phraſes: but being neither very good Grecian, nor good Latiniſt, beſide that hee erred in many places from the true ſenſe, hee hath tranſlated many places barbarouſly, as is confeſſed by Lindanus, Iſidorus Clarius, and other of indifferent iudgement among you. What hurt is it then, if by learned men of theſe times, which haue exact iudgement in both the tongues, that rudenes be amended? Is the Scripture of more credite in falſe Latine, or in barbarous Latine, then in true and cleane Latine? No verely, but that you preferre old errours, before olde trueth newly reſtored If that vulgar tranſlation follow the trueth more exactly then ours, I would wiſh ours were reformed according to the Greeke. Concerning the examples you bring, I anſwere to the firſt, that your (*præeſſe*) doth not follow the Greeke more exactly, then our words, to maintaine, or, to ſhew forth. For προϊστασθαι doth ſignifie as well thas which we tranſlate, as that which your vulgar text hath. We tranſlate it alſo to excell, as Beza doth ſay, *Præſtantes eſſe:* and the Greeke ſignifieth all three indifferently, as euery man that is learned therein, will confeſſe, and the Lexicons beare witneſſe. To the ſecond I ſay, The word, Dedicated, as Beza tranſlateth it, had bene more proper, then Prepared: yet, becauſe the word ſignifieth, To renew, and mention is made before of the new way, it is no hurt to the ſenſe, to ſay, He prepared a new way. As for the wordes, *Iuſtificationes, Traditiones, Idola*, wee expound truely according to the Greeke, as is declared at large, in the booke of the Defence of our tranſlations, vnto which I remit the Reader.

RHEM. 33 8. *The Aduerſaries themſelues, namely Beza, preferre it before all the reſt.* In præfat. no. Teſt. an. 1556. *And againe he ſaith, that the olde Interpreter tranſlated very religiouſly.* Annot. in Luc. 1. v 1. Preferred by Beza himſelfe.

FVLKE. 33 Beza preferreth it before the licentious tranſlations of Caſtalion, Illyricus, and ſuch like, and it is not to be denied, that the olde Interpreter of the new Teſtament, according to his knowledge, and after that copy which he followed, tranſlated religiouſly: yet, partly for want of knowledge, partly for lacke of conference of other copies, or iudgement to diſcerne them, hee hath tranſlated many things obſcurely, many things vntruely, ſome things ambiguouſly, and often times barbarouſly.

RHEM. 34 9. *In the reſt, there is ſuch diuerſitie and diſſenſion, and no end of reprehending one another, and tranſlating euery man according to his fantaſie, that* * *Luther ſaid, If the world ſhould ſtand any long time, we muſt vertime againe (which he thought abſurd) the Decrees of Coincels, for preſerning the vntie of faith, becauſe of ſo diuers interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellow-tranſlators, that had much rather diſagree and diſſent from the beſt, then ſeeme themſelues to haue ſaid or written nothing. And Bezas tranſlation it ſelfe, being ſo eſteemed in our country, that the Geneua* Engliſh Teſtaments be tranſlated according to the ſame, yet ſometime goeth ſo wide from the Greeke, and from the meaning of the holy Ghoſt, that themſelues which proteſt to tranſlate it, dare not follow it. For example, Luke* 3. 36. *They haue put theſe words,* The ſonne of Cainan, *which he wittingly and wilfully left out: and Acts.* 1. 14. *they ſay,* With the women, *agreeably to the vulgar Latine: where he ſaith,* Cum vxoribus, with their wiues. All the reſt miſliked of the Sectaries themſelues, eche reprehending an other.

* The new Teſt. printed the yeere 1580. in the Title.

FVLKE. 34 The diſſenſion of interpreters, muſt be decided by the originall Greeke, as S. Auguſtine ſheweth, and S. Hieronyme thinketh as much. Neither is there greater diſſenſion of our interpreters, then is of the copies of your vulgar Latine text: neither is it like, neither is there any cauſe why Luther ſhould ſo ſay, as you report out of his aduerſary *Cocleus.* For ſo long as the Greeke text remaineth, the diuerſitie of tranſlations cannot bring the trueth in vncertaintie, but they that be learned and louers of trueth, may plainly ſee it. Nor yet is Bezas tranſlation ſo wide from the Greeke, that it is forſaken of vs: but we vſe our iudgement freely in thoſe points, and are not tyed vnto his authoritie. *The ſonne of Cainan,* though it be a ſuperfluous and falſe addition, yet becauſe it is in moſt of the Greeke copies, we are content to let it ſtand, as the name of Ieremie in S. Matthewes Goſpel, which yet wee doubt not to be a corruption in ſtead of Zacharie, or els that there ſhould bee neither of both named. Yet Beza by authoritie of Moſes, and of a very ancient Greeke copy, now remayning in the Libratie of the Vniuerſitie of Cambridge, doeth leaue it out in his tranſlation. Cap. 27. 9.

The other example, *Cum vxoribus,* with their wiues, is nothing wide from the Greeke text, but very aptly agreeth therewith, yet becauſe the word ſignifieth alſo women generally, & becauſe it might be, that there were other godly women, beſide the wiues of the Apoſtles, our tranſlatour thought good to tranſlate it by the word women, which comprehendeth as well wiues as other women.

RHEM. 35 *It is not onely better then all other Latine tranſlations, but then the Greeke text it ſelfe, in thoſe places where they diſagree.* It is truer then the vulgar Greeke text it ſelfe.

FVLKE. 35 This onely argument, if it were wel proued, might iuſtifie your tranſlation out of the vulgar Latine text. The other nine reaſons, if they were all granted (as there is not one of them all true and good) are not ſufficient to proue, that you ought to tranſlate out of the Latine, rather then out of the Greeke. Seeing the water is moſt pure out of the ſpring, and not out of ponds and ditches, that are deriued from it.

RHEM. 36 *The proofe hereof is euident, becauſe moſt of the ancient Heretikes were Grecians, and therefore the Scriptures in Greeke were more corrupted by them, as the anciens fathers often complaine. Tertullian noteth the Greeke text which is at this day.* (1. *Cor.* 15. 47.) *to be an olde corruption of Marcion the Heretike, and the trueth to be as in our vulgar Latine,* Secundus homo de cœlo cœleſtis, The ſecond man from heauen heauenly. *So reade other* ancient Fathers, and Eraſmus thinketh it muſt needes be ſo, and Caluin himſelfe followeth it.* Inſtit. lib. 2. cap. 13. parag. 2. *Againe, S. Hierom noteth that the Greeke text* (1. *Cor.* 7. 33.) *which is as this day, is not the* Apoſtolicall veritie, *or the true text of the Apoſtle: but that which is in the vulgar Latine,* Qui cum vxore eſt, ſolicitus eſt quæ ſunt mundi, quomodo placeat vxori, & diuiſus eſt. He that is with a wife, is carefull of worldly things, how he may pleaſe his wife, and is diuided or diſtracted. *The Eccleſiaſticall hiſtory called the Tripartite, noteth the Greeke text that now is* (1. *Io.* 4. 3.) *to be an old corruption of the ancient Greeke copies, by the Neſtorian Heretikes, & the true reading to be as in our vulgar Latin,* Omnis ſpiritus qui ſoluit IESVM, ex Deo non eſt. Euery ſpirit that diſſolueth IESVS, is not of God: *and Beza confeſſeth that Socrates in his Eccleſiaſticall hiſtory readeth ſo in the Greeke,* πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν χριστὸν, &c. The ancient fathers for proofe thereof, and the aduerſaries themſelues.

* Li. 5. cont. Marcionem. * Ambroſe. Hierom. Li. 1. cont. Iouin. c. 7. Li. 12. c. 4. Lib. 7. c. 32.

FVLKE. 36 The proofe is like your accuſtomed proues, where you heape on words with a litle apparance to deceiue the ignorant, which being rightly weighed, haue no ſubſtance at all of trueth in them. Your firſt argument is, that moſt of the ancient Heretikes were Grecians, which did corrupt the Scriptures in Greeke. A feeble reaſon, as though the prouidence of God, which cauſed the new Teſtament to be written in Greeke, either could not, or would not, preſerue it from the corruption of Heretikes, in Greeke, as wel as in Latine. But ſome of theſe corruptions (you ſay) remaine in the Greeke bookes vnto this day: it may be in ſome copies they do, which yet are conuinced by other copies. But that you deny: and for example you ſay, Tertullian affirmeth the Greeke text, which is at this day, 1. Cor. 15. 47. to be an old corruption of Marcion the Heretike, and the trueth to be as your vulgar Latine hath: but Lindanus whom you follow, miſtooke Tertullian greatly, & ſo doth Beza. For Tertullian layeth not Marcions corruption in that verſe, but in the 45. verſe, & by the authoritie of the Apoſtle in the 47. verſe, diſcouereth his corruption, as well as by the order of the ſame verſe. For after he hath proued out of the Apoſtle againſt Marcion, that the reſurrection perteineth vnto the body, and not vnto the ſoule onely: hee declareth that the Apoſtle confirmeth the ſame of Chriſt himſelfe, where he ſaith. *Factus primus Adam, &c. The firſt Adam was made a liuing ſoule, the laſt Adam a quickening ſpirit, although the moſt fooliſh Heretike would not haue it to be ſo: for he hath placed the laſt lord, inſtead of the laſt Adam, fearing in deed, leſt if he ſhall haue the Lord to be the laſt Adam, we alſo might defend Chriſt in the laſt Adam, to be of the ſame nature, whereof the firſt Adam was. But the falſhood doth plainly appeare: for why is there the firſt Adam, but becauſe there is the laſt Adam? There is no order of things one to another, except they be equal, and be either of the ſame name, or ſubſtance, or auctor: For although in diuers things alſo, there may be one thing firſt, and an other laſt, yet they muſt be of one auctor. But if the auctor be an other, he alſo may be called the laſt: yet that which he hath brought in, is firſt, but laſt, if it be equall to the firſt: but equall to the firſt it is not, becauſe it is not of the ſame auctor: after the ſame maner, he ſhalbe conuinced in the name of man. The firſt man (ſaith *hee) is of the earth earthly, the ſecond is the Lord from Heauen. Why is he called the ſecond, if hee be not a man, as the firſt? or is the firſt the Lord, if the ſecond be? But it ſufficeth, if in the Goſpel he taketh Chriſt the ſonne of man, and man, and in the man Adam, cannot deny him. The words folowing alſo, do preſſe him together, for when the Apoſtle ſaith, ſuch as he is, which is of the earth, namely the man, ſuch are the men earthly. Therefore ſuch as the man is, that is frō heauen, ſuch are the men which are frō heauen.*

Marcion denied the humanitie of Chriſt.

Marcion denied God to be the creatour of the world.

*Meaning, the Apoſtle.

This place of Tertullian being rightly vnderſtood, doeth not charge the Greeke text with any corruption, but rather reproueth the corruption of Marcion in the 45. verſe, and is a good teſtimony for the antiquitie of that reading, which is now of that 47. verſe in the Greeke text. And where as in his booke, *De reſurrectione carnis*, it is now read, *Secundus homo de Cælo*: it ſeemeth that *Dominus* is left out, through fault of the writers, ſeeing he addeth immediatly, *id eſt, ſermo Dei, id eſt Chriſtus*, which agreeth properly to *Dominus*, and addeth not *Cæleſtis*, as it is in the vulgar Latine. And although ſome ancient Fathers of the Latine Church, as Ambroſe, & Hieronyme doe read ſo, and Caluine miſliketh not the ſenſe, which is true: yet all the Greeke copies, & ancient Fathers of the Greeke Church, as Athanaſius alledging it againſt Marcion himſelfe, *Euthy. Pan. part. 1. tit. 9.* Chryſoſtome, Damaſcen and Oecumenius, holding the Greeke text, and the ſenſe therof, being good and godly, there is no reaſon why it ſhould be counted a corruption. An other corruption of the Greeke text, you ſay, is noted by S. Hierom. in 1. Cor. 7. 33. *Aduerſus Iouinian. li. 1.* where in deed he ſaith, that the Latin books of his time, were as the Greeke is now, & that the Apoſtolike trueth is as your vulgar text is, & as he in that place tranſlateth: yet he confeſſeth, that he hath cited it otherwiſe, and ſo he doth in his booke againſt *Heluidius*, and in *Ep. ad Euſtochiū de Virgin. cuſtodia*. But ſeeing S. Baſil, that was ſomewhat elder then he, and a father of the Greeke Church, doth often times cite the text, as we read it now, & ſo doth Chryſoſtome likewiſe reade and expound it, Oecumenius alſo, & Theophylactus: and almoſt all the old Greeke copies do agree in this reading, with that which was the ancient Latin text in S. Hieronyms time: it is rather like S. Hieronyms Greeke booke was faultie, & lacked the cōiunction, then that al the Greeke Church was deceiued in it. The third corruption you ſay, is noted by the Tripartite hiſt. li. 12. c. 4. in 1. Ioan. 4. 3. and the true reading to be *omnis ſpiritus qui ſoluit Ieſum*, as alſo Socrates cōtendeth, affirming that text which we now reade, is a corruption of the Neſtorians, as Beza confeſſeth. But Beza telleth you alſo, that S. Cyprian *li. 2. aduerſ. Iudæos c. 8.* citeth it in Latine, according to that we now read in the Greeke, who ſeeing he liued certeine hundred yeres before Neſtorius, Socrates, or Caſſiodorus, which liued ſo long after him, do vniuſtly charge him with corruption, although ſome old copies in their time, whom your vulgar interpreter folowed, might haue ὃ λύει ἐκ τοῦ as Socrates ſaith. Yet al the Fathers of the Greeke Church, as appeareth by Oecumenius, reteining the Greeke text, as it is now, and all the ancient copies thereunto agreeing, and the Syrian tranſlation confirming it, the teſtimony of one no very ancient Hiſtorian, Socrates, & that manifeſtly falſe, is not ſufficient to conuince the Greeke Teſtament of corruption: eſpecially, ſeeing not onely Cyprian, and long before him Tertullian *de præſcriptionibus aduerſ. hæret.* and after them Auguſtine, and other ancient Fathers of the Latine Church, do acknowledge this reading, to be the true text and word of God.

De Virginitate.

RHEM. 37 *But the proofe is more pregnant out of the Aduerſaries themſelues. They forſake the Greeke text as corrupted, and tranſlate according to the vulgar Latine, namely Beza and his ſcholers the Engliſh tranſlatours of the Bible, in theſe places, Heb. ca. 9. verſ. 1. ſaying,* The firſt couenant, *for that which is in the Greeke,* The firſt Tabernacle, *where they put* couenant, *not as of the text, but in another letter, as to be vnderſtood, according to the vulgar Latine, which moſt ſincerely leaueth it out altogether, ſaying,* Habuit quidem, & prius iuſtificationes, &c. The former alſo in deed had iuſtifications, &c. *Againe,* Rom. 11. verſ. 21. *They tranſlate not according to the Greeke text.* Tempori ſeruientes, ſeruing the time, *which Beza ſaith muſt needs be a corruption: but according to the vulgar Latine,* Domino ſeruientes, ſeruing our Lord. *Againe,* Apo. 11. verſ. 2. *they tranſlate not the Greeke text,* Atrium quod intra templum eſt, the court which is within the temple. *but cleane contrary according to the vulgar Latine, which Beza ſaith is the true reading,* Atriū quod eſt foris templum, the court which is without the temple. *Onely in this laſt place, one Engliſh Bible of the yere 1562. foloweth the errour of the Greeke. Againe,* 2. Tim. 2. v. 14. *they adde,* but, *more then is in the Greeke, to make the ſenſe more commodious and eaſie, according as it is in the vulgar Latine. Againe,* Ia. 5. 12. *they leaue the Greeke, and follow the vulgar Latine, ſaying,* leſt you fal into condemnation. *I doubt not (ſaith Beza)* but this is the true & ſincere reading, and I ſuſpect the corruption in the Greeke came thus, &c. *It were infinite to ſet downe all ſuch places, where the aduerſaries (ſpecially Beza) follow the old vulgar Latine and the Greeke copy agreeable thereunto, condemning the Greeke text that now is, of corruption.*

διαθήκην παλαιὰν.

κυρίῳ κυρίῳ

εἰς κατάκρισιν.

The Caluiniſts themſelues often forſake the Greeke as corrupt, and tranſlate according to the ancient vulgar Latine text.

It is

FVLKE, 37 It is a ſhameleſſe cauilation to ſay, we acknowledge the Greeke text to be corrupt, becauſe in ſome few places, where the Greeke copies doe vary, through the default of the writers, being deceiued by ſimilitude of letters, or otherwiſe, wee chuſe that reading, which being moſt agreeable to the circumſtance of the text, is confirmed alſo by auctoritie of the vulgar Latine tranſlation: as in the firſt example you bring out of Heb. 9. 1. Some Greeke copies now extant, leaue out the word *tabernacle* (which is in many copies) and ſo the circumſtance of the place requireth. The ſame is the iudgement of Photius, and Oecumenius, and before them of Chryſoſtome, in whoſe copy it was left out. The Syrian tranſlation alſo omitteth it, as well as the vulgar Latine. Is the Greeke text then corrupted, (though many copies be corrupted) when we haue ſo good teſtimonie of the true reading thereof, both out of ſome ancient Greeke copies yet extant, out of the ancient Fathers of the Greeke text, and alſo out of the ancient tranſlations into other languages?

The ſecond, Rom. 12. likewiſe, hath moſt of the ancient Greeke copies to warrant it, beſide the auctoritie of Clemens Alexandrinus, Baſil, Chryſoſtome, Photius, Oecumenius, Theophylactus, olde writers of the Greeke Church, the Syrian tranſlation, and the vulgar interpreter of the Latine: yet forſooth, wee forſake the Greeke text as corrupted, when in diuerſitie of Greeke readings, we follow that which is ſo ſubſtantially aduouched.

The third example, Apo. 11. beſide the *Complutenſe* editiõ, which doubtles folowed ſome ancient Greeke copies, hath the auctoritie of *Arethas*, & thoſe ancients of the Greeke Church, out of whom he gathered his Cõmẽtarie, which is ſufficient to iudge of that diuerſitie, which is in miſtaking of one only letter in ỹ Greeke word.

The fourth, 1. Tim. 1. 14. is no departing, or forſaking of any Greeke text, but only a neceſſary explication of that Greeke according to our Engliſh phraſe. In ſo infinite a number of places, as you ſpeake of, in the ende of this ſection, you had ſmal wit to bring this for one, but that you were come to the end of your quarrels, though you place another after it for a faſhion. You your ſelues haue other maner of additiõs then this is, in your tranſlation, whereof ſome are neceſſary, and ſome needleſſe: yet you would not be charged to forſake the Latine text as corrupt, although ſometimes you do, and cleaue to the Greeke, wherein no wiſe man wil blame you.

The laſt example, Ioan. 5. 11. hath alſo ancient Greeke copies, the Syrian tranſlation, and the iudgement of Oecumenius, with ſuch ancient Fathers as he doeth follow, together with the vulgar Latine.

To conclude, we forſake not the Greeke text as corrupted, when we forſake the fault of the Printer, or of the writer, and follow the Greeke text, which is warranted by ancient copies, written or printed, and by the auctoritie of ancient Fathers, the ſenſe of the holy Ghoſt, and the circumſtances of the places agreeing that to bee the very true reading of the Greeke text, and the right Scripture of God, no more then you forſake the vulgar Latine text as corrupted, when you leaue the common reading, and follow that which out of ſome ancient written copies, is placed in the margent: as I noted before, of the text of Luke, *euerſit domum*, for *euerrit*, and yet the errour of *euerſit*, is aboue nine hundred yeere old, as appeareth by Gregory. And you your ſelues acknowledge in the ende of this Preface, that ſometimes you tranſlate the word that is in the Latine margent, and *not that in the text, when by the Greeke, or the Fathers, wee ſee it is a manifeſt fault of the writer thereof, that miſtooke one word for another.* And may not we doe the ſame in the Greeke, which you doe in the Latine, without forſaking the Greeke text as corrupted? O conſcience of Papiſts!

Luke 15. 8. Hom. 34. in Euang.

RHEM. 38 *Againe, Eraſmus the beſt tranſlatour of all the later, by Bezas iudgement, ſaith, that the Greeke ſometime hath ſuperfluities corruptly added to the text of holy Scripture, as* Mat. 6. *to the end of the* Pater noſter, *theſe words,* Becauſe thine is the kingdome, the power, and the glory for euer-more. *Which he calleth,* nugas, *trifles raſhly added to our Lords prayer, and reprehendeth Valla for blaming the old vulgar Latine becauſe it hath not, likewiſe* Rom. 11. 6. *theſe wordes in the Greeke, and not in the vulgar Latine:* But if of workes, it is not now grace: otherwiſe the worke is no more a worke. *and* Mar. 10. 29. *theſe wordes,* or wife, *and ſuch like. Yea the Greeke text in theſe ſuperfluities condemneth it ſelfe, and inflifieth the vulgar Latine exceedingly: as being marked throughout in a number of places, that ſuch and ſuch words or ſentences are ſuperfluous. in all which places our vulgar Latine hath no ſuch thing, but is agreeable to the Greeke, which remaineth after the ſuperfluities be taken away. For example, that before mentioned in the ende of the* Pater noſter, *hath a marke of ſuperfluitie in the Greeke text thus* "". *and* Mar. 6. 11. *theſe words,* Amen I ſay to you, it ſhalbe more tollerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie. *and* Mar. 20. 22. *theſe wordes,* And be baptized with the baptiſme that I am baptized with? *Which is alſo ſuperfluouſly repeated againe, verſe* 23. *and ſuch like places exceeding many: which being noted ſuperfluous in the Greeke, and being not in the vulgar Latine, proue the Latine in thoſe places to be better, truer and more ſincere then the Greeke.*

Superfluities in the Greeke, which Eraſmus calleth trifling and raſh additions.

See No. Teſt. Græc. Rob Stephani in folio, and Criſpini.

FVLKE, 38 It is not by and by trifles, whatſoeuer Eraſmus, or any other man, ſhall reiect out of the Greeke text vnder that name: and yet you do him wrong, to ſay hee calleth the concluſion of the Lords prayer trifles, abſolutely, but vpon condition, if it be not part of the ancient text: for confirmation whereof (beſide the moſt part of ancient Greeke copies) Chryſoſtome in his Commentary vpon S. Matthewes Goſpel, Hom. 20. without any queſtion or controuerſie, doeth reade it and expound it. Therefore it may well bee thought, that the Homily vpon the Lords prayer in the fifth Tome, where it is omitted, was written by ſome Father of the Latin Church, rather then by Chryſoſtome. And ſo the ſtile in my opinion doeth argue with the mention of *ſurſum corda*, brought in alſo by S. Cyprian. Furthermore, Euthymius who gathered his expoſition out of many ancient Fathers of the Greeke Church, doeth in like maner read it, and expound it. The Syrian interpretation alſo, which is very ancient, doeth acknowledge it. So doeth the Hebrew text, which if it be not the authenticall of S. Matthew, yet it is very ancient.

The Latine Church in deed hath not vſed it in the formе of prayer, becauſe it is not a petition, but acknowledging of the power and glory of God, to whom the petitions are directed. Yet it ſeemeth, that Tertullian did reade it: for although in his booke, *de oratione*, where he handleth onely the petitions, hee make no mention of it, yet *lib. 4. aduer. Mar.* it is very like, he hath reſpect vnto it, when after a ſhort conuiction of the Heretike out of euery petition of the Lords prayer, he addeth, *Proinde à quo petam, &c. Therefore of whom ſhall I aske, that I may receiue? At whom ſhall I ſeeke that I may finde? At whom ſhall I knocke, that it may be opened vnto me? Who hath to giue to him that asketh? but he whoſe are all things, whoſe alſo I am which do aske.* And where as ſome ancient Greeke copies, whom it ſeemeth that the vulgar Latine Interpreter did follow, as the booke came into his hand, doe lacke this concluſion, yet it followeth not that it is raſhly added in all the reſt, and ſo raſhly receiued of the Greeke Church, but rather it is moſt like, that the writers of thoſe copies omitted it, as a thing commonly knowen, and dayly rehearſed of euery man: by which meanes alſo, it is like the omiſſion of certaine petitions in S. Lukes Goſpel came.

Concerning the ſecond example of ſuperfluitie noted by Eraſmus, Ro. 11. 6. Seeing al the Greeke copies, that we can heare of extant in theſe dayes (except one) do agree in this text: And the ancient Fathers Chryſoſtome

in his Commentary vpon this place: Likewiſe Photius, Oecumenius, and Theophylactus doe reade it, and the text requireth it to make a perfect *antitheſis*, we muſt rather thinke it a defect in your vulgar Latine text, then a ſuperfluitie in the Greeke. For the third ſuperfluitie of the word *wife* Mar. 10. 29. Eraſmus hath nothing but his bare coniecture, all the Greeke copies, none excepted, being againſt him. But it is a proper deuiſe that you haue found out, to make the Greeke text condemne it ſelfe of ſuperfluitie, & to iuſtifie the vulgar Latin exceedingly. Becauſe the Printers *Steuen* and *Criſpine*, do ſet a marke at thoſe wordes or ſentences, which are found in the moſt of the written copies, yet not in all: that the readers may know, that ſuch wordes or ſentences are not found in euery written copy: which by no logike in the world, argueth the one of ſuperfluitie, more then the other of defect, but leaue it to the iudgement and diſcerning of the learned, whether is moſt agreeable to the trueth. Your owne vulgar Latine text, printed by *Plantine*, and corrected by *Hentenius*, hath more then 100. places in the new Teſtament, marked with an obeliske, that are more then is found in diuers ancient copies. Wherefore if Popiſh logike be as good againſt Latine, as it is againſt Greeke, I may be bolde likewiſe to conclude, that the vulgar Latine text in theſe ſuperfluities, condemneth it ſelfe, and iuſtifieth the Greeke text exceedingly, as being marked throughout in a number of places, that ſuch and ſuch wordes and ſentences are ſuperfluous, in which our Greeke text hath no ſuch thing: for example, Acts 5.8. this word *Mulier* woman, hath a marke of ſuperfluitie. And in the ſame Chapter, verſ. 15. this ſentence. *Et liberarentur omnes ab infirmitatibus ſuis*, and might be all deliuered from their infirmities. And Chapter 15. 41. this ſentence is noted with a marke of ſuperfluitie, *præcipiens cuſtodire præcepta Apoſtolorum & Seniorum*, Commanding them to keepe the precepts of the Apoſtles and Elders, none of all which is in our Greeke text, and therefore proue the Greeke to be better and more ſincere then the Latine. This is your owne argument, therefore you may not deny it.

RHEM. 39 *Whereupon we conclude of theſe premiſſes, that it is no derogation to the vulgar Latine text, which wee tranſlate, to diſagree from the Greeke text, where as it may notwithſtanding be not onely as good, but alſo better. and this the Aduerſary himſelfe, their greateſt and lateſt tranſlatour of the Greeke, doeth auouch againſt Eraſmus in behalfe of the olde vulgar Latine tranſlation, in theſe notorious wordes.* How vnworthely and without cauſe (*ſaith hee*) doth Eraſmus blame the olde Interpreter as diſſenting from the Greeke? hee diſſented, I grant, from thoſe Greeke copies which he had gotten: but we haue found, not in one place, that the ſame interpretation which he blameth, is grounded vpon the authoritie of other Greeke copies, and thoſe moſt ancient. Yea in ſome number of places we haue obſerued, that the reading or the Latine text of the olde Interpreter, though it agree not ſometime with our Greeke copies, yet it is much more conuenient, for that it ſeemeth he followed ſome better and truer copie. *Thus farre Beza. In which wordes he vnwittingly, but moſt truely, iuſtifieth and defendeth the olde vulgar Tranſlation againſt himſelfe and all other cauillers, that accuſe the ſame, becauſe it is not alwayes agreeable to the Greeke text: Whereas it was tranſlated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as ancient, or better & more ancient, ſuch as S. Auguſtine ſpeaketh of, calling them* doctiores & diligentiores, *the more learned and diligent Greeke copies, whereunto the Latine tranſlations that faile in any place, muſt needes yeelde.* Lib. 2. de doct. Chriſt. cap. 15. *And if it were not too long to exemplifie and proue this, which would require a treatiſe by it ſelfe, we could ſhew by many and moſt cleare examples throughout the new Teſtament, theſe ſundry meanes of iuſtifying the olde tranſlation.*

Beza præfat. No. Te. 1556 See him alſo Anno. in 13. Act. ver. 20.

The vulgar Latine tranſlation agreeth with the beſt Greeke copies, by Bezas owne iudgement.

When the Fathers ſay, that the Latin text muſt yeeld to the Greeke, and be corrected by it, they meane the true and vncorrupted Greeke text.

FVLKE. 39 How good your concluſion is, I haue ſhewed before: but if you would conclude rightly, you ſhould ſay, that it is no derogation to the vulgar Latine text, to diſagree from euery Greeke copy, ſo it agree with the moſt, or the beſt. But to diſagree (as it doeth ſometimes) from all, ſometimes from the moſt, and the beſt, it muſt needes be a great derogation vnto it.

The teſtimonie of Beza, which you cite, is nothing againſt himſelfe, neither doeth it iuſtifie your vulgar Latine text in all places, but onely where it followed the beſt and trueſt copies of the Greeke text, as ſometime it doeth: vnto which you doe well confeſſe with S. Auguſtine, that the Latine tranſlations that faile in any thing, muſt needes yeelde. But the chiefeſt matter is, to proue firſt, that it was tranſlated out of the more learned and diligent Greeke copies, partly extant, partly not extant. And ſecondly, that it hath ſo continued euer ſince, without alteration or corruption. The firſt you take vpon you to proue by eight reaſons, all which ſhall be ſeuerally examined.

RHEM. 40 *Firſt, if it agree with the Greeke text (as commonly it doeth, and in the greateſt places concerning the controuerſies of our time, it doeth moſt certainely) ſo farre the Aduerſaries haue not to complaine: vnleſſe they will complaine of the Greeke alſo, as they doe.* Ia. 4 ver. 2. *and* 1. Pet. 3. ver. 21. *where the vulgar Latine followeth exactly the Greeke text, ſaying,* Occiditis: *and* Quod vos ſimilis formæ, *&c. But Beza in both places correcteth the Greeke text alſo as falſe.*

The vulgar Latine tranſlation, is many wayes iuſtified by moſt ancient Greeke copies, and the Fathers.

FVLKE. 40 If it agree with the true and vncorrupted Greeke text, wee will not complaine, but you muſt remember that euery Greeke copy, either extant or not extant, is not ſufficient to excuſe it: Neither can you proue, that it agreeth with the true and vncorrupted text in all places, as where it is not onely againſt all olde copies exant, but alſo againſt the reading and interpretation of all the Fathers of the Greeke Church. Where you doubt, leſt we will forſake the Greeke, it is needleſſe. Beza in Ia. 4. 2. with Eraſmus, ſuppoſeth a letter might be changed through default of the writers, in a matter of no controuerſie or aduantage againſt you. In the other place hee maketh no queſtion, but ſheweth how the Greeke word is taken, euen in the ſame ſence, that your vulgar Tranſlatour doeth.

RHEM. 41 2 *If it diſagree here and there from the Greeke text, it agreeth with an other Greeke copy ſet in the margent, whereof ſee examples in the foreſaid Greeke Teſtament of Robert Steuens & Criſpin throughout. namely,* 2. Pet. 1. 10. Satagite vt per bona opera certam veſtram vocationem faciatis. *διὰ τῶν ἀγαθῶν ἔργων. and* Mar. 8. v. 7. Et ipſos benedixit, *εὐλογήσας αὐτούς.*

FVLKE. 41 Sometimes it doeth agree with other Greeke copies ſet in the margent, but not alwayes, and therefore this is no good argument to iuſtifie it to agree with the Greeke in all places. Secondly, if it did alwayes agree with that which is in the margent, it were not ynough to warrant it, except you could proue, all that is in the margent, to be alway the true and vncorrupted, the more learned and diligent Greeke copy.

RHEM. 42 3 *If theſe marginall Greeke copies be thought leſſe authenticall then the Greeke text, the Aduerſaries themſelues tell vs the contrary, who in their tranſlations often follow the marginall copies, and forſake the Greeke text: as in examples aboue mentioned,* Rom. 11. Apoc. 11. 2. Tim. 2. Iac. 5. *&c. it is euident.*

FVLKE. 42 You make very good concluſions of particulers: we our ſelues do ſometimes follow the marginal copies, as the true text, and leaue the common reading, *Ergo* the marginall copies, be alwayes the true text. In the examples by you noted, I haue ſhewed you what reaſons we haue, to prefer theſe marginall copies. Bring you the like

like for thoſe which agree with your vulgar Latine, diſſenting from the common Greeke reading, and then your argument will be of ſome force, otherwiſe you may be aſhamed to vſe it.

RHEM. 43 4 *If all Eraſmus Greeke copies haue not that which is in the vulgar Latine, Beza had copies which haue it, and thoſe moſt ancient (as he ſayeth) and better. And if all Bezas copies faile in this point, and will not helpe vs, Gagneie the French Kings Preacher, and he that might command in all the Kings libraries, he found Greeke copies that haue iuſt accordāg to the vulgar Latine: and that in ſuch place as would ſeeme otherwiſe leſſe probable, as* Iac. 3. verſ. 5. Ecce quantus ignis quàm magnam ſiluam incendit! Beholde how much fire what a great wood it kindleth! *A man would thinke it muſt bee rather as in the Greeke text.* A little fire what a great wood it kindleth! *But an approoued ancient Greeke copy alleaged by Gagneie, hath as it is in the vulgar Latine. And if Gagneis copies alſo faile ſome time, there Beza and Criſpin ſupply. Greeke copies fully agreeable to the vulgar Latin are* Epi. Iudæ verſ. 5 *Scientes ſemel* omnia, *quoniam* IESVS *&c. and* verſ. 19 *Segregant* ſemetipſos. *likewiſe* 2. *Epheſ.* 2. Quòd elegerit vos primitias: *ἀπαρχὰς in ſome Greeke copies. Gagn. &* 2. Cor. 9. Veſtra æmulatio, *ὁ ὑμῶν ζῆλος. ſo hath one Greeke copy. Beza.*

Codex Veronenſis. ἥλικον πῦρ πόσην. ὕλ in uſc. ἑαυτοὺς

FVLKE. 43 This argument in effect, is the ſame with the former. Therefore except you proue that which any copy of Eraſmus, Beza, Gagneie, or any other man, hath agreeable to your vulgar Latine, to be a true, vncorrupted, and more learned & diligent copy, then the common Greeke text, you ſay nothing to the purpoſe. For the Latine text (as you ſaid before in the margent) muſt yeeld, and be corrected, according to the Fathers meaning, by the true and vncorrupted Greeke text, and by S. Auguſtines iudgement, by the more learned and diligent copies, therefore cannot be iuſtified by following any Greeke copy, though it be falſe, corrupted, leſſer learned, and more negligent. And as for ſome Greeke copies, it is not vnlike, but they haue by ſome perueꝛſe writers, bene altered according to the Latine, or negligently bene written or copied out of more truer copies.

RHEM. 44 5 *If all their copies be not ſufficient, the ancient Greeke Fathers had copies and expounded them agreeable to our vulgar Latine, as* 1. *Tim.* 6. 20. Prophanas vocum nouitates. *So readeth S. Chryſoſtom, and expounded it againſt Hereticall and erroneous nouelties. Yet now we know no Greeke copy that readeth ſo. Likewiſe* Io. 10. 29. Pater meus quod mihi dedit maius omnibus eſt. *ſo readeth S. Cyril and expounded it* li. 7. *in Io.* c. 10. *likewiſe* 1. Io. 4. 3. Omnis ſpiritus qui ſoluit IESVM ex Deo non eſt. *ſo readeth S. Irenæus li.* 3. *c.* 18. *S. Auguſtine* tract. 6. in Io. *S. Leo* epiſt. 10. *c.* 5. *beſide Socrates in his Eccleſiaſtical hiſtory, li.* 7. *c.* 22. *and the Tripartite* li. 12. *c.* 4. *who ſay plainely, that this was the old and the true reading of this place in the Greeke. And in what Greeke copy extant at this day is there this text* Io. 5. 2. Eſt autem Hieroſolymis probatica piſcina? *and yet S. Chryſoſtom, S. Cyril, and Theophylacte read ſo in Greeke, and Beza ſaith it is the better reading, and ſo is the Latine text of the Romane Maſſe booke iuſtified, and eighs other Latine copies, that read ſo. for our vulgar Latine here, is according to the Greeke text,* Super probatica, *&* Ro. 5. *v.* 17. Donationis & iuſtitiæ *ſo readeth Theodoret in Greeke. &* Lu. 2. *v.* 14. *Origen and S. Chryſoſtom reade,* Hominibus bonæ voluntatis, *and Beza liketh it better then the Greeke text that now is.*

κεχορτασμένος

The Greeke Fathers.

ὅτι ορθῶς ἔχει

FVLKE. 44 This reaſon hath more pith, then all the foure that went before, therefore where as your vulgar Latine hath the conſent of the ancient Fathers of the Greeke Church, although there be no Greeke copy extant at this day, to warrant it, yet will wee not condemne it, as diſagreeing from the Greeke text. As in the firſt example you bring, 1. Tim. 6. 20. Although Oecumenius doeth read, as the common reading is now, yet hee telleth you that Chryſoſtome did reade as your vulgar Latine hath. Beza addeth, Baſil, and of the Latine Fathers Ambroſe, and Auguſtine, and confeſſeth that it hath a very good ſenſe, yet hee preferreth the other, peraduenture being mooued by auctoritie of the Syrian Interpreter, who tranſlateth it vanities, and not nouelties. But in your ſecond example of Ioan 10. 29. you were fowly beguiled to ſay, So readeth *S. Cyril, and expounded it lib.* 7. *In Ioan. c.* 10. For that ſeuenth booke, as the fifth, the ſixth, the eight, are none of S. Cyrils bookes, nor of any ancient Fathers, but were added by Iodocus Cliſthouius, a very late writer, becauſe theſe foure bookes of Cyril are loſt, and are no where extant, at this day. You ſhew your ſelues to be diligent readers of antiquitie, by this example. And yet you might haue bene admoniſhed, to beware of this ridiculous errour at this time, if you would haue vouchſafed to peruſe my reioynder to Briſtow, ſometime one of your crew, who made ſport with this authoritie of Cyril, to defend the vulgar Latine ones before, and was well laught at for his labour, as you are much more, among all the learned, which by his ſtumbling in the darke, could not beware of falling in the broad day light.

Your thirde example is of 1. *Ioan.* 3. *Omnis ſpiritus qui ſoluit Ieſum*, which Irenæus readeth ſo, but of Irenæus there may be a doubt, becauſe he did write in Greeke, and is tranſlated into Latine, by one that followed the vulgar Latine text very much, and was not ſo preciſe in expreſſing the wordes of Irenæus, as may appeare by that parcel of Irenæus in Greeke, which is reſerued in Epiphanius, if any man wil beſtow a litle time in compaꝛing them. As for S. Auguſtine *in tract.* 6. *in Ioannē*, readeth this text before his treatiſe, according to the Greeke text that now is, and afterward diſcourſeth at large vpon it. But towards the ende, he repeateth the text according to the vulgar Latine, and doeth briefly expound it, whereby it ſeemeth, that his booke had both the texts. Except wee ſhould ſuſpect, that thoſe fewe lines which concerne the vulgar Latine, were interlaced by ſome, that would ſhew what ſence the wordes of the vulgare Latine, might haue. And in deed the wordes in the concluſion, *Quid nos docet, niſi vt facta interrogemus, verba non credamus*, do very aptly agree with the ende of the ſentence immediatly before thoſe lines, *adeo vt nouerit, quis ad facta venit.* But let the trueth of this coniecture, be examined by the ancient written copies of S. Auguſtine. Lodouicus Viues noteth diuers lines, inſerted in his booke *de Ciuitate Dei*, which in other ancient copies were not to be found.

Section 36. Leo in deed, which liued after S. Auguſtine, and was a B. of Rome, followed herein the vulgar Latine text. Socrates and the Tripartite ſtory, which is but a repetition of Socrates, I haue anſwered before. So that except you had Irenæus in Greeke, you haue gained litle certaintie out of the ancient Fathers. Tertullian and Cyprian being for the Greeke reading that now is, as I haue ſhewed before, with all the Greeke Church.

Touching your fourth example, *Ioan.* 5. 2. if you can be content to let *Piſcina* be the nominatiue caſe, and by *probatica* vnderſtand a gate of Ieruſalem neere to the Temple ſo called, your vulgar Latine text is agreeable to the Greeke text, and need not be altered. And this is Bezaes iudgement, for the name of that gate, citing *Nehemiah* 3. 1. &c. And although Chryſoſtome and Cyril, and Theophylact deceiued by them, reade otherwiſe, yet Euthymius, who followed other ancient Fathers of the Greeke Church, readeth agreeably to the Greeke text that now is, and to the vulgar Latine.

Concerning your fifth example, Theodoret (as Beza telleth you) readeth the copulatiue cõiunction καὶ, betweene the two Nownes, ſignifying gift & iuſtice, but it appeareth not ſo by his Cõmentary. And his reading is not ſufficient to cõtrol al the copies, &c al other the Fathers of the Greek Church, as Chryſoſt. Photius, Oecumenius, Theophylactus. Laſt of al, *Luc.* 2. 14. the vulgar Latin is mainteined not only by Origen & Chryſoſtom, but alſo by a moſt ancient copy which Beza had, now kept in the Libratie of the Vniuerſity of Cambridge, &c is

not misliked of Beza, although he follow the common reading warranted by all the rest of his Greeke copies, and many other of the ancient fathers. To conclude, if all the varieties of the vulgar Latine, had some auncient Greeke Father, or some old copie, to aduouch them, as a great number haue not: yet were not that sufficient to iustifie them, if the better learned and more diligent copies, bee against them, and the sence of the place do plainely require an other reading.

RHEM. 45 8 *Where there is no such signe or token of any ancient Greeke copie in the Fathers, yet these later Interpreters tell vs, that the olde Interpreter did follow some other Greeke copy, as Mart. 7.3.* Nisi crebro lauerint, *Erasmus thinketh that he did read in the Greeke* νιπτῶ, often: *and Beza and others commend his coniecture, yea and the English Bibles are so translated, whereas now it is* πυγμῇ, *which signifieth the length of the arme vp to the elbow. And who would not thinke that the Euangelist should say, The Pharisees wash often, because otherwise they eate not; rather then than, Vnlesse they wash vp to the elbow, they eate not?*

FVLKE. 45 We thinke verely, that the old Interpretor did follow some Greeke copy which he had, in places where hee hath not bene depraued. But whether it was alwayes a true, and vncorrupted copy which he followed, we must be bolde to examine by other copies, by consent of the Greeke fathers, by diligent marking the scope of the text, and by the ancient translations, which seeing they are often against your vulgar Latine text, although the Interpretor followed some Greeke copy, whether extant or not extant, he is not altogether to be excused, nor his translation, according to some corrupt copy, to be embraced as authentical. Beside this, it is often times manifest, that when his reading was the same that ours is, yet some times because hee vnderstood not the propertie of the Greeke word, or phrase, sometime because hee was not able to expresse it aptly in the Latine tongue, he hath committed many errors, meet to be amended, as in the annotations of Beza, Erasmus, and other, a great number may be seene. This reason therefore is of no force, to make it better then the Greeke generally, though the trueth of νιπτῶ for πυγμῇ, were granted vnto you: no more then a beggars cloake with an hundreth patches in it, is better then a faire gowne of veluet, that hath but one stitch amisse in it. Now as for the word in question, if it signifie vp to the elbow, as Theophylact and Euthymius do take it, I see no absurdity, although the Popish Priest at Masse, washeth onely his fingers endes (as superstition is some times nyce, some times insatiable) if we thinke that the Pharisees washed their handes to the elbowes. And peraduenture it is more probable, that they washed to the elbow, then that they washed often times before euery meale. But seeing the worde commeth of πυγμὴ, which signifieth a fist, the meaning may bee, they washed diligently, as they do, which often times rubbe one fist in an other: and so it may bee taken for often washing, as the Interpretor of Euthymius saith it is taken of all the Interpretors.

RHEM. 46 See Annot. Louan. in No. Test. & Annot. Lucæ Burgensis in Biblia. 7 *If all such coniectures, and all the Greeke Fathers helpe vs not, yet the Latine Fathers with great consent will easily iustifie the olde vulgar translation, which for the most part they follow and expound, as Io. 7.39.* Nondum erat spiritus datus, *so readeth S. Augustine* li. 4. de Trinit. c. 20. *and* li. 83. Quæst. q. 62. *and* tract. 32. in Ioan. *Leo* ser. 2. de Pentecoste. *Whose authoritie were sufficient, but in deede Didymus also a Greeke Doctor readeth so* li. 2. de Sp. sancto, *translated by S. Hierom, and a Greeke copy in the Vaticane, and the Syriake new Testament. Likewise Io. 21. 22.* Sic eum volo manere, *so reade S. Ambrose,* in Psal. 45. *and* Psal. 118. octonario Resh. *S. Augustine & Ven. Bede vpon S. Iohns Gospel.* The Latine Fathers.

FVLKE. 46 The consent of the Latine Fathers which folowed the vulgar text, which S. Hieronym in his time confessed to be corrupted, will not iustifie the vulgar translation, against all the Greeke copies, all the Fathers, all olde translations, all circumstances of the text, and that which you adde, all such coniectures.

The former example is not agreeable to the rule, for (as you say) it hath a Greeke copy in the Varicane, it hath the Syriake translation, and a Greeke author to warrant it, beside the authoritie of Augustine and Leo, Fathers of the Latine Church. And yet two make not so great a consent, to cary the matter from al copies, Fathers, translations, circumstances, and coniectures. But in trueth, your vulgar text, in some copies, hath according to the Greeke, *Spiritus sanctus*, and leaueth out *datus*, yet indeed, this is not to bee accompted a fault or varietie, though it bee not precisely according to the word, which expresseth the true meaning of the text, as all men except Macedonian heretikes (which deny the diuinitie of the holy Ghost) will confesse.

In your second example, you haue small consent, seeing Erasmus telleth you, that Augustine is corrupted, and Hieronyme (as you confesse in the next section,) is against you, and so are some copies of your vulgar translation. Then haue you no more but S. Ambrose: for venerable Beda hath according to the Greeke, *si eum volo manere*, by whom the corruption of S. Augustine is plainely discouered, seeing hee hath nothing in a maner of his owne, but the very words of S. Augustine vpon that place.

RHEM. 47 Præfat. in 4. Euang. ad Damasum. 8 *And lastly, if some other Latine Fathers of ancient time, reade otherwise either here, or in other places, not all agreeing with the text of our vulgar Latine, the cause is, the great diuersitie and multitude that was then of Latine copies, (where of S. Hieron complaineth) til this one vulgar Latine grew only into vse. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latine, differing oftentimes from both, as when S. Hierom in this last place readeth,* Si sic eum volo manere, li. 1. adu. Iou. *it is according to no Greeke copy now extant. And if yet there be some doubt, that the readings of some Greeke or Latin Fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is, let the Aduersary himselfe, tell vs his opinion in this case also.* Præfat. citata. Whosoeuer, *saith he*, shall take vpon him to correct these things, *(speaking of the vulgar Latin translation)* out of the ancient Fathers writings, either Greeke or Latine, vnlesse he do it very circumspectly, and aduisedly, he shall surely corrupt all, rather then amend it, because it is not to be thought, that as often as they cited any place, they did alwayes looke into the booke, or number euery word. *As if he should say, We may not by and by thinke that the vulgar Latine is faulty and to be corrected, when we reade otherwise in the Fathers, either Greeke or Latine, because they did not alwayes exactly cite the words, but followed some commodious and godly sense thereof.*

FVLKE. 47 I perceiue you will needs haue your vulgar Latine text to stand, though it haue neither Greeke copies, nor Greeke Fathers, nor good reason, which you call coniectures, nor the consent of the Latine Fathers, to mainteine it. For the diuers reading of the Latine Fathers, maketh no more for the Greeke, then for the vulgar Latine (you say) differing often times from both. Admit it be so, when they differ from both, yet when they agree with the Greeke, as you cannot deny, but often times they do, they make more for the Greeke then for the vulgar Latine. And where you say, they differ often from both, that one example that you bring, argueth that you haue no great store of examples, where they differ frō both. For the place of Hieronym agreeth fully with the sense of the Greeke, although he adde the word, *se*, which is not in the Greeke, yet maketh no alteration in the sentence, which is conditionall, where as your vulgar Latine is absolute, without condition. But to put the matter out of doubt, that no readings of some Latine or Greeke Fathers, differing from the vulgar Latine, is a checke or condemnation to the same, Beza his authoritie is cited, saying, that whosoeuer shall take vpon him

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to correct the vulgar Latine translation, out of the *ancient* Fathers writings, Greeke or Latine, vnleſſe he doe it very circumſpectly and aduiſedly, he ſhall rather marre then mend. This is your vſuall kinde of reaſoning, of a particular to inferre an vniuerſall. But what if he doe it circumſpectly, and aduiſedly? what if he haue not onely ſome Fathers writing, but alſo ſome Greeke copies, or all, or moſt that are extant? what if he haue good reaſons taken of the ſcope of the text, and circumſtances thereof? may he not then be bolde to correct ſome thing in the vulgar Latine translation? As whenſoeuer Beza, or any other learned man reprooueth the vulgar Latine interpretour, he doth it vpon the onely writing of ſome Father, who had not alwayes the booke by him, when he cited places of the Scripture, but either all or ſome of thoſe proofes, leading him to approoue the writing of that Father, to be the true text, and eſpecially ſome Greeke copy to warrant it.

RHEM. 48 *Thus then we ſee that by all meanes the olde vulgar Latine translation is approoued good, and better then the Greeke text it ſelfe, and that there is no cauſe why it ſhould giue place to any other text, copies, or readings. Mary if there be any faults euidently crept in by thoſe that heretofore wrote or copied out the Scriptures (as there be ſome) then we graunt no leſſe, then we would grant faults now adayes committed by the Printer, and they are exactly noted of Catholike writers, namely in all Plantins Bibles ſet foorth by the Diuines of Louan: and the holy Councell of Trent willeth that the vulgar Latine text be in ſuch point throwly mended, and ſo to be moſt authenticall. Such faultes are theſe,* In fide, *for,* in fines: Præſcientiam, *for,* præſentiam: Suſcipiens, *for,* Suſpiciens: *and ſuch like very rare, which are eaſilne to ſuppoſe made by the copiſts, or grauers by the ſimilitude of words. Theſe being taken away, which are no part of thoſe corruptions and differences before talked of, we tranſlate that text which is moſt ſincere, and in our opinion, and as we haue proued, incorrupt. The Aduerſaries contrarily, tranſlate that text, which themſelues confeſſe both by their writings and liues, to be corrupt in a number of places, and more corrupt then our vulgar Latine, as is before declared.*

Sect. 4.

The few & ſmall faults negligently crept into the vulgar Latine tranſlation.

FVLKE. 48 They haue very dimme eyes, that thorow theſe groſſe paralogiſmes, can ſee the vulgar Latine translation, in all points approued good, yea better then the true text it ſelfe of the Greeke, ſo that it may *not giue place to any other text, copies, or readings*, except it be in ſuch faults as are euidently crept in by the negligence of the writers, which you affirme to be very rare. But if you would correct your bookes, but euen according to ſome ancient readings and copies, obſerued in Plantins Bible, which you ſpeake of, you ſhould reforme many hundred places euen in the Newe Teſtament, and make them to be more agreeable to the Greeke text, then that you take to be your vulgar Latine translation. But except it be groſſe corruptions, that may be felt with the hand, you will not bend one ioynt to the Greeke text, ſuch malice you beare againſt the truth. Neuerthelleſſe you tranſlate that text (you ſay) which in your opinion is vncorrupt, we tranſlate the Greeke, which wee confeſſe to be corrupt, as you haue declared. What you haue declared, we haue I hope ſufficiently confuted: it is now time to ſee what you haue more to charge vs, with confeſſion of corruption in the Greeke text.

RHEM. 49 *And if we would here ſtand to recite the places in the Greeke, which Beza pronounceth to be corrupted, we ſhould make the Reader to wonder, how they can either ſo plead otherwiſe for the Greeke text, as though there were no other truth of the Newe Teſtament but that: or how they tranſlate onely that (to wit, as they thinke, the olde vulgar Latine) which themſelues ſo ſhamefully diſgrace, more then the vulgar Latine, imagining corruptions where none are, nor can be, in ſuch vniuerſall conſent of all, both Greeke and Latine copies. For example, Mat.* 10. The firſt Simon, Who is called Peter. *thinke (ſaith Beza) this word* πρῶτος, *firſt, hath bene added to the text of ſome that would aboliſh Peters primacy. Againe,* Luc. 22. *The Chalice,* that is ſhed for you. *It is moſt likely (ſaith he) that theſe words, being ſometime but a marginall note, came by corruption out of the margent into the text. Againe, Act.* 7. *Figures which they made, to adore them. It may be ſuſpected (ſaith he) that theſe words, as many other, haue crept by corruption into the text out of the margent. And* 1. Cor. 15. *He thinketh the Apoſtle ſaid not* νῖκος, victorie, *as it is in all Greeke copies, but* νῖκος, contention. *and Act.* 13. *he calleth it a manifeſt errour, that in the Greeke it is,* 400 *yeares, for* 300. *And Act.* 7. *v.* 16. *he reckoneth vp a whole cataloque of corruptions, namely* Marc. 12. *v.* 42. δύο λεπτὰ ἐστὶν κοδράντης, Which is a farthing: *and Act.* 8. *v.* 26. ἔρημός ἐστιν ἁπαξ, This is deſert. *and Act.* 7. *v.* 16. *the name of Abraham, and ſuch like. All which he thinketh to haue bene added or altered into the Greeke text by corruption.*

The Caluiniſts confeſſing the Greeke to be moſt corrupt, yet tranſlate that onely, and holde that onely for authenticall Scripture.

* In Annot. No. Teſt. an. 1556.

FVLKE. 49 The Caluiniſts (you ſay) confeſſe the Greeke text to be moſt corrupt, & yet tranſlate it onely: yes forſooth, they haue tranſlated the Syriake, and ſome parts of the Arabike, as they could get the copies. But who are they, that confeſſe the Greeke text to be moſt corrupt? You anſwere, Beza, bringing in his ſuſpition onely, in foure places. But a ſuſpition or opinion, is neither an affirmation nor a confeſſion. Yet let vs ſeuerally examine them. In the firſt place, he doth not ſo much as ſuſpect the matter, but onely maketh an obiection, and anſwereth it, approuing alſo with the ancient Fathers, the primacy of Peter, the primacy of order (I ſay) not of dignity. Yea he is ſo farre from ſuſpition of this matter, that Marke 3. 16. hee readeth *Simon the firſt*, where neither your vulgar Latine readeth ſo, nor the common printed Greeke text hath it ſo.

In the ſecond place, Luc. 22. 20. he ſaith it may be, that it came out of the margent into the text, but he doth not affirme it. He ſaith further, that Baſile readeth the Participle, with his article in the Datiue caſe, which taketh away all difficultie, yet becauſe all the copies extant, haue it in the Nominatiue caſe, he concludeth in the end, that the ſolœciſme may be excuſed by the propertie of the Hebrew tongue, expreſſed ſometimes in the Greeke, as I haue ſhewed at large in mine anſwere to Gregorie Martin. *ca.* 1. *ſect.* 37, 38, 39.

In the third place, he hath ſome light ſuſpition, that the words *to adore them*, might be remoued out of the margent into the text, as in all written bookes, many ſuch like words haue bene. The ground of this ſuſpition, is the authority of Iuſtinus Martyr, who citing this place againſt Tryphon the Iew, leaueth out thoſe words, *to adore them*, yet he ſheweth how it may ſtand with the ſence of the Hebrew text of the Prophet Amos: and ſpeaketh neuer a word of corruption.

In the fourth place, he noteth the grounds of his ſuſpition, to be the Greeke text of Oſee, and the authoritie of Auguſtine *In Ioan. tract.* 12. who readeth, *Vbi eſt mors contentio tua?* whereby it appeareth that the translation which he followed, did reade νῖκος, and not νῖκος. So readeth S. Cyprian *ad Quirinum. lib.* 3. *cap.* 58. and Tertullian *De reſur. carn.* yet becauſe of the generall conſent of all copies, and other writers, Beza reteineth the vſuall reading.

Now come we to thoſe places, which are paſt ſuſpition, as being manifeſtly affirmed to be corruptions. Of the firſt (you ſay) he calleth it a manifeſt errour, that in the Greeke it is 400 yeres for 300 yeres, Act. 13. But that is not ſo: for rehearſing many accounts, of Beroaldus, of Iunius, and other, he ſuſpecteth onely with Luther, that errour to be in the number, he doth not affirme it to be manifeſt.

The next place is, Act. 7. 15. where he thinketh the name of Abraham, by ſome vnskilfull perſon to be added as the name of Hieremie, Math. 27. and of Eſay, Marke 1. and Math. 13. as Hieronym confeſſeth in ſtead of Aſaph, where neither of both is read, at this day. And certeine it is, that Abraham bought his field of Ephron, not of the ſonnes of Emor. And Iacob it was that purchaſed the field of Emor, the father of Sichem, as S.

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not misliked of Beza, although he follow the common reading warranted by all the rest of his Greeke copies, and many other of the ancient fathers. To conclude, if all the varieties of the vulgar Latine, had some auncient Greeke Father, or some old copie, to aduouch them, as a great number haue not yet were not that sufficient to iustifie them, if the better learned and more diligent copies, bee against them, and the sence of the place do plainely require an other reading.

RHEM. 45 8 *Where there is no such signe or token of any ancient Greeke copie in the Fathers, yet these later Interpreters tell vs, that the olde Interpreter did follow some other Greeke copy, as Marc. 7.3. Nisi crebro lauerint. Erasmus thinketh that he did read in the Greeke νυγμῆ, often: and Beza and others commend his coniecture, yea and the English Bibles are so translated, whereas now it is πυγμῆ, which signifieth the length of the arme vp to the elbow. And who would not thinke that the Euangelist should say, The Pharisees wash often, because otherwise they eate not, rather then, Vnlesse they wash vp to the elbow, they eate not?*

FVLKE. 45 We thinke verely, that the old Interpretor did follow some Greeke copy which he had, in places where hee hath not bene depraued. But whether it was alwayes a true, and vncorrupted copy which he followed, we must be bolde to examine by other copies, by consent of the Greeke fathers, by diligent marking the scope of the text, and by the ancient translations, which seeing they are often against your vulgar Latine text, although the Interpretor followed some Greeke copy, whether extant or not extant, he is not altogether to be excused, nor his translation, according to some corrupt copy, to be embraced as authentical. Beside this, it is often times manifest, that when his reading was the same that ours is, yet some times because hee vnderstood not the propertie of the Greeke word, or phrase, sometime because hee was not able to expresse it aptly in the Latine tongue, he hath committed many errors, meet to be amended, as in the annotations of Beza, Erasmus, and other, a great number may be seene. This reason therefore is of no force, to make it better then the Greeke generally, though the trueth of νυγμῆ for πυγμῆ, were granted vnto you: no more then a beggars cloake with an hundreth patches in it, is better then a faire gowne of veluet, that hath but one stitch amisse in it. Now as for the word in question, if it signifie vp to the elbow, as Theophylact and Euthymius do take it, I see no absurditie, although the Popish Priest at Masse, washeth onely his fingers endes (as superstition is some times nyce, some times insatiable) if we thinke that the Pharisees washed their handes to the elbowes. And peraduenture it is more probable, that they washed to the elbow, then that they washed often times before euery meale. But seeing the worde commeth of πυγμὴ, which signifieth a fist, the meaning may bee, they washed diligently, as they do, which often times rubbe one fist in an other: and so it may bee taken for often washing, as the Interpretor of Euthymius saith it is taken of all the Interpretors.

RHEM. 46 See Annot. Louan. in No. Test & Annot. Lucæ Burgensis in Biblia. 7 *If all such coniectures, and all the Greeke Fathers helpe vs not, yet the Latine Fathers with great consent will easily iustifie the olde vulgar translation, which for the most part they follow and expound, as 1o.7.39.* Nondum erat spiritus datus. *so readeth S. Augustine* li. 4. de Trinit. c. 20. *and* li. 83. Quæst. q. 62. *and* tract. 32. in Ioan. *Leo* ser. 2. de Pentecoste. *Whose authoritie were sufficient, but in deede Didymus also a Greeke Doctor readeth so* li. 2. de Sp. sancto, *translated by S. Hierom, and a Greeke copy in the Vaticane, and the Syriake new Testament. Likewise* 1o. 21. 22. Sic eum volo manere, *so reade S. Ambrose,* in Psal. 45. *and* Psal. 118. octonario Resh. *S. Augustine & Ven. Bede vpon S. Iohns Gospel.* The Latine Fathers.

FVLKE. 46 The consent of the Latine Fathers which folowed the vulgar text, which S. Hieronym in his time confessed to be corrupted, will not iustifie the vulgar translation, against all the Greeke copies, all the Fathers, all olde translations, all circumstances of the text, and that which you adde, all such coniectures.

The former example is not agreeable to the rule, for (as you say) it hath a Greeke copy in the Vaticane, it hath the Syriake translation, and a Greeke author to warrant it, beside the authoritie of Augustine and Leo, Fathers of the Latine Church. And yet two make not so great a consent, to cary the matter from al copies, Fathers, translations, circumstances, and coniectures. But in trueth, your vulgar text, in some copies, hath according to the Greeke, *Spiritus sanctus*, and leaueth out *datus*, yet indeed, this is not to bee accompted a fault or varietie, though it bee not precisely according to the word, which expresseth the true meaning of the text, as all men except Macedonian heretikes (which deny the diuinitie of the holy Ghost) will confesse.

In your second example, you haue small consent, seeing Erasmus telleth you, that Augustine is corrupted, and Hieronyme (as you confesse in the next section,) is against you, and so are some copies of your vulgar translation. Then haue you no more but S. Ambrose: for venerable Beda hath according to the Greeke, *si eum volo manere*, by whom the corruption of S. Augustine is plainely discouered, seeing hee hath nothing in a maner of his owne, but the very words of S. Augustine vpon that place.

RHEM. 47 Præfat. in 4. Euang. ad Damasum. 8 *And lastly, if some other Latine Fathers of ancient time, reade otherwise either here, or in other places, not all agreeing with the text of our vulgar Latine, the cause is, the great diuersitie and multitude that was then of Latine copies, (whereof S. Hierom complaineth) til this one vulgar Latine grew only into vse. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latine, differing oftentimes from both, as when S. Hierom in this last place readeth,* Si sic eum volo manere, li. 1. adu. Iou. *it is according to no Greeke copy now extant. And if yet there be some doubt, that the readings of some Greeke or Latin Fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is,* Præfat. citata. *let the Aduersary himselfe, sel vs his opinion in this case also.* Whosoeuer, *saith he,* shall take vpon him to correct these things, (*speaking of the vulgar Latin translation*) out of the ancient Fathers writings, either Greeke or Latine, vnlesse he do it very circumspectly, and aduisedly, he shall surely corrupt all, rather then amend it, because it is not to be thought, that as often as they cited any place, they did alwayes looke into the booke, or number euery word. *As if he should say, We may not by and by thinke that the vulgar Latine is faulty and to be corrected, when we reade otherwise in the Fathers, either Greeke or Latine, because they did not alwayes exactly cite the words, but followed some commodious and godly sense thereof.*

FVLKE. 47 I perceiue you will needs haue your vulgar Latine text to stand, though it haue neither Greeke copies, nor Greeke Fathers, nor good reason, which you call coniectures, nor the consent of the Latine Fathers, to mainteine it. For the diuers reading of the Latine Fathers, maketh no more for the Greeke, then for the vulgar Latine (you say) differing often times from both. Admit it be so, when they differ from both, yet when they agree with the Greeke, as you cannot deny, but often times they do, they make more for the Greeke then for the vulgar Latine. And where you say, they differ often from both, that one example that you bring, argueth that you haue no great store of examples, where they differ frō both. For the place of Hieronym agreeth fully with the sense of the Greeke, although he adde the word, *sic*, which is not in the Greeke, yet maketh no alteration in the sentence, which is conditionall, where as your vulgar Latine is absolute, without condition. But to put the matter out of doubt, that no readings of some Latine or Greeke Fathers, differing from the vulgar Latine, is a checke or condemnation to the same, Beza his authoritie is cited, saying, that whosoeuer shall take vpon him

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to correct the vulgar Latine translation, out of the *ancient* Fathers writings, Greeke or Latine, vnleſſe he doe it very circumſpectly and aduiſedly, he ſhall rather marre then mend. This is your vſuall kinde of reaſoning, of a particular to inferre an vniuerſall. But what if he doe it circumſpectly, and aduiſedly? what if he haue not onely ſome Fathers writing, but alſo ſome Greeke copies, or all, or moſt that are extant? what if he haue good reaſons taken of the ſcope of the text, and circumſtances thereof? may he not then be bolde to correct ſome thing in the vulgar Latine tranſlation? As whenſoeuer Beza, or any other learned man reprooueth the vulgar Latine interpretour, he doth it vpon the onely writing of ſome Father, who had not alwayes the booke by him, when he cited places of the Scripture, but either all or ſome of thoſe proofes, leading him to approoue the writing of that Father, to be the true text, and eſpecially ſome Greeke copy to warrant it.

RHEM. 48 *Thus then we ſee that by all meanes the olde vulgar Latine tranſlation is approoued good, and better then the Greeke text it ſelfe, and that there is no cauſe why it ſhould giue place to any other texte, copies, or readings. Mary if there be any faults euidently crept in by thoſe that heretofore wrote or copied out the Scriptures (as there be ſome) then we graunt no leſſe, then we would grant faults now alwayes committed by the Printer, and they are exactly noted of Catholike writers, namely in all Plantins Bibles ſet foorth by the Diuines of Louan: and the holy Councell of Trent willeth that the vulgar Latine text be in ſuch points throwly mended, and ſo to be moſt authenticall. Such faults are thoſe,* In fide, *for,* in fines Præſcientiam, *for,* præſentiam: Suſcipiens, *for,* Suſcipiens: *and ſuch like very rare, which are euident corruptions made by the copiſts, or grauers by the ſimilitude of words. Thoſe being taken away, which are no part of thoſe corruptions and differences before talked of, we tranſlate that text which is moſt ſincere, and in our opinion, and as we haue proued, incorrupt. The Aduerſaries contrarily, tranſlate that text, which themſelues confeſſe both by their writings and deedes, to be corrupt in a number of places, and more corrupt then our vulgar Latine, as is before declared.*

The few & ſmall faults negligently crept into the vulgar Latine tranſlation.

Seſſ. 4.

FVLKE. 48 They haue very diuine eyes, that thorow theſe groſſe paralogiſmes, can ſee the vulgar Latine tranſlation, in all points approued good, yea better then the true text it ſelfe of the Greeke, ſo that it may *not giue place to any other text, copies, or readings*, excepte it be in ſuch faults as are euidently crept in by the negligence of the writers, which you affirme to be very rare. But if you would correct your bookes, but euen according to ſome ancient readings and copies, obſerued in Plantins Bible, which you ſpeake of, you ſhould reforme many hundred places euen in the Newe Teſtament, and make them to be more agreeable to the Greeke text, then that you take to be your vulgar Latine tranſlation. But except it be groſſe corruptions, that may be felt with the hand, you will not bend one ioynt to the Greeke text, ſuch malice you beare againſt the truth. Neuertheleſſe you tranſlate that text (you ſay) which in your opinion is vncorrupt, we tranſlate the Greeke, which wee confeſſe to be corrupt, as you haue declared. What you haue declared, we haue I hope ſufficiently confuted: it is now time to ſee what you haue more to charge vs, with confeſſion of corruption in the Greeke text.

RHEM. 49 *And if we would here ſtaid to recite the places in the Greeke, which Beza pronounceth to be corrupted, we ſhould make the Reader to woonder, how they can either ſo plead otherwiſe for the Greeke text, as though there were no other truth of the Newe Teſtament but that: or how they tranſlate onely that (to deface, as they thinke, the olde vulgar Latine) which themſelues ſo ſhamefully diſgrace, more then the vulgar Latine, inuenting corruptions where none are, nor can be, in ſuch vniuerſall conſent of all, both Greeke and Latine copies. For example,* Mat. 10. The firſt Simon, Who is called Peter. *thinke (ſaith Beza) this word* πρῶτος, *firſt, hath bene added to the text of ſome that would eſtabliſh Peters primacy. Againe,* Luc. 22. *The Chalice,* that is ſhed for you. *It is moſt likely (ſaith he) that theſe words (being ſometime but a marginall note) came by corruption out of the margent into the text. Againe,* Act. 7. *Figures which they made,* to adore them. *It may be ſuſpected (ſaith he) that theſe words, as many other, haue crept by corruption into the text out of the margen. And* 1. Cor. 15. *He thinketh the Apoſtle ſaid not* νῖκος, victorie, *as it is in all Greeke copies, but* ἔρις, contention. *And* Act. 13. *he calleth it a manifeſt errour, that in the Greeke it is,* 400 *yeares, for* 300. *And* Act. 7. v. 16. *he reckoneth vp a whole catalogue of corruptions, namely* Marc. 12. v. 42. ὅ ἐστι κοδράντης, Which is a farthing: *and* Act. 8. v. 26. αὕτη ἐστὶν ἔρημος, This is deſert. *and* Act. 7. v. 16. *the name of Abraham, and ſuch like. All which he thinketh to haue bene added or altered into the Greeke text by corruption.*

The Caluiniſts confeſſing the Greeke to be moſt corrupt, yet tranſlate that onely, and holde that onely for authenticall Scripture.

* In Annot. No. Teſt. an. 1556.

FVLKE. 49 The Caluiniſts (you ſay) confeſſe the Greeke text to be moſt corrupt, & yet tranſlate it onely: yes forſooth, they haue tranſlated the Syriake, and ſome parts of the Arabike, as they could get the copies. But who are they, that confeſſe the Greeke text to be moſt corrupt? You anſwere, Beza, bringing in his ſuſpition onely, in foure places. But a ſuſpition or opinion, is neither an affirmation nor a confeſſion. Yet let vs ſeuerally examine them. In the firſt place, he doth not ſo much as ſuſpect the matter, but onely maketh an obiection, and anſwereth it, approuing alſo with the ancient Fathers, the primacy of Peter, the primacy of order (I ſay) not of dignity. Yea he is ſo farre from ſuſpition of this matter, that Marke 3. 16. hee readeth *Simon the firſt*, where neither your vulgar Latine readeth ſo, nor the common printed Greeke text hath it ſo.

In the ſecond place, Luc. 22. 20. he ſaith it may be, that it came out of the margent into the text, but he doth not affirme it. He ſaith further, that Baſile readeth the Participle, with his article in the Datiue caſe, which taketh away all difficultie, yet becauſe all the copies extant, haue it in the Nominatiue caſe, he concludeth in the end, that the ſolœciſme may be excuſed by the propertie of the Hebrew tongue, expreſſed ſometimes in the Greeke, as I haue ſhewed at large in mine anſwere to Gregorie Martin. *ca. 1. ſect. 37, 38. 39.*

In the third place, he hath ſome light ſuſpition, that the words *to adore them*, might be remoued out of the margent into the text, as in all written bookes, many ſuch like words haue bene. The ground of this ſuſpition, is the authority of Iuſtinus Martyr, who citing this place againſt Tryphon the Iew, leaueth out thoſe words, *to adore them*, yet he ſheweth how it may ſtand with the ſence of the Hebrew text of the Prophet Amos: and ſpeaketh neuer a word of corruption.

In the fourth place, he noteth the grounds of his ſuſpition, to be the Greeke text of Oſee, and the authoritie of Auguſtine *In Ioan. tract.* 12. who readeth, *Vbi eſt mors contentio tua?* whereby it appeareth that the tranſlation which he followed, did reade νῖκος, and not νῖκε. So readeth S. Cyprian *ad Quirinum. lib. 3. cap.* 58. and Tertullian *De reſur. carn.* yet becauſe of the generall conſent of all copies, and other writers, Beza retaineth the vſuall reading.

Now come we to thoſe places, which are paſt ſuſpition, as being manifeſtly affirmed to be corruptions. Of the firſt (you ſay) he calleth it a manifeſt errour, that in the Greeke it is 400 yeres for 300 yeres, Act. 13. But that is not ſo: for rehearſing many accounts, of Beroaldus, of Iunius, and other, he ſuſpecteth onely with Luther, that errour to be in the number, he doth not affirme it to be manifeſt.

The next place is, Act. 7. 15. where he thinketh the name of Abraham, by ſome vnskilfull perſon to be added as the name of Hieremie, Math. 27. and of Eſay, Marke 1. and Math. 13. as Hieronym confeſſeth in ſtead of Aſaph, where neither of both is read, at this day. And certeine it is, that Abraham bought his field of Ephron, not of the ſonnes of Emor. And Iacob it was that purchaſed the field of Emor, the father of Sichem, as S.

Hierom

Hierom sayth. Now if you can giue the true sense, not leauing out the name of Abraham, you shall deserue great commendation. In the meane time, Beza telleth you, it maketh no vncerteinty or corruption in the Scripture, if a name or two, by error of some bolde writers, not of the authour, be placed amisse, which by conference of other places, may easily be espied, and reformed. The place, Marke 12.42. though he was long troubled, as he confesseth, about the reckoning of it, yet in the end he findeth out the true account, how two mites make a quadrant, and suspecteth no maner of corruption at all.

Neither in the last place, doeth hee so much as suspect any corruption or addition, but onely referreth the word *Desert*, to the way, and not to the city, although the city of Gaza at that time was not inhabited. This section therefore proueth not, that the Caluinists (as you terme them) confesse the Greeke to be most corrupt. For here is onely one name certeinly iudged to be vntruely added, as all men confesse, the name of Ieremy, Math. 27. to be, and two or three light and vncerteine suspitions, about masters of small weight, and such as can make no alteration of doctrine, the rest are false and vniust accusations.

RHEM. 50 *But among other places, he laboureth exceedingly to proue a great corruption, Act. 7.14. where it is sayd (according to the Septuaginta, that is, the Greeke text of the olde Testament) that Iacob went downe into Egypt with 75 soules. And Luc. 3.36. he thinketh these words* τοῦ Καϊνὰν, Which was of Cainan, *to be so false, that he leaueth them cleane out in* * Ann. Do. 1556. and 1565. *both his editions of the new Testament, saying, that he is bolde so to doe, by the authority of Moyses. Whereby he will signifie, that it is not in the Hebrew text of Moyses or of the olde Testament, and therefore it is false in the Greeke of the newe Testament. Which consequence of theirs (for it is common among them, and concerneth all Scriptures) if it were true, all places of the Greeke text of the new Testament, cited out of the old according to the Septuaginta, and not according to the Hebrue (which they know are very many) should be false, and so by tying themselues onely to the Hebrue in the old Testament, they are forced to forsake the Greeke of the new: if they will maintein the Greeke of the new, they must forsake sometime the Hebrue in the old, but this argument shall be forced against themselues here.*

They standing precisely vpon the Hebrew of the olde, and Greeke text of the new Testament, must of force deny the one of them.

FVLKE. 50 He sheweth out of Hieronym, that the Greeke text of the *Septuaginta*, in his time, agreed with the originall of the Hebrew in the number of 70. and therefore he thinketh τοῦ Καϊνὰν is but in stead of τοῦ Σαλὰ. But all men be not of his opinion, therfore although the matter be not great, it is no reason, that the whole Church (for that they meane by the Caluinists) should be charged for one mans opinion (& that but in one matter of no moment, to change the doctrine) to confesse the Greeke text to be most corrupt.

In the place, Luc. 3.36. he iudgeth τοῦ Καϊνὰν to be falsly added to S. Luke, not onely by authority of Moses, which were sufficient, but also by testimony of an ancient Greeke copy, which now is at Cambridge. But all your quarrels, touching *Qui fuit Cainan*, I haue confuted in my Defence against Gregory Martin, in the Preface, *Sect.* 18.20.

RHEM. 51 *By this litle, the Reader may see what gay patrones they are of the Greeke text, and how litle cause they haue in their own iudgement to translate it, or vse of it, as in derogation of the vulgar Latine translation, and how easily we might answere them in a word, why we translate not the Greeke: forsooth because it is so infinitely corrupted. But the trueth is, we doe by no meanes grant it so corrupted as they say, though in comparison we know it lesse sincere and incorrupt then the vulgar Latine, and for that cause and others before alledged, we preferre the sayd Latine, and haue translated it.*

They say the Greeke is more corrupt then we will grant them.

FVLKE. 51 The Greeke text of the New Testament needeth no patronage of men, as that which is the very word and trueth of God. The sincerity of our translations, against all your friuolous cauillations, hath hitherto, thanks be to God, bene so strongly defended, as you haue no list any more to assaile it. And as touching your easie answere that you can make, why you translate not the Greeke, *forsooth because it is so infinitely corrupted*, all men of reasonable vnderstanding may conceiue, how well you haue proued this infinit corruption. The summe of all your reasons being drawen together, your argument is this: One man suspecteth here and there, in three or foure places, some deptauation, or els in a name and a number, thinketh there is some corruption, *ergo* by confession of all the Caluinists, the Greeke text is infinitely corrupted. But you tell vs, you will not grant the Greeke to be so corrupt, as we say, though you know it lesse sincere, and vncorrupt, then the Latine, and therefore you preferre it, and haue translated it. Well, if you know the Greeke text that now is, to be sincere, where any of vs hath but suspected or iudged it to be corrupt: and we haue proued it to be sincere, where you haue slandered it to be corrupt: there is no reason, why you should not acknowledge it to be very perfect, and therefore haue translated it, rather then the vulgar Latine: which your owne Bibles of Plantines edition, whereunto you referre vs, doe conuince of infinit varietie, which as S. Hieronym sayth, is a manifest argument of falsehood, and as yet it is not decided among you, in that varietie, which reading is to be followed, as true and authenticall.

Præf. ad Damas. in 4. Euangelia.

RHEM. 52 *If yet there remaine one thing which perhaps they will say, when they cannot answere our reasons aforesayd: to wit, that we prefer the vulgar Latine before the Greeke text, because the Greeke maketh more against vs: we protest that as for other causes we preferre the Latine, so in this respect of making for vs or against vs, we allow the Greeke as much as the Latine, yea in sundry places more then the Latine, being assured that they haue not one, and that we haue many aduantages in the Greeke more then in the Latine, as by the Annotations of this new Testament shall euidently appeare: namely in all such places where they dare not translate the Greeke, because it is for vs, and against them. as when they translate, δικαιώματα, ordinances, and not, iustifications, and that of purpose, as Beza confesseth* Luc. 1,6. *πρεσβύτερους*, Elders, *and not* Priests: *εἰδώλια*, *images rather then* idols. *and especially when S. Luke in the Greeke so maketh for vs (the vulgar Latine being indifferent for them & vs) that Beza saith it is a corruption crept out of the margent into the text. What need these absurd deuises and false dealing with the Greeke text, if it made for them more then for vs, yea if it made not for vs against them? But that the Greeke maketh more for vs, see 1 Cor. 7. In the Latine,* Defraud not one another, but for a time, that you giue your selues to prayer. *In the Greeke,* to fasting and prayer. Act. 10,30. *In the Latine Cornelius sayth,* From the fourth day past, vntill this houre I was praying in my house, and behold a man &c. *in the Greeke,* I was fasting, and praying. 1. Io. 5. 18. *In the Latine,* We know that euery one which is borne of God, sinneth not, but the generation of God preserueth him &c. *in the Greeke,* but he that is borne of God preserueth himselfe. Apoc. 22,14. *In the Latine,* Blessed are they that wash their garments in the blood of the Lambe &c. *in the Greeke,* Blessed are they that do his commandements. Rom. 8,38. Certus sum &c. I am sure that neither death nor life, nor other creature is able to separate vs from the charitie of God. *as though he were assured, or we might and should assure our selues of our predestination. in the Greeke,* πέπεισμαι, I am probably perswaded that neither death nor life &c. *In the Euangelists, about the Sacrifice and B. Sacrament, in the Latine thus:* This is my blood that shall be shed for you: *and in S. Paul,* This is my body which shall betrayed or deliuered for you: *both being referred to the time to come, and to the sacrifice on the crosse. in the Greeke,* This is my blood which is shed for you: *and,* my body which is broken for you: *both being referred to that present time when Christ gaue his body and blood at his supper, then shedding the one and breaking the*

Luc. 12, v. 20.

We preferre not the vulgar Latine text, as making more for vs. The Greeke text maketh for vs more then the vulgar Latine. For the reall presence.

For fasting.

For free will.

Against onely faith.

Against speciall assurance of saluation.

For the sacrifice of Christs body and blood.

the other, that is, ſacrificing it ſacramentally and myſtically. Loe theſe and the like our aduantages in the Greeke, more then in the Latine.

FVLKE. 52 A great token of your true meaning, that you preferre not the vulgar Latine, as making more for you, in which reſpect in theſe Annotations it ſhall appeare, that you haue more aduantage in the Greeke then in the Latine, being aſſured that we haue not one, and you many aduantages in the Greeke. Theſe Popiſh brags all that reade your writings, are ſo well acquainted with them, that we need not ſtand in doubt of them: hauing tried by often experience, that when the matter commeth to approouement, your arguments are no better then a falſe and feeble cauſe can afoord you, as in anſwere to the Annotations, by Gods helpe, it will be made manifeſt: In the meane ſpace, you note vnto vs certein places, where you haue more aduantage in the Greeke then in the Latine. Firſt, in ſuch places where we dare not tranſlate the Greeke, becauſe it maketh for you, againſt vs. Secondly, where the Greeke hath ſome wordes making for you, which the Latine hath not. Of the firſt ſort, is the word *Iuſtificationes*, Luke 1. which we call ordinances of purpoſe (as Beza confeſſeth) And why ſhould we not of purpoſe auoid that terme, which may be cauſe of ambiguitie and errour, when the word in that place ſignifieth another thing? as I haue ſhewed at large in my defence againſt Martin. Cap. 1. ſect. 50. and Cap. 8. ſect. 1. and the other ſections following.

For the word *traditiones*, mine anſwere is, Cap. 2. in all the ſections: for the words Elders, Prieſts, Cap. 6. for images and idols, Cap. 3. for the place of Luke 22. 20. as I haue ſhewed before, Cap. 1. ſect. 37. 38. 39.

But to come to the latter ſort, firſt you bring two texts, 1. Cor. 7. and Acts 16. 30. where faſting is mentioned in the Greeke text, which is not in the vulgar Latine. O impudent ſlanderers, doe we denie faſting, becauſe we denie your Antichriſtian prohibition and abſtinence from meats, to be Chriſtian faſting? God be praiſed, our doctrine is ſound for faſting, would God our practiſe were as often, as our iudgement is pure and agreeable to the holy Scriptures, in an hundred places almoſt, that commend faſting.

Your next aduantage is for free-will, not flat Pelagianiſme I hope, but catercouſin with it, that mans will being holpen with Gods grace, is free: and we hold, that it is free from conſtraint, but not from bondage of ſinne, Rom. 7. And what other thing can you proue out of that text, 1. Ioh. 5. 18. *he that is borne of God, preſerueth himſelfe*: dare you ſay by force of free-will, and not by the ſtrength of Gods grace? Make your ſyllogiſme, & giue vs a plaine concluſion, and we ſhall ſee what aduantage the Greeke text giueth you.

Another giueth you aduantage againſt onely faith. What is that, I pray you? Apoc. 22. 14. Bleſſed are they that doe his commandements: a goodly aduantage, I promiſe you. They that are iuſtified by faith onely in his merits, doe his commandements, and none other. Againſt ſpeciall aſſurance of ſaluation, you haue Rom. 8. 38. S. Paul ſayth not as it is in the Latine, *Certus ſum*, I am ſure, but πέπεισμαι, I am probably perſwaded. Verily either the Greeke word ſignifieth I am ſure, ſo as I cannot be deceiued, or els your vulgar Latine tranſlation is falſe. And where he ſayth, I am perſwaded, he noteth the certeintie of the word and Spirit of God, whereby he hath this aſſurance.

Your laſt aduantage is about the ſacrifice of the B. Sacrament, where the Greeke text vſeth the preſent tenſe, referring that breaking of his bodie, and ſhedding of his blood, to the preſent ſacrificing of it ſacramentally, and myſtically: but I would aduiſe you to beware, leſt while you ſeeke aduantage for a ſacrifice, you leeſe your beſt argument for the reall preſence, as you terme it. For you are wont to reaſon thus: Hee gaue that which ſhould be crucified, but his naturall body was crucified, therefore he gaue his naturall body: and ſo he did, to be receiued ſpiritually, as in a ſacrament or myſterie. But to ſhut you from your ſacrifice, the word of ſhedding ſo often repeated will be ſufficient, except you haue forgotten your olde diſtinction of his vnbloody ſacrifice from his bloody ſacrifice: if his blood be ſhed in the ſacrament, then is the ſacrament alſo a bloody ſacrifice. When you haue weighed all, I hope you will ſee, it is ſmall paines that you gather by this aduantage, that you need not crie out and ſay, *Loe theſe and the like our aduantages in the Greeke more then in the Latine*. Nay rather theſe be your fantaſies of the Greeke, and of the Latine.

RHEM. 53 *But is the vulgar tranſlation for all this Papiſticall, and therefore do we follow it? (for ſo ſome of them call it, and ſay it is the * worſt of all other) If it be, the Greeke (as you ſee) is more, and ſo both Greeke and Latine, and conſequently the holy Scripture of the New Teſtament is Papiſticall. Againe, if the vulgar Latine be Papiſticall, Papiſtry is very ancient, and the Church of God for ſo many hundred yeeres wherein it hath vſed and allowed this tranſlation, hath beene Papiſticall. But wherein is it Papiſticall? forſooth in theſe phraſes and ſpeeches*, Pœnitentiam agite. Sacramentum hoc magnum eſt. AVE GRATIA PLENA. Talibus hoſtiis promeretur Deus. *and ſuch like. Firſt, doth not the Greeke ſay the ſame? ſee the Annotations vpon theſe places. Secondly, could he tranſlate theſe things Papiſtically or partially, or rather prophetically, ſo long before they were in controuerſie? Thirdly, doth he not ſay for*, Pœnitentiam agite, *in another place*, Pœnitemini: *and doth he not tranſlate other myſteries, by the word*, Sacramentum, *as* Apoc. 17. Sacramentum mulieris. *and as he tranſlateth one word*, Gratia plena, *ſo doth he not tranſlate the very like word*, plenus vlceribus, *which themſelues do follow alſo? is this alſo Papiſtry? when he ſaid*, Heb. 10. 29. Quanto deteriora merebitur ſupplicia, &c. *and they like it well enough, might hee not haue ſayd according to the ſame Greeke word*, Vigilate vt mereamini fugere iſta omnia & ſtare ante filium hominis. Luc. 21. 36. *and*, Qui merebuntur ſæculum illud & reſurrectionem ex mortuis, &c. Luc. 20. 35. *and*, Tribulationes quas ſuſtinetis, vt mereamini regnum Dei, pro quo & patimini. 2. Theſſ. 1. 5. *Might hee not (wee ſay) if he had partially affected the word merit, haue vſed it in all theſe places, according to his and * your owne tranſlation of the ſame Greeke word*, Heb. 10. 29 *? which he doth not, but in all theſe places ſayth ſimply*, Vt digni habeamini, *and*, Qui digni habebuntur. *And how can it be iudged Papiſticall or partiall, when he ſayth*, Talibus hoſtiis promeretur Deus, Heb. 13? *Was Primaſius alſo, S. Auguſtines ſcholar, a Papiſt, for vſing this text, and all the reſt, that haue done the like? Was S. Cyprian a Papiſt, for vſing ſo often this ſpeech*, Promerere Dominum iuſtis operibus, pœnitentia, &c? *or is there any difference, but that S. Cyprian vſeth it as a deponent more Latinely, the other as a paſſiue leſſe finely? Was it Papiſtry to ſay*, Senior *for* Presbyter, Miniſtrantibus *for* ſacrificantibus *or* liturgiam celebrantibus, ſimulachris *for* idolis, fides tua te ſaluum fecit *ſometime for* ſanum fecit? *Or ſhall wee thinke hee was a Caluiniſt for tranſlating thus, as they thinke hee was a Papiſt, when any word ſoundeth for vs?*

The Proteſtants condemning the old vulgar tranſlation as making for vs, condemne themſelues.

It is void of all partialitie.

Againſt D. Sand. Rocke pag. 147. See Kemnit. in exam. Concil. Trid. ſeſſ. 4. Mat. 3 & 11. Ephe 5. Luc. 1. Hebr. 13. Mar. 1. κεχαριτωμένη ἀλλοφύλος. Luc. 16. v. 20.

No. Teſta. 1580.

In Epiſt. ad Hebr. Epiſt. 14. & 18.

FVLKE. 53 There is none of vs, that calleth the vulgar tranſlation of the New Teſtament papiſticall, as though it were tranſlated by Papiſts, or els made ſo greatly for Papiſts, when it is rightly vnderſtood: but becauſe it is ſo magnified by the Papiſts, that it is preferred before the Greeke, which is the originall tongue, in which the Newe Teſtament was written, and commanded by the *Tridentine* Papiſts, to be counted the onely authenticall text. And he that ſayd, the vulgar tranſlation is woorſt of all, ſpake of the vulgar tranſlation of the whole Bible, in compariſon of the Hebrew of the Olde Teſtament, and of the Greeke of the New Teſtament, and of the *Septuaginta* in Greeke, and the Latine thereof. Your fond concluſions, *the Greeke is more Papiſticall, and Papiſtry in very*

very ancient, if the vulgar translation be papistically, be as good as your antecedent: *Some of them call it so*, which I am sure, no man of learning hath done, otherwise then I haue before declared, except it be for that it is abused of Papists, to mainteine Popery, when indeed the translatour had no such meaning, as in the three first examples it is manifest: for by *pœnitentiam agite*, he meant not popish doing of penance, but true and Christian repentance: yet you will not giue ouer the shew of popish penance and satisfaction, that you haue by that translation. Likewise, by *Sacramentum*, *Eph.5.32.* he meant nothing but a mysterie generally, as the trueth of the Greeke is, and as you doe well proue out of his translation of the same word, *Apoc.c.17.* Neuertheless, if you giue ouer the holde, you would seeme to haue of that translation, to make matrimony a Sacrament of the New Testament, in that sense that Baptisme and the Lords supper are called Sacraments: you shall haue no shew in the Scriptures to dazell the eyes of the ignorant. For GRATIA PLENA, I thinke, if he had vnderstood the force of the Greeke word rightly, he would haue translated it otherwise. That he translateth the very like word, *plenus vlceribus*, which we also translate, *full of sores*, it may excuse him of partiall affection, but cannot defend his translation, to expresse the sense of the Greeke word. For the very like word he translateth *iustificari*, being iustified or made iust, not full of iustice, Rom.3.24. and 1.Cor.4.4. *Iustificatus sum*, I am iustified. But concerning the last phrase, Heb.13. because he could not expresse his owne minde in Latine, I know not what his meaning was, but leaue it to God, and himselfe. Neuertheless it is certeine, that it is not onely barbarous, but also false and blasphemous to say, that by good works Gods fauour is deserued.

The actiue of this verbe, Heb.11,5.and 6. he translateth *placuisse* and *placere*, to please and to haue pleased: what els can the passiue then signifie, but to be pleased? which perhaps he meant, if he had knowen any Latine word of the passiue voice that had signified so much, for lacke of which, he vsed the terme, which was of the common people vsed in that sense.

Now where he vseth the word *mereri*, Heb 10.29. you say we like it well enough: but how know you our liking so well? we may allow the sense of the translation as good, because wicked men are thought woorthy punishment according to their deserts: but we doe not allow the translation, to be agreeable to the sense of the Greeke word ἀξιωθήσεται, and therefore he could not haue sayd truely, according to the same Greeke verbe: *watch that you may deserue to escape all these things, and to stand before the sonne of man*, and so of the rest: for not onely his translation had beene vntrue, but the sentences thorow his vntrue translation had beene false: for though men deserue, and are accounted worthy of punishment and damnation by sinne, yet they deserue not Gods graces and his kingdome by their works, but are accounted worthy of his blessing and eternall felicity, for Christes sake of Gods meere mercy. But you aske whether *Primasius*, S. Augustines scholar, were a Papist, for vsing this text, and all the rest that haue done the like? I answere no. For *Primasius* meaneth nothing else, but that God is pleased, (as the Greeke word signifieth) to accept such sacrifices. *Talibus enim hostijs & muneribus eleemosynarum, promeretur Deus adipisci, vnde dicit per Prophetam, Misericordiam volo & non sacrificium: Non est considerandus pauper, qui videtur accipere, sed potius qui iussit dare: eleemosyna enim quæ pauperi largitur in terra, à Deo recipitur in cœlo. Et nolo attendere quod hoc sit tibi redditurus quod accepit: tu enim terrena dedisti, æterna mercaberis. With such sacrifices and gifts God is pleased to receiue them: wherefore he sayth by the Prophet, I will mercie and not sacrifice. The poore man is not to be considered, which seemeth to receiue, but rather hee which commanded to giue: for the almes which is giuen to the poore man vpon earth, is receiued of God in heauen. And thinke not that he will render vnto thee that which he hath receiued: for thou hast giuen earthly things, but thou shalt purchase eternall things.* These be the words of *Primasius* vpon that text, which declare, that *promereor* was vulgarly taken for *delector*, to be pleased or delighted. Neither doth he meane any meriting by the terme of purchasing, which he vseth: for he was an vtter enemie to the *Pelagians*, as his master, Augustine, was, but onely, that God of his mercy doth crowne and reward his owne gifts, not our merits, as S. Augustine sayth. And when he vseth the name of merits, he meaneth simply, works, as many of the olde writers did in that time: for otherwise there is no Father so cleere for iustification by faith onely, as *Primasius* is, Rom.3. vpon these words, *being iustified freely*. *Audi gratis* (sayth he) *& tace de meritis*: Heare this word freely, and holde thy peace of merits. Likewise vpon Rom. 4. and many other places: and whoso vsed this text according to this meaning, we take them not for Papists.

But further you demand, whether S. Cyprian was a Papist, for vsing so often this speech, *Promereri dominum iustis operibus, pœnitentia, &c.* I answere as before. The vsing of the words maketh not a Papist, but the popish meaning, which S. Cyprian hath not, but that God is pleased with iust works and obedience, repentance and humilitie, not merited or deserued: for he citeth the Scripture plentifully, that we ought to glory in nothing, seeing nothing is ours. *Test. ad Quirin. cap.* 4. And that we must put our trust onely in God, and glory in him. *cap.* 10. Your last question, Was it papistry to say *Senior* for *Presbyter*, *&c.* is foolish trifling: We accuse not your translatour of papistry, though you abuse his vntrue or vnperfect translations, sometime to the defence of papistry.

RHEM. 54 Matth.16. Iohn 20. Matth.16. Iames 2. 1.Tim 5. 1.Iohn 5. Hebr.12.

Againe, was he a Papist in these kinde of words onely, and was he not in whole sentences? as, Tibi dabo claues, &c. Quicquid solueris in terra, erit solutum & in cœlis. *and* Quorum remiseritis peccata, remittuntur eis. *and*, Tunc reddet vnicuique secundum opera sua. *and* Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantùm. *and* Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt. *and* Mandata eius grauia non sunt. *and* Aspexit in remunerationem. *Are all these, and such like, papistically translations, because they are most plaine for the Catholike faith which they call Papistrie? Are they not word for word as in the Greeke? and the very words of the holy Ghost? And if in th se there be no accusation of papistically partialitie, why in the other? Lastly, are the ancient Fathers, Generall Councels, the Churches of all the West part, that vse all these speeches and phrases now so many hundred yeeres, are they all papistically? Be it so, and let vs in the name of God follow them, speake as they spake, translate as they translated, interpret as they interpreted, because we beleeue as they beleeued. And thus farre for defence of the olde vulgar Latine translation, and why we translated it before all others. Now of the maner of translating the same.*

The papistrie thereof (as they terme it) is in the very sentences of the Holy Ghost, more then in the translation.

FVLKE. 54 We haue answered before of the words: and for the sentences we say, they are no papisticall translations, neither doe they any thing in the world fauour papistrie: for they are well translated, and the very words of the holy Ghost: when you can conclude any papistry out of these sentences in good and lawfull forme of arguments, we will yeeld to your papistry. Finally, the ancient Fathers, generall Councels, and Churches of the West part, that vsed these speeches before papistry was hatched and fully shapen, were not all Papists, but most of them professed enemies to the vsurped tyranny of the Pope, to the pride of his Clergie, to merit of works

works and of free-will: and were mainteiners of iuſtification by faith only, of the mariage of them that were not able to keepe the vow of continence (as in anſwere to theſe Annotations it ſhall more fully appeare) and by their owne words not mangled, gelded, and falſified, as they were in your Annotations, but truely ſet downe as their bookes ſhall teſtifie, whereby it ſhall be euident, that you beleeue not as they beleeued, nor interpret as they interpreted, as you vſe not the tranſlation that many of them vſed, nor ſpeake as they ſpake.

RHEM. 55 *IN THIS OVR TRANSLATION, becauſe we wiſh it to be moſt ſincere, as becommeth a Catholike tranſlation, and haue endeuoured ſo to make it: we are very preciſe and religious in following our copy, the old vulgar approued Latine: not onely in ſenſe, which we hope we alwayes doe, but ſometime in the very words alſo and phraſes, which may ſeeme to the vulgar Reader and to common Engliſh eares not yet acquainted therewith, rudeneſſe or ignorance: but to the diſcreet Reader that deeply weigheth and conſidereth the importance of ſacred words and ſpeeches, and how eaſily the voluntarie tranſlatour may miſſe the true ſenſe of the Holy Ghoſt, we doubt not but our conſideration and doing therin, ſhall ſeeme reaſonable and neceſſary: yea and that all ſorts of Catholike Readers will in ſhort time thinke that familiar, which at the firſt may ſeeme ſtrange, and will eſteeme it more, when they ſhall * otherwiſe be taught to vnderſtand it, then if it were the common knowen Engliſh.*

The maner of this tranſlation, and what hath bene obſcrued therein.

* See the laſt Table at the end of the booke.

For example, we tranſlate often thus, Amen, Amen, I ſay vnto you. *Which as yet ſeemeth ſtrange: but after a while it will be as familiar, as* Amen *in the end of all prayers and Pſalmes. and euen as when we end with* Amen, *it ſoundeth farre better then* So be it: *ſo in the beginning,* Amen Amen, *muſt needs by vſe and cuſtome ſound farre better, then* Verily verily. *Which in deed doth not expreſſe the aſſeueration and aſſurance ſignified in this Hebrew word. beſides that it is the ſolemne and vſuall word of our Sauiour * to expreſſe a vehement aſſeueration, and therefore is not changed, neither in the Syriake, nor Greeke, nor vulgar Latine Teſtament, but is preſerued and vſed of the Euangeliſts and Apoſtles themſelues, euen as Chriſt ſpake it, propter ſanctiorem authoritatem, as Saint Auguſtine ſayth of this and of* Allelu-ia, for the more holy and ſacred authoritie thereof, lib. 2. Doct. Chriſt. cap. 11. *And therefore do we keepe the word* Allelu-ia *Apoc. 19. as it is both in Greeke and Latine, yea and in all the Engliſh tranſlations, though in their bookes of Common prayer they tranſlate it,* Praiſe ye the Lord. *Againe, if* Hoſanna, Raca, Belial, *and ſuch like, be yet vntranſlated in the Engliſh Bibles, why may not we ſay,* Corbana, *and* Paraſceue: *ſpecially when they Engliſhing this latter thus,* The preparation of the Sabbath, *put three words more into the text, then the Greeke word doth ſignifie.* Math. 27. 62. *And others ſaying thus, After the day* of preparing, *make a cold tranſlation and ſhort of the ſenſe, as if they ſhould tranſlate, Sabboth,* the reſting. *for,* * Paraſceue *is as ſolemne a word for the Sabboth eue, as* Sabboth *is for the Iewes ſeuenth day. and now among Chriſtians much more ſolemne, taken for Good-friday onely. Theſe words then we thought farre better to keepe in the text, and to tell their ſignification in the margens or in a table for that purpoſe, then to diſgrace both the text and them with tranſlating them. Such are alſo theſe words,* The Paſche. The feaſt of Azymes. The bread of propoſition. *Which they tranſlate* The Paſſeouer, The feaſt of ſweet bread, The ſhew bread. *But if* Pentecoſt *Act. 2. be yet vntranſlated in their Bibles, and ſeemeth not ſtrange: why ſhould not* Paſche *and* Azymes *ſo remaine alſo, being ſolemne feaſts, as Pentecoſt was? or why ſhould they Engliſh one rather then the other? ſpecially whereas* Paſſeouer *at the firſt was as ſtrange, as* Paſche *may ſeeme now, and perhaps as many now vnderſtand* Paſche, *as* Paſſeouer. *and as for* Azymes, *when they Engliſh it,* The feaſt of ſweet bread, *it is a falſe interpretation of the word, and nothing expreſſeth that which belongeth to the feaſt, concerning vnleauened bread. And as for their terme of* ſhew bread, *it is very ſtrange and ridiculous. Againe, if* Proſelyte *be a receiued word in the Engliſh Bibles,* Mat. 23. Acts 2: *why may not we be bolde to ſay,* Neophyte, 1. *Tim.* 3 *? ſpecially when they tranſlating it into Engliſh, doe falſly expreſſe the ſignification of the word thus,* a yong ſcholar. *Whereas it is a peculiar word to ſignifie them that were lately baptized, as* Catechumenus, *ſignifieth the newly inſtructed in faith not yet baptized, who is alſo a yong ſcholar rather then the other, and many that haue bene olde ſcholars, may be* Neophytes *by differring baptiſme. And if* Phylacteries *be allowed for Engliſh,* Mat. 23. *we hope that* Didragmes *alſo,* Prepuce, paraclete, *and ſuch like, will eaſily grow to be currant and familiar. And in good ſooth there is in all theſe ſuch neceſſitie, that they cannot conueniently be tranſlated. as when S. Paul ſaith,* conciſio non circumciſio: *how can we but follow his very words and alluſion? And how is it poſſible to expreſſe* Euangelizo, *but as we do,* Euangelize? *for* Euangelium *being the Goſpel, what is,* Euangelizo *or to* Euangelize, *but to ſhew the glad tidings of the Goſpel, of the time of grace, of all Chriſts benefits? All which ſignification is loſt, by tranſlating as the Engliſh Bibles do,* I bring you good tidings, *Luc.* 2. 10. *Therefore we ſay* Depoſitum, 1. *Tim.* 6. *and, He* exinanited *himſelfe, Philip.* 2. *and, You haue* refloriſhed, *Philip.* 4. *and,* to exhauſt, *Heb.* 9. 28. *becauſe we cannot poſſibly attaine to expreſſe theſe words fully in Engliſh, and we thinke much better, that the reader ſtaying at the difficulty of them, ſhould take an occaſion to looke in the table following, or otherwiſe to aske the full meaning of them, then by putting ſome vſuall Engliſh words that expreſſe them not, ſo to deceiue the reader. Sometime alſo we doe it for another cauſe. as when we ſay,* The aduent of our Lord, *and,* Impoſing of hands. *becauſe one is a ſolemne time, the other a ſolemne action in the Catholike Church, to ſignifie to the people, that thoſe and ſuch like names come out of the very Latine text of the Scriptures. So did* Penance, doing penance, Chalice, Prieſt, Deacon, Traditions, aultar, hoſt, *and the like (which we exactly keepe as Catholike termes) proceed euen from the very words of Scripture.*

Certeine words not Engliſh, nor as yet familiar in the Engliſh tongue.

Amen.

Alleluia.

Paraſceue.

Paſche. Azymes.

Neophyte.

Why we ſay, *our Lord,* not, *the Lord* (but in certeine caſes) ſee the annotations, 1. *Tim.* 6. *pag.* 585.

Catholike termes proceeding from the very text of Scripture.

FVLKE. 55 Not the deſire of ſinceritie, but rather of obſcuritie, hath made you to thruſt in a great number of wordes, not onely Hebrew, or Syriake, which are found in the Greeke text, but alſo Greeke and Latine words, leauing the Engliſh words of the ſame, which by long vſe, are well knowen and familiar in the Engliſh tongue. And as for Hebrew and Syriake words, which are found in the Greeke text, it is not to be miſliked that they ſhould be brought alſo into the Engliſh tongue: becauſe the Spirit of God, not without cauſe writing Greeke, did thinke it meet to receiue them. And therefore in our tranſlations, we reteine them all, except a few that are vſually expreſſed in Engliſh: as Amen Amen in the beginning of a ſentence, which might well haue beene vſed, but that the tranſlatour ſtudied to be more plaine, and to expreſſe the meaning of that aſſeueration. *Alleluia* we vſe in the New Teſtament, becauſe we finde it in the Greeke Teſtament: but when we tranſlate the Olde Teſtament, there is no reaſon why we ſhould not tranſlate it into Engliſh, aſwell as other words of the text. We ſay alſo *Hoſanna, Raca, Belial,* yea, and *Corbona,* becauſe we finde them in the originall text. But as for Greeke termes, which may well enough be expreſſed in the Engliſh tongue, wee ſee no cauſe why wee ſhould reteine them, as *Paraſceue, Azymes, Neophyte.* And if you had ſo religious a care to vſe all the Greeke words in your Engliſh tranſlation, which you find in your vulgar Latine text, then would you aſwell as theſe haue tranſlated, theſe and ſuch like Greeke words as your Latine text hath, *Magi, Eccleſia, Architriclinus, Encænia, Dyſcolus, Pyra, Nauclerus, Typhonicus, Bolis, Artemon, Dithalaſſus.* Mages, Eccleſe, Architricline, Encenes, Dyſcoles, Pyre, Nauclere, Typhonike, Bole, Artemon, Dithalaſſe, and not as you haue done, Sages, Church, Chiefe ſteward, Dedication, Wayward, Fire, Maſter of the ſhip, Tempeſtious, Sownd, Maineſaile, a place betweene two Seas. where if we ſhould picke quarrels as you doe againſt vs, we ſhould make our ſelues to all wiſe people ridiculous, as you are. You neither like that our tranſlation calleth *Paraſceue,* the day of preparing, nor the prepa-

ration

ration of the Sabbath, & yet both are true, according as the word is taken in that place. You ſay it is a ſolemne word for the Sabbath Eue: but you are ſhort of the ſenſe, for it is taken for a whole day before the Euening, and for the day of preparing: neither of which things are conteined in your Popiſh terme, Eue. Where you ſay, it is taken for Good friday onely, Ignatius is againſt you, Epi. 5. vſing it for euery Friday. We tranſlate *Paſcha*, Eaſter, or Paſſeouer, the one being the vſuall Engliſh terme for that feaſt, the other expreſſing the meaning of the Hebrew word. And what ſignifieth *Azyma* but Sweet bread, and Vnleauened bread, as wee tranſlate it, and *Panes propoſitionis* but the Shew-bread, or the bread that is ſhewed? yet you ſay, that the one is falſe, the other ridiculous and ſtrange: neuertheleſſe ſome of the beſt learned among you, haue vſed thoſe termes, as *Heskins lib. 1. cap. 15.* and 22. *Stapleton* tranſlat. of *Beda lib. 5. c. 22.* You miſlike that *Neophytus* is tranſlated a yoong ſcholar, and will haue it reſtreined to thoſe that are newly baptized, though they be olde ſcholars. We know, that *Neophytus* doth ſignifie one lately planted, and ſo were they called, that were lately baptized, in as much as by the viſible ſigne of baptiſme, they were newly ingraffed into the faith: but if any ſuch were well learned, he was not excluded from the office of a Biſhop, from which Saint Paul excludeth *Neophytum*, as appeareth by the ſtorie of Saint Ambroſe, who was choſen Biſhop before he was baptized, and ordeined Biſhop the eight day after he was baptized. Neither doth *Catechumenus* ſignifie alway him that is not baptized, for Saint Paul vſeth it, Galat. 6. 6. for euery one that is inſtructed. If *Phylacteria* could as well be Engliſhed either for ſenſe or terme, as *Didragma*, *Paracletus*, and ſuch like, I thinke the tranſlatours would not haue fained a terme of the Greeke word: although the word *Phylacteries* was vſuall in the Engliſh tongue, before our late tranſlations, as appeareth in the Hom. of Wicleffe vpon the Tueſday in the ſecond weeke of Lent, where he alſo ſheweth what they were. *Conciſion* we vſe alſo, to expreſſe the alluſion vnto circumciſion: but there is no ſuch like reaſon, for *Prepuce*, *depoſitum*, *gratis*, and ſuch like Latine words as you vſe. *Euangelium* ſignifieth the glad tidings of the Goſpel, and ſo we tranſlate Luk. 2. *Euangelizo* I bring you glad tidings. And yet Iodochus Lorichius a Popiſh doctour, in his Goſpel, contendeth that *Euangelium* ſignifieth properly *Bonum nuntium* Good tidings, rather then glad tidings. So that by his iudgement, that which you reproue, is the better tranſlation. But why doe you not call *Euangelium* the Euangile, as the Scots doe? aſwell as *Euangelizare* to Euangelize, but that you affect noueltie of words, to obſcure the Goſpel, as much as you can. In the reſt which you call Catholike termes, you are glad to haue a ſound of words out of the Scripture for a ſhew, ſeeing you haue no matter at all to iuſtifie your Popiſh Aduent, penance, traditions, and ſuch like.

Euangelium Lorichij.

RHEM. 56 *Moreouer, wee preſume not in hard places to mollifie the ſpeeches or phraſes, but religiouſly keepe them word for word, and point for point, for feare of miſſing, or reſtraining the ſenſe of the Holy Ghoſt to our fantaſie, as Epheſ. 6.* Againſt the ſpirituals of wickedneſſe in the celeſtials. *and*, What to mee and thee woman? *whereof ſee the Annotation vpon this place. and 1. Pet. 2.* As infants euen now borne, reaſonable, milke without guile deſire ye. *We doe ſo place*, reaſonable, *of purpoſe, that it may be indifferent both to infants going before, as in our Laine text: or to milke that followeth after, as in other Latine copies, and in the Greeke. Io. 3. we tranſlate*, The ſpirit breatheth where he will, &c. *leauing is indifferent to ſignifie either the holy Ghoſt, or winde: which the Proteſtants tranſlating*, winde, *take away the other ſenſe more common and vſuall in the ancient Fathers. We tranſlate, Luc. 8. 23.* They were filled, *not adding of our owne*, with water, *to mollifie the ſentence, as the Proteſtants doe. and c. 22.* This is the chalice, the New Teſtament &c. *not*, This chalice is the New Teſtament. *likewiſe, Mar. 13.* Thoſe dayes ſhall be ſuch tribulation &c. *not as the Aduerſaries*, In thoſe dayes, *both our text and theirs being otherwiſe. likewiſe Iac. 4. 6.* And giueth greater grace, *leauing it indifferent to the* Scripture, *or to the* holy Ghoſt, *both going before. Whereas the Aduerſaries too too boldly and preſumptuouſly adde, ſaying*, The Scripture giueth, *taking away the other ſenſe, which is farre more probable. likewiſe Heb. 12. 21. we tranſlate*, So terrible was it which was ſeene, Moyſes ſaid, &c. *neither doeth Greeke or Latine permit vs to adde*, that *Moyſes ſaid, as the Proteſtants preſume to doe. So we ſay*, Men brethren, A widow woman, A woman a ſiſter, Iames of Alphæus, *and the like. Sometime alſo we follow of purpoſe the Scriptures phraſe, as*, The hell of fire, *according to Greeke and Latine. which wee might ſay perhaps*, the firy hell, *by the Hebrew phraſe in ſuch ſpeeches, but not*, hell fire, *as commonly it is tranſlated. Likewiſe Luc. 4. 36. What* word *is this, that in power and authority he commandeth the vncleane ſpirits? as alſo Luc. 2. Let vs paſſe ouer, and ſee the* word *that is done, Where we might ſay*, thing, *by the Hebrew phraſe, but there is a certaine maieſtie & more ſignification in theſe ſpeeches, and therefore both Greeke and Latine keepe them, although it is no more the Greeke or Latine phraſe, then it is the Engliſh. And why ſhould wee be ſquamiſh as new words or phraſes in the Scripture, which are neceſſary: when we doe eaſily admit and follow new words coined in court and in country or other ſecular writings?*

Certeine hard ſpeeches and phraſes.

The Proteſtants preſumptuous boldneſſe and libertie in tranſlating.

Ioh. 2.

Matth. 5. Gehenna ignis.

FVLKE. 56 By all meanes you labour to ſuppreſſe the light of trueth, vnder one pretence or another. For what preiudice had it bene to the ſenſe, if you had tranſlated *ſpirituales nequitiæ*, ſpirituall wickedneſſe, as you doe *deſyderijs carnis luxuriæ*, the deſires of fleſhly riotouſneſſe, 2 Pet. 2. 18? Your ſecond example, Ioh. 2. is no hard phraſe in Greeke, but very vulgar and common, ſignifying as we haue tranſlated, *what haue I to do with thee woman?* but that you are angry with Chriſt for reprehending his mother, when ſhe was in fault: whom you hold to be void of all ſinne, euen originall, contrary to the Scriptures. Otherwiſe you are not ſo preciſe in the ſame phraſe: For Matth. 8. 29. *Quid nobis & tibi*, you tranſlate, What is betweene vs and thee?

In the third example, ſome of your olde copies agreeing with the trueth of the Greeke, why doe you follow the errour of the reſt of your copies, but that you loue darkeneſſe rather then light? In the fourth example, the words of the text following, *Thou heareſt the ſound thereof*, doe plainly argue, that *ſpiritus* in that place, ſignifieth the winde, and not the holy Ghoſt. For the ſound or noiſe of the holy Ghoſt is not heard. Neither doe the ancient Fathers otherwiſe tranſlate it, though by that text, as they may well, they proue the free working of Gods ſpirit.

In the fifth, it is plaine both out of the text, and out of S. Matthew 8. 24. that the veſſell was filled with the waues of water. In the ſixth example, Luc. 22. 5. Paul, 1. Cor. 11. doth warrant vs, that this is S. Lukes meaning, *This cup is the New Teſtament.* But you know why you would haue hidden it as much as is poſſible, becauſe it is direct againſt tranſubſtantiation. In the ſeuenth, our tranſlation is according to the meaning, as appeareth, Matth. 24. 21. though yours be more preciſe to the word of S. Marke.

In the eight place, you ſay, that we too too boldly and preſumptuouſly adde the word *Scripture*, Iam. 4. 6. ſaying, *the Scripture giueth greater grace*, whereas you leaue it indifferent to the Scripture, and the holy Ghoſt, both going before. By which reprehenſion you verifie the ſaying of the Apoſtle, *The ſpirit that dwelleth in you luſteth to enuie.* For except enuie of our well doing, had blinded your eyes, you would neuer haue ſaid, that the holy Ghoſt is that ſpirit that luſteth vnto enuie, as both your vulgar tranſlation, and you your ſelues doe render the text.

In the ninth, you ſeeke a knot in aruſh, Heb. 12. 21. for whether this word (*that*) be added or omitted, the

ſenſe

sense is all one. And you your selues adde many other words for explication, as it is necessarie for euery translatour.

Men and brethren, is our English phrase, as Masters and friends, of the same persons. And what difference is there betweene a widow woman, and a woman that was a widow? A woman a sister, the originall text saith not, 1.Cor.9. but a sister to wife: for it were absurd to say, A sister a woman. But where you say, the hell of fire, Gehẽnna ignis, seeing your Latine is *gehenna ignis*, why say you not, the *gehenna* of fire, as you say, *Pasche*, and not Passeouer. *Amen Amen*, and not verily verily? If you may expresse not onely the phrase, but also the Hebrew word in English, without offence against the maiestie of that speech, we may be bolde to bring the Hebrew phrase into the English tongue, so as it may be vnderstood of English men.

RHEM. 57 *We adde the Greeke in the margent for diuers causes. Sometime when the sense is hard, that the learned reader may consider of it, and see if he can helpe himselfe better then by our translation, as* Luc.11. Nolite extolli. *μὴ μετεωρίζεσθε. and again,* Quod superest date eleemosynam. *τὰ ἐνόντα. Sometime to take away the ambiguity of the Latine or English. as* Luc.11. Et domus supra domum cadet. *Which we must needs English*, and house vpon house shall fall. *by the Greeke, the sense is not, one house shall fall vpon another, but, if one house rise vpon it selfe, that is, against it selfe, it shall perish, according as he speaketh of a kingdome diuided against it selfe, in the words before. And Act.14.* Sacerdos Iouis qui erat *in the Greeke*, qui, *is referred to Iupiter. Sometime to satisfie the Reader, that might otherwise conceiue the translation to be false. as* Philip.4.v.9. But in euery thing by prayer &c. *ἐν παντὶ προσευχῇ*, not, in all prayer, *as in the Latine it may seeme. Sometime when the Latine neither doth, nor can, reach to the signification of the Greeke word, we adde the Greeke* Mat.4. *also as more significant.* Illi soli seruies, him onely shalt thou serue, *λατρεύσεις. And Act.6. Nicolas a* stranger *of Antioche, προσήλυτος. and Rom 9.* The seruice, *ἡ λατρεία. and Eph.1.* to perfite, instaurare omnia in Christo, *ἀνακεφαλαιώσασθαι. and.* Wherein he hath gratified vs, *ἐχαρίτωσεν. and Eph.6.* Put on the armour, *πανοπλίαν. and a number the like. Sometime, when the Greeke hath two senses, and the Latine but one, we adde the Greeke.* 2.Cor.1. By the exhortation wherewith we also are exhorted. *the Greeke signifieth also* consolation, &c. *and* 2.Cor.10. But hauing hope of your faith increasing, to be &c. *where the Greeke may also signifie, as or when your faith increaseth. Sometime for aduantage of the Catholike cause, when the Greeke maketh for vs more then the Latine, as,* Seniores, *πρεσβυτέρους.* Vt digni habeamini. *ἵνα ἀξιωθῆτε.* Qui effunditur, *τὸ ἐκχυνόμενον*, Precepta, *παραδόσεις. and* Io.21. *βόσκε*, Pasce & rege. *And sometime to shew the false translation of the heretike. as when Beza sayth,* Hoc poculum in meo sanguine qui. *τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον.* Luc.22. *and* Quem oportet cœlo contineri. *ὃν δεῖ οὐρανὸν δέξασθαι*, Act 3. *Thus we vse the Greeke diuers wayes, and esteeme of it as it is worthy, and take all commodities thereof for the better vnderstanding of the Latine, which being a translation, cannot alwayes attaine to the full sense of the principall tongue, as we see in all translations.*

Act.2. 2.Thess.2. 1.Cor.11.

The Greeke added often in the margent for many causes.

FVLKE. 57 Seeing you confesse, that the Latine being a translation, cannot alwaies attaine to the full sense of the principall tongue, why did you not translate out of the Greeke which is the principall tongue? And why doth the Tridentine assembly authorise that translation for onely authenticall, which neither doth nor can attaine to the full sense of the principall tongue, before the text of the principall tongue it selfe? As for the aduantage of your cause whereof you speake, hath bene exactly examined already, and more shalbe in the proper places.

RHEM. 58 *Item we adde the Latine word sometime in the margent, when either we can not fully expresse it, (as* Act.8. *They tooke order for Steuens funerall,* Curauerunt Stephanum. *and, All take not this word,* Non omnes capiunt.) *or when the Reader might thinke, it cannot be as we translate, as,* Luc.8. *A storme of winde descended into the lake, and* they were filled, & complebantur. *and* Io.5. *when Iesus knew that he had now a long time,* quia iam multum tempus haberet. *meaning, in his infirmity.*

The Latine text sometime noted in the margent.

FVLKE. 58 If you added the Latine word euery time, that you giue not the precise signification therof, you should make your selfe sometimes, and sometimes your vulgar Latine translation ridiculous, euen to children that are yong Grammarians, as when you translate *fœnerator* a creditour, Luc.7. *stabulum* an inne, Luc.10. *nauis* a boat, Mar 8. *nauicula* a ship, Luc.5. *Non quia de egenis pertinebat ad eum.* Not because he cared for the poore, and such like.

RHEM. 59 *The precise following of our Latine text, in neither adding nor diminishing, is the cause why wee say not in the title of bookes, in the first page, S. Matthew, S. Paul: because it is so neither in the Greeke nor Latine. though in the tops of the leaues following, where we may be bolder, we adde, S. Matthew, &c. to satisfie the Reader. Much vnlike to the Protestants* Bib. an. 1579. 1580. *our aduersaries, which make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrewes, though it* Ann. 1577.1562. *be in euery Greeke booke which they translate. And their most authorised English Bibles leaue out (Catholike) in the title of S.Iames Epistle and the rest, which were famously knowen in the Primitiue church by the name of* Catholicę Epistolę. *Euseb. hist. Eccl. li.2.c.22.*

In the beginning of bookes. Matthew, Paul, &c. not S.Matthew, S.Paul, &c.

Item we giue the reader in places of some importance, another reading in the margent, specially when the Greeke is agreeable to the same, as Io.4. transiet de morte ad vitam. *Other Latine copies haue,* transijt, *and so it is in the Greeke.*

Another reading in the margent.

FVLKE. 59 How precise you are, let those few examples last before remembred testifie. And for adding, let your owne confession beare witnesse *Curauerunt Stephanum. They tooke order for Steuens funerall.* Where a plaine dressing of his battered body vnto buriall is signified, and no pompous funerall. And if I should follow such small quarrels, as you do, I might bring in plenty of examples, as 2.Cor.8. *Qui multum*, he that had much, and *Qui modicum non minorauit*, he that had litle, wanted not. 2.Cor.1. *Supra virtutem*, aboue our power. 1.Cor.13. *Enacuauī quæ erant parauli*, I did away the things that belonged to a litle one.

For diminishing, take these examples. 1.Cor.14. *Si quid autem volunt discere, but if they learne any thing*, Will or Desire left out. Act.25. *Festus autem respondit seruari Paulū in Cæsarea.* But Festus answered that Paul is in Cæsarea, this word (kept) being omitted. But Act.10.41. in a place of great importance, and a matter of some controuersie, the text is diminished of a whole clause *testibus præordinatis à Deo*, for which you giue vs no English at all. Likewise Heb.7 28. in a matter of controuersie, where the Latine is, *Lex enim homines constituit sacerdotes, infirmitatem habentes*, you translate for the *Law appointeth priests, them that haue infirmity*, leauing out *Homines.* where the *antithesis* is betweene the Priesthood of men, and of the Sonne of God.

These be diminishings of your Latine text, which otherwise is defectiue from the Greeke in an hundred places. yet you make a great matter, that the name of Paul is left out, in the title of the Epistle to the Hebrewes, and the name of Catholike in the title of the Epistle of S. Iames. But the titles are no part of the word of God. yet haue we also those titles in some of our translations. And one ancient Greeke copy leaueth out the name of Paul. Again, those other fiue Epistles are called Catholike or General, not as though the doctrine of them, were more sound and Catholike then the doctrine of S.Pauls Epistles, but because they are directed to no speciall city or countrey, but either vniuersally to all Christians, or to all Iewes, inhabiting many nations.

RHEM. 60 *We binde not our selues to the poines of any copy, print, or edition of the vulgar Latine, in places of no controuersie, but follow the pointing most agreeable to the Greeke and to the Fathers Commentaries. As Col.1.10.* Ambulantes dignè

Deo, per omnia placentes. Walking worthy of God, in all things pleasing. ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν. Eph. 1.17. *We point thus*, Deus Domini nostri Iesu Christi, pater gloriæ. *as in the Greeke, and S. Chrysostome, and S. Hierom both in text and commentaries. Which the Catholike reader specially must marke, lest hee finde fault, when he seeth our translation disagree in such places from the pointing of his Latine Testament.* The pointing sometime altered.

We translate sometime the word that is in the Latine margent, and not that in the text, when by the Greeke or the Fathers we see it is a manifest fault of the writers heretofore, that mistooke one word for another. as, in fine, *not* in fide, 1. *Pet.* 3. *v.* 8. præsentiam, *not*, præscientiam, 2. *Pet.* 1. *v.* 16. *Heb.* 13. latuerunt, *not*, placuerunt. The margent reading sometime preferred before the text.

Thus haue we endeuoured by all meanes to satisfie the indifferent reader, and to helpe his vnderstanding euery way both in the text, and by annotations: and withall to deale most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Farewell good Reader, and if we profit thee any whit by our poore paines, let vs for Gods sake be partakers of thy deuout prayers, and together with humble and contrite heart call vpon our Sauiour Christ to cease these troubles and stormes of his deerest spouse: in the meane time comforting our selues with this saying of S. Augustine: That Heretikes, when they receiue power corporally to afflict the Church, do exercise her patience: but when they oppugne her onely by their euill doctrine or opinions, then they exercise her wisdome. *De ciuit. Dei. li.* 18. *cap.* 51.

FVLKE. 60 You take enough vnto you, to vse your iudgement in pointing, which may alter the whole sense, and sometimes giue a contrary meaning. And as you are bolde sometime to preferre the margent reading, before the text, when by the Greeke or the Fathers, you see it is a manifest fault of the writer, so might you haue done in many more places, and made your translation more agreeable to the trueth of the Greeke text: if you had not rather to flie from the trueth, then to come no neerer then you be enforced.

Now that I also in a word, may let the Reader vnderstand my purpose in answere to the Annotations: I meane not to striue for euery word in the margent, as the names of Popish feasts, and such like, neither to meddle with those Annotations, which although they be not rightly gathered out of the text, yet conteine no impietie or slander of the Church, or the true members thereof. But onely with such as are framed against the trueth, and the mainteiners thereof.

(*.*)

The

RHEM.

The Books of the NEW TESTAMENT, according to the count of the Catholike Church.

4. GOSPELS.

THe Gospel of S. Mathew.
The Gospel of S. Maike.
The Gospel of S. Luke.
The Gospel of S. Iohn.
The ACTES of the Apostles.

S. PAVLS EPIST. 14.

THe Epistle to the Romans.
The 1. Epistle to the Corinthians.
The 2. Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1. Epistle to the Thessalonians.
The 2. Epistle to the Thessalonians.
The 1. Epistle to Timothee.
The 2. Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrewes.

THE 7. CATHOL. EPISTLES.

THe Epistle of S. Iames.
The 1. Epistle of S. Peter.
The 2. Epistle of S. Peter.
The 1. Epistle of S. Iohn.
The 2. Epistle of S. Iohn.
The 3. Epistle of S Iohn.
The Epistle of S. Iude.
The APOCALYPS of S. Iohn.

1 *The infallible authoritie and excellencie of them aboue all other writings.*

S. Augustine li. 11. cont. Faustum. cap. 5.

THe excellencie of the Canonicall authoritie of the Olde and New Testament, is distincted from the bookes of later writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certeine throne on high, whereunto euery faithfull and godlie vnderstanding must be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou mayest not say, The authour of this booke held not the trueth: but either the copy is faultie, or the translatour erred, or thou vnderstandest not. But in the works of them that wrote afterward, which are conteined in infinite bookes, but are in no case equall to that most sacred authority of CANONICALL SCRIPTVRES: *in which soeuer of them is found euen the same trueth, yet the authoritie is farre vnequall.*

RHEM. A

2 *The discerning of Canonicall from not Canonicall, and of their infallible trueth, and sense, commeth vnto vs, onely by the credit wee giue vnto the* Catholike Church: *through whose commendation we beleeue both the Gospel and Christ himselfe. Whereas the Sectaries measure the matter by their fansies & opinion.*

S. Augustine cont. Epist. fundament. cap. 5.

Luther, Caluin. *I for my part, would not beleeue the Gospel, vnlesse the authority of the* CATHOLIKE CHVRCH *mooued me. They therefore whom I obeyed, saying, Beleeue the Gospel: why should I not beleeue them, saying, Beleeue not* * *Manicheus? Chuse whether thou wilt. If thou wilt say, Beleeue the Catholiks: loe they warne me that I giue no credit vnto you: and therefore beleeuing them, I must needs not beleeue thee. If thou say, Beleeue not the Catholiks: it is not the right way, by the Gospel to driue me to the faith of Manicheus, because I beleeued the Gospel it selfe by the preaching of the Catholiks.*

Againe li. de vtilit. credend. cap. 14.

I see that concerning Christ himselfe, I haue beleeued none, but the confirmed and assured opinion of peoples and nations: and that these peoples haue on euery side possessed the mysteries of the CATHOLIKE CHVRCH. *Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authority I was moued to beleeue that Christ did command some profitable thing? Wilt thou (ô Heretike) tell me better what he sayd? whom I would not thinke to haue bene at all, or to be, if I must beleeue, because thou sayest it. What grosse madnesse is this, to say, Beleeue the Catholiks, that Christ is to be beleeued: and learne of vs, what he sayd.*

Againe cont. Faustum li. 11. cap. 1.

Thou seest then in this matter what force the authority of the CATHOLIKE CHVRCH *hath, which euen from the most grounded and founded seats of the Apostles, is established vntill this day, by the line of Bishops succeeding one another, and by the consent of so many peoples.* Whereas *thou sayest, This is* Scripture, *or, this such an Apostles, that is not: because this soundeth for me, and the other against me. Thou then art the rule of trueth. whatsoeuer is against thee, is not true.*

FVLKE. A Elay 51. The trueth and sense of the Scripture, commeth not onely by the credit we giue vnto the Church, but also by the spirit of God, which giueth witnesse to his word, as the Prophet sayth, * My spirit which is within thee, and my wordes which I haue put in thy mouth, and in the mouth of thy seed, shall not faile for euer. And therefore you falsifie S. Augustines authority, in translating *Commoueres* mooued. For he sayth, as there were many things, which held him in the Catholike faith, so, if he were not an infidel, he would not beleeue the Gospel, vnlesse the authority of the Church *Commoueret*, with other things did moue him. And although the authority of the Church (for the most part) doe first moue the outward man, to know and reuerence the Scriptures: yet afterward, by the spirit and the word, he is confirmed in the faith of them, so that now he beleeueth, not onely for the authority of the Church, which consisteth of men, but by the assurance of the spirit of God, and the authority of the word it selfe, expressed in the Scriptures. And therfore S. Augustine in the 14 chapter of the same booke, sayth of the Manichees, as we may say of the Papists. *What haue we to doe but to forsake them, that inuite vs to know things certeine, and afterward command vs to beleeue vncerteine*

Many borne and bred in schisme & heresie, are euen by heretikes and schismatikes moued first to giue credit to the Scriptures.

things: and to follow them which inuite vs first to beleeue, that which we are not yet able to beholde, that being made stronger through faith it selfe, we may attaine to vnderstand that we beleeue, now not men, but God himselfe, confirming and lightning our minde inwardly. The other two sentences of S. Augustine, although they be not truely and wholly cited, yet they conteine nothing for the Popish church, which is not Catholike, but particular and hereticall, yea antichristian, and hath no succession in doctrine, from the Apostles and the Bishops of the Primitiue church, whose doctrine it hateth and persecuteth. For it is continuance in the same doctrine, that S. Augustine commendeth, and not sitting in the same place, where the Apostles and ancient Bishops sate.

RHEM. B

3 No heretikes haue right to the Scriptures, but are vsurpers: the Catholike church being the true owner and faithfull keeper of them. Heretikes abuse them, corrupt them, and vtterly seeke to abolish them, though they pretend the contrary.

Tertullian lib. *De præscriptionibus*, bringeth in the CATHOLIKE CHVRCH speaking thus to all Heretikes.

ô Luther, Zuinglius, Caluin. * The scholars and followers.

*Who are you, and from whence came you? what do you in my possession, that are none of mine? by what right (Marcion) doest thou cut downe my wood? who gaue thee licence (ô Valentine) to turne the course of my fountaines? by what authoritie (Apelles) doest thou remoue my bounds? and * you the rest, why do you sow and feed for these companions at your pleasure? It is my possession, I possesse it of olde, I haue assured origins thereof, euen from those authours whose the thing was. I am heire of the Apostles. As they prouided by their Testament, as they committed it to my credit, as they adiured me, so do I holde it. You surely they disherited alwayes and haue cast you off, as forreiners, as enemies.*

Againe in the same booke.

Encountering with such by Scriptures, auaileth nothing, but to ouerturne a mans stomacke or his braine. This heresie receiueth not certeine Scriptures: and if it do receiue some, yet by adding and taking away, it peruerteth the same to serue their purpose: and if it receiue any, it doth not receiue them wholly: and if after a sort it receiue them wholly, neuertheless by deuising diuers expositions, it turneth them cleane another way &c.

FVLKE. B

Luther, Zuinglius, and Caluin, which receiued and beleeued all the Scriptures of God, and alwayes gaue souereigne authority onely vnto them, are vnfitly compared with such Heretikes, as Tertullian named, which refused what Scriptures they would, and corrupted the rest at their pleasure. Therefore although all their heresies are condemned by the Scriptures, which is sufficient to establish the faithfull, yet it was in vaine to encounter with them, by authority of Scriptures, which they did not admit, where as by the argument of prescription, they were plainly conuinced. For as Tertullian sayth, *That it is true which is first, and that is false which is latter*, which is the meaning of Tertullian, and his scope in that booke of Prescription against heretikes.

RHEM. C

4 Yet doe they vaunt themselues of Scriptures exceedingly, but they are neuer the more to be trusted for that.

S. Hierom aduersus Luciferianos in fine.

Let them not flatter themselues, if they seeme in their owne conceit to affirme that which they say, out of the chapters of Scripture: whereas the diuell also spake some things out of the Scriptures, and the Scriptures consist not in the reading, but in the vnderstanding.

Vincentius Lirinensis li. cont. prophanas hæresum Nouationes.

*Here perhaps some man may aske, whether Heretikes also vse not the testimonies of diuine Scripture. Yes in deed do they, and that vehemently: For thou shalt see them flee thorow euery one of the sacred books of the Law, thorow Moyses, the books of the Kings, the Psalmes, the Apostles, the Gospels, the Prophets. For, whether among their owne fellowes, or strangers: whether priuately, or publikely: whether in talke, or in bookes: whether in bankets, or in the streets: they (I say) alledge nothing of their owne, which they indeuour not to shadow with the words of Scripture also. Reade the works of Paulus Samosatenus, of Priscillian, of Eunomian, of Iouinian, * of the other plagues and pestilences: thou shalt finde an infinit heape of examples, no page in a manet omitted or void, which is not painted and coloured with the sentences of the New or Olde Testament. But they are so much the more to be taken heed of, and to be feared, the more secretly they lurke vnder the shadowes of Gods diuine Law. For they know their stinks would not easily please any man almost, if they were breathed out nakedly and simply themselues alone, and therefore they sprinkle them as it were with certeine precious spices of the heauenly word: to the end that hee which would easily despise the errour of man, may not easily contemne the oracles of God. So that they do like vnto them, which when they will prepare certeine bitter potions for children, do first anoint the brimmes of the cup with hony, that the vnwary age, when it shall first feele the sweetnesse, may not feare the bitternesse.*

* Of Caluin, or Iuel, of the rest.

FVLKE, C

The Papists in this point of vaunting, are not behinde, as appeareth in the Preface. And wherefore serue these annotations, but to vaunt themselues of the Scriptures? But they are neuer the more to be trusted for that, but the Scriptures more diligently to be searched, and studied, that their falsehood in peruerting them, may the better be espied and discouered.

Caluin and Iewel haue their pages garnished not onely with authorities of Scriptures, but also with sentences of the ancient Fathers of the Primitiue Church, which by the iudgement of Vincentius, are meanes to bring them to the true vnderstanding of the Scriptures, and are testimonies, that they teach not their owne new inuentions, as Samosatenus, Priscillian, Eunomius, Iouinian, &c. but the ancient faith of the Church, planted by the Apostles, and continued by the ancient Fathers, for many hundred yeeres after Christ, euen vntill the Apostacie was made by Antichrist.

RHEM. D

5 The cause why, the Scriptures being perfit, yet we vse other Ecclesiasticall writings and tradition.

Vincentius Lirinensis in his golden booke before cited, *aduersus prophanas hæresum Nouationes.*

*Here some man perhaps may aske, forasmuch as the Canon of the Scriptures is perfit, and in all points very sufficient in it selfe, what need is there, to ioyne thereunto the authoritie of the * Ecclesiasticall vnderstanding? for this cause surely, for that all take not the holy Scripture in one and the same sense, because of the deepnesse thereof. but the speeches thereof, some interpret one way, and some another way, so that there may almost as many senses be picked out of it, as ther be men. for Nouatian doth expound it one way, & Sabellius another way, otherwise Donatus, otherwise Arius, Eunomius, Macedonius, otherwise*

* So he calleth the Churches sense, and the fathers interpretations of Scriptures.

otherwise Photinus, Apollinaris, Priscillianus, otherwise Iouinian, Pelagius, Celestius, lastly otherwise Nestorius. * And therefore very necessary it is, because of so great winding and turnings of diuers errours, that the line of Propheticall and Apostolicall interpretation, be directed according to the rule of the Ecclesiasticall and Catholike sense or understanding.

* Otherwise Wicliffe, Luther, Caluin, Puritanes.

S. Basil. lib. de Spiritu sancto. cap. 27.

Of such articles of religion as are kept and preached in the Church, some were taught by the written word, other some we haue receiued by the tradition of the Apostles, deliuered vnto vs as it were from hand to hand in mysterie secretly: both which be of one force to Christian religion: and this no man will deny that hath any little skill of the Ecclesiasticall rites or customes. for if we goe about to reiect the customes not conteined in Scripture, as being of small force, we shall vnwittingly and vnawares mangle the GOSPEL *it selfe in the principall parts thereof, yea rather, we shall abridge the very preaching of the Gospel, and bring it to a bare name.*

FVLKE. D While you holde tradition beside the Scripture to be necessary, you can not defend the Scripture to be perfect and sufficient by it selfe, vnto all points of faith, as Vincentius sayth. Whom you falsifie in translating *ad omnia* in all points, and leauing out, that he sayth before, of the meanes to defend faith, which are the authority of Gods law, and the tradition of the Catholike Church, which tradition bringeth in nothing that is left out of the Scriptures (as yours doe) but conteineth the summe of Catholike doctrine grounded in the Scriptures. As appeareth plainely by the words of the same Father, abridging his former sentence. *Diximus in superioribus hanc fuisse semper & esse hodiéque Catholicorum consuetudinem, vt fidem veram duobus his modis approbent. Primum diuini Canonis auctoritate, deinde Ecclesiæ Catholicæ traditione, non quia Canon solus non sibi ad vniuersa sufficiat, sed quia verba diuina pro suo pleríque arbitratu interpretantes, varias opiniones & errores concipiant. Atque ideo necesse sit, vt ad vnam ecclesiastici sensus regulam, Scripturæ cælestis intelligentia dirigatur, in his duntaxat præcipuè quæstionibus, quibus totius Catholici dogmatis fundamenta nituntur. Wee haue sayd before, that this hath alwayes bene, and is also at this day, the custome of the Catholiks, to approoue the true faith, by these two meanes. First by the authority of the diuine Canon, afterward by tradition or deliuery of the Catholike church, not because the Canon alone, is not by it selfe sufficient vnto all things: but because many interpreting the words of God after their owne pleasure, doe conceiue diuers opinions and errours. And therefore it is necessary that the vnderstanding of the heauenly Scripture be directed to one rule of ecclesiasticall sense, onely in those questions chiefly, on which the foundations of the whole Catholike doctrine doe leane.*

By which saying it is plaine, that Vincentius allowed another maner of perfection and sufficiencie of the holy Scriptures, then you doe acknowledge, which teach, that there be articles of faith necessary to be beleeued, which are not to be proued out of the Scripture, but stand onely vpon credit of tradition, as prayer for the dead, inuocation of Saints, &c. whereas Vincentius speaketh of no tradition, but that which is grounded vpon the Canon of the Scriptures.

In the second testimony of S. Basil also, you falsifie his meaning, translating *dogmata*, articles of religion, whereby you would haue it thought, that he speaketh of articles of faith and doctrine, preached in the church, which haue no warrant of the Scriptures, whereas he speaketh only of formes of speech, by which the articles of faith taught in the Scripture, are expressed, and of rites or ceremonies vsed in the Church in his time. As that they vsed to sing in the Church: Glory be to the Father, and to the Sonne, with the holy Ghost. The heretikes obiected, that this forme of speech, *with the holy Ghost*, was not found in the Scriptures. S. Basil prooueth by the Scripture, that equall glory is due to the holy Ghost, with the Father, and the Sonne. But touching the vse of the præposition σὺν, in that forme of glorifying the holy Trinitie, which of ancient time had bene vsed in the Church, he referreth it to the Apostolike tradition, as he doth a number of ceremonies beside, and formes of publike seruice then vsed in the Church: which he calleth ἄγραφα, that are not spoken of in the Scriptures, at least wise not plainely and expresly, for he defendeth some of them, to haue their reason out of the Scriptures: counting among them the forme of this confession: to beleeue in the Father, in the Sonne, and in the holy Ghost, which forme of words in so many syllables, is not found in all the Scriptures, yet the trueth and substance of this confession, is most plainly and perfectly conteined in the holy Scriptures. S. Basil therefore, is no patron of traditions, that bring in articles of faith or religion, not conteined in the Scriptures, as it is euident by other places of his writings, as in his morall. Reg. 26. *Euery word and deed ought to be warranted by testimony of the Scripture inspired of God.* And againe, Reg. 8. *If whatsoeuer is not of faith is sinne (as the Apostle sayth) and faith is of hearing, and hearing by the word of God, whatsoeuer is without the holy Scripture, seeing it is not of faith, is sinne.* The same iudgement he sheweth in many other parts of his works, as he that will, may see, *Tract. de vera & pia fide, in reg. breu. inter* 1. & 95. & 98 *Epist.* 80.

δόγματα ἄγραφα.

THE SVMME OF THE New Testament.

RHEM. THat which was the ſumme of the Olde Teſtament, to wit, Chriſt and his Church, *as S. Auguſtine ſaith catechizing the ignorant: the very ſame is the ſumme of the New Teſtament alſo. For* (*as the ſame S. Auguſtine ſaith againe*) In the Olde Teſtament there is the occultation of the New: and in the New Teſtament there is the manifeſtation of the Olde. *And in another place:* In the Olde doth the New lie hidden, and in the New doeth the Olde lie open. *And thereupon our Sauiour ſaid:* I am not come to breake the Law or the Prophets, but to fulfill them. For aſſuredly I ſay vnto you, Till heauen and earth paſſe, one iote or one title ſhall not paſſe of the Law, till all be fulfilled. *In which words hee ſheweth plainely, that the New Teſtament is nothing els but the fulfilling of the Olde.* Auguſt. de cat. rud. cap. 3. 4. Super Exod. q. 73. Mat. 5.

Therfore to come to the parts: The Goſpels *do tell of Chriſt himſelfe* (*of whom the Olde Teſtament did foretell*) *and that euen from his comming into the world, vnto his going out thereof againe.* The Actes of the Apoſtles *do tell of his Church beginning at Hieruſalem the head citie of the Iewes, and of the propagation thereof to the Gentiles and their head citie Rome. And* The Apocalypſe *doeth propheſie of it, euen to the conſummation thereof: which ſhall be in the end of the world.* The Epiſtles of the Apoſtles *do treat partly of ſuch queſtions as at that time were mooued, partly of good life and good order.*

THE SVMME OF THE foure Goſpels.

RHEM. THe Goſpels doe tell hiſtorically the life of our Lord Ieſus, *ſhewing plainely,* * *that he is Chriſt or the King of the Iewes, whom vntill then, all the time of the Olde Teſtament, they had expected: and withall, that they of their owne mere malice and blindneſſe* (*the iniquitie beginning of the Seniors, but at the length the multitude alſo conſenting*) *would not receiue him, but euer ſought his death: which for the Redemption of the world, hee at length permitted them to compaſſe, they deſeruing thereby moſt iuſtly to be refuſed of him, and ſo his Kingdome or Church to be taken away from them, and giuen to the Gentiles. For the gathering of which Church after him, he choſeth Twelue, and* * *appointeth one of them to be the chiefe of all, with inſtructions both to them and him accordingly.* Io. 20. 31.

RHEM. * Chriſt appointed no Pope.

The ſtory hereof is written by foure: who in Ezechiel and in the Apocalypſe are likened to foure liuing creatures, euery one according as his booke beginneth. S. Matthew to a man, becauſe he beginneth with the pedegree of Chriſt as he is man. S. Marke to a lion, becauſe he beginneth with the preaching of S. Iohn Baptiſt, as it were the roaring of a lion in the wilderneſſe. S. Luke to a calfe, becauſe he beginneth with a prieſt of the Olde Teſtament (to wit, Zacharie the father of S. Iohn Baptiſt) which prieſthood was to ſacrifice calues to God. S. Iohn to an Egle, becauſe he beginneth with the Diuinitie of Chriſt, flying ſo high as more is not poſſible. Eze. 1. Apoc. 4.

The firſt three doe report at large what Chriſt did in Galilee, after the impriſonment of S. Iohn Baptiſt. Wherefore S. Iohn the Euangeliſt writing after them all, doeth omit his doings in Galilee (*ſaue onely one, which they had not written of, the wonderfull bread which he told the Capharnaites he could and would giue, Io. 6.*) *and reporteth firſt, what hee did whiles Iohn Baptiſt as yet was preaching and baptizing: then, after Iohns impriſoning, what he did in Iurie euery yeere about Eaſter. But of his Paſſion all foure do write at large.*

Where it is to be noted, that from his baptizing (*which is thought to haue bene vpon Twelfth day, what time* he was beginning to be about 30. yeere old, *Luke 3.*) *vnto his paſſion, are numbred three monethes and three yeeres, in which there were alſo 4. Eaſters.*

THE

THE ARGVMENT OF S. MATTHEVVES GOSPEL.

RHEM. SAint Matthewes Gospel may be well diuided into fiue parts. The firſt part, as touching the Infancie of our Lord Ieſus: Chap. 1. and 2.

The ſecond, of the preparation that was made to his manifeſtation: chap. 3. and a piece of the 4.

The thirde, of his manifeſting of himſelfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth of his comming into Iurie, toward his Paſſion: chap. 19. 20.

The fifth of the Holy weeke of his Paſſion in Hieruſalem: chap. 21. vnto the end of the booke.

OF S. Matthew we haue Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he was called of our Lord, and made a Diſciple. Then Luk. 6. Mar. 3. Mat. 10: How out of the whole number of the Diſciples he was choſen to be one of the twelue Apoſtles, and out of them againe he was choſen (and none but he and S. Iohn) to be one of the foure Euangeliſts. Among which foure alſo, he was the firſt that wrote, about 8. or 10. yeeres after Chriſtes Aſcenſion.

THE FIRST part of this Goſpel, of the Infancie of our Sauiour Chriſt.

¶ THE HOLY GOSPEL OF IESVS CHRIST according to Matthew.

CHAP. I.

*The pedegree of Ieſus, to ſhew that he is Chriſt promiſed to *Abraham and * Dauid. 18. That he was conceiued and borne of a Virgine, as Eſay prophecied of him.*

¶ The Tranſlation of Rhemes.

THE ‡ booke of the *generation of IESVS Chriſt, the ſon of Dauid, the ſonne of Abraham.

Pſal.131. Luc.3,31.

2 *Abraham begate Iſaac, And Iſaac begate Iacob. And Iacob begate Iudas and his brethren.

Gen.21.25. 29.38.

3 And Iudas begate Phares and Zaram of ‖ Thamar, *And Phares begat Eſron. And Eſron begate Aram.

1.Par.2,5. Ruth.4,18.

4 And Aram begat Aminadab. And Aminadab begate Naaſſon. And Naaſſon begat Salmon.

5 And Salmon begate Booz, of Raab. And Booz begate Obed, of Ruth. And Obed begate Ieſſe.

6 And Ieſſe begat Dauid the King. And *Dauid the King begat Salomon, of her that was the wife of Vrias.

2.Re.12,24.

1.Par.3.10.

7 And *Salomon begate Roboam. And Roboam begat Abia. And Abia begate Aſa.

8 And Aſa begate Ioſaphat. And Ioſaphat begat Ioram. And Ioram begate Ozias.

9 And Ozias begat Iotham. And Iotham begat Achaz. And Achaz begat Ezechias.

10 And Ezechias begate Manaſſes. And Manaſſes

¶ The Tranſlation of the Church of England.

THis is * the booke of the generation of Ieſus Chriſt, the ſonne of Dauid, the ſonne of Abraham. Luke 3.24.

2 *Abraham begate Iſaac, * Iſaac begate Iacob, Gene.25.1. Gene.25.24.

*Iacob begate Iudas and his brethren: Gene.29.35.

3 * Iudas begate Phares and Zara of Thamar. *Phares begate Eſrom. Eſrom begate Aram. Gene.38.27. 1.Par.2.5. ruth.4.18.

4 Aram begate Aminadab, Aminadab begate Naaſſon, Naaſſon begate Salmon.

5 Salmon begate Boos of Rachab, Boos begate Obed, of Ruth, Obed begat Ieſſe.

6 * Ieſſe begate Dauid the King. * Dauid the King begat Solomon, of her that was the wife of Urie. 1.King.16.1. 2.Reg.12.24.

7 * Solomon begate Roboam, Roboam begate Abia, Abia begate Aſa. 3.Reg.11.43. 1.chron.3.10.

8 Aſa begat Ioſaphat. Ioſaphat begat Ioram, Ioram begat Ozias.

9 Ozias begate Ioatham, Ioatham begate Achas, Achas begat Ezecias.

10 * Ezecias begate Manaſſes, Manaſſes begate 2.Reg.20.21. 1.chron.3.23.

Manasses begate Amon, And Amon begate Iosias.

11 And Iosias begate Iechonias and his brethren*in the Transmigration of Babylon.

12 And after the Transmigration of Babylon,*Iechonias begat Salathiel,*And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begat Achim.And Achim begat Eliud.

15 And Eliud begate Eleazar.And Eleazar begat Mathan, And Mathâ begat Iacob.

16 And Iacob begate ‖ Ioseph the ‖ husband of MARIE: ‡ of whom was borne IESVS, who is called CHRIST.

17 Therefore all the generations from Abraham vnto Dauid, fourteene generations. And from Dauid to the Transmigration of Babylon,fourteene generations. And frō the Transmigration of Babylon vnto CHRIST, fourteene generations.

18 And the generation of CHRIST was in this wise. When his mother MARIE was spoused to Ioseph, before they came together, she was found to be with childe by the holy Ghost.

19 Whereupon Ioseph, for that he was a iust man, and would not *put her to open shame: was minded secretly to dimisse her.

20 But as he was thus thinking, beholde the Angel of our Lorde appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy wife, for that which is ‖ borne in her,is of the Holy Ghost.

21 And she shall bring foorth a Sonne: and thou shalt call his name ‡ IESVS. For he shall saue his people from their sinnes.

22 And all this was done that it might be fulfilled which our Lorde spake by the Prophet saying.

23 *Beholde ‖ a Virgin shall be with childe, and ‖ bring foorth a sonne, and they shall call his name Emmanuel*, which being interpreted is, *God with vs.*

24 And Ioseph rising vp from sleepe, did as the Angel of our Lord commanded him, and tooke his wife.

25 And he knew her not ‖ till she brought forth her ‖ first borne Sonne: and called his Name IESVS.

begate Amon, Amon begate Iosias.

*11 * † Iosias begate Iechonias and his brethren, about the time they were caried away to Babylon.*

*12 And after they were brought to Babylon, * Iechonias begate Salathiel, * Salathiel begate Zorobabel.*

13 Zorobabel begate Abiud, Abiud begat Eliacim, Eliacim begate Azor.

14 Azor begate Sadoc, Sadoc begate Achen, Achen begate Eliud.

15 Eliud begate Eleazar, Eleazar begate Matthan, Matthan begate Iacob.

16 Iacob begate Ioseph the husbande of Mary, of whom was borne Iesus, that is called Christ.

17 And so all the generations from Abraham to Dauid, are foureteene generations: and from Dauid vntill the carying away into Babylon, are foureteene generations: and from the carying away into Babylon vnto Christ, are foureteene generations.

*18 * The birth of Iesus Christ was on this wise. When as his mother Mary was betrothed to Ioseph (before they came together) shee was found with childe of the holy Ghost.*

*19 Then Ioseph her husband, being a righteous man, * and not willing to make her a publique example was minded priuily to put her away.*

20 But while hee thought these things, beholde, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee *Mary thy wife, for that which is conceiued in her, is of the holy Ghost.*

*21 She shall bring forth a Sonne, * and thou shalt call his name Iesus: for hee shall sane his people from their sinnes.*

22 (All this was done, that it might be fulfilled, which was spoken of the Lorde by the Prophet, saying,

*23 * Behold, a Virgin shalbe with child, and shall bring foorth a Sonne, and they shall call his Name Emmanuel, which is by interpretation, God with vs.)*

24 Then Ioseph, being raised from sleepe, did as the Angel of the Lord had bidden him, and he tooke his wife:

25 And knew her not, till shee had brought foorth her first borne sonne, and called his Name Iesus.

4.Reg. 24. 2. Par. 36. — 1. Par. 3. 1. Esd. 3. — THE GOSPEL vpon Christmas euc. and Vpon S. Iosephs day the 19 of March. — Deut. 24. 1. — ‡ IESVS an Hebrue word, in English SAVIOVR. — Esa. 7, 14. — 4. Reg. 23. 34. 1. par. 36. 4. † Some reade, Iosias begate Iacim, Iacim begate Iechonias. — 4. Reg. 24. 6. 2. chron. 36. 9. 1. Chro. 3. 16. — Luke 1. 27. — Deut. 24. 1. — Luke 1. 38. acts. 4. 11. — Esai. 7. 14.

MARGINALL NOTES. CHAP. I.

RHEM. 1 — 1 The booke.) *This Gospel is most solemnely sung in holy Church at Mattens vpon Christmas day. As also it is the Gospel of the* Conception *and* Nativity *of our B. Lady: because here is declared the pedegree of her also.*

FVLKE. 1 — You must vnderstand this note,where there is a Priest or Deacon,that can chaunt it lustily,as in Cathedrall churches, or other great Quieres: as for poore countrey churches, where there is none but one hedge priest that can neither well sing nor say,it is mumbled vp as the rest of the morow Masse,vnlesse we shall thinke that poore churches and chapels be no part of the Popes holy Church. To the feasts of the Conception and Nativity of our Lady, which is a very idol, you might haue added the Visitation of Mary, of the common people called The New-found Lady day. But the true histories of the Gospel haue not so great honour with you as the idolatrous and blasphemous inuentions of your owne braine. For therefore you haue appointed those solemne feasts of the Conception and Nativity, because you teach contrary to the Scriptures, that the blessed Virgine

Virgin Mary was conceiued and borne without the ſpot of originall ſin, Rom.5.12.& 16. Rom.3.9. Gal.3.22. And therefore, in ſtead of honouring her with the ſingular priuiledge of Chriſt the Sauiour and Redeemer both of her and vs, you honour an idol, and not her: for an idol is nothing in the world. And ſo is that man
1.Cor.8.4. or woman which is conceiued without originall ſinne, except our Sauiour Chriſt, who was conceiued by the holy Ghoſt, as none other euer was or ſhalbe. Likewiſe, when you call the bleſſed Virgin, our Lady, as you call God and Chriſt our Lord, what do you, but make her equall with God and Chriſt in power and redemption? In which reſpect God is called our Lord. For it is no terme of ciuill and temporall dignity and authority, as when we ſay, Our ſouereigne Lady the Queene, but a religious and diuine honour that you aſcribe vnto her, calling her abſolutely, Our Lady, as blaſphemouſly as the Frenchmen doe ridiculouſly call other Saints *Monſieur S. Pierre*, M.S. Peter, or My Lord S. Peter, and *Madam S. Genofefeue* Miſtreſſe *S. Genofefa*, or, My Lady *S. Genofefa*, &c. In which appellation, as in offering of candles, and other things, vnto her image and worſhipping thereof, you reſemble the old *Collyridian* heretikes, againſt whom, and generally againſt the worſhipping of images, Epiphanius writeth *Hereſ.79.& 78.* calling the making of images to be worſhipped, a deuilſh intent, and the worſhipping of them and of the Virgin Mary, to be a deifying of her, and a blaſphemous and wicked worke. What would he haue written if he had ſeene the horrible idolatry committed by the Papiſts in the pilgrimages to the images of the bleſſed Virgin, where you called, and yet call ſtocks and ſtones your Lady, as Our Lady of *Walſingham*, *Ypſwich*, *Paris*, *Antwerpe*? What els were they but dead images at thoſe places? If he had heard your blaſphemies vttered in the ſolemne * feſtiuities, that you holde in her honour, conteined in hymnes, anthemes, and eſpecially in that execrable Pſalter of Bonauenture, who peruerteth whatſoeuer the holy Ghoſt hath vttered in praiſe of God, abuſing it to magnifie the Virgin Mary.

**Rogá patrem, iube natum*: Intreat the father, command the ſonne, *Coge Deum*, compel God, *vita ſalus*, our life and ſaluation, &c.

ANNOTATIONS. CHAP. I.

RHEM. 3. Thamar.) *Chriſt abhorred not to take fleſh of ſome that were ill, as he choſe Iudas among his Apoſtles: Let not vs diſdaine to receiue our ſpirituall birth and ſuſtenance, of ſuch as be not alwayes good.*

Num.36. 16. Ioſeph.) *Ioſeph marying our Lady as neere of kin (for ſo was the * law) by his pedegree ſheweth hers, and conſequently Chriſts pedegree from Dauid.*

16. Husband.) *True and perfect mariage, and continuall liuing in the ſame, without carnall copulation.* Aug. lib.2 Conſen. Euang. c.1.

RHEM. 2 20. Borne in her.) *The triple good or perfection of mariage accompliſhed in the parents of Chriſt, to wit, Iſſue, Fidelitie, Sacrament.* Aug.de nup. & conc.li.1,c.11.

FVLKE. 2 S. Auguſtine in the place quoted, by the word Sacrament, meaneth the holy myſtery that is in mariage, of the inſeparable coniunction of Chriſt with his Church, therefore he ſayth, *Sacramentum, quia nullum diuortium*, *Sacrament, becauſe there was no diuorce.* Not that matrimonie is a Sacrament of the New Teſtament (ſeeing it was inſtituted in Paradiſe before the fall of man) as Baptiſme and the Lords Supper are called Sacraments, which he ſayth, are feweſt in number, and findeth no more in the Canonicall Scriptures. *Epiſt. ad Ianuar. 118.* But as he calleth generally euery ſacrifice of the Olde Teſtament, a Sacrament, that is, an holy ſigne of the inuiſible ſacrifice. *De ciuit. Dei. lib.10.c.5.* And as he calleth that bread, which in that time was giuen to yoong nouices in Chriſtian religion before they were baptized, an holy Sacrament, though it was not the bodie of Chriſt. *De peccat. mer. & remiſſ. lib.2. cap.26.* Likewiſe in Pſal. 44. he ſo calleth all the myſteries of Chriſtian doctrine vttered in diuers tongues, *Sacramenta doctrinæ, Sacraments of doctrine.*

Sacraments.

RHEM. 3 23. A virgin.) *Our Sauiour borne in mariage, but yet of a Virgin, would honour both ſtates: and withall, teacheth vs againſt Iouinian the olde heretike and theſe of our time, that virginity and the continent life are preferred before mariage that hath carnall copulation.* See S.Hier. adu.Iou. & S.Greg.Naz.Ser.20. de ſtudio in pauperes, in initio.

Virginity preferred.

FVLKE. 3 This is a meere ſlander of the true Catholikes, whom you call heretikes of theſe times, that we teach with *Iouinian*, that virginity and the continent life, are not to be preferred before mariage. For we teach euen as S. Paul doth 1.Cor.7. although we teach that mariage is better then ſingle life, where virginitie or chaſtitie are not kept, but counterfeited. And ſo held *Epiphan.* and the Church in his time. *Cont. Apoſt. her. 61.* Likewiſe *Hierom.* and *Demetr.*

Virginitie. Mariage. Single life.

* RHEM. 23. A virgin.) *As our Lady both a virgin and a mother, brought foorth Chriſt the head corporally: ſo the Church a virgin and a mother, bringeth forth the members of this head ſpiritually.* Aug.li.de Virg.ca.2.

RHEM. 4 23. And bring forth.) *The heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Chriſt.* Aug.hær.28.li.1.cont.Iulian.c 2.

Our B. Ladies perpetuall virginitie.

FVLKE. 4 See Ioan.20.Sect.2.

RHEM. 5 25. Till. Firſt-borne.) *Heluidius of olde abuſed theſe words, till, and firſt-borne, againſt the perpetuall virginity of our B. Lady.* Hiero.cont.Helu. *which trueth, though not expreſſed in Scripture, yet our Aduerſaries alſo doo graunt, and Heluidius for deniall thereof was condemned for an heretike by tradition only.* Aug. hær. 84.

FVLKE. 5 You doe moſt impudently alledge Auguſtine, to teſtifie that Heluidius was condemned for an heretike by tradition onely. for Auguſtine hath no word ſounding to that purpoſe. And Epiphanius (whom he ſuppoſeth to haue vnderſtood Heluidians by Antidicomarianites) laboureth to conuince that errour by Scriptures. And S. Hierom, in his booke againſt Heluidius, ſheweth that he was condemned for affirming that (of the virgin Mary) which is not read in the Scriptures, in theſe words. *Sed vt hæc quæ ſcripta ſunt non negamus, ita ea quæ non ſunt ſcripta renuimus. Natum Deum eſſe de virgine credimus, quia legimus, Mariam nupſiſſe poſt partum, non credimus, quia non legimus. But as we deny not theſe things that are written, ſo we reiect thoſe things that are not written. That God was borne of a virgin we beleeue, becauſe we reade it: that Mary had matrimoniall company with her husband after her deliuery, we do not beleeue, becauſe we reade it not.* Beholde what a friend S. Hierome was to vnwritten tradition?

Tradition vnwritten.

CHAP. II.

The Gentiles come vnto Chriſt with their offerings, and that ſo openly, that the Iewes cannot pretend ignorance. 3 The Iewes with Herode conſpire againſt him. 13 He thereupon fleeth from them into AEgypt. 16 They afterward, ſeeing their ſubtiltie preuailed not, imagined to oppreſſe him by open perſecution. 19 But they at length died, and he returneth to the land of Iſrael: all according to the Scriptures.

THE HOLY feaſt of the *Epiphanie* called *Twelfthday* the 6. of Ianuarie, vpon which day this is the Goſpel.

WHen IESVS therefore was *borne in Bethlehem of Iuda in the dayes of Herod the King, ‖beholde, there came Sages from the Eaſt to Hieruſalem,

2 Saying,

*WHen *Ieſus was borne in Bethlehem, a citie of Iurie, in the dayes of Herod the King: behold, there came wiſe men from the Eaſt to Hieruſalem,* Luke 2.6.

2 Saying,

2 Saying, where is he that is borne king of the Iewes? For we haue ſeene his ‖ ſtarre in the Eaſt, and ‖ are come to adore him.

3 And Herode the King hearing this, was troubled, and all Hieruſalem with him.

4 And aſſembling together all the high Prieſtes and the Scribes of the people, hee ‖ inquired of them where Chriſt ſhould bee borne.

5 But they ſaid to him, In Bethlehem of Iuda. For ſo it is written by the Prophet:

Mich. 5. 2.

6 *And thou Bethlehem the land of Iuda, art not the leaſt among the Princes of Iuda: for out of thee ſhall come foorth the Capitaine that ſhall rule my people Iſrael.*

7 Then Herode ſecretly calling the Sages, learned diligently of them the time of the ſtarre which appeared to them:

8 And ſending them into Bethlehem, ſaide, Goe, and inquire diligently of the childe: and when you ſhall finde him, make report to mee, that I alſo may come and adore him.

9 Who hauing heard the King, went their way: and behold the ſtarre which they had ſeene in the Eaſt, went before them, vntill it came and ſtood ouer, where the childe was.

10 And ſeeing the ſtarre, they reioyced with exceeding great ioy.

11 And entering into the houſe, they found the childe with MARIE his mother, and falling downe ‖ adored him: and opening their ‖ treaſures, they offered to him * ‖ gifts: golde, frankincenſe, and myrrhe.

Pſal. 71. 10.

12 And hauing receiued an anſwere in ſleepe that they ſhould not returne to Herode, they went backe an other way into their countrey. ☞

THE GOSPEL of *Childermas* day.

13 And after they were departed, behold an Angel of our Lorde appeared in ſleepe to Ioſeph, ſaying: Ariſe, and take the childe and his mother, and flee into Egypt: and bee there vntill I ſhall tell thee. For it will come to paſſe that Herode will ſeeke the childe to deſtroy him.

14 Who aroſe, and tooke the childe and his mother by night, and retyred into Egypt: and hee was there vntill the death of Herode:

15 That it might bee fulfilled which was ſpoken of our Lorde by the Prophet, ſaying, **Out of Egypt haue I called my ſonne.*

Oſee. 11. 2.

THE Martyrdom of the holy *Innocents*, whoſe holy day is kept the 28. of December.

16 Then Herode perceiuing that he was deluded by the Sages, was exceeding angrie: and ſending ‖ murdered all the men children that were in Bethlehem, and in all the borders thereof, from two yeere old and vnder, according to the time which hee had diligently ſought out of the Sages.

17 Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying,

18 *A voice*

2 Saying, Where is he that is borne king of the Iewes? For wee haue ſeene his ſtarre in the Eaſt, and are come to worſhip him.

3 When Herode the King had heard theſe things, he was troubled, and all the City *of Hieruſalem with him.*

4 And when he had gathered all the chiefe Prieſts and Scribes of the people together, he demanded of them where Chriſt ſhould be borne.

5 And they ſaid vnto him, At Bethlehem in Iury: For thus it is written by the Prophet,

*6 *And thou Bethlehem* in *the lande of Iuda, art not the leaſt among the princes of Iuda: For out of thee ſhall there come a Captaine, that ſhall gouerne my people Iſrael.*

Mich. 5. 2. iohn 7. 41.

7 Then Herod, when hee had priuily called the wiſe men, enquired of them diligently what time the ſtarre appeared.

8 And hee ſent them to Bethlehem, and ſayde, Goe, and ſearch diligently for the young childe, and when yee haue found him, bring mee worde againe, that I may come and worſhip him alſo.

9 When they had heard the King, they departed, and loe, the ſtarre which they ſawe in the Eaſt, went before them, till it came and ſtoode ouer the place *wherein the young childe was.*

10 When they ſawe the ſtarre, they reioyced exceedingly with great ioy,

11 And went into the houſe, and they ſawe the young childe with Mary his mother, and fell downe, and worſhipped him: and when they had opened their treaſures, preſented vnto him gifts, gold and frankincenſe, and myrrhe.

12 And after they were warned of God in a dreame that they ſhoulde not returne to Herode, they departed into their owne countrey another way.

13 When they were departed, beholde, the Angel of the Lorde appeared to Ioſeph in a dreame, ſaying, Ariſe, and take the yong childe, and his mother, and flee into Ægypt, and bee thou there till I bring thee worde: for it will come to paſſe, that Herode ſhall ſeeke the young childe, to deſtroy him.

14 When hee aroſe, hee tooke the yong childe and his mother by night, and departed into Egypt:

*15 And was there vnto the death of Herode, that it might be fulfilled which was ſpoken of the Lorde by the Prophet, ſaying, *Out of Egypt haue I called my Sonne.*

Oſee. 11. 1.

16 Then Herod, when hee ſaw that hee was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſtes thereof, as many as were two yeeres olde and vnder, according to the time, which he had diligently ſearched out of the wiſe men.

17 Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying,

18 *In*

Iere.31.15. 18 *A voice in Rama was heard, crying out and much wayling: Rachel bewayling her children, and would not be comforted, because they are not.*

THE GOSPEL on Twelfth eue. 19 But when Herode was dead, beholde an Angel of our Lorde appeared in ſleepe to Ioſeph in Egypt,

20 Saying, Ariſe, and take the childe and his mother, and goe into the lande of Iſrael. for they are dead that ſought the life of the childe.

21 Who aroſe, and tooke the childe and his mother, and came into the lande of Iſrael.

22 But hearing that Archelaus reigned in Iewrie for Herode his father, hee feared to goe thither: and being warned in ſleepe retyred into the quarters of Galilee.

23 And comming he dwelt in a citie called Nazareth: that it might be fulfilled which was ſaid by the Prophets: That hee ſhall be called a Nazarite.

18 *In Rama was there a voyce heard, * lamentation, weeping, and great mourning, Rachel weeping for her children, and would not bee comforted, becauſe they were not.* Iere.31.15.

19 *But when Herode was dead, beholde, an Angel of the Lorde appeareth in a dreame to Ioſeph in Egypt,*

20 *Saying, Ariſe, and take the yong childe and his mother, and goe into the lande of Iſrael: For they are dead, which ſought the yong childes life.*

21 *And he aroſe, and tooke the yong childe and his mother, and came into the land of Iſrael.*

22 *But when hee heard that Archelaus did reigne in Iury in the roome of his father Herod, hee was afraide to goe thither: notwithſtanding, after he was warned of God in a dreame, he turned aſide into the parts of Galilee:*

23 *And when he was come thither, he dwelt in a Citie, which is called Nazareth, that it might bee fulfilled which was ſpoken by the Prophets, He ſhalbe called a Nazarite.*

ANNOTATIONS. CHAP. II.

RHEM. 1. Beholde.) *Our Lords apparition or Epiphanie to theſe Sages being Gentiles, their pilgrimage to him, and in them the firſt homage of Gentilitie done vnto him the * twelfth day after his Natiuitie: and therefore is* Twelfth day *highly celebrated in the Catholike Church for ioy of the calling of vs Gentiles. His baptiſme alſo and firſt miracle are celebrated on the ſame day.*

FVLKE. * The day and yeere is vncertaine.

2. Starre.) *Chriſtes Natiuitie depended not vpon this ſtarre, as the Priſcillianiſts falſly ſurmiſed: but the ſtarre vpon his Natiuitie, for the ſeruice whereof it was created.* Grego. Hom. 10.

RHEM. 1 Pilgrimage. 2. Come to adore.) *This comming ſo farre of deuotion to viſite and adore Chriſt in the place of his birth, was properly a Pilgrimage to his perſon: and warranteth the faithfull in the like kinde of externall worſhip done to holy perſons, places, and things.*

FVLKE. 1 This comming was a diuine inſpiration, and oracle: for the ſtarre onely could not tell them that Chriſt was borne in Iury. *Their comming,* (ſaith S. Hierom) *was to the confuſion of the Iewes, that they might learne the birth of Chriſt by the Gentiles.* Chryſoſtom. Hom. 6. in Matth. Becauſe Chriſt was come to make an end of the old Teſtament, and to call the whole worlde to adore him, who was to be worſhipped by ſea and land, from the very beginning of his Natiuitie, he openeth the doore to the Gentiles, and ſo inſtructeth his domeſticall, that he alſo inuiteth ſtrangers: and therefore hath no reſembling to Popiſh Pilgrimage, which is idolatry. Neither doeth their example of comming to Chriſt, warrant the faithfull in the like kinde of externall worſhip, done to holy perſons, places, and things. For what faithfull Chriſtian will grant, that whatſoeuer may be done to Chriſtes owne perſon, their King, the ſame or the like may be done to any of his ſubiects? much leſſe to any places or other dead things. Such ſhameleſſe collections as this, may warrant all Idolatrie and Hereſie.

Chryſoſt. in Matth. hom. 6.

Pilgrimage.

RHEM. 2 4. Inquired of them.) *The high Prieſtes were rightly conſulted in queſtion of their lawe and religion, and bee they neuer ſo ill, are often forced to ſay the trueth by priuiledge of their vnction: as here and after, they did concerning the true Meſſias.*

FVLKE. 2 Not the priuiledge of their vnction forceth the Prieſtes ſometimes to ſay the trueth, for then they ſhould neuer lie, becauſe that priuiledge remaineth ſtill with them, but the wil of God ſometimes expreſſeth the confeſſion of trueth, euen out of his aduerſaries. Chryſoſt. in Matth. Hom. 7. The very enemies of the trueth are forced for the trueth to reade the Scriptures, and to interprete the propheſie of Chriſt to them that were ignorant, although they would not publiſh the whole trueth.

The priuiledge of Prieſtly vnction.

RHEM. 3 Adoration of the B. Sacrament. 11. Adored him.) *This body* (ſaith S. Chryſoſtome) *the Sages adored in the cribbe. Let vs at the leaſt imitate them: thou ſeeſt him not now in the cribbe, but on the altar: not a woman holding him, but the Prieſt preſent, and the Holy Ghoſt powred out abundantly vpon the ſacrifice.* Hom. 24. in 1. Cor. hom. 7. in Mt. de ſanct. Philogonio.

FVLKE. 3 Adoration of the B. Sacrament. Chryſoſtome ſpeaketh not of adoration of the Sacrament, but of the reuerent comming to the participation of the Lords Table, that they receiue it not vnworthely, as the wordes going before and after doe plainely declare: Immediatly before, he ſayeth, *How much the greater the beneſite is which we receiue, ſo much the more wee ſhalbe puniſhed, when we appeare vnworthy of it.* And after hee hath ſet foorth the example of the wiſe men, with many amplifications, he concludeth in theſe wordes: *Let vs bee ſtirred vp therefore, and be afraide, and ſhew foorth greater pietie, that comming neither negligently, nor coldly, wee offer our head to a more vehement fire. This I ſay not, that we ſhould not come at all, but that we ſhould not come raſhly.* It is reuerence of the holy myſteries that hee requireth, not worſhipping of the outward elements, as his owne wordes declare. *Thou ſeeſt him, &c.* not with the bodily eyes, but with the eyes of faith, as *thou ſeeſt the holy Ghoſt powred foorth*, whoſe nature to the bodily eye is altogether inuiſible: yet with the eyes of faith is ſeene, that is, certainely knowen to worke in the diuine myſteries, not tranſubſtantiation, whereof he neuer heard or thought, but the ſpirituall feeding of the faithfull, with the body and blood of Chriſt. Wherefore *aſcend* (ſaith he) *to the gates of heauen, and marke diligently, yea rather not of heauen, but of the heauen of heauens, and then thou ſhalt beholde that we ſay: for that which is worthy of higheſt honour, I will ſhew thee in earth:* meaning the body of Chriſt, *which* (ſaith he) *thou doeſt not onely ſee, but alſo handle and eate*, &c. All which ſpeeches muſt be of neceſſitie vnderſtood of a ſpirituall maner, of ſeeing, handling, and eating by faith of the inward man, whereof hee ſaith, *Wipe thy ſoule therefore from all filthineſſe, and prepare thy minde to the receiuing of theſe myſteries.*

Likewiſe

Likewise Hom.7.in Matth.he saith,they are like Herod,that abuse vnworthily the communion of the mysterie of the body and blood of Christ, and rebuketh them, which refuse to visite Christ in his poore members,as the wise men did in the cribbe: likewise them that leaue Christ, in the spirituall cribbe,that is,that forsake the communion of the Lords Table, and runne to filthy playes,vnto the Theater.

Finally Hom.de S.Philogonio, he vseth the like exhortation by example of the wise men,to the worthy receiuing of the Lords Supper,not to the adoring of the Sacrament after the Popish maner: *For if we shall come with faith*(saith he)*out of doubt we shall see him lying in the Cribbe: for this table supplieth the place of the Cribbe: for here also the Lords body is layed not wrapped in swadling clothes as then, but on euery side clothed with the holy Ghost: they which are admitted to these mysteries know what is said. And the wise men truely did nothing but worship, but thee wee will suffer,if thou shalt come with a pure conscience to receiue it,and to depart after thou hast receiued it.*Here is no word of worshipping of that which we see with our bodily eyes,but to receiue him reuerently,whom we may see by faith: so that none of these places,fauour the kneeling and knocking, that is, the grosse Idolatrie, mainteined by the Papists vnto the sacramentall bread and cuppe.

RHEM. 4 11. Treasures.) *These treasures are as it were the first fruits of those riches and gifts, which (according to the Prophecies of Dauid and Esay) Gentilitie should offer to Christ and his Church, and now haue offered, specially from the time of Constantine the great. As also these three Sages, being principall men of their Countrey, represent the whole state of Princes, Kings,and Emperours,that were (according to the said Prophecies) to beleeue in Christ, to humble themselues to his crosse,to foster,enrich,adorne and defend his Church. Whereupon it is also a very conuenient and agreeable tradition of antiquitie,and a receiued opinion among the faithfull,* not lacking testimonies of ancient writers, and much for the honour of our Sauiour, that these three also were Kings, to wit, either according to the state of those Countreis, *where the Princes were* Magi, *and* Magi *the greatest about the Prince: or as we read in the Scriptures,of Melchisedec king of Salem,& many other kings that dwels within a small compasse: or as* Iobs three friendes *are called kings. These are commonly called the three kings of Colen, because their bodies are there,translated thither from the East Countrey: their names are said to haue bene Gasper, Melchior, Baltasar.*

Psalm.71. Esay 60. Chrysost. Theophyl. Cic.de Diuinat. Plin.li.20. Esther 1.13,14. Tob 2. Amb.1. Off.c.12.

The three Kings.

FVLKE. 4 It is a meere fable without groūd of antiquitie,or any probabilitie,that these Philosophers,were Kings,which being much for the honour of Christ(as you say,)the Euangelist would not haue omitted. Chrysostome saith, that the Iewes ought to haue perceiued, how great dignity was added vnto them, by the natiuitie of so great a King,which by his triumphant birth,had drawen *the king of Persians* vnto him,and vnder whom they might subdue all people.But it is against reason,that the king of Persia,which was at that time a great Monarch, came to Hierusalem. And Chrysostome speaking of the Magi, neuer giueth them any honourable title meet for Kings, but speaketh more contemptibly of them then he should. for he saith they were vngodly and barbarous men, 1.Corinth.Hom.24. Therefore hee meaneth not,that the king of Persia came in person,but that by preaching of the wise men, when they returned into their countrey, the King of Persia might bee brought to the knowledge of his natiuitie.

In Mat.Hom.6.

Three Kings of Collen.

Theophylact a more late writer, sayeth, the Iewes should haue reioyced, that they should haue such a King, as should be worshipped of the Persian Kings. Where, if he meane that these *Magi* were Kings,hee goeth against all stories,which tell that there was but one king of the Persians at once. And for the number of them, the authour of the vnperfect worke, that goeth vnder the name of Chrysostome, being as ancient as hee,out of an olde story sayeth, they were twelue in number, Philosophers and wise men, not Kings. Gaudentius Epist. ad Paulum, *Legati vniuersarum gentium Magi.* Synesius Hym.7. *Magorum sapiens ars, ex Stellæ ortu obstupuit dubia.* Cosmas Hieros.calleth them Astrologians. Hym.1. Beda in Matth.*Magi non propter Magicam artem sic nominantur, sed propter aliquam Philosophiam in qua Balaam successores creduntur.* But they that feined the names, might feine the number, and the deportation of their bodies from the East, where they slept many hundred yeeres, to Collen. Sauing that it is too impudent a fiction, to place them in two Cities at once. for Millain maketh as good claime, and sheweth as good euidence for their bodies, as Collen. But the monsters of Popish reliques passe all Ouids Metamorphoses.

Reliques.

RHEM. 11. Gifts.) *These Sages were three,and their gifts three,and eche one offered euery of the three,to expresse our faith of the Trinitie. The Gold,to signifie that he was a King: the frankincense, that he was God: the myrrhe, that he was to be buried as man.* Aug.ser.1.de Epiph.

15. Out of Ægypt.) *This place of the Prophet (and the like in the New Testament) here applied to Christ,whereas in the letter it might seeme otherwise, teacheth vs how to interprete the olde Testament, and that the principall sense is of Christ and his Church.*

RHEM.5 16. Murdered.) *By this example we learne how great credite wee owe to the Church in Canonizing Saints,and celebrating their holy dayes: by whose onely warrant,without any worde of Scripture, these holy Innocents haue bene honoured for Martyrs, and their holy day kept euer since the Apostles time, although they died not voluntarily, nor all perhaps circumcised,and some the children of Pagans.* Aug.epist.28.Orig.hom.3.in diuersos.

Canonizing of Saincts.

FVLKE.5 Saturn.2. Neither Origen, nor Augustine, nor any ancient writer affirmeth, that euery one of those children was an holy Martyr, neither are you able to proue it. Macrobius writeth,that one of the sonnes of Herod himselfe, that was nursed in those parts, was slaine among the rest. I suppose it is not necessary to beleeue,that Herods childe was a Saint. Neither doe I thinke, that they which instituted that feast, meant to canonize him for a Saint, or euery Paganes sonne, if any such were amongst them. As for them that were not circumcised,because they were not eight dayes olde, there is no cause, why wee should thinke them to bee damned,seeing the Sacrament of Circumcision could not be ministred before the eight day. Before which age,it is not to be doubted, but that many thousands of the Iewes infants died. Where you say, their holy day hath bene kept euer since the Apostles time,you are bold to affirme,that you are not able to proue. Augustine speaketh but of his owne time. The Homilies *in diuersos*,which goe vnder Origens name,(as Erasmus telleth you)be not al his, but written by some Latine authour, and those that were his, are corrupted by Ruffine. So that you come not clearely to the time of Origen,and though you did,you were short of the Apostles time.And the author of that Homily *in diuersos*, alleageth the holy Fathers, not the Apostles, for commanding the celebration of their memory. And certaine it is, that before the time of Constantine the Great, that gaue peace to the Church,there were not many festiual dayes obserued. Insomuch, that the feastes of the Natiuitie of Christ,Easter,and Pentecost, were not vniformely obserued in all places, for many yeeres after,as appeareth by Con Autel.4.c.1.Tolet.10.c.1.Brac.2.c.9.And Beda in diuers places *de temporior ation*e,&c.Finally,what iudgmēt soeuer the Church in olde time had in canonizing of Saints, as you terme it, or in defining who are holy, nothing pertaineth to the Popes maner of canonization,which is a curious,costly,and theatricall pompe,vnmeete for the simplicity of the Church of Christ,and meete for the brauery of the whore of Babylon.Where neuertheles for the credit

Canonization.

Festiuall dayes.

Pontifical. Marcel.Coicyr. Archiep.

of

of his canonization, you may see a protestation that the Pope maketh, if it happen he be deceiued, in the person to be canonized. And the author of the booke sayth vpon good testimony, that the Pope was once compelled to canonize one against his opinion. Againe, what sure credite can there be of the Popes canonization, when euery Pope hath authoritie to disanull and inhibite all the actes of his predecessor, as the famous tragedy of Formosus, and his acts, so often confirmed and disanulled, his dead body mangled, and then reuerenced as a Saint, by the images in S. Peters Church, (if your stories doe not lie,) doeth abundantly testifie. Herm. Shedel, Platina, &c.

CHAP. III.

Iohn Baptist by his Eremites life, by his preaching and baptisme, calleth all vnto penance, to prepare them to Christ. 10 He preacheth to the Pharisees and Sadducees, threatning to them (vnles they truely doe penance) reprobation here and damnation hereafter: and for saluation sendeth them to Christ and his baptisme, which being far more excellent then Iohns, yet Christ himselfe among those penitents vouchsafeth to come vnto Iohns baptisme. where he hath testimonie from heauen also.

THE SECOND part of this Gospell. Of the preparatiō that was made to the manifestation of Christ. Mr.1,4. Luc.3,3. Es.40,3.

AND in those dayes *cōmeth Iohn the Baptist preaching in ỹ ‖ desert of Iewry.

2 And saying, ‖ Doe penance: for the Kingdome of heauen is at hand.

3 For this is he that was spoken of by Esay the Prophet, saying, *A voice of one crying in the desert, prepare yee the way of our Lord, make straight his pathes.*

4 And the sayd Iohn had his garment of Camels haire, and a girdle of a skinne about his loynes: and his meate was locusts and wilde honie.

5 Then went forth to him Hierusalem & all Iewry, and all the countrey about Iordan:

6 And were baptized of him in Iordan, ‖ confessing their sinnes.

7 And seeing many of the Pharisees and Sadducees comming to his baptisme, he said to them, Ye vipers broode, who hath shewed you to flee from the wrath to come?

8 Yeelde therefore ‖ fruit worthy of penance.

9 And delite not to say within your selues, wee haue Abraham to our father. for I tell you that God is able of these stones to raise vp children to Abraham.

*Mr.1,8.

10 For now the ‖ axe is put to the roote, of the trees. Euery tree therefore that doeth ‡ not yeeld good fruit, shall bee cut downe, and cast into the fire.

‡It is not only damnable to do ill: but also, not to doe good. *Aug. Ser.61. de temp.* Luc.3,16. Io.1,26. Act.11,16. 19,4.

11 *I in deede baptize you ‖ in water vnto penance, but he that shall come after mee, is stronger then I, whose shooes I am not worthy to beare, hee shall baptize you in the holy Ghost and fire.

12 Whose fanne is in his hand, and hee shall cleane purge his ‖ floore, and hee will gather his wheate into the barne, but the chaffe he will burne with vnquenchable fire.

13 Then commeth IESVS from Galilee to Iordan, vnto Iohn, to be baptized of him.

14 But Iohn stayed him, saying, I ought to be baptized of thee, & commest thou to me?

15 And IESVS answering, sayd to him, Suffer me for this time. for so it becommeth vs to fulfill all iustice. Then he suffered him.

16 And IESVS being baptized, forthwith came out of the water: and loe, the heauens were ‖ opened to him: and he saw the Spirit of God descending as a doue, and comming vpon him.

17 And

*IN those dayes came * Iohn the Baptist, preaching in the wildernesse of Iurie,*

2 And saying, Repent ye: for the kingdome of heauen is at hand.

*3 For this is hee that was spoken of by the Prophet Esaias, saying, * The voyce of one crying in the wildernes, Prepare ye the way of the Lord, make his pathes straight.*

*4 * This Iohn had his raiment of Camels haire, and a letherne girdle about his loynes, his meate was locusts and wild honie.* Mar.8.5.

*5 * Then went out to him Hierusalem, and all Iurie, and all the region round about Iordan,* Luke 3.7.

6 And were baptized of him in Iordan, confessing their sinnes.

*7 But when hee sawe many of the Pharisees and Sadducees come to his baptisme, he sayd vnto them, * O generation of vipers, who hath warned you to flee from the anger to come?* Mat.13.34.

8 Bring foorth therefore fruites meete for repentance.

*9 And be not of such minde, that yee would say within your selues, * We haue Abraham to our father: For I say vnto you, that God is able of these stones to raise vp children vnto Abrahã.* Iohn 8.30. act.13.26.

*10 Euen nowe is the axe also put vnto the roote of the trees: * Therefore euery tree which bringeth not foorth good fruit, is hewen downe, and cast into the fire,* Mat.7.19.

*11 * I baptize you in water vnto repentance: but he that commeth after me, is mightier then I, whose shooes I am not worthy to beare, hee shall baptize you with the holy Ghost and with fire:* Mar.1.18. iohn 1.26. luke 3.13.

*12 * Whose fanne is in his hand, and he will throughly purge the floore: and gather his wheate into his garner: but will burne vp the chaffe with vnquencheable fire.* Luke 3.18.

*13 * Then commeth Iesus from Galilee to Iordan, vnto Iohn to be baptized of him.* Mar.1.8. luke 3.22.

14 But Iohn forbade him, saying, I haue needs to be baptized of thee, and commest thou to me?

15 Iesus answering, sayd vnto him, Suffer it to be so now: for thus it becommeth vs to fulfill all righteousnesse. Then he suffered him.

16 And Iesus, when hee was baptized, went vp straightway out of the water: and loe, the heauens were opened vnto him: and Iohn sawe the Spirit of God descending like a doue, and lighting vpon him.

17 And beholde a voice from heauen, saying, This is my beloued sonne, in whom I am well pleased.

17 *And loe, there came a voice from the heauens, saying, *This is my dearely beloued sonne, *in whom I am well pleased.* 2.Pet.1.19. Col.1,13.

ANNOTATIONS. Chap. 3.

RHEM. 1

Magdeb. Cent 5,c.6. pag.711. Cent. 1.li.2. c.10. Cythræus in 3. cap. Mat. Bucerus. ibid.

1. Desert.) *Of this word* desert (*in Greeke* eremus) *commeth the name* Eremitages, *and* Eremites, *that liue a religious and austere life in deserts and solitarie places, by the example of S. Iohn Baptist, whom the holy Doctors therefore call the Prince and as it were the author of such profession.* S. Chrys. ho. 1. in Marcum & ho. de Io. Baptista. Hier. ad Eustoch. de custod. virg. Isid. li. 2. c. 15. de diu. off. Bernardus de excel. Io. Baptistæ. *wherewith the Protestants are so offended that * they say, S. Chrysostom spake rashly and vntruely. And no maruel, whereas the Euangelist himselfe in this place maketh a perfect paterne of penance and Eremiticall life, for desert or wildernes, for his rough and rude apparel, for abstaining from all delicate meates (according to our Sauiours testimonie also of him Mt. 11,8. Luc 7,33.) they are not ashamed to peruert all with this strange commentarie, that it was a desert * full of townes and villages, his garment was *chamlet, his meate * such as the countrey gaue and the people there vsed: to make him thereby but a common man like to the rest, in his maner of life: cleane against Scriptures, Fathers, and reason.* Eremites.

FVLKE. 1.

Your popish Eremites, as the places of their Ermitages yet remaining in England doe declare, dwelt not in desert or solitarie places, but for the most part, neare great cities and populous townes, and in austeritie of life, were not so much as shadowes of the old Eremites, of whom there is mention in the ancient Fathers writings. Of whose profession yet Iohn the Baptist was not author, because his office was singular, neither doth any of the old Fathers so call him, although some say, he was the chiefest of them, that led a solitarie life in the wildernesse, whereof you may reade more at large in my Treatise against the defence of the Censure giuen of Master Charkes booke, sect. 2. The Centuriasts indeede say, that Chrysostome spake somewhat rashly, and against the trueth of the thing, where he maketh Iohn Baptist, Prince of al Monkes, Hom. 1. in Marc. and Hom. 69. in 21. Matth. not content to say, *they leade an Angels life, and talke freely with God*, but also, that *their soule is without all griefes and passion, and their bodie is such as Adams was, before his sinne*, which is contrary to the doctrine of Originall sinne. Now whether these things were written by Chrysostome aduisedly, and truely, I appeale to your owne iudgements, which I know to be very corrupt, yet I thinke none of you hath the face to defend all those wordes, as they lie, without any cauilation to be true and Catholike doctrine. But hereof I haue written more at large in the ouerthrowe to the answere of Master Charkes Preface, pag. 81. and so forth to pag. 94. where also the other slander of the austeritie of S. Iohns life, peruerted by Protestants, is throughly handled. Therefore I will briefly touch it in this place. First all the protestants doe grant, the austeritie of S. Iohns life, in the place of his abode, in his apparell, and in his diet: yet they doe not place it onely in these. And although they say, the desert had townes and villages not farre off, as the trueth is, yet they acknowledge it was a solitarie place. They that say his garment was chamblet, speake not of fine chamblet, but of a rough and course cloth, made of the great and hard haires of Camels, not of the fine & soft haires, called Camels wooll, whereof our chamblet and grograine are made. For his meate, they say, it was Locusts, which are vsuall to be eaten in that countrey: and wilde honie, or dewe honie, which there also is common. Not thereby making him a common man, or a delicate person, but a man of straight life, and austere conuersation. whereof in the place before noted, you may see may see more at large, what the Protestants write thereof. Eremites. Slander.

RHEM. 2

Mt. 4,17. Lu. 13,3.5. Lu. 24,47. Act. 2,38. 26,20. Annot. in hunc locum, Serm. in fam. & sicc.

2. Doe penance.) *So is the Latine, word for word, so readeth all antiquitie, namely S. Cyprian ep. 52. often, and S. Augustine li. 13. Confes. c. 12. and it is a very vsuall speech in the new Testament, specially in the preaching of S. Iohn Baptist, * Christ himselfe, and * the Apostles: to signifie perfect repentance, which hath not onely confession and amendment, but contrition or sorow for the offence, and painefull satisfaction: Such as S. Cyprian speaketh of in all the foresayd epistle. But the Aduersaries of purpose (as * namely Beza protesteth) misluke that interpretation, because it fauoureth Satisfaction for sinne, which they cannot abide. where if they pretend the ‡ Greeke word, we send them to these places Mat. 11,21. Lu. 10,13. 2. Cor. 7.9 where it must needes signifie, sorowfull, painefull, and satisfactorie repentance. we tell them also that *S. Basil a Greeke Doctor calleth the Niniuites repentance with fasting and haire cloth and ashes, by the same Greeke word μετάνοια. And more we will tell them in other places.* Penance. μετανοεῖν. μετάνοια.

FVLKE. 2.

When you vnderstand by penance, satisfaction for sinne, doe penance, is not the English for the Latine, *Agite pœnitentiam*, neither in word, nor sense. And that your interpreter meant no more in *Agite pœnitentiam*, then repentance, his owne translation of the same Greeke word Marke 1.15. is manifest, where you are content to say, be penitent. *Agere pœnitentiam nihil aliud est, quàm profiteri & affirmare se vlterius non peccaturum. Lact. de vero cult lib. 6. c. 13. Perfecta est autem pœnitentia, præterita flere & futura non admittere. Isid. orig. lib. 6. c. de officijs.* Againe, to require satisfaction in them that are to be baptized, is against your owne popish learning: for many of you hold, that there is free remission of all sinnes without any satisfaction in Baptisme. As for the painfull satisfaction, that S. Cyprian speaketh of, is meant of satisfaction vnto the Church, that is offended, to be made by them, that had fallen vnto denial of Christ, or idolatrie, through terrour of persecution, by such meanes to giue outward testimonie of the inward sorowe of their hearts, for so grieuous offences, not to make amends to the iustice of God for their sinne. Neither was that publike satisfaction required of euery one that sinned, but onely of those that had fallen openly, and grieuously into some heinous crime. And Beza doth iustly mislike your translation, because in shew of words, though not in the meaning of the translator, it fauoureth that blasphemous doctrine of satisfaction for sinne vnto the righteousnes of God, which was throughly performed by the sacrifice of Christs death. But that the Greeke worde signifieth satisfactorie penance, you send vs first to Mat. 11.21. where our Sauiour saith, Tyre & Sidon would haue repented in sackcloth and ashes, but neuer a word of satisfactiō for sitting in sackcloth & ashes, is no satisfaction for sinne, but an outward signe of true sorow for sinne, and humbling of the soule to desire forgiuenes of sinnes. Neither is there one word more, Luke 10.13. whither you send vs next. In the third place, 2. Cor. 7.9. Paul saith, he is glad that they sorowed vnto repentance for the sorow that is after God worketh repentance vnto saluation, not to be repented of. What word is here sounding for satisfaction? As for godly sorow and griefe of minde, to bee necessary vnto true repentance, we neuer will denie, but that this sorow is any satisfaction to Gods iustice, (as an horrible blasphemie) we vtterly abhorre to heare of it. But where Scripture helpeth you not, you tell vs, that S. Basil calleth the Niniuites repentance, with fasting, haire cloth, and ashes, by the same Greeke word μετάνοια, and we acknowledge as much, because our Sauiour Christ calleth there repentance by the same worde μετανοοῦσι, Math. 12.41. But where is satisfaction? S. Basil in the place by you noted, plainely sheweth the vse of sackcloth and ashes, and such like outward signes. *Sackcloth* (saith he) *is an helper vnto repentance, being a signe of humilia-* Penance. Satisfaction.

tion:

tion: he ſayth not it is a part of repentance, as you ſay, ſatisfaction is. Eucherius, *Cilicium pœnitentiæ teſtimonium. Deſp.ſor.cap.7. Ideoq; Græci melius & ſignificantius quàm nos Latinè poſſumus reſipiſcentiam dicere. Reſipiſcit enim ac mentem ſuam quaſi ab inſania recipit, quem errati pigет, caſtigatq; ſeipſum dementiæ & confirmat animum ſuum ad rectius viuendum: tum illud ipſum maximè cauet ne rurſus in eoſdem laqueos inducatur. Lactant. de vero cultu lib.6.cap.24.* What will you tell vs in other places, is preuented by your forerider Gregorie Martin, and is anſwered by mee, cap.13. of my Defence, and ſhall alſo in the proper places receiue a briefe, and yet ſufficient anſwere.

RHEM.3. 6. Confeſſing their ſinnes.) *Iohn did prepare the way to Chriſt and his Sacraments, not onely by his baptiſme, but by inducing the people to confeſſion of their ſinnes, which is not to acknowledge themſelues in generall to be ſinners, but alſo to vtter euery man his ſinnes.*

FVLKE.3. If generall confeſſion was not ſufficient, but euery man muſt vtter all his ſinnes in particular, Iohn had ſhriuing worke enough, for ſeuen yeeres, to heare the confeſſions of Ieruſalem, and all Iewry, and all the countrey about Iordan, of whom neuer a man was euer ſhriuen before, and therefore euery mans confeſſion muſt bee very long. O Papiſts bluſh you not at this impudent collection? Shrift or confeſſion.

RHEM.4. 8. Fruite worthy.) *He preacheth ſatisfaction by doing worthy fruits or workes of penance, which are (as S. Hierom ſayth in 2.Ioel) faſting, praying, almes, and the like.*

FVLKE.4. Fruits worthy of repentance are no ſatisfaction for ſinne, but arguments of true repentance, effects of repentance, and not part of it. Neither doth Herome ſay, that faſting, prayers, &c. are ſatisfaction for ſinne, but tokens of repentance. *Conuertimini ad me, &c. Be ye conuerted to me with all your heart. Et animi pœnitentiam ieiunio, & fletu, & planctibus indicate. And declare the repentance of your mind, with faſting, and weeping and mourning.* And afterward he ſaith, *Deſpaire not of pardon, through the greatnes of your wickednes, for great mercie ſhall wipe away great ſinnes.* S. Hierom knew no ſatisfaction for ſinnes, to the iuſtice of God, but the death of Chriſt.

RHEM.5. 10. The axe.) *Here Preachers are taught to dehort from doing euill for feare of Hell, and to exhort to doe good in hope of heauen: which kind of preaching our Auer doe condemne.*

FVLKE.5. They that heare vs preach, can teſtifie that you lie: although wee exhort not men to doe good onely, or chiefly in hope of reward, nor to auoid ſinne only for feare of hel, but rather in duetie and thankfulnes to God, that God may be glorified by their good conuerſation, and not diſhonoured by their wickednes, which profeſſe his name, and deſpiſe his lawes.

RHEM.6 11. In water.) *Iohns baptiſme did not remit ſinnes, nor was comparable to Chriſts baptiſme, as here it is plaine and in many other places.* Hiero. adu Lucifer. Aug. de Bapt.cont. Donat.li.5.c.9.10.11. *Yet it is an article of our Adu. that the one is no better then the other, which they ſay not to extoll Iohns, but to derogate from Chriſts baptiſme, ſo far, that they make it of no more valure or efficacie for remiſſion of ſinnes, and grace, and iuſtification, then was Iohns: thereby to maintaine their manifold hereſies, that Baptiſme taketh not away ſinnes, that a man is no cleaner nor lifter by the Sacrament of Baptiſme then before, that it is not neceſſarie for children vnto ſaluation, but it is enough to bee borne of Chriſtian parents, and ſuch like erronious poſitions well knowen among the Caluiniſts.* Iohns baptiſme and Chriſts.

FVLKE.6. Remiſſion of ſinnes is proper vnto God, alwell in Iohns baptiſme, as in the baptiſme of Chriſt. Iohn here compareth the miniſterie of man, with the authority and power of God. The outward baptiſme with the ſpirituall baptiſme. whereof the firſt is done by the hand of man, the other is peculiar onely vnto our Sauiour Chriſt. And though ſome of the ancient Fathers, were of another opinion, yet S. Marke ſayth expreſly, that Iohn preached the baptiſme of repentance, vnto forgiuenes of ſinnes. And who can ſeparate remiſſion of ſinnes from true repentance? when the Lord promiſeth, at what time ſoeuer the ſinner repenteth, to pardon his ſinne. The ſeale of baptiſme alſo, added to the doctrine of repentance, muſt needes teſtifie remiſſion of ſinnes. namely the ſoule to bee waſhed by mercy, as the body is with water. Neither doth this doctrine derogate any thing from the baptiſme of Chriſt, ſeeing it is Chriſt that forgiueth ſinnes, and giueth grace in the baptiſme miniſtred by Iohn, and miniſtred by his Apoſtles. For Iohns baptiſme was of Gods inſtitution, and not of Iohns deuiſing. Gaudentius biſhop of Brixia, *Reſp.ad Paul.Diac.* ſayth, *That Chriſt came to Iohns baptiſme as a ſinner to waſh away our ſinnes in his bodie,* which could not be if Iohns baptiſme did not waſh away ſinnes at all. And touching the manifold hereſies, that you charge vs with, I anſwere, that God by baptiſme aſſureth his children, of the remiſſion of their ſinnes, not that the acte of baptiſme, (as your hereſie maintaineth) of the worke wrought, taketh away ſinne, though a man were baptized being aſleepe. To the ſecond I anſwer, that a true Chriſtian, is aſſured by the Sacrament of baptiſme, of ſaluation, and therefore to be clenſed and iuſtified from his ſinnes, not onely that hee committed before baptiſme, but that of frailty he committeth to the end of his life. Which your hereſie will not allow, extending the effect and vertue of baptiſme, onely to the time before the Sacrament receiued, which in them that are baptiſed being infants, is but ſhort, and for little more, then originall ſinne. For the third we anſwere, that the ſaluation of children, dependeth not vpon the outward ſigne, and yet it is neceſſarie, that the children of Chriſtian parents be baptized, if they may attaine to the Sacrament, according to Chriſts inſtitution. For the contempt, and not the want of baptiſme (where there is no default in the party) is damnable. Iohns baptiſme. Mark.1.4. Ezec.18. Slander. Mar.16.16.

RHEM.7. 12. Floore.) *This floore is his Church militant here in earth, wherein are both good and bad (heere ſignified by corne and chaffe) till the ſeparation be made in the day of iudgement: contrary to the doctrine of the Heretikes, that holde, the Church to conſiſt onely of the good.*

FVLKE.7. We abhorre the hereſie of them that hold the Church viſible or militant in earth, to conſiſt onely of the good. But the heauenly Ieruſalem which is the mother of vs all, the vniuerſall Church and bodie of Chriſt, conſiſteth onely of Gods elect, and members of Chriſt ordained to eternall ſaluation. Slander.

RHEM.8. 16. Opened.) *To ſignifie that heauen was ſhut in the old Lawe, till Chriſt by his Paſſion opened it, and ſo by his Aſcenſion was the firſt that entred into it: contrary to the doctrine of the Heretikes.* See Hebr.9.8. and 11.40.

FVLKE.8. Chriſt was the firſt, that aſcended in bodie into heauen, as hee was the firſt fruits of the dead: the firſt that roſe againe to liue euer. But ſeeing the vertue of his death and reſurrection, were as auaileable to the Fathers vnder the Lawe, as vnto vs: to ſatisfie for their ſinnes, and to make them righteous, as it is to vs: we doubt not, but the ſoules of the Fathers, were in heauen, paradiſe, or Abrahams boſome, euen where the ſoules of the faithfull departed are now. For the Apoſtle Heb.9.8. meaneth, that the way to heauen was not opened by the prieſtood and ſacrifices of the Lawe, but by the prieſthood and ſacrifice of Chriſt. And Heb. 11.40. where he ſayth, the Fathers receiued not the promiſes, it is plaine, he ſpeaketh of the full conſummation of them, which none ſhall receiue vntill the ende of the world, when they with vs, and we with them, ſhall be made perfect together. Limbus Patrum.

CHAP. IIII.

Christ going into the desert to prepare himselfe before his Manifestation, overcommeth the deuils tentations. 12 Beginning in Galilee, as the Prophet sayd he should: 18 he calleth foure Disciples: and with his preaching and miracles draweth vnto him innumerable followers.

THE GOSPEL vpon the first Sunday in Lent. Mr.1,12. Luk.4,1.

THEN * Iesvs was led of the Spirit into the ‖ desert, to bee tempted of the deuil.

2 And when he had ‖ fasted fortie dayes and fortie nights, afterward he was hungry.

3 And the tempter approched and said to him, If thou be the sonne of God, commaund that these stones be made bread.

4 Who answered and sayd, It is written, Deut.8,3. *Not in bread alone doth man liue, but in euerie word that proceedeth from the mouth of God.*

5 Then the deuill tooke him vp into the holy citie, and set him vpon the pinnacle of the Temple,

6 And said to him, If thou be the sonne of God, cast thy selfe downe, for ‖ it is written. Ps.90,12. *That he will giue his Angels charge of thee, and in their hands shall they hold thee vp, lest perhaps thou knocke thy foot against a stone.*

7 Iesvs said to him againe, It is written, Deut.6,16. *Thou shalt not tempt the Lord thy God.*

8 Againe the deuill tooke him vp into a very high mountaine: and he shewed him al the kingdoms of the world, and the glory of them,

9 And said to him, All these will I giue thee, if falling downe thou wilt adore me.

10 Then Iesvs saith to him, Auant Satan: for it is written, Deut.6.13. *The Lord thy God shalt thou adore, and ‖ him onely shalt thou serue.*

11 Then the deuil left him: and behold Angels came, and ministred to him.

12 And * when Iesvs had heard that Iohn was deliuered vp, he retired into Galilee: Mr,1,14. Luk.4,14.

THE THIRD part of the Gospel, of Christs manifesting himselfe by preaching, & that in Galilee.

13 And leauing the citie Nazareth, came and dwelt in Capernaum a sea towne, in the borders of Zabulon and Nephthali,

14 That it might be fulfilled which was sayd by Esay the Prophet, Esa.9,1.

15 *Land of Zabulon and land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentiles:*

16 *The people that sate in darknes, hath seene great light: and to them that sate in a countrey of the shadow of death, light is risen to them.*

17 From that time Iesvs beganne to preach, and to say, ‖ * Doe penance, for the Kingdome of heauen is at hand. Mr.1,15.

18 And Iesvs * walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) Lu.5,1.

THE GOSPEL vpon S. Andrewes day.

18 And he saith to them, Come ye after me, and I will make you to be fishers of men.

20 But they incontinent leauing the nets, folowed him.

21 And going forward from thence, he saw

*THEN was * Iesus led vp of the spirit into wilderneſſe, to bee tempted of the deuill.* Mar.1.12. luke 4.1.

2 And when he had fasted fortie dayes & fourtie nights, he was afterward an hungred.

3 And whē the tempter came to him, he said, If thou be the sonne of God, command that these stones be made bread.

*4 But hee answered, and said, It is written, * Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.* Deut.8.3.

5 Then the deuill taketh him vp into the holy citie, and setteth him on a pinnacle of the temple,

*6 And saith vnto him, If thou be the sonne of God, cast thy selfe downe: For it is written, * that he shall giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou dash thy foote against a stone.* Psal.90.12.

*7 Iesus said vnto him, It is written againe, * Thou shalt not tempt the Lord thy God.* Deut.6.16.

8 Againe the deuill taketh him vp into an exceeding high mountaine, and shewed him all the kingdoms of the world, and the glory of them:

9 And saith vnto him, All these things wil I giue thee, if thou wilt fall downe and worship me.

*10 Then saith Iesus vnto him, Get thee hence behind me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him only shalt thou serue.* Deut.6.13. and 10.20.

11 Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

*12 * When Iesus had heard that Iohn was deliuered vp, he departed into Galilee,* Mar.1.14. luke 4.14. iohn 4.43.

13 And when he had left Nazareth, he went and dwelt in Capernaum, wich is a citie vpon the sea coast, in the borders of Zabulon & Nephthals:

14 That it might bee fulfilled which was spoken by Esayas the Prophet, saying,

*15 * The land of Zabulon, and the land of Nephthali, by the way of the sea beyond Iordane, Galilee of the Gentiles.* Esa.9.1.

16 The people which sate in darkenes, sawe great light, and to them which sate in the region and shadow of death, light is sprong vp.

*17 * From that time Iesus began to preach, and to say, Repent: for the kingdome of heauen is at hand.* Mar.1.13.

*18 * And Iesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)* Mar.1.16.

19 And he saith vnto them, Follow me: and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And when he was gone forth from thence, he

Mark.1,19. Luke 5,10.

saw *other two brethren, Iames of Zebedee, and Iohn his brother in a shippe with Zebedee their father, repairing their nettes: and he called them.

22 And they forthwith left their nets and father and followed him.

23 And IESVS went round about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdome: & ‖ healing euery maladie and euery infirmity in the people.

24 And the bruite of him went into al Syria: and they presented to him all that were ill at ease, diuersly taken with diseases and torments, and such as were possest, and lunatikes, and sicke of the palsey, and he cured them:

25 And much people folowed him from Galilee and Decapolis, and Hierusalem, and from be-yond Iordan.

he saw other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in the ship with Zebedee their father, mending their nets: and he called them.

22 And they immediatly left the ship and their father, and followed him.

23 And Iesus went about all Galilee, teaching in their Synagogues & preaching the Gospel of the kingdom, & healing all maner of sicknes, and all maner of disease among the people.

24 And his fame spread abroad thorowout all Syria: & they brought vnto him all sicke people that were taken with diuers diseases, and gripings, and them that were possessed with deuils, & those which were lunatike, and those that had the palsey, and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iurie, and from the regions that lie *beyond Iordane.*

ANOTATIONS. CHAP. 4.

RHEM. 1. 1. Desert.) *As Iohn the Baptist, so our Sauiour by going into the desert and there liuing in contemplation euen among bruite beasts, and subiect to the assaults of the Deuil for our sinnes, giueth a warrant and example to such holy men as haue liued in wildernes for penance and contemplation, called Eremites.* Eremites.

FVLKE, 1. Christ went into the wildernes, neither for penance, nor contemplation, but as the text sayth, that he might be tempted of the deuil. Which no Christian ought to doe, to offer himselfe to temptation, therefore his going is no warrant, nor example vnto Heremites. Secondly, he went by special instinct, and leading of the spirit, which warranteth not men that are led by their owne will and affection. Thirdly, Christ remained in the wildernes, for a short seaton. Therefore is no example for them that spend their life in the wildernes. Fourthly, he fasted fortie dayes, which no man can doe of his owne strength. And yet condemne we not the contemplatiue life of them, that of old went into the wildernes, so the Church had no neede of their seruice in townes and cities, but to shew the vanitie of your collection. As for your Popish Heremites in England, neuer came in the wildernes, but oftentimes in the cities and townes: sometime by your leaue in the stewes. As Steuen Gardiner, if he were liuing could testifie, of one brought before him. Eremites.

RHEM. 2. 2. Fasted fourtie dayes) *Elias and Moyses (sayth S. Hierom) by the fast of 40. dayes were filled with the familiaritie of God, and our Lord himselfe in the wildernes fasted as many, to leaue vnto vs the solemne dayes of fast. (that is, Lent.)* Hiero. in c. 48. Esa. *S. Augustine also hath the very words ep. 119. And generally all the ancient Fathers that by occasion or of purpose speake of the Lents-fast, make it not only an imitation of our Sauiours fast, but also an Apostolical tradition, and of necessitie to be kept.* Contemne not Lent (*sayth S. Ignatius*) for it conteineth the imitation of our Lords conuersation. *And S. Ambrose sayth plainely, that* it was not ordained by men, but consecrated by God: not inuented by any earthly cogitation, but commanded by the heauenly Maiestie. *And againe, that it is sinne not to fast all the Lent. S. Hieroms words also be most plaine:* we (*sayth he*) fast fortie dayes, or, make one Lent in a yere, according to the tradition of the Apostles, in time conuenient. *This time most conuenient is* (*as S. Augustine saith ep. 119.*) *immediatly before Easter, thereby to communicate with our Sauiours Passion:* and (*as other writers doe adde*) *thereby to come the better prepared and more worthily, to the great solemnitie of Christs Resurrection: beside many other goodly reasons in the ancient fathers, which for brewity wee omit. See (good Christian Reader) twelue notable sermons of S. Leo the Great* de Quadragesima, *of Lent: namely Ser. 6. and 9. Where hee* [illegible]*th is the Apostles ordinance by the doctrine of the holy Ghost. See S. Ambrose from the 23. sermon forward: in S. Bernard 7. sermons, and in many other Fathers the like. Last of all, note well the saying of S. Augustine, who affirmeth that by due obseruation thereof, the wicked be separated from the good, Infidels from Christians, Heretikes from faithfull Catholikes.* The Lent-fast.

Ignat. ep. 5. Ambr. de Quadrag. ser 36. 34. Hier. ep. 54. ad Marcel. adu. Montanum.

Aug. Ser. 69. de temp.

FVLKE. 2. Montanus the heretike, (as Eusebius testifieth out of Apollonius) was ỹ first that prescribed lawes of fasting. *Eccl. hist. li. 5. c. 18.* And Irenæus saith in his Epistle to Victor, that as there was in his time varietie in obseruing the feast of Christs resurrection, so in keeping the fast that went before it. *For some* (saith he) *thought they ought to fast one day, some two dayes, some more, some fortie houres day and night, which diuersitie of fasting* (he saith) *commendeth the vnitie of faith and religion, Euseb. lib. 5. c. 26.* Irenæus therefore discharged your 40. dayes Lent of the Apostles institution. So doth Dionys. Alexand. Ep. ad Bas. who sheweth that some fasted sixe dayes before Easter, some two dayes, some three, some foure, some none. Nowe let vs examine, what you bring out of later writers, among whom I account Ignatius, though his Epistle haue the name of a more ancient writer. But S. Ierome *in Cat.* knew no Epistle of his to the Philippians. And the authenticall testimonie of Irenæus cited by Eusebius, of the diuersitie of fasting, manifestly declareth, that there was no such Lent, as that Epistle nameth, in the dayes of Ignatius, who was an immediate successour of the Apostles. And albeit there was an ancient fast of fortie dayes before Easter, yet was not that your popish Lent, where flesh is prohibited, and fish permitted, but a time of abstinence indeede. The testimonie of S. Hierom, which you expound for Lent, hath neuer a word of Lent, nor for Lent. For there were other solemne dayes of fasting in the Church, then Lent. S. Augustine indeede sayth, that the fortie dayes fast, hath authoritie of the example of Moses, Helias, and Christ, and that the consent of the Church, hath established the same fortie dayes, to be kept before Easter, not as a thing necessary, but as other rites, which hee nameth, not now obserued of the Papists themselues. And further, the abstinence from flesh as vncleane, he condemneth as heretie. And Hierom against Montanus, although he ascribe the 40. dayes fast to Apostolicall tradition, because it hath no ground in the Scripture, yet he sheweth plainely, that it was of good will, and not of necessitie. Whereas the Heretikes had three Lents in the yeere, which they commanded to be kept of necessitie, *but it is one thing* (sayth Hierom) *to* Lent. Fasting.

doe a thing of neceſſitie, another thing to offer a gift of good will. And leſt his aſcription of the 40. dayes faſt, vnto the Apoſtles tradition, ſhould moue vs: in the ſame place he ſaith, it was not lawfull for Chriſtians to faſt in the Pentecoſt, that is, from Eaſter to Whitſontide, and this prohibition of faſting, is alſo by the ancient Fathers, affirmed to be an Apoſtolical tradition. Yet the counterfeit Ignatius, in that his Epiſtle to the Philippians, exhorteth them after Paſſion weeke, not to omit faſting on Wedneſdayes and Fridayes. But if any man ſhall faſt (ſaith he) on Sunday or Saturday (except one) he is a murtherer of Chriſt. Behold how hote this counterfeit Father is, about his counterfeit traditions. You ſee what credit is to be giuen to ſuch things as are aſcribed to tradition of the Apoſtles, without warrant of their owne writings. Epiphanius affirmeth it to be an Apoſtolike tradition, that men ſhould faſt Wedneſdayes and Fridayes thoughout the yere, except in the Pentecoſt, that is, from Eaſter to Whitſontide: and in the fixe dayes of Eaſter, to receiue nothing but bread, and ſalt, and water, *Hæreſ.* 75. And this he ſaith, was the obſeruation of the whole Church in his time. Yet the Papiſts faſt Fridayes betweene Eaſter and Whitſontide, beſide the Rogation weeke, and faſt not Wedneſdayes commonly, neither obſerue the feaſt of the ſixe dayes of Eaſter, with bread, and ſalt, and water. Yet haue theſe as good teſtimony of antiquitie, as the Lent-faſt to be Apoſtolicall tradition. The ſermons of Ambroſe, that are alledged (as Eraſmus teſtifieth, and the ſtile doth euidently declare) were none of S. Ambroſe his making, but of ſome later writer, which counterfeited the ſermons *Ad fratres in Eremo*, & ſome *De tempore* vnder S. Auguſtines name, among which are found many that are intituled to Ambroſe. To the authoritie of Leo Biſhop of Rome, calling Lent the Apoſtles ordinance, I oppoſe the authority of Damaſus, likewiſe a Biſhop of Rome in his Pontifical, affirming that Teleſphorus Biſhop of Rome, did inſtitute it. And Teleſphorus himſelfe in his Decretall Epiſtle, ſayth, that he and his fellow Biſhops, gathered together in counſell at Rome, did ordaine this 40. dayes faſt, onely for Clerkes: and contendeth in many words, that there muſt bee a difference betweene Clerkes and Lay men, as wel in faſt, as in other things. If you ſay this Epiſtle of Teleſphorus is counterfeit, yet is it good authoritie againſt you, that vrge it, with the reſt of the dunghill of Decretals, againſt vs. But the vndoubted authoritie of Irenæus, cited by Euſebius, is ſufficient to proue, that the Apoſtles left no ſuch certaine conſtitution, whatſoeuer the later Fathers affirme of Apoſtolike tradition, as they doe of other things, which neither Papiſts nor Proteſtants compt neceſſary to be obſerued. The laſt authoritie, cited out of Auguſtine, proueth, that in his time, that did write that Homily, there was no neceſſary enforcement to keepe Lent, but euery man did as he liked. But in all your citations of authors, true & fained, there is no word of abſtinence from fleſh, which is the chiefeſt part of your Popiſh Lent, but of faſting once in euery day, and that from dinner. Ambroſe *ſer.* 34. *and* 36. S. Barnard is a late writer, and therefore in opinion of Apoſtolike tradition, hee might eaſily bee deceiued, as the elder Fathers were.

Hier. Cont. Luciferianos Epiph. Hær. 75.

Apoſtolike tradition.

The decretall Epiſtles.

RHEM. 6. It is written.) *Heretikes alleage Scriptures, as here the deuill doth, in the falſe ſenſe: the Church vſeth them, as Chriſt doth, in the true ſenſe, and to confute their falſhood.* Aug. cont. lit. Petil. li. 2. c. 51 to 7.

RHEM. 3. 12 Him onely ſerue.) *It was not ſayd, ſayth S. Auguſtine, The Lord thy God onely ſhalt thou adore, as it was ſayd, Him onely* ſhalt thou ſerue: *in Greeke λατρεύσεις.* Aug. ſup. Gen. q. 61. *whereupon the Catholike Church hath alwayes vſed this moſt true and neceſſary diſtinction: that there is an honour due to God onely, which to giue vnto any creature, were idolatrie: and there is an honour due to creatures alſo according to their dignitie, as to Saints, holy things, and holy places. See Euſeb.* Hiſt. Ec. li. 4. c. 14. S. Hierom cont. Vigil. ep. 53. Aug. li. 10. Ciuit. c. 1. Li. 1. Trin. c. 6. Conc. Nic. 2. Damaſc. li. 1. de Imag. Bed. in 4. Luc.

Latria. Dulia.

FVLKE. 3. S. Aug. ſpeaketh of the ciuil adoration, or reuerence in bodily geſture, done by Abraham vnto the people of Heth. But by this text, all religious ſeruice is due onely to God. Iuſtinus Martyr proueth out of this text, οὐκ ἄλλον τινὰ δεῖ προσκυνεῖν, &c. that we ought to adore God only. thus he hath perſwaded vs ſaying, *This is the greateſt commandment*, Thou ſhalt adore the Lord thy God, & him only ſhalt thou ſerue. Apol. 2. And although S. Auguſtine being a meane Grecian, imagined a diſtinction betweene *Latria* and *Dulia*, whereof the Papiſts take hold, to maintaine their religious ſeruice vnto creatures: yet they that are skilfull in the Greeke tongue, do know, that theſe two words do ſignifie all one and the ſelfe ſame thing, ſauing that δουλεία rather ſignifieth a more baſe kind of ſeruice or bondage, which were abſurd to giue to creatures, in religion. And the Hebrew word, that Moſes vſeth (out of whom this Scripture is cited) ſignifieth the ſame that δουλεύειν doth, without any difference of God, or creatures. The diſtinction therefore is not in the ſignification of the Greeke Verbes, but in the ſubiect of religion, or ciuill adoration or ſeruice.

Latria and Dulia.

The place of Euſebius whereunto you ſend vs, is of the body of Polycarpus, which the Chriſtians were deſirous to haue bene giuen them, to burie all, but the malicious Iewes perſwaded the gouernor, that he ſhould not grant it, leſt the Chriſtians leauing Chriſt, ſhould begin to worſhip Polycarpus. And therefore ſay the faithfull of Smyrna, in their Epiſtle: *They watched vs leſt we ſhould haue taken him out of the fire* ἀγνοοῦντες ὅτι οὔτε τὸν ἐσταυρωμένον, &c. *being ignorant that neither we can euer leaue Chriſt, which hath ſuffered for all that are ſaued in the world, neither worſhip any other. For him we adore, as being the ſonne of of God, but the Martyrs, as Diſciples and followers of our Lord, we loue worthily, for their exceeding great good will vnto their King and Maſter, of whom God grant we may bee partakers and ſchollers. Therefore when the Centurion, ſaw the contention of the Iewes, ſetting him in the middeſt, as their manner is, they burne him. And ſo we at length hauing gotten his bones, more precious then precious ſtones, and better tried then golde, wee layed them vp where it was meete, where (as wee may) the Lord ſhall grant vnto vs, being gathered togeither with ioy and gladnes, to celebrate the birth day of his martyrdome, both in remembrance of them that haue fought before, and for exerciſe and preparation of them that are to follow.*

οὐκέτι with religious worſhip. λατρεύομεν δὲ τούτῳ ὑιὸν ὄντι τοῦ θεοῦ.

This worthy teſtimonie of the people of Smyrna, ſheweth, how farre their reuerent loue and regard of the bodies and reliques of the Martyrs, differeth from your popiſh idolatrie and ſuperſtition. So that I would marualle, why you quoted this place: but that I conſider, you read it not in Euſebius himſelfe, but in the old and corrupt tranſlation of Ruffinus, whereunto the word *diligimus* is added, and *venerenur* which is not in the Epiſtle rehearſed by Euſebius. S. Hierom indeed, againſt Vigilantius, is more ready to maintaine the immoderate eſtimation of reliques, then of right he ſhould haue bene. Yet is he alſo farre frō your idolatrous worſhipping of them, as his own words declare. *Nos autem non, &c. But we do not worſhip and adore, I ſay not reliques of martyrs, but neither the Sunne, nor the Moone, nor Angels, nor Archangels, nor Cherubin, nor Seraphin, nor any name that is named in this world, or in the world to come, leſt we ſhould ſerue the creature more then the Creator, which is to bee bleſſed for euer. But we honour the reliques of Martyrs, that we might worſhip him whoſe Martyrs they are.* And in his booke againſt Vigilantius, he noteth *the ignorance and ſimplicitie of certaine Lay men, or deuout women, which hauing a Zeale of God without knowledge, lighted waxe candles in honour of Martyrs*, which in poperie is a great part of commendable religion, euen in the honour of their images, which were not in the Church in S. Hieroms time. S. Auguſtine *de Ciuit. lib.* 10. c. 1. ſaith indeede, that by them which haue interpreted the Scripture, *Latreia* is taken for that

Reliques.

Ad ripar. cont. Vigil.

Candles.

that ſeruice which alwayes or almoſt alwayes, pertaineth to the religion of God. But Lodouicus Viues in his notes vpon that chapter, telleth you otherwiſe: he bringeth examples out of the Greeke text of the Septuagint as well as out of prophane authors, where *Latria* is taken for ſeruice due to men. And in the ſame chapter S. Auguſtine ſaith, *that to conſecrate our ſelues, or any thing of ours in rites of religion to Angels (and conſequently to any creatures) is the worſhip due vnto the diuinitie or deitie it ſelfe, and that which in Greekes is called Latria.* Therefore by S. Auguſtines iudgement, all your conſecrating of your ſelfe, or any thing of yours, to creatures, is idolatrie: and ſo the greateſt part of popiſh religion, euen reteyning your pretended diſtinction of *Latria* and *Dulia*, is manifeſt idolatrie.

Likewiſe *de Trinit. l. 1. cap. 6.* where he hath the ſame diſtinction of *Latria* and *Dulia*, he ſayth, it is idolatry, to conſecrate a temple to any creature, and thereby proueth, the diuinitie of the holy Ghoſt, becauſe our bodies are his temple. For to whom a temple belongeth, to him alſo that ſeruice which he calleth *Latria*. The Papiſts therefore, building and dedicating temples to the Angels, and Saints, by S. Auguſtines iudgement, giue them the honour proper to God, and ſo commit horrible ſacriledge, and idolatry. Beda in 4. Luc. diſtinguiſhing *Latria* from *Dulia*, referreth *Dulia* to the ſeruice of charitie, that one Chriſtian oweth to another, not to the worſhipping of reliques, and ſaith *they are called Idolaters, which beſtowe vpon Idols, Vowes, Prayers, and ſacrifices, which they owe onely to God.* Seeing therefore all that, is made an idole, which is worſhipped, with the ſeruice proper to God: and prayers, vowes, ſacrifices, by Bedes iudgement, are due onely to God, it followeth that prayers, vowes, and ſacrifices, beſtowed not onely vpon images, but vpon Saints, and their reliques, are the ſeruice of idols, or idolatry. As for the authoritie of the 2. Councell of Nice, that decreed the adoration of images, and of Damaſcen, that followeth that idolatrous determination, ought not to moue Chriſtian men, contrary to the expreſſe commandement of God, Exod. 20. and againſt this Councell, I oppoſe *Cone. Eliber. Can. 36.* that was ancienter, and the Councels of Conſtantinople vnder Leo, and of Epheſus, that were of later time, condemning the worſhipping of Images. The ſame Councell of Nice was alſo condemned, by a Councell holden by the commandement of Charles the Great, and a booke written againſt it, which is extant vnder the name of Charles the Great, but written as it ſeemeth, by Albinus, that was his inſtructor. for thus Mat. Weſt. writeth. *The ſame yeere, Charles king of France, ſent a ſynodal booke into Britaine, in which were found many things contrary to the true faith: and therein eſpecially, that it was defined by the agreeable aſſertion, of almoſt all the learned men of the Eaſt, that we ought to worſhip images, which the Catholike Church doth altogether abhorre. Againſt which, Albinus wrote an Epiſtle, by authoritie of the holy Scriptures, marueloufly endited, and brought it to the French King, with the ſame ſynodall booke, in the perſon of Biſhops, and noble men.*

Templ.

Worſhipping of Images, Saints, and reliques.

Anno grat. 793.

The authoritie of Damaſcen, a Grecian, is counteruailed and ouermatched, by the authoritie of Gregorie the Biſhop of Rome, who though he allow the vſe of images, yet he condemneth the worſhipping of them, *Lib. 7. epiſt. 109. Seren. lib. 9 epiſt. 9.*

RHEM. 4 17 Doe penance.) *That penance is neceſſary alſo before baptiſme, for ſuch as be of age: as Iohns, ſo our Sauiours preaching declareth, both beginning with penance.*

FVLKE, 4 Satisfaction by your owne doctrine, is not required of them that are baptized, therefore ſatisfaction is no part of repentance. S. Ambroſe ſaith of Peters repentance. I read of his teares, I read not of his ſatisfaction.

RHEM. 23 Healing euery maladie.) *Chriſt* (ſaith S. Auguſtine) *by miracles gat authoritie, by authority found credit, by credit drew together a multitude, by a multitude obteyned antiquitie, by antiquitie fortified a religion, which not only the moſt fond new riſing of Heretikes vſing deceitfull wiles, but neither the drowſie olde errour of the very Heathen with violence ſetting againſt it, might in any part ſhake and caſt downe.* Aug. de vtil. cred. cap. 14.

CHAP. V.

Firſt, 3 he promiſeth rewardes, 13 and he layeth before the Apoſtles their office. 17 Secondly, he proteſteth vnto vs that we muſt keepe the commandements, and that more exactly then the Scribes and Phariſees, whoſe iuſtice was counted moſt perfite: but yet that it was inſufficient, he ſheweth in the preceptes of 21 Murder, 27 Aduoutrie, 31 Diuorce, 33 Swearing, 38 Reuenge, 42 Vſurie, 43 Enemies.

THE SERMON of Chriſt vpon the Mount: conteining the patern of a chriſtian life, in theſe three chapters following, wherof S. Auguſtine hath two goodly books.

THE EIGHT Beatitudes: which are a part of the Catechiſme. The Goſpel vpon Alhowes day, and vpō the feaſts of many Martyrs.

AND ſeeing the multitudes, he *went vp into a mountaine: and when he was ſet, his Diſciples came vnto him,

2 And opening his mouth, hee taught them, ſaying,

3 Bleſſed are the poore in Spirit: for theirs is the kingdome of heauen.

4 Bleſſed are the meeke: for they ſhall poſſeſſe the land.

5 Bleſſed are they that mourne: for they ſhall be comforted.

6 Bleſſed are they that hunger and thirſt after iuſtice: for they ſhall haue their fill.

7 Bleſſed are the mercifull: for they ſhal obtaine mercie.

8 Bleſſed are the cleane of heart: for they ſhall ſee God.

9 Bleſſed are the peace-makers: for they ſhall be called the children of God.

10 Bleſſed are they that ſuffer perſecution ‖ for iuſtice: for theirs is the kingdome of heauen.

11 Bleſſed are ye when they ſhall reuile you,

WHen he ſaw the multitude, he went vp into a mountaine: and when he was ſet, his Diſciples came vnto him.

2 And when he had opened his mouth, hee taught them, ſaying,

*3 *Bleſſed are the poore in ſpirit: for theirs is the kingdome of heauen.* Luke 6.20.

*4 *Bleſſed are they that mourne: for they ſhal be comforted.* Eſai 61.2.

*5 *Bleſſed are the meeke: for they ſhall inherite the earth.* Pſal. 38.11.

*6 *Bleſſed are they which do hunger & thirſt after righteouſneſſe: for they ſhall be ſatisfied.* Eſai 65.9.

7 Bleſſed are the mercifull: for they ſhall obtaine mercie.

*8 *Bleſſed are the pure in heart: for they ſhall ſee God.* Pſalm. 24.4.

9 Bleſſed are the peace makers: for they ſhall be called the children of God.

*10 *Bleſſed are they which haue bene perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heauen.* 1. Pet. 3.14.

11 Bleſſed are ye, when men ſhall reuile you,

and

you, and persecute you, and speake all that nought is against you, vntruely, for my sake:

12 Be glad and reioyce, for your ‖ reward is very great in heauen. ☞ For so they persecuted the Prophets, that were before you.

THE GOSPEL on the feasts of Doctors. Marke 9.50. Luke 14.34.

13 You are the * salt of the earth.

14 But if the salt leese his vertue, wherewith shall it be salted? It is good for nothing any more but to be cast foorth, and to be troden of men.

15 You are the ‖ light of the world. A citie can not be hid, situated on a mountaine.

Mar.4.21. Luke 8.16. 11.33.

16 Neither doe men light a * candle and put it vnder a bushel, but vpon a candlestick, that it may shine to all that are in the house.

17 So let ‖ your light shine before men: that they may see your good workes, and glorifie your father which is in heauen.

18 Doe not thinke that I am come to breake the Lawe or the Prophets. I am not come to breake: but to fulfill.

Luke 16.17.

19 For assuredly I say vnto you, * till heauen and earth passe, one iote or one title shall not passe of the Lawe: till all be fulfilled.

Iames 2.10.

20 He therefore that shall * breake ‖ one of these least commandements, and shall so teach men: shall bee called the least in the Kingdome of heauen. But he that shall doe and teach; hee shall be called great in the kingdome of heauen. ☞

THE GOSPEL vpon the fifth Sunday after Pentecost.

21 For I tell you, that vnlesse ‖ your iustice abound more then that of the Scribes and Pharisees, you shall not enter into the kingdome of heauen.

22 You haue heard that it was said to them of old. * Thou shalt not kill. and who so killeth, shall be in danger of iudgement.

Exod.20.13. Deut.5.17.

23 But I say to you, that whosoeuer is angrie with his brother, shall be in danger of iudgement. And whosoeuer shall say to his brother, Raca: shalbe in danger of a councel. And whosoeuer shall say, Thou foole: shall be guiltie of the ‖ hell of fire.

24 If therefore thou offer thy ‖ gift at the altar, and there thou remember that thy brother hath ought against thee:

25 Leaue there thy offring before ỹ altar, & go first to be reconciled to thy brother, and then comming thou shalt offer thy gift. ☞

Luke 12.58.

26 *Be at agreement with thy aduersary betimes whiles thou art in the way with him: lest perhaps the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into ‡ prison.

27 Amen I say to thee, thou shalt not go out from thence till ỹ repay the last farthing.

28 You haue heard ỹ it was said to them of old, * Thou shalt not commit aduoutrie.

Exod.20.14.

29 But I say to you, that whosoeuer shall see a woman to lust after her, hath alreadie committed aduoutrie with her in his heart.

30 And if thy right eye scandalize thee, plucke

and persecute you, *and lying, shall say all maner of* * *euill saying against you, for my sake.* 1.Pet.4.14.

12 Reioyce ye and be glad: for great is your reward in heauen. For so persecuted they the Prophets which were before you.

*13 *Ye are the salt of the earth: But if the salt become vnsauorie, wherein shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men.* Mar.9.50. luke 14.34.

14 Ye are the light of the world. A citie that is set on an hill, cannot be hid.

*15 * Neither doe men light a candle, and put it vnder a bushell: but on a candlesticke, and it giueth light vnto all that are in the house.* Mar.4.21. luke 8.16. and 11.33.

*16 Let your light so shine before men, * that they may see your good workes, and glorifie your father which is in heauen.* 1.Pet.2.12.

17 Thinke not that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfill.

*18 For truely I say vnto you, * Till heauen and earth passe, one iote or one title of the lawe shall not scape, till all be fulfilled.* Luke 17.10.

*19 * Whosoeuer therefore shall breake one of these least commaundements, and shall teach men so, hee shall be called the least in the kingdome of heauen: but whosoeuer shall doe and teach so, the same shall be called great in the kingdome of heauen.* Iames 2.10.

*20 For if I say vnto you, * Except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharisees, yee shall in no case enter into the kingdome of heauen.* Luke 11.39.

*21 Ye haue heard, that it was said to them of old time, * Thou shalt not kill: whosoeuer killeth, shall be in danger of iudgement.* Exod.20.13. deut.5.17.

22 But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shalbe in danger of iudgement: And whosoeuer shall say vnto his brother, Racha, *shall be in danger of a councell: but whosoeuer shall say* thou foole, *shalbe in danger of hell fire.*

23 Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee:

24 Leaue there thy gift before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.

*25 * Agree with thine aduersarie quickly, whiles thou art in the way with him: lest at any time the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison.* Luke 12.58.

26 Verily I say vnto thee, thou shalt by no meanes come out thence, till thou hast paide the vtmost farthing.

*27 Ye haue heard that it was sayd vnto them of olde time, * Thou shalt not commit adulterie.* Exod.20.14.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her alreadie in his heart.

*29 * If thy right eye offend thee, plucke it out, and* Matth.18.1. marke 9.47.

plucke it out, and caſt it from thee. for it is expedient for thee that one of thy limmes periſh, rather then thy whole body bee caſt into hell.

31 And if thy right hand ſcandalize thee, cut it off, and caſt it from thee: for it is expedient for thee that one of thy limmes periſh, rather then that thy whole body go into hell.

Deut.24.1. Mat.19.1. 32 It was ſayd alſo, * whoſoeuer ſhall dimiſſe his wife, let him giue her a bill of diuorcement.

33 But I ſay to you, whoſoeuer ſhall dimiſſe his wife, ‖ excepting the cauſe of fornication, maketh her to commit aduoutrie: And he that ſhall marie her that is dimiſſed, ‖ committeth aduoutrie.

Exod.20.7. Leuit.19.11. 34 Againe you haue heard that it was ſaid to them of olde, * Thou ſhalt not commit periurie: but thou ſhalt performe thy othes to our Lord.

35 But I ſay to you ‖ not to ſweare at all: neither by heauen, becauſe it is the throne of God: neither by the earth, becauſe it is the foote-ſtoole of his feete: neither by Hieruſalem, becauſe it is the city of the great King.

36 Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one haire white or blacke.

37 Let your talke be, yea, yea, no, no: and that which is ouer and aboue theſe, is of euill.

Exod.21.24. 38 You haue heard that it was ſayd, * An eye for an eye, and a tooth for a tooth.

39 But I ſay to you ‖ not to reſiſt euill: but if one ſtrike thee on the right cheeke, turne to him alſo the other:

40 And to him that will contende with thee in iudgement, and take away thy coate, let goe thy cloke alſo vnto him.

41 And whoſoeuer will force thee one mile, goe with him other twaine.

42 He that asketh of thee, giue to him: Deut.15.7. and * to him that would borowe of thee, turne not away.

Leuit.19.18. THE GOSPEL vpon the Fryday after Aſhwedneſday. ‡So taught the Phariſees, not the Law. 43 You haue heard that is was ſaid, *Thou ſhalt loue thy neighbour, and ‡ hate thine enemie.

44 But I ſay to you, loue your enemies, do good to them that hate you: and pray for them that perſecute and abuſe you:

45 That you may be the children of your father which is in heauen, who maketh his ſunne to riſe vpon good and bad, and raineth vpon iuſt and ‡ vniuſt.

‡ We ſee then that the temporall proſperity of perſons and countries is no ſigne of better men or truer religion. 46 For if you loue them that loue you, what rewarde ſhall you haue? doe not alſo the Publicans this?

47 And if you ſalute your brethren only, what doe you more? doe not alſo the heathen this?

48 Be you perfect therefore, as alſo your heauenly father is perfect.

and caſt it from thee: For it is profitable for thee that one of thy members ſhould periſh, & not that thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee, cut it off, and caſt it from thee: For it is profitable for thee that one of thy members ſhould periſh, and not that all thy body ſhould be caſt into hell.

*31 It hath bene ſaid, * Whoſoeuer will put away his wife, let him giue her a writing of diuorcement.* Deut.24.1. matth.19.7. marke 10.4. luke 16.18. 1.cor.7.10.

32 But I ſay vnto you, That whoſoeuer doth put away his wife, except it be for fornication, cauſeth her to commit adulterie: and whoſoeuer marrieth her that is diuorced, committeth adulterie.

*33 Againe, ye haue heard that it hath beene ſaid vnto them of old time, * Thou ſhalt not forſweare thy ſelfe, but ſhalt performe vnto the Lord thine othes.* Exod.20.7. leuit.19.12. deut. 5.11.

34 But I ſay vnto you, Sweare not at all, neither by heauen, for it is Gods ſeat:

35 Nor by the earth, for it is his footeſtoole: neither by Hieruſalem, for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one haire white or blacke.

*37 * But let your communication be yea, yea: nay, nay: For whatſoeuer is more then theſe, commeth of euill.* Iames 5.12.

*38 Ye haue heard that it hath bene ſaid, * An eye for an eye, and a tooth for a tooth.* Exod.21.34. leuit.24.20. deut.19.21.

*39 But I ſay vnto you, * that ye reſiſt not euil: but whoſoeuer will giue thee a blow on thy right cheeke, turne to him the other alſo.* Luke 6.29. rom.12.17. 1.cor.6.7.

40 And if any man will ſue thee at the law, and take away thy coate, let him haue thy cloke alſo.

41 And whoſoeuer will compell thee to goe a mile, goe with him twaine.

*42 * Giue to him that asketh thee: and from him that would borrowe of thee, turne not thou away.* Deut.15.8.

*43 Ye haue heard that it hath beene ſaide, * Thou ſhalt loue thy neighbour, and hate thine enemie:* Leuit.19.18.

*44 But I ſay vnto you, * Loue your enemies, bleſſe them that curſe you, doe good to them that hate you, * pray for them that hurt you, and perſecute you.* Luke 6.27. Luke 23.34. actes 7.60.

*45 * That ye may be the children of your father which is in heauen: for he maketh his ſunne to riſe on the euill and on the good, and ſendeth raine on the iuſt, and on the vniuſt.* 1.cor.4.13. Luke 6.32.

46 For if ye loue them which loue you, what reward haue yee? Doe not the Publicanes euen the ſame?

47 And if ye † ſalute your brethren onely, what ſingular thing doe ye? Do not alſo the Publicanes likewiſe? † Or, greete with imbracing.

48 Ye ſhall therefore be perfect, euen as your father which is in heauen is perfect.

MARGI-

MARGINALL NOTES.

RHEM. 1 26 Prison.) *This prison is taken of verie auncient fathers, for Purgatorie: namely* S. Cyprian Epist. ad Anton. num. 6.

FVLKE, 1 This prison by Carpocrates, a very ancient Heretike, was taken for the bodies, into which the soule was remoued by the deuill, vntill it was throughly purified, Irenæus lib.1.c.24. But of Montanus, an old Heretike also, it was taken for a place in hell, where euery small offence is punished in soule, although it shall be saued in the resurrection, as testifieth Tertullian *de anima cap. de infer. & An aliquid patiantur. &c.* By which it appeareth, that the opinion of Purgatorie, is very ancient. Neuertheless it is not like that Cyprian, who was farre from these heresies, in the forenamed Epistle, speaketh of Purgatorie: for he only alludeth to this text, and to the 1.Cor.3. comparing the excellencie of them that suffered martirdome, aboue them that had fallen in time of persecution, and were receiued againe into the Church, either by pardon of their exercises of repentance, that were prescribed vnto them, or after they had throughly performed them: because Antonianus, to whom hee did write, being somewhat enclining to the error of the Nouatians, feared least by the receiuing of them that had fallen, and by remitting those exercises of repentance, vertue would be diminished and martyrdome decay. But Cyprian answereth, that chastitie, and virginitie, had their due prayse, though adulterers vpon their repentance were receiued: *For it is one thing* (saith he) *to stand at pardon, another thing to come to glory. It is one thing for him that is cast in prison, not to come out vntill he hath paide the vtermost farthing, another thing straightway to receiue the reward of faith and vertue, &c.* S. Augustine expoundeth the place clearely of hell and eternall paines, Serm. dom. in monte lib.1. So doth S. Hierome in Lament. lib.1.cap.1. Euseb. Emiss. Hom. in domi.6. post Pent. *Carcer iste infernus est.* Theoph. Antioch. *In carcerem, id est, in Gehennam.* and Chromatius in 5. Mat. and many other of the ancient fathers. And the text is plaine, that he which is out of charitie, hath deserued hell fire: and I suppose the Papists will not send him to Purgatorie, that dieth out of charitie. Purgatorie.

ANNOTATIONS. CHAP. 5.

RHEM. 10 For iustice.) *Heretikes and other malefactours sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for iustice. For* (*saith Saint Augustine*) *they cannot suffer for iustice, that haue deuided the Church. and, where sound faith or charitie is not, there cannot be iustice.* Cont. Epist. Parm. lib.1.cap.9. Epist. 50. Psal. 34. Conc. 2. *And so by this scripture are excluded all false Martyrs, as S. Augustine often declareth, and* S. Cypr. de Vnit. Eccle. nu. 8. False martyrs.

RHEM. 2 12 Reward.) *In Latine and Greeke the worde signifieth very wages and hire due for workes, and so presupposeth a meritorious deede.* Merces. Μισθος.

FVLKE 2 The reward is promised of the free mercie of God, of whose grace, commeth strength to endure persecution, and not of the merite of the worke: *For whence should I haue so great merite* (saith S. Ambrose) *seeing mercie is my crowne?* ad Virg. Exhort. *He crowneth thee* (saith Saint Augustine) *because he crowneth his gifts, not thy merites, in Psal.* 101. Merites.

RHEM. 3 15 The light.) *This light of the world, and citie on a mountaine, and candle vpon a candlesticke, signifieth the Clergie, and the whole Church, so built vpon Christ the mountaine, that is must needes be visible, and cannot be hid nor vnknowen.* August. cont. Fulg. Donat. c.18. lib.16. cont. Faust. cap.17. *And therfore, the Church being a candle not vnder a bushel, but shining to all in the house* (*that is*) *in the world, what shall I say more,* (*saith S. Augustine*) *then that they are blinde which shut their eyes against the candle that is set on the candlestick?* Tract.2. in epi. Io. The Church visible.

FVLKE 3 When S. Augustine sayth, the Church cannot be hid, he meaneth from them, that will diligently seeke her in the Scriptures, where onely the certaine knowledge of her is to be found, *de Vnitat. Eccles. cap.2. & 3. & 16. de Past. Cap.* 14. Neuertheless, he compareth her to the Moone, which is often hid, and so may the Church in diuers respects be hidden. In Psalme 10. Also he acknowledgeth, that the Church may be so secret, that the members know not one another, *de Bapt. cont. Don. lib.6. cap.4.* And the Catholike Church which is the whole mysticall body of Christ, being an article of faith, is alwayes inuisible. Eusebius Emiss. Hom. in Natal. Confess. *Sic sunt Apostoli & Episcopi supra ecclesiam, sicuti ciuitas supra montem. Non possunt abscondi, altius sedent, omnium oculi ad eos respiciunt.* Visibilitie of the Church.

RHEM. 17 Your light.) *The good life of the Clergie edifieth much, and is Gods great honour: whereas the contrarie dishonoureth him.*

RHEM. 4 20 One of these.) *Beholde how necessarie it is, not onely to beleeue, but to keepe all the commandements, euen the verie least.*

FVLKE. 4 It is necessarie for euery Christian man, not onely to beleeue, but to endeuour himselfe to keepe euen the least of Gods Commaundements: yet is he iustified, and hath remission of his sinnes, and transgressions of Gods Commandements, onely by faith in the mercie of God, Rom.3.28. Galat.2.16.

RHEM. 5 21 Your iustice.) *It is our iustice, when it is giuen vs of God.* Aug. in Ps. 30. conc.1. De Sp. & lit. c.9. *So that Christians are truely iust, and haue in themselues inherent iustice, by doing Gods commandements. without which iustice of workes no man of age can be saued,* Aug. de fid. & oper. cap. 16. *whereby we see saluation, iustice, and iustification, not to come of onely faith, or imputation of Christs iustice.* True inherent iustice.

FVLKE. 5 The vertue of iustice, whereby we loue and keepe Gods commandements (though no man doeth either of both perfectly) is vndoubtedly the gift of God, and is inherent in vs, that are iustified by the grace and mercie of God through faith, and of this vnperfect iustice, we are truely, yet vnperfectly, declared to be iust, without the workes whereof, no man of age can be saued. But yet for all this, we are iustified, or made iust in the sight of God, by faith onely, through the imputation of Christs iustice, and not by the workes of iustice, which as Saint Augustine saith, *doe follow him that is iustified, doe not goe before him that is to be iustified, in* Ps. 102. de fid. & oper. cap. 14. Iustice inherent.

Rom.4.

RHEM. 6 23 Hell of fire.) *Here is a plaine difference of sinnes, some mortall that bring to hell, some lesse, and lesse punished, called veniall.* Veniall sinnes.

FVLKE, 6 The difference of sinnes, proueth not that some are mortall, and some veniall: for all of their owne nature are mortall. The reward of sinne (saith the Apostle) is death, Rom. 6. 23. and all sinnes to him that is truely penitent, are pardonable by Gods mercie. He that sinneth against the holy Ghost, is neuer truely penitent, nor his sinne euer remitted, Hebr. 6. Matth. 12. Veniall sinnes.

RHEM. 24 Gift at the altar.) *Beware of comming to the holy altar or any Sacraments out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Christian men.* Hebr. 13. 1.

RHEM. 7 33 Excepting the cause of fornication) *This exception is only to shew, that for this one cause a man may put away*

Mar. 10. 11. Luke 16. 18. *away his wife for euer: but not that he may marie another: as it is most plaine in S. Marke and S. Luke, who leaue out this exposition, saying,* *Whosoeuer dimisseth his wife and marieth another, committeth aduoutrie. *See the Anno. Luke 19. 9. But if both parties be in one and the same fault, then can neither of them not so much as diuorce or put away the other.*

FVLK. 7 S. Marke, and S. Luke, vnderstand the exception which they doe not expresse, for they all report one doctrine of our Sauiour Christ: and the exception declareth, that not onely diuorcement, but also mariage after diuorcement is free, as it was in the Law, where fornication is the cause of diuorcement. Chromatius in hunc locum. *Vnde non ignorent quàm grauè apud Deum damnationis crimen incurrant, qui per effrenatam libidinis voluptatem absque fornicationis caussa dimissis vxoribus, in alia volunt transire coniugia.* The Popes Canon lawe restrayneth the libertie of marriage and diuorcing, because hee may take more money for bulles of licence and dispensation to marie. Mariage after diuorcement.

RHEM. 8 33 Committeth aduoutrie.) *The knot of mariage is a thing of so great a Sacrament, that not by separation it selfe of the parties is can be loosed, being not lawfull neither for the one part nor the other, to marie againe vpon diuorce.* August. de bon. Coniug. cap. 7. Mariage a Sacrament, and is not dissolued by diuorce.

FVLKE. 8 The knot of mariage is broken, through the wickednesse of them that commit fornication, and therefore this is to be vnderstood of such diuorces, as are not for the cause of fornication. Neither can mariage out of this place, be proued to be a sacrament, although S. Augustine call it by the name of a sacrament or mysterie. see the note Cap. 1. 20. But of marying after diuorce, S. Augustine in the place before named, is doubtfull, although he encline to the negatiue, as in his booke *de adulterinis Coniugijs ad Pollent.* where he professeth this question to be most obscure, and more then he dare determine: but S. Hilarie maketh no question, but that through adulterie the mariage ceaseth, and is dissolued in Mat. Can. 4.

RHEM. 35 Not to sweare.) *The Anabaptists here not following the Churches iudgement, but the bare letter (as other Heretikes in other cases) holde that there is no othe lawfull, no not before a iudge. whereas Christ speaketh against rash and vsuall swearing in common talke, when there is no cause.*

RHEM. 9 39 Not to resist euill.) *Here also the Anabaptists gather of the lester, that it is not lawfull to goe to lawe for our right as Luther also vpon this place helde, that Christians might not resist the Turke. whereas by this, as by that which followeth, patience onely is signified and a will to suffer more, rather then to reuenge. For neither did Christ, nor S. Paul folow the lester by turning the other cheeke.* Io. 18. Actes 23.

FVLKE. 9 This is a slander of Luther, hee did write onely, that Christians should not hope to haue victorie against the Turkes, before the Church was reformed, and the Popes wickednesse was bridled, and mens maners were amended. Slander.

CHAP. VI.

In this second Chapter of his Sermon, he confoundeth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention thereof, which was vaine glory. 19 Their ende also was to be rich, but ours must not be so much as in necessaries.

TAke good heede that you doe not your ‖iustice before men, to be seene of them: otherwise rewarde you shall not haue with your father which is in heauen.

‡THE FIRST worke of iustice. 2 Therefore when thou ‡ doest an almes-deed, sound not a trumpet before thee, as the hypocrites do in ỹ Synagogues & in ỹ streets, that they may be honored of men: Amen I say to you, they haue receiued their reward:

3 But when thou doest an almes-deede, let not thy left hande knowe what thy right hand doeth:

4 That thy almes-deede may be in secret, and thy father which seeth in secret, will ‖repay thee.

‡THE SECOND worke of iustice. 5 And when ye ‡ pray, you shall not be as the ‖hypocrites, that loue to stand and pray in the Synagogues & corners of the streets, that they may be seene of mẽ: Amen I say to you, they haue receiued their reward.

6 But thou when thou shalt pray, enter into thy chamber, and hauing shut the doore, pray to thy father in secret: and thy Father which seeth in secret, will repay thee.

7 And when you are praying, speake not much, as the heathen. For they thinke that in their ‖ much-speaking they may be heard.

8 Bee not you therefore like to them, for your father knoweth what is needful for you, before you aske him.

Luke 11, 2. THE PATER NOSTER. 9 Thus therefore shall you pray. *OVR FATHER which art in heauen, sanctified be thy name.*

TAke heede that ye do not your almes before men, to the intent that ye would be seene of them, or else ye haue no rewarde of your father, which is in heauen.

*2 Therefore, * when thou doest thine almes,* Rom. 12. 8. *doe not blow a trumpet before thee, as hypocrites do, in the Synagogues, & in the streetes, that they might be esteemed of men. Verily I say vnto you, they haue their reward.*

3 But when thou doest almes, let not thy left hand know, what thy right hand doeth:

4 That thine almes may be in secret: And thy father which seeth in secret, himselfe shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they loue to pray standing in the Synagogues, & in the corners of the streets, that they may be seene of men. Verily I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy closet, and when thou hast shut the doore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.

7 But when ye pray, babble not much, as the heathẽ do. For they thinke that they shal be heard, for their much babblings sake.

8 Be not ye therfore like vnto them: For your father knoweth, what things ye haue neede of, before ye aske of him.

*9 After this maner therefore pray yee: * O* Luke 11. 2. *our Father which art in heauen, halowed be thy Name.*

10 Let thy kingdome come. Thy wil be done, as in heauen in earth also.

‡In S. Luke, the Latin is, *Panem quotidianum*, dayly bread, the Greeke being indifferent to both, τὸν ἐπιούσιον. Mar. 11,25.

11 Giue vs to day our ‡super substãtial bread.

12 And forgiue vs our ‖debts, as we also forgiue our debters.

13 And ‖lead vs not into tentation. But deliuer vs from euill. *Amen.*

14 For ‖if you will *forgiue men their offenses, your heauenly father will forgiue you also your offences.

15 But if you wil not forgiue men, neither will your father forgiue you your offences.

‡The third worke of iustice.

16 And when you ‡ fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their reward.

The Gospel vpon Ashwensday.

17 But thou when thou dost fast, annoint thy head, and wash thy face:

18 That thou appeare not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, will repay thee.

Luc. 12,33.

19 *Heape not vp to your selues treasures on the earth: where the rust & moth do corrupt, and where theeues digge through and steale.

20 But heape vp to your selues treasures in heauen: where neither the rust nor mothe doth corrupt, & where theeues do not digge through nor steale.

21 For where thy treasure is, there is thy heart also. ☞

Luc. 11,34.

22 *The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome.

23 But if thine eye be naught: thy whole body shalbe darkesome. If then the light that is in thee, be darknesse: the darknesse it selfe how great shall it be?

Luc. 16,13. The Gospel on the fourteenth Sunday after Pentecost.

24 No man can *serue ‖two masters. For either he will hate the one, and loue the other: or hee will sustaine the one, and contemne the other. You cannot serue God and Mammon.

Luc. 12,22.

25 Therefore I say to you, *be not ‖carefull for your life what you shall eate, neither for your body what rayment you shal put on. Is not the life more then the meate: and the body more then the rayment?

26 Behold the foules of the aire, that they sow not, neither reape, nor gather into barnes and your heauenly father feedeth them. Are not you much more of price then they?

27 And which of you by caring, can adde to his stature one cubite?

28 And for rayment why are you carefull? Consider the lilies of the fielde howe they grow: they labour not, neither doe they spinne.

29 But I say to you, that neither Salomon in all his glorie was arayed as one of these.

30 And if the grasse of the field, which to day

10 *Let thy kingdome come. Thy will be done, as well in earth, as it is in heauen.*

11 *Giue vs this day our dayly bread.*

12 *And forgiue vs our debts, as we forgiue our debters.*

13 *And lead vs not into temptation, *but deliuer vs from euill: for thine is the kingdome, and the power, and the glory, for euer, Amen.* Matth. 13.19.

14 *For, * if ye forgiue men their trespasses, your heauenly Father shall also forgiue you.* Mar. 11.25. eccl. 28.2.

15 *But, if ye forgiue not men their trespasses: no more shall your Father forgiue* you *your trespasses.*

16 *Moreouer, when ye fast, bee not of an heauy countenance, as the hypocrites are: for they disfigure their faces, that they might appeare vnto men to fast: Verily I say vnto you, they haue their reward.*

17 *But thou, when thou fastest, annoint thine head, and wash thy face:*

18 *That thou appeare not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.*

19 *Hoord not vp for your selues treasures vpon earth, where mothe and rust doeth corrupt, and where theeues breake thorow, and steale.* Luke 12.33. 1.tim.6.19.

20 *But lay vp for you treasures in heauen, where neither moth nor rust doeth corrupt, and where theeues doe not breake thorow, nor steale.* Luke 12.34.

21 *For where your treasure is, there will your heart be also.*

22 *The candle of the body is the eye: wherefore if thine eye be single, all thy body shall be full of light.* Luke 11.34.

23 *But if thine eye be wicked, all thy bodie shall be full of darkenesse. Wherefore, if the light that is in thee be darkenesse, howe great is that darkenesse?*

24 *No man can serue two masters: for either he shall hate the one and loue the other, or els he shall leane to the one and despise the other. Ye can not serue God, and Mammon.*

25 *Therefore I say vnto you, Be not carefull for your life, what ye shall eate or drinke, nor yet for your body what yee shall put on: Is not the life more worth then meate? and the body then rayment?*

26 *Behold the foules of the aire: for they sow not, neither doe they reape, nor cary into barnes, yet your heauenly Father feedeth them. Are ye not much better then they?*

27 *Which of you by taking of careful thought, can adde one cubite vnto his stature?*

28 *And why care ye for raiment? Learne of the Lilies of the field, how they grow: they wearie not* themselues *with labour, neither* doe they *spinne.*

29 *And yet I say vnto you, that euen Solomon in all his roialtie, was not arayed like one of these.*

30 *Wherefore, if God so clothe the grasse of the*

day is, and to morowe is caſt into the ouen, God doeth ſo cloth: how much more you O ye of very ſmall faith?

31 Be not carefull therefore, ſaying, what ſhall we eate, or what ſhall wee drinke, or wherewith ſhall we be couered?

‡ They ſeeke temporall things onely, and that not of the true God, but of their idoles, or by their owne induſtrie.

32 For all theſe things the ‡ Heathen doe ſeeke after. For your father knoweth that you neede all theſe things.

33 Seeke therefore firſt the kingdome of GOD, and the iuſtice of him: and all theſe things ſhall be giuen you beſides.

34 Be not carefull therfore for the morow. For the morow day ſhalbe careful for it ſelfe. ſufficient for the day is the euill thereof.

the field, which though it ſtand to day, is to morow caſt into the ouen: ſhall he not much more do the ſame for you, O ye of litle faith?

31 Therefore take no thought, ſaying, What ſhall we eate? or, what ſhall we drinke? or, wherewith ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeeke:) for your heauenly father knoweth that ye haue neede of all theſe things.

33 But ſeeke ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhall be added vnto you.

34 Care not then for the morowe: for the morrow ſhall care for it ſelfe: Sufficient vnto the day, is the euill thereof.

ANNOTATIONS. CHAP. 6.

RHEM. 1 — 1 Iuſtice.) *Hereby it is plaine that good workes be iuſtice, and that man doing them doeth iuſtice, and is thereby iuſt and iuſtified, and not by faith onely. All which iuſtice of a Chriſtian man our Sauiour here compriſeth in theſe three workes, in almes, faſting, and prayers.* Aug li. perf. iuſt. c. 8. *So that to giue almes, is to doe iuſtice, and the workes of mercy are iuſtice.* Aug. in Pſ. 49. v. 5. — Good workes iuſtific.

FVLKE. 1 — Good workes are the fruites of Iuſtification, proceeding from a iuſtified man, and doe iuſtifie (as S. Iames ſaith) that is, declare a man to be iuſt, and ſo a man is iuſtified by workes, and not by faith onely. But they doe not iuſtifie a man in the ſight of God, who requireth perfect Iuſtice, and not vnperfect, ſuch as good workes of men are, which *follow the iuſtified man* (as S. Auguſtine ſaith) *doe not goe before vnto iuſtification*, in Pſal. 102. *de fid. & oper. cap.* 14. Wherefore a man is iuſtified in the ſight of God, by imputation of the iuſtice of Chriſt, which is moſt perfect, through the onely grace and mercie of God, apprehended by faith onely, Rom. 3. and 4. Gal. 2. — Iuſtification.

Neither is all the iuſtice of a Chriſtian man, that is iuſtified, compriſed in almes, faſting, and prayers, but in obedience of all Gods commaundements, and yet all that is vnperfect, as S. Auguſtine proueth in the place quoted, *de perfect. Iuſt.* and ſaith not, that all Iuſtice is compriſed in theſe three workes. *This is our iuſtice now* (ſaith S. Auguſtine) *in which we come hungring and thirſting to the perfection and fulnes of Iuſtice, that hereafter we may be filled therewith.* And in Pſal. 49. he ſaith, *Who are iuſt? but they that liue of faith, doing the workes of mercie, for thoſe workes are the workes of Iuſtice.* Therefore by his iudgement, the life of a iuſt man is faith, the fruite, workes of mercie and iuſtice.

RHEM. 2 — 4 Repay.) *This repaying and rewarding of good workes in heauen, often mentioned here by our Sauiour, declareth that the ſaid workes are meritorious, and that we may doe them in reſpect of that reward.* — Merits.

FVLKE. 2 — This repaying and rewarding, prooueth, that the reward is due, but not that the workes are meritorious. The reward is due by Gods promiſe, his meere mercie mooued him to promiſe. And we may be encouraged in reſpect of the reward to do good workes, but not only nor chiefly in that reſpect, but eſpecially to ſhew our ſelues thankefull, and dutifull, that God may be glorified by our good workes, whoſe glory ought to mooue vs more, then the reward, if that we loue God as we ought with all our hearts.

RHEM. — 5 Hypocrites.) *Hypocriſie is forbidden in all theſe three workes of iuſtice, and not the doing of them openly to the glorie of God and the profit of our neighbour and our owne ſaluation: for Chriſt before* (c. 5.) *biddeth, ſaying:* Let your light ſo ſhine before men, &c. *And in all ſuch workes S. Gregories rule is to be followed,* The worke ſo to be in publike, that the intention remaine in ſecret. Hom. 11. in Euang. c. 10. — Hypocriſie.

RHEM. 3 Luc. 6. 12. 18. 21, 36. 1. Theſ. 5. 17. Cypr. de orat. Do. in fine. — 7 Much ſpeaking.) *Long prayer is not forbid, for Chriſt * himſelfe ſpent whole nights in prayer, and he ſaith, * we muſt pray alwayes, and * the Apoſtle exhorteth to pray without intermiſſion, and the holy Church * from the beginning hath had her Canonicall houres of prayer: but idle and volantary babling, either of the heathens to their gods, or of Heretikes, that by long Rhetoricall prayers thinke to perſwade God: whereas the Collects of the Church are moſt briefe and moſt effectuall.* See S. Auguſtine epi. 121. c. 8, 9, 10.

FVLKE 3 — Long prayer is not forbidden, but Popiſh prayer in an vnknowen tongue is idle babling, as ill, as that which the heathen vſed. The Scripture teſtifieth (as S. Cyprian ſheweth) that the third houre of the day, the ſixt, and the ninth, were vſed for prayer, by Daniel, the three children, S. Paul, and S. Peter and S. Iohn. Which prooueth not your Popiſh Canonicall houres, that is a kind of ſeruice which you call ſo, mumbled vp of your Prieſts oftentimes in an houre or leſſe, to be of ſuch antiquitie, or to be diſcharged from much babling or lip-labour. Neither is it ment, that all thoſe three houres were ſpent onely in prayer, but that at thoſe three times of the day, the godly vſed to pray: Namely in the midſt of the time, from the Sunne riſing to noone, at noone, and in the midſt of the time betweene Noone & the Sunne ſetting, wheras all your Canonical houres in the popiſh church, are diſpatched before noone. Cyprian therefore ſpeaketh not of any ſet formes of prayers, but of times meete for all Chriſtians to pray in, not only at theſe three houres, but alſo at the Sunne riſing, and at the ſunne ſetting, and in the night ſeaſon, and generally at all houres, as our Sauiour Chriſt teacheth. Not maintaining the hereſie of the *Euchites*, which did nothing but pray with their lips: but requiring the heart to be alwayes lifted vp in affection of prayer, which is by faith to looke for all good things of God onely, & at certaine times alſo, to vſe words of Petition, to admoniſh vs of our neceſſities, and to ſtirre vp our deſire to be more feruent. *What other thing is it* (ſaith S. Auguſtine) *to pray without intermiſſion, but without intermiſſion to deſire? that bleſſed life, as none is but that which is eternall, of him who onely can giue it? Therefore let vs deſire this alwayes of the Lord God, and let vs pray alwayes, Epiſt.* 121. c. 9. The prayers of heretikes whether they be long or ſhort, rude or rhetoricall pleaſe not God, neither yet of hypocrites. As for the ſhort collects of the Church, are no preiudice to long prayers, where the forme of wordes, is not longer then the ſincere affection of prayer continueth. — Canonicall houres. The 3. houre, the 6. the 9.

RHEM. 4 τὸν ἄρτον. — 11 Superſubſtantiall bread.) *By this bread ſo called here according to the Latin word and the Greeke, we aske not onely all neceſſarie ſuſtenance for the body, but much more all ſpirituall foode, namely the bleſſed Sacrament it ſelfe, which is Chriſt the true bread that came from heauen, and the bread of life to vs that eate his body.* Cypr. de orat. Do. Aug. epiſt. 121. c. 11. — The B. Sacrament.

121. cap. 11. *And therefore it is called here Supersubstantiall, that is, the bread that passeth and excelleth all creatures.* Hiero. in 2. Tit. in 6. Mat. Amb. li. 5. de Sacr. c. 4. Aug. ser. 28. de verb. Do. sec. Mat. S. Germanus in Theoria.

FVLKE. 4 S. Luke is the best interpreter of the Greeke worde, who sheweth that it signifieth bread sufficient for euery day. Comprehending all things necessarie for this present life, whereof we may inferre, that spirituall food is more necessarie, which in the other petitions is asked rather then in this, if we respect either the wordes or the methode of this forme of prayer. Notwithstanding vpon the ambiguitie of the Greeke word, many of the fathers, referre this petition to spirituall foode especially, among which the Lords Supper (being a seale of our spirituall nourishment by the body and blood of Christ, vnto eternall life) is a part, as the preaching of Gods word is another part, noted also by the fathers to be desired in this petition. *August. de serm. dom. in mont. lib. 2.*

RHEM. 5 12 Dettes.) *These dettes doe signifie not onely mortall sinnes, but also veniall, as S. Augustine often teacheth: and therefore euery man, be he neuer so iust, yet because he cannot liue without veniall sinnes, may very truely and ought to say this prayer.* Aug. cont. duas epi. Pelag. lib. 1. c. 14. lib. 21. de Ciuit. c. 27. Veniall sinnes.

FVLKE. 5 S. Augustine doth often teach the difference of sinnes, some great, some lesse, but neuer your Popish distinction of mortall and veniall, as you doe, and in the places quoted speaketh of small sinnes, but not of veniall. In the former place he saith, a man may be *sine crimine*, that is, *without heynous offence:* but not, *sine peccato, without sinne.* In the later he nameth *peccata parua, small sinnes*, distinguishing them from great and heinous wickednes.

RHEM. 6 13 Leade vs not.) *S. Cypr. readeth,* Ne patiaris nos induci, *Suffer vs not to be led, as S. Augustine noteth* li. de bo. perseu. c. 6. *and so the holy Church vnderstandeth it, because God (as S. Iames saith) tempteth no man: though for our sinnes, or for our probation and crowne, he permit vs to be tempted. Beware then of Bezaes exposition vpon this place, who (according to the Caluinists opinion) saith, that God leadeth them into tentation, into whom him selfe bringeth in Satan for to fill their hearts: so making God the author of sinne.* In expos. orat. Do. Iac. 1. God is not author of euill.

FVLKE. 6 Howsoeuer any man hath read, the text is plaine, *Leade vs not*, whereby is proued, not only a permission, but an action of God, in them that are ledde into temptation. Therefore S. Augustine after a long disputation, against *Iulian* the Pelagian, bringeth also this petition for an argument, to proue that God as a righteous Iudge, punisheth sinne by sinne, by deliuering the reprobate into the power of Satan. *Quid est autem &c. And what is that which we say dayly*, Lead vs not into temptation, *but that we be not deliuered vnto our owne concupiscences?* Againe, *Tradit ergo Deus, &c. Therefore God deliuereth into ignominious passions, that those things may be done, which are not conuenient, but he deliuereth conueniently, and the same sinnes are made both punishments of sinnes past, and deserts of punishments to come. As he deliuered Achab into the lie of the false Prophets, as he deliuered Roboam into false counsaile. These things he doth by marueilous and vnspeakeable meanes, who knoweth how to worke his iudgements not only in mens bodies, but also in their very hearts.* Cont. Iul. lib. 5. cap. 3. Neither doeth Bezaes exposition, make God author of sinne, but vsing the phrase of S. Augustine, he saith, *The Lord leadeth into temptation them, whom as a iust iudge, not as an auctor of sinne, he permitteth vnto the will of Satan, that he may fill their heart, as Saint Peter speaketh, Act. 5.* And it is a most detestable slander, that Caluine or they that follow his iudgement, make God the auctor of sinne. Slander.

RHEM. 14 If you forgiue.) *This point of forgiuing our brother, when we aske forgiuenesse of God, our Sauiour repeateth againe, as a thing much to be considered. and therefore commended in the parable also of the seruant that would not forgiue his fellow seruant,* Mat. 18.

Iud. 20, 26. 2. Esd 9. Ioel. 2, 15. Ion. 3. 16 Fast.) *He forbiddeth not open and publike fasts, which in the * Scriptures were commanded and proclaimed to the people of God, and the Ninimites by such fasting appeased Gods wrath: but to fast for vaine glory and praise of men, and to be desirous by the very face and looke to be taken for a faster, that is forbidden, and that is hypocrisie.* Publike fast.

RHEM. 7 20 Treasures in heauen.) *Treasures layd vp in heauen, must needes signifie, not faith onely, but plentifull almes and deedes of mercie and other good workes, which God keeping as in a booke, will reward them accordingly: as of the contrarie the Apostle saith,* He that soweth sparingly, shall reape sparingly. 2. Cor 9. Meritorious workes.

FVLKE. 7 Treasures layd vp in heauen in this place, properly signifie, neither faith nor workes, much lesse meritorious workes, but rather the reward of the heauenly life: which God of his mercie giueth to them that beleeue, according to their workes, rewarding their plentifull sowing, with plentifull reaping. Chrysost. Hom. 11. in Mat. He sheweth both that this earthly treasure lyeth open to hurt: and also that the heauenly treasure is cleare from all spot, and most safe either in respect of the place, or of the excellencie of those rewardes. Merite.

RHEM. 8 24 Two Masters.) *Two religions, God and Baal, Christ and Caluin, Masse and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this lesson of our Sauiour, that thinke they may serue all masters, all times, all religions. Againe, these two masters do signifie, God and the world, the flesh and the spirit, iustice and sinne.*

FVLKE, 8 No Christian man serueth Caluin as his Master, but God onely. Neuertheless so long as Caluin teacheth that which he learned of Christ, Caluin may be embraced as a seruant of Christ, neither did he euer desire to be taken otherwise. But when the Pope commandeth things contrary to God, as worshipping of images, communion vnder one kinde, and such like, and will be honoured as a most holy Lord that cannot erre, it may be said most truely, No man can serue God and the Pope. Slander.

RHEM. 25 Carefull.) *Prudent prouision is not prohibited, but too much doubtfulnesse and feare of Gods prouision for vs: to whom we ought with patience to commit the rest, when we haue done sufficiently for our parts.*

CHAP. VII.

In this third and last chapter of his Sermon, because we know not mens ends, he biddeth vs beware of iudging: 6 and neuertheless to take open dogges (so he calleth them) as they be. 7 If these workes of iustice seeme too hard, we must pray instantly to him that giueth them. 12 In the conclusion, he giueth one short rule of all iustice, 13 and then he exhorteth with all vehemencie to the straite way both of the Catholike faith, 21 and also of good life: because only faith will not suffice.

IVDGE not, that you be not iudged.
2 For * in what iudgement you iudge, you shal be iudged: and in what measure you mete, it shall be measured to you againe.
3 And why seest thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou seest not?

Luc. 9, 37. Mar. 4, 24.

*IVdge ye * not, that ye be not iudged.* Luke 6.37.
*2 For with what iudgement ye iudge, yee shalbe iudged: * and with what measure ye mete, it shalbe measured to you againe.* rom. 2.1. 1.Cor.4.3. Mar.4.24. Luke 6.38.
*3 *Why seest thou the mote that is in thy brothers eye, but perceiuest not the beame that is in thine owne eye?*

4 Or

*4 *Or,*

4 Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye?

5 Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye.

6 Giue not that which is ‖holy to dogges: neither cast ye your pearles before swine, lest perhaps they tread them with their feete, and turning, all to teare you.

Luc.11,9. 7 *Aske, and it shall be giuen you: seeke, and you shall find, knocke, and it shalbe opened to you.

8 For ‖euery one that asketh, receiueth: and that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his childe shall aske bread, will he reach him a stone?

10 Or if he shall aske him fish, will hee reach him a serpent?

11 If you thē being naught, know how to giue good gifts to your children: how much more will your father which is in heauen, giue ‡ good things to them that aske him?

‡ These good things are grace and all spirituall gifts, and whatsoeuer pertaineth to the health of the soule. Luc.6,31. Luc.13,24.

12 *All things therefore whatsoeuer you will that men do to you do you also to them. For this is the Law and the Prophets.

13 *Enter ye by the narrowe gate: because brode is the gate, and large is the way that leadeth to perdition, and many there be that enter by it.

14 How narrow is the gate, and straite is the way that leadeth to life: and few there are that finde it?

THE GOSPEL on the 7. Sunday after Pentecost. Luc.6,44.

15 Take yee great heede of false Prophets, which come to you in the ‖ clothing of sheep, but inwardly are rauening wolues.

16 ‖By their *fruits you shall know them. Do men gather grapes of thornes, or figges of thistles?

17 Euen so euery good tree yeldeth good fruits, and the euill tree yeldeth euill fruits.

18 A good tree can not yeeld euill fruits, neither an euill tree yeeld good fruits.

19 Euery tree that yeeldeth not good fruite, shall be cut downe, and shall be cast into fire.

20 Therefore by their fruites you shall know them.

21 Not euery one that saith to me, ‖*Lord, Lord*, shall enter into the Kingdome of heauen: but he that doth the will of my father which is in heauen, hee shall enter into the kingdome of heauen.

22 Many shal say to me in that day, *Lord, Lord*, haue not we prophecied in thy name, and in thy name cast out deuils, and in thy name wrought many miracles?

23 And then I will confesse vnto them, That I neuer knew you, depart from me you that worke iniquitie.

24 *Euery

4 *Or, how wilt thou say to thy brother, Suffer me, I will cast out a mote out of thine eye: and behold, the beame is in thine owne eye? Luke 6.41.

5 Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearely to cast out the mote that is in thy brothers eye.

6 Giue not that which is holy vnto the dogs, neither cast ye your pearles before the swine: least they tread them vnder their feete, and turning againe, all to rent you.

7 *Aske ye, and it shall be giuen you: seeke, and ye shall find: knocke, and it shalbe opened vnto you. Mat.21.22. mar.11.24. luke 11.9. iohn 16.14. iam. 1.6.

8 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 What man is there of you, if his sonne aske bread, will he giue him a stone?

10 Or if he aske fish, will he giue him a serpent?

11 If ye then being euill, knowe to giue your children good giftes: how much more will your father which is in heauen, giue good things to them that aske him?

12 Therefore all thinges * whatsoeuer yee would that men should doe to you, doe ye euen so to them: For this is the law and the Prophets. Luke 6.31. tobi 4.16.

13 *Enter ye in at the straite gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there bee which goe in thereat. Luke 13.24.

14 Because straite is the gate, and narrow is the way which leadeth vnto life, and fewe there be that find it.

15 Beware of the false Prophets which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Ye shall knowe them by their fruits: * Do men gather grapes of thornes? or figges of thistles? Luke 6.43.

17 Euen so, euery good tree bringeth foorth good fruite: but a corrupt tree bringeth foorth euill fruite.

18 A good tree cannot bring foorth badde fruite, neither can a bad tree bring foorth good fruite.

19 *Euery tree that bringeth not foorth good fruite, is hewen downe and cast into the fire. Mat 3.10.

20 Wherefore, by their fruites ye shall knowe them.

21 Not euery one that saith vnto me, *Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen. Rom.2.13. Iam.1.22.

22 Many will say to me in that day, Lord, Lorde, haue wee not prophecied through *thy name*? and through *thy name* haue cast out deuils? and done many great workes through *thy name*?

23 *And then will I confesse vnto them, That I neuer knew you: *Depart from me all ye that worke iniquitie. Luke 13.26. Psal.6.9.

Luc.6.47. 24 * Euery one therefore that heareth these my wordes, and doeth them: shall be likened to a wise man that built his house vpon a rocke,

25 And the raine fell, and the fluddes came, and the windes blewe, and they beate against that house, and it fell not, for it was founded vpon a rocke.

26 And euery one that heareth these my words, & doth them not, shalbe like a foolish man that built his house vpon the sand,

27 And the rayne fell, and the fluddes came, and the windes blew, and they beate against that house, and it fell, & the fal thereof was great.

28 And it came to passe, when IESVS had fully ended these wordes, the multitude

Mar.1,22. Luc.4,32. were in * admiration vpon his doctrine.

29 For he was teaching them as hauing power, and not as their Scribes & Pharisees.

*24 * Therefore, whosoeuer heareth of mee Luke 6.47.*
these sayings, and doth the same, I will liken him
vnto a wise man, which built his house vpon a
rocke:

25 And the raine descended, and the floods
came, and the windes blew, and beat vpon that
house: and it fell not, because it was grounded on
a rocke.

26 And euery one that heareth of me these
sayings, and doeth them not, shall be likened vn-
to a foolish man, which built his house vpon the
sand:

27 And the raine descended, and the floods
came, and the windes blew, and beat vpon that
house, and it fell, and great was the fall of it.

*28 * And it came to passe, when Iesus had* Mark.1.22.
ended these sayings, the people were astonied at luke 4.32.
his doctrine.

29 For he taught them as one hauing power,
and not as the Scribes.

ANNOTATIONS. CHAP. 7.

RHEM. 1 Iudge not.) *It is no Christian part to iudge ill of mens actes which be in themselues good and may proceede of good meaning, or of mans inward meanings and intentions which we can not see: of which faults they must beware that are to suspitious and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike euidently knowen to die obstinately in heresie, is damned, and in all other plaine and manifest cases to iudge, is not forbidden.*

RHEM. 1 6 Holy to dogges.) *No holy Sacrament and specially that of our Sauiours blessed bodie, must be giuen wittingly to the vnworthy, that is, to them that haue not by confession of all mortall sinnes examined and proued themselues. See the Annot. 1.Cor.11,27.28.29.* Worthy receiuing.

FVLKE. 1 So that by confession of all mortall sinnes, you meane not auricular shrift, which the Scripture doth not exact, this note containeth no false doctrine.

RHEM. 2 8 Euery one that asketh.) *All things that we aske necessarie to saluation with humilitie, attention, continuance, and other due circumstances, God will vndoubtedly grant when it is beſt for vs.*

FVLKE 2 To aske in faith, is necessarie, and more then a due circumstance. Iam.1.6. Faith.

RHEM. 3 15 Clothing of sheepe.) *Extraordinarie apparance of zeale and holinesse in the sheepes cote in some Heretikes: but these of this time weare not that garment much, being men of vnsatiable sinne. This is rather their garment, common to them with all other Heretikes, to crake much of the word of the Lord, and by presensed allegations and * sweete words of benediction, and specially by promise of knowledge, light and libertie of the Gospell, to seduce the simple and the sinnefull.* Heretikes wolues in sheepeskins.

FVLKE 3 This note is true of Libertines, Anabaptists and such Heretikes of our time: but the true professours of the Gospel, whom you especially enuie, shall be found in triall, alwayes as honest as Papists. Slander.

RHEM. 4 16 Fruites.) *These are the fruites which Heretikes are knowen by, diuision from the whole Church, diuision among themselues, taking to themselues new names and new maisters, inconstancie in doctrine, disobedience both to others and namely to spirituall officers, loue and liking of themselues, pride and intollerable vaunting of their owne knowledge aboue all the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make against them, and these be common to all Heretikes lightly. Other some are more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of all holy things, and many other speciall points of doctrine, directly tending to the corruption of good life in all states.* Heretikes knowen by their fruits

FVLKE. 4 All false doctrine, contrary to the Scriptures, is the proper fruites of Heretikes. For he is an Heretike, which obstinately maintaineth an opinion, contrarie to the Scriptures, as the Papistes doe many. And especially, those plaine notes, which the spirit giueth of Antichristian Heretikes, namely, the forbidding of mariage and meates, where are they to be found at this day, but in Papists? 1.Tim.4. The rest of the notes you giue, are not found in vs, but rather in you. The mariage of vowed persons, that cannot containe, is allowed by Epiphanius, and Hierome, as I shewed before, to be Catholike. And if it be incestuous, your Pope giueth licence for incestuous mariages, as he doth for those mariages, that are against the lawe of nature, which are incestuous in deede. We spoile no Churches, but destroy Idolatry, as God commandeth. Deut.7.6. Slander. Hær.61.ad Demet. Mariage of votaries. As k. Philip.of Spaine to marry his sisters daughter.

RHEM. 5 21 Lord, Lord.) *These men haue faith, otherwise they could not inuocate,* Lord, Lord: Ro. 10. *But here we see that to beleeue is not ynough, and that not onely infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great faith, yet without the workes of iustice shall not be saued.* 1.Cor.13. *Againe, consider here who they are that haue so often in their mouth,* The Lord, the Lord, *and how little it shall auaile them, that set so litle by good workes, and contemne Christian iustice.* Not onely faith.

FVLKE. 5 These men say, Lord, Lord, without a true and liuely faith. For he that in true faith shall inuocate or call vpon the Lord, shall be saued. Rom.10. We confesse, it is not ynough, to beleeue, neither doth Luther teach, that onely infidelitie is sinne, but that it is the roote of all sinne. Neither doe we hold, that by the faith of working miracles, which apprehendeth onely the power of God, any man shall be iustified, but by faith in Gods promises, which layeth hold of the mercie which God offreth. Finally, he that is iustified by faith onely, doth the will of God his heauenly father, though not perfectly, yet gladly and cheerefully. God be thanked, we do not set litle by good workes, which we acknowledge to be the necessarie effects of iustifying faith, though we renounce our owne iustice, that we may be partakers of the iustice of God in Christ. Philip.3.9. Iustification by faith onely. Good workes. Slander.

CHAP. VIII.

Immediatly after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5 But aboue him and all other Iewes, he commendeth the faith of the Centurion, who was a Gentil: and foretelleth by that occasion, the vocation of the Gentiles,

Gentiles, and reprobation of the Iewes. 14 In Peters house he sheweth great grace. 18 In the way to the sea he speaketh with two, of following him: 23 and vpon the sea commandeth the tempest: 28 and beyond the sea he manifesteth the deuils malice against man, in an heard of swine.

THE GOSPEL on the third Sunday after the Epiphany. Mr.1,40. Luc.5,12.

AND when he was come downe from the mountaine, great multitudes followed him:

2 And *beholde a leper came and adored him saying, Lord, if thou wilt, thou canst make me cleane.

3 And IESVS stretching forth his hande, touched him, saying, I will, be thou made cleane. And forthwith his leprosie was made cleane.

Leu.14,3. 4 And IESVS sayth to him, See thou tell no body: but goe, * shewe thy selfe to the ‖ Priest, & offer the ‖ gift which Moyses commanded for a testimonie to them.

THE GOSPEL vpō the thursday after Ashwensday. And also for the sicke. Luc. 7.1. 5 And * when hee was entred into Capharnaum, there came to him a Centurion, beseeching him,

6 And saying, Lord my boy lieth at home sicke of the palsey, and is sore tormented.

7 And IESVS saith to him, I will come, and cure him.

8 And the Centurion making answere, sayde, Lorde ‖ I am not worthy that thou shouldest enter vnder my roofe: but onely say the word, and my boy shall be healed.

9 For I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, go, and he goeth: and to another, come, and he commeth: and to my seruant, doe this, and he doeth it.

10 And IESVS hearing this, marueiled: and sayd to them that followed him, Amen I say to you, I haue not found so great faith in Israel.

11 And I say to you, that many shal come from the East and West, and shall sit downe with Abraham and Isaac and Iacob in the kingdome of heauen:

12 But the children of the kingdome shal bee cast out into the exteriour darkenesse: there shall bee weeping and gnashing of teeth.

13 And IESVS saide to the Centurion, Goe: and as thou hast beleeued, be it done to thee. And the boy was healed in the same houre.

Mt. 1,29. Lu. 4,38. 14 And * when IESVS was come into Peters house, he saw his wiues mother layd, and in a fitte of a feuer:

15 And he touched her hand, and the feuer left her, and shee arose, and ministred to him.

16 And when euening was come, they brought to him many that had diuels: and he cast out the spirits with a worde: and all that were ill at ease he cured:

Esa. 53, 4. 1.Pet. 2, 24. 17 That it might be fulfilled which was spoken by Esay the Prophet saying, *He tooke our infirmities, and bare our diseases.*

18 And

When hee was come downe from the mountaine, great multitudes followed him.

2 **And beholde, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me cleane.* Mark.1.40. luke 5.12.

3 And Iesus, when he had put forth his hand, touched him, saying, I will, be thou cleane. And immediatly his leprosie was cleansed.

*4 And Iesus saith vnto him, See thou tell no man, but goe, shew thy selfe to the Priest, and offer the gift that * Moses commanded, for a witnesse vnto them.* Leuit.14.4.

*5 *And when Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,* Luke 7.1.

6 And saying, Lord, my seruant lyeth at home sicke of the palsie, grieuously payned.

7 And Iesus saith to him, When I come, I will heale him.

8 The Centurion answered, and said, Lord, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed.

9 For I also my selfe am a man set vnder authoritie, hauing souldiers vnder me: and I say to this man, Go, and he goeth: & to another, Come, and he commeth: and to my seruant, Do this, and he doeth it.

10 When Iesus heard these things, he marueiled, and said to them that folowed, Verily I say vnto you, I haue not found so great faith, no not in Israel.

11 I say vnto you, that many shall come from the East and West, and shall rest with Abraham, and Isahac, and Iacob, in the kingdome of heauen:

*12 * But the children of the kingdome shall be cast out into vtter darkenesse: there shall be weeping and gnashing of teeth.* Mat.22.13.

13 And Iesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it done vnto thee. And his seruant was healed in the selfe same houre.

*14 *And when Iesus was come into Peters house, he saw his wines mother layd, and sicke of a feuer:* Mark.1.29. luke 4.38.

15 And hee touched her hande, and the feuer left her: and she arose, and ministred vnto them.

*16 *When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with a word, and healed all that were sicke.* Mark.1.32. luke 4.40.

*17 That it might be fulfilled which was spoken by Esaias the Prophet, saying, * He tooke on him our infirmities, and bare our sicknesses.* Esai.53.4. 1.pet.2.24.

18 And IESVS seeing great multitudes about him, commanded to goe beyond the water.

Luc.9,57. 19 And a * certaine Scribe came, and said to him, Master, I will follow thee whithersoeuer thou shalt goe.

20 And IESVS saieth to him, the foxes haue holes, and the foules of the ayre nestes: but the sonne of man hath not where to lay his head.

Luc.9,59. 21 And * another of his Disciples saide to him, Lord, permit me first to goe and burie my father.

22 But IESVS said to him, Folow me, and ‖ let the dead burie their dead.

THE GOSPEL on the fourth Sunday after the *Epiphanie*. Mar.4,36. Luc.8,22. 23 And * when he entred into the boate, his Disciples folowed him:

24 And loe a great tempest arose in the sea, so that the boat was couered with waues, but he slept.

25 And they came to him, & raised him, saying, Lord, saue vs, we perish.

26 And hee sayth to them, why are you fearefull O ye of litle faith? Then rising vp ‖ he commaunded the windes and the sea, and there ensued a great calme.

27 Moreouer the men marueiled saying, What an one is this, for the windes and the sea obey him? ☞

Mr.5,1. Luc.8,26. 28 And * when he was come beyond the water into the countrey of the Gerasens, there mette him two that had diuels, cõming forth out of the sepulcres, exceeding fierce, so that none could passe by that way.

29 And behold they cried saying, what is betweene vs and thee IESV the sonne of God? art thou come hither to torment vs before the time?

30 And there was not farre from them an heard of many swine feeding.

31 And the diuels besought him saying, If thou cast vs out, send vs into the heard of swine.

32 And he said to them, Goe. But they going forth went into the swine, and behold the whole heard went with a violence headlong into the sea: and they dyed in the waters.

33 And the swineheards fled: and comming into the citie, told all, and of them that had beene possessed of diuels.

34 And behold the whole citie went out to meete IESVS, and when they sawe him, they besought him that he would passe from their quarters.

18 *When Iesus saw great multitudes about him, he commanded them to depart vnto the other side. Luke 9.37.

19 *And a certaine Scribe came, and sayd vnto him, Master, I will follow thee whithersoeuer thou goest.

20 And Iesus sayth vnto him, The foxes haue holes, and the birdes of the ayre haue nests: but the sonne of man hath not where to rest his head.

21 And another of his Disciples said vnto him, Lord, suffer me first to goe and burie my father.

22 But Iesus said vnto him, Follow me, and let the dead burie their dead.

23 * And when he entred into a ship, his disciples followed him. Mark 4.35. luke 8.22.

24 And behold, there arose a great tempest in the sea, insomuch that the shippe was couered with waues: but he was asleepe.

25 And his Disciples came to him, and awoke him, saying, Lord, saue vs: we perish.

26 And he sayth vnto them, Why are yee fearefull, O ye of litle faith? Then he arose, and rebuked the windes and the sea, and there followed a great calme.

27 But the men marueiled, saying, What maner of man is this, that both the windes and the sea obey him?

28 * And when hee was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, comming out of the graues, very fierce, so that no man might passe by that way. Mark.5.1. luke 8.26.

29 And behold, they cried out, saying, O Iesu, thou sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time?

30 And there was a good way off from them, an heard of many swine, feeding.

31 So the deuils besought him, saying, If thou cast vs out, suffer vs to goe away into the heard of swine.

32 And hee saide vnto them, Goe. Then went they out, and departed into the heard of the swine: and beholde, the whole heard of the swine rushed headlong into the sea, and perished in the waters.

33 Then they that kept them, fled, and went their wayes into the citie, and told euery thing, and what was done of the possessed with the deuils.

34 And behold, the whole citie came out to meete Iesus: & when they saw him, they besought him that he would depart out of their coastes.

ANNOTATIONS. CHAP. 8.

RHEM. 1 4 Priest.) *The Priests of the old Lawe (saith S. Chrysostome) had authoritie and priuiledge onely to discerne who were healed of leprosie, and to denounce the same to the people: but the Priests of the new law haue power to purge in very deede the filth of the soule. Therefore whosoeuer despiseth them, is more worthy to be punished then the rebell Dathan and his complices.* S. Chryso. lib. 3. de Sacerd. Priests forgiue sinnes.

FVLKE. 1 The wordes of Chrysostome are these. *The Priests of the Iewes, had authoritie to put away leprosie of the bodie, or rather not to put it away at all, but onely to discerne them that were ridde of it, and thou knowest, how greatly their Priesthood was to be esteemed. But these haue received authoritie, not to discerne the leprosie of the bodie, being ridde away, but altogether*

altogether to put away the vncleannesse of the soule. They therefore that despise them, are more wicked then Dathan, and worthy of great punishments. By which words, he meaneth not, that Ministers of that Gospel, haue absolute power to forgiue sinnes, but authoritie to assure the penitent sinners of Gods forgiuenesse, in which respect, they are sayd to forgiue in Gods name. For Christ himselfe, did not forgiue sinnes, but as hee, was God equall to his father. Chrysostome *in Mat. Hom.* 30.

RHEM. 4. Gift.) *Our Sauiour willeth him to go and offer his gift or sacrifice according as Moyses prescribed in that case, because the other sacrifice being the holiest of all holies, which is his body, was not yet begun. So saith* S. Aug. lib. 2. q. Euang. q. 3. & cont. Aduers. leg. & Proph. li. 1. c. 19. 20.

RHEM. 2 8. Not worthy.) Orig. ho. in diuers. *when thou eatest (saith he) and drinkest the bodie and blood of our Lord, hee entreth vnder thy roofe. Thou also therefore humbling thy selfe, say: Lord I am not worthy, &c. So sayd* *S. Chrysostom *in his masse, and so doth the Cath. Church vse at this day in euery Masse.* See S. Augustine ep. 118. ad Ianu. *Liturg. S. Chrys. Græc. sub finem. DOMINE, non sum dignus.

FVLKE. 2. Transubstantiation. The body and blood of Christ, is to be receiued with all humilitie and reuerence: yet not imagining transubstantiation. For that materiall part of the Sacrament, which entreth into the mouth, Origen saith, it goeth the way of all meates, in Mat. cap. 15. Chrysostomes liturgie was made long after Chrysostoms time, as appeareth by a prayer for the Emperour Alexius, in whose dayes it was made. Augustine ep. 118. vseth the example of the Centurion, to shew that neither they that receiue the Sacrament dayly, nor they that receiue it seldome, dishonour the body of Christ, hauing either of them their seuerall reasons, as Zacheus, which receiued our Sauiour Christ into his house ioyfully, and the Centurion, who acknowledged, that he was vnworthy to receiue him vnder his roofe.

RHEM. 3 14. His wiues mother.) *Of Peter specially among the rest it is euident that he had a wife, but (as S. Hierom saith) after they were called to be Apostles, they had no more carnall companie with their wiues, as he prooueth there by the very wordes of our Sauiour,* *He that hath left wife &c. *And so in the Latine Church hath bene alwayes vsed, that married men may be and are dayly made Priests, either after the death of the wife, or with her consent to liue in perpetuall continencie. And if the Greekes haue Priests, that doe otherwise, S. Epiphanius a Greeke Doctor telleth them that they doe it against the auncient Canons, and* * Paphnutius plainely signifieth the same in the first Councel of Nice. But this is most plaine, that there was neuer either in the Greeke Church or the Latine, authenticall example of any that maried after holy Orders.* Priests mariage. Lib. 1. adu. Iou. cap. 14. Mat 19. 29. Epiph. hær. 59. *Sozom. lib. 1. cap. 22. Socrat. li. 1. c. 8.

FVLKE. 3. S. Hierom against Iouinian, hath many feeble arguments, among which this is one, that the Apostles had no carnall copulation with their wiues, because Christ saith, *He that hath left wife, &c. Mat.* 19. 29. For our Sauiour Christ speaketh of none other forsaking of wiues, then is necessary for all maried men, to leaue their wiues as well as their parents, children, brethren, houses, landes, namely in carnall affection, or worldly loue not in lawfull vse. And Clemens Alexandrinus much ancienter then Hierom, and neerer the Apostles times, sayth, *that Peter and Philip begat sonnes, and Philip gaue his daughters in mariage,* Stromat. li. 3. Euseb. Emiss. in nat. Ioa. Eu. *iste (Petrus) vxorem & prolem habuit.* And by whom had Peter his daughter Petronilla? of whom the popish legends write much holines, if not by companying with his owne wife, and that since he was an Apostle, and had the surname of Peter, which her age also doth argue: for she was so yong in the time of the persecution of Domitian the Emperor, that Flaccus the countie, desired to haue her in mariage, whereas if she had bene borne before Peters calling to the Apostleship, she should haue bene almost threescore yeres old at that time. In the Romish Church where Antichrist was to haue his seat, the mysterie of iniquitie began to worke, and shew it selfe in prohibition of mariage somewhat timely: yet are you not able to proove, that none but such as professed continencie, were in the Latine Church, euer admitted to the ministerie. Tertullian was a maried man in the ministerie, without any such profession of continencie, as appeareth by his bookes written to his wife. Where, in the first hee exhorteth her, after his departure, not to marrie againe. In the second, that if the infirmitie of her bodie was such, as shee must needes marrie, that shee marrie not an infidel. This exhortation had bene needeles, if shee had already professed continencie: neither needed Tertullian to haue set before her the example of many other, that in mariage, by consent, tooke away the debt of mariage, to perswade her, that shee might be able if she would endeuour, to liue vnmaried. And if hee, before hee entred into Ecclesiasticall order, with her consent, had promised perpetuall continencie shee should haue had experience in her selfe in her yonger time, how able shee was to liue without the vse of an husband. But *Epiphanius*, (you say) *telleth the Greeke Priests, that they doe against the ancient Canons, which keepe companie with their wiues:* yet doth he confesse immediatly, that those Canons were not kept in his time. But where you adde, that Paphnutius in the first Councel of Nice, doth plainely signifie the same, it is false. For Socrates thus writeth of the matter, *Visum est Synodum &c. It pleased the Bishops to bring in a new law into the Church, that those that were dedicated to the holy ministerie, namely, Bishops, Priests, or Elders and Deacons, should not sleepe with their wiues which they had maried when they were lay men: and after they had consulted of this matter, Paphnutius stoode vp in the midst of the company of Bishops, and cried out aloud, that they should not lay an heauie yoke vpon the men dedicated to the holy ministerie, saying, that the bed was honourable, and the matrimony vnpolluted, lest with too much precisenes, they should rather hurt the Church: for all men could not beare the exercise of continencie, and peraduenture, chastitie should not bee kept of euery ones wife: and he called the company with a mans lawfull wife, chastity. That it was sufficient, that they which had obtained Clergie before mariage, should not come to mariage any more, according to the ancient tradition of the Church, but that no man should be separate from her, whom he had married being a lay man.* The very same in substance reporteth Sozomen. And Clemens affirmeth, that the Apostle alloweth the husband of one wife, whether he be Priest or Deacon, or Lay man, *vsing matrimonie without reprehension*, Stromat. lib 3. *But there was neuer any example authenticall (you say) of any that maried after holy Orders.* Of examples, I suppose you doubt not but that there were many, which tooke wiues after they were made Bishops, Priests, and Deacons, because in the later Councels, there be so many Canons to punish them that so maried, and to prohibite them to marrie. And certaine it is by stories, and other monuments of antiquitie, that in England Priests did marrie commonly, euen after the decree made against it, by Lanfrancus Archbishop of Canterburie in a Synode holden at Winchester, *Anno Dom.* 1076. For Gerardus Archbishop of Yorke, writing to Anselmus Archbishop of Canterbury, certifieth him, that those whom he inuited to take Orders, would not consent in their ordination, to professe chastitie, that is, not to marrie, as the decree of Lanfrancus required. But these examples, you will say, were not authenticall, because they were against the ancient tradition of the Church, alleaged euen by Paphnutius, and against the Canons of so many Councels: Whereunto I replie, that seeing they were to bee warranted by the word of God, no tradition or decree of men, can make that vnlawfull, which by Gods word is not onely at libertie, but also commanded, namely, that *to auoide fornication, let euery man haue his wife*, and *if they cannot containe let them marrie*, and of virginitie, and continencie, there is no commandement of the Lord but euery man may vse the libertie that God hath giuen, yea though hee hath the gift of continencie. And Lib. 1. ad vxorem. Lib. 1. cap. 11. Aurelia. 2. c. 8. Aurel. 3. c. 4. Toler. 8. c. 7. Consta 6. c 6. 1. Cor. 7. 2. 1. Cor. 7. 9. 1. Cor. 7. and 29.

therefore

therefore S. Paul being vnmarried, affirmeth that it was lawful for him to leade about with him a sister to wife, as the rest of the Apostles did, euen the Lords brethren and Cephas: Ergo it was lawfull for him to haue maried, being an Apostle. The libertie therefore giuen by God to all, and the commandement of God (to them which haue not the gift of continencie) to marrie, doth make the examples of them that maried after holy orders taken, in the accompt of God and all that be godly, to be authenticall. And although Paphnutius accompteth the tradition of the Church ancient, by which they were prohibited to marrie, that were not maried before they were ordained: yet it appeareth by Tertullian, that it was not so ancient as his time. For in his booke of Monogamie against second mariages, written when he was an heretike, he derideth the Catholike Bishops, which thought it lawfull for them to marrie againe, when their first wife was dead, peruerting the meaning of S. Pauls words, which sayth, *a Bishop must be the husband of one wife*, to the maintenance of his heresie, as the Papists doe: *He saith the holy Ghost foresaw there should come some, that would affirme all things to be lawfull for Bishops: For how many are there among you* (saith he) *that gouerne the Church, which haue maried the second time, insulting against the Apostle, and not blushing, when these words are read vnder them.* This place sheweth, that that which was thought vnlawfull by the heretike, was counted lawfull and authenticall by the Catholike Church. Long after Tertullians time, was the Ancyrian Councel, where the tenth Canon decreeth thus: *That whosoeuer being ordained Deacons at the time of their ordination, doe protest and say, that they must marrie, because they cannot remaine vnmaried: if they marrie afterward, let them continue in the ministerie, because the Bishop hath granted them so to doe.* This Canon testifieth of many authenticall examples, of them that maried and might marie, after holy orders taken. Moreouer, in the dayes of Iulian the Apostata we reade, that Basilius a Priest or Elder of the Church of Ancyra, and Eupsychius of Cæsarea of Cappadocia, which had lately taken to wife a Gentlewoman, and was but euen a bridegrome, ended their liues by martyrdome, Sozom. lib. 5. c. 11. & histo. tripartit. lib. 6. c. 14. And many hundred yeeres after this, Balsamon maketh mention of a constitution of Leo the Emperour, by which it appeareth, that there was a custome in his time, that those which had taken holy orders, might marry lawfull wiues, within two yeeres after their ordination, Balsa. in Can. 10. Conc. Ancyr. So long the authoritie of Gods word in the Greeke Church, preuailed against the decrees of men, and in the Church of England much longer, vntill within these foure or fiue hundred yeeres at the most. 1. Cor. 9. 5.

RHEM. 23. Let the dead.) *By this we see, that not onely no worldly or carnall respect, but no * other laudable duetie toward our parents, ought to stay vs from following Christ, and choosing a life of greater perfection.* FVLKE 22. If Christ call vs, els not.

26. He commanded.) *The Church (here signified by the boate or ship) and Catholikes, are often tossed with stormes of persecution, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.*

CHAP. IX.

The Masters of the Iewes he confuteth both with reasons and myracles: 2. defending his remitting of sinnes, 9 his eating with sinners, 14 and his condescending to his weake Disciples vntil he haue made them stronger. 18 Shewing also in two myracles, the order of his prouidence about the Iewes and Gentiles, leauing the one when he called the other. 27 He cureth two blind men, and one possessed. 35 And hauing with so many myracles together confuted his enemies, and yet they worse and worse, vpon pitie toward the people, he thinketh of sending true pastours vnto them.

THE GOSPEL vpon the 18. Sunday after Pentecost. Mar. 2. 3. luke 5. 18.

AND entring into a boate, he passed ouer the water, & came into his owne citie.

2 And * behold they brought to him one sicke of the palsey lying in bed. And IESVS ‡ seeing their faith, sayd to the sicke of the palsey, Haue a good heart sonne, thy sinnes are forgiuen thee.

‡ We see that the faith of one helpeth to obtaine for another.

3 And behold certaine of the Scribes said within themselues, ‖ He blasphemeth.

4 And IESVS seeing their thoughts, said. Wherefore thinke you euill in your hearts?

5 ‖ Whether is easier, to say, thy sinnes are forgiuen thee: or to say, Arise and walke?

6 But that you may know that ŷ ‖ Sonne of man hath power in earth to forgiue sinnes, (then sayd hee to the sicke of the palsey,) Arise, take vp thy bed, and goe into thy house.

7 And he arose, and went into his house.

8 And the multitudes seeing it, were afraide, and ‖ glorified God that gaue such power to men.

THE GOSPEL vpon S. Matthewes day. Mar. 2. 14. luke 5. 27.

9 And * when IESVS passed forth from thence, he sawe a man sitting in the custome house, named Matthew: And he saith to him, Folow me, And he arose vp, & folowed him.

10 And it came to passe as he was sitting at meate in the house, beholde many Publicans and sinners came, and sate downe with IESVS and his Disciples.

11 And the Pharisees seeing it, said to his Disciples: why doth your master eate with Publicans and sinners?

12 But

AND he entred into a ship, and passed ouer, and came into his owne citie. Marke 2. 3. luke 5. 24.

*2 * And behold, they brought to him a man sicke of the palsey, lying in a bed: and when Iesus sawe the faith of them, hee said vnto the sicke of the palsey, Sonne, bee of good cheare, thy sinnes be forgiuen thee.*

3 And behold, certaine of the Scribes sayd within themselues, This man blasphemeth.

4 And when Iesus sawe their thoughts, hee sayd, Wherefore thinke ye euill in your hearts?

5 Whether is easier to say, Thy sinnes be forgiuen thee: or to say, Arise and walke.

6 But that yee may know that the sonne of man hath power to forgiue sinnes in earth. (Then said he to the sicke of the palsey) Arise, take vp thy bed, and goe into thine house.

7 And he arose and departed to his house.

8 But when the multitude saw it, they marueiled, and glorified God, which had giuen such power vnto men.

*9 * And as Iesus passed forth from thence, he sawe a man named Matthew, sitting at the receite of custome: and he saith vnto him, Folowe me. And he arose, and folowed him.* Marke 2. 14. luke 5. 27.

10 And it came to passe, as Iesus sate at meate in his house, behold, many publicans also and sinners came and sate downe with Iesus and his disciples.

11 And when the Pharisees saw it, they sayd vnto his disciples, Why eateth your master with publicans and sinners?

12 But

12 But IESVS hearing it, sayd: They that are in health, neede not a phisition, but they that are ill at ease.

13 But goe your wayes and learne what it is, *I will mercie, and* ‖ *not sacrifice.* For I am not come to call the iust, but sinners.

Ose.6.6.

14 Then *came to him the Disciples of Iohn, saying, why doe wee and the Pharisees ‖ fast often, but thy Disciples doe not fast?

Mar.2.18. Luke 5.33.

15 And IESVS sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is with them? But ẏ dayes will come when ẏ bridegrome shalbe taken away from them, and ‡ then they shall fast.

16 And no body putteth a peece of rawe cloth to an olde garment. For he taketh away the peecing thereof from the garment, and there is made a greater rent.

17 Neither doe they put ‖ newe wine into old bottels. Otherwise the bottels breake, and the wine runneth out, and the bottels perish. But newe wine they put into newe bottels: and both are preserued together.

THE GOSPEL vpon the 23. Sunday after Pentecost. Mar.5.22. Luke 8.41.

18 *As he was speaking this vnto them, behold a certaine Gouernour approched, and adored him saying, Lord, my daughter is euen now dead: but come, lay thy hand vpon her, and she shall liue.

19 And IESVS rising vp followed him, and his Disciples.

20 And behold a womā which was troubled with an issue of blood ‖ twelue yeeres, came behind him, and touched the hemme of his garment.

21 For she said within her selfe, If I shall ‖ touch onely his garment: I shall be safe.

22 But IESVS turning and seeing her, said, Haue a good heart daughter, ‡ thy faith hath made thee safe. And the woman became whole from that houre.

23 And when IESVS was come into the house of the Gouernour, and sawe minstrels and the multitude keeping a sturre,

24 He said, Depart: for ẏ wēch is not dead, but sleepeth. And they laughed him to skorn.

25 And whē ẏ multitude was put forth, he entred in, & held her hand. And ẏ maid arose.

26 And this bruit went forth into all that countrey.

27 And as IESVS passed forth frō thence, there folowed him two blinde men crying and saying, Haue mercie on vs, O sonne of Dauid.

28 And when hee was come to the house, the blind came to him. And IESVS sayth to them, ‖ Doe you beleeue, that I can doe this vnto you? They say to him, Yea Lord.

29 Then hee touched their eyes, saying, According to your faith, be it done to you.

30 And their eyes were opened, and IESVS threatned them, saying, See that no man know it.

31 But

12 *But when Iesus heard* that, *he sayd vnto them, They that be whole, neede not a Physician, but they that are sicke.*

13 *Goe ye and learne what that meaneth,* * *I will mercie, and not sacrifice: for I am not come to call the righteous,* * *but sinners to repentance.*

Ose.6.7. mat.12.7. 1.Tim.1.15.

14 *The came the disciples of Iohn vnto him, saying,* * *Why doe we and the Pharisees fast oft, but thy disciples fast not?*

Marke 2.18. luke 5.33.

15 *And Iesus sayd vnto them, Can the children of the bride chamber mourne, as long as the bridegrome is with them? But the daies wil come when the bridegrome shall bee taken from them, and then shall they fast.*

16 *No man putteth a piece of* † *newe cloth in an old garment, for then the piece taketh away* some thing *from the garment, and the rent is made worse.*

† Or, raw cloth

17 *Neither doe men put new wine into olde bottels: els the bottels breake, and the wine runneth out, and the bottels will perish: but they put newe wine into newe bottels, and both are preserued together.*

18 * *While he spake these things vnto them, behold, there came a certaine ruler* of the Synagogue *and worshipped him, saying, My daughter is euen now dead: but come, and lay thy hand vpon her, and she shall liue.*

Marke 5.22, luke 8.42,

19 *And Iesus arose, and folowed him, and* so did *his disciples.*

20 *(And behold, a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hemme of his vesture.*

21 *For she said within her selfe, If I may touch but euen his vesture onely, I shall be safe.*

22 *But Iesus when he had turned him about and saw her, said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole from that same houre.)*

23 *And when Iesus came into the rulers house* of the Synagogue, *and saw the minstrels and the people making a noise,*

24 *Hee sayd vnto them, Giue place, for the maide is not dead, but sleepeth. And they laughed him to scorne.*

25 *But when the people were put foorth, hee went in, and tooke her by the hand: and the maid arose.*

26 *And the fame of this went abroad into all that land.*

27 *And when Iesus departed thence, two blind men folowed him, crying, and saying, O thou sonne of Dauid, haue mercie on vs.*

28 *And when he was come into the house, the blinde men came to him: and Iesus sayth vnto them, Beleeue ye that I am able to doe this? They sayd vnto him, Yea, Lord.*

29 *Then touched he their eyes, saying, according to your faith be it vnto you.*

30 *And their eyes were opened: and Iesus straitly charged them, saying, See that no man know it.*

31 *But*

31 But they went foorth, and bruited him in all that countrey.

32 And when they were gone forth, *behold they brought him a dumbe man, possessed with a deuil.

33 And after the deuil was cast out, the dumbe man spake, & the multitude marueiled, saying, Neuer was the like seene in Israel.

34 But the *Pharisees said, ‡ In the prince of deuils he casteth out deuils.

35 And IESVS went about all the cities, and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and curing euery disease, & euery infirmitie.

36 And seeing the multitudes, hee pitied them: because they were vexed, and lay like sheepe that haue not a shepheard.

37 Then hee sayth to his Disciples, The haruest surely is great, but the workemen are fewe.

38 ‖ Pray therefore the Lord of the haruest, that he send foorth workemen into his haruest.

Mat.12.32.

Mat.12.24.

31 But they, when they were departed, spred abroad his name in all that land.

32 As they went out, behold, they brought to him a dumbe man possessed with a deuil.

33 And whē the deuil was cast out, the dumbe spake, and the multitudes marueiled, saying, It was neuer so seene in Israel.

*34 But the Pharisees said, * He casteth out the deuils through the prince of the deuils.* Mat.12.24. mar.3.22. luke.11.17.

*35 * And Iesus went about all the cities, and villages, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euery sicknes, and euery disease among the people.* Marke 6.6. luke 13.22.

*36 * But when he saw the multitudes, he was moued with compassion on them, because they were destitute, and scattered abroad, as sheepe hauing no shepheard.* Marke 6.34.

*37 Then saith he vnto his disciples, * The haruest truely is plenteous, but the labourers are fewe.* Luke 10.2. iohn 4.36.

38 Pray ye therefore the Lord of the haruest that he will thrust foorth labourers into his haruest.

MARGINALL NOTES.

RHEM. 1. 15 Then they shall.) *Christ signifieth that the Church shall vse fasting dayes after his Ascension.* Epiph. in Comp. fid. Cath. August. Epi. 80.

FVLKE. 1. Neither Epiphanius, nor Augustine, speake of popish fasting dayes, which consist in abstinence from flesh: But Epiphanius sayth, the Apostles appointed the Wednesday and Friday, to be fasting-dayes, (how truely, let the Papists themselues iudge) and that on those dayes, the fasting was appointed vntill the ninth houre of the day, which is three houres before night. Augustine Epi. 86. acknowledgeth fasting, but no certaine fasting dayes, otherwise then the custome of euery Church required, according to the answere of S. Ambrose made vnto him concerning fasting on Saturday, which was obserued at Rome, but not at Millaine. Popish fasting dayes.

RHEM. 2 21. Thy faith hath.) *Loe her deuotion to the hemme of his garment, was not superstition, but a token of greater faith: so is the deuoute touching of holy reliques.*

FVLKE. 2. She had no deuotion to the hemme of his garment, but because she was kept off by the prease, so that shee could not come neere to desire his aide, as others did, shee sayd within her selfe: If I shall but onely touch the hemme of his garment, &c. But the popish touching of reliques, which neither haue any vertue in them, nor any promise of God annexed to the touching of them, for health either of bodie or soule, cannot bee excused from superstition. And this is a very blunt comparison of reliques of dead men, with the presence of the Sonne of God. Who was willing to shew his diuine power by his word onely, or by outward signes of touching with his hand, or touching his garment, or anointing with oyle, or making of clay with his spettle, and such like: as it pleased him in healing mens bodies. By what word of God are we certified that hee will doe the like, yea grant spirituall holines, by touching of reliques? if we haue not Gods word, what faith can we haue, but a superstitious credulitie? Superstitious touching of reliques. Mat.14.36. marke.6.13. Iohn 6.9.

RHEM. 3 34. In the prince.) *In like maner say the heretikes, calling all myracles done in the Catholike Church, the lying signes of Antichrist.*

FVLKE. 3. The myracles sayd to be done in the popish Church, are counterfeit fables for the most part, rather then illusions of deuils, as hath bene proued by many experiences, and yet are they false or lying signes of Antichrist. The diuine power of Christ, was manifest, in casting out of deuils. Popish miracles

ANNOTATIONS. Chap. 9.

RHEM. 4. 3. He blasphemeth.) *When the Iewes heard Christ remit sinnes, they charged him with blasphemie, as Heretikes now charge his priests of the new Testament, for that they remit sinnes: to whom he said,* Whose sinnes you shall forgiue, they are forgiuen, &c. Io. 20.

FVLKE. 4. The Ministers of the new Testament, haue authoritie to forgiue sinnes, and to reteine them, by declaring herein the will of God, as his ambassadours and messengers. The Iewes charged our Sauiour Christ with blasphemie, because they acknowledged not his diuinitie. For the Priests in the Lawe, were also Ministers, not authors of forgiuenes of sinnes, whereof they were not ignorant. Remission of sinnes.

RHEM. 5. 5. Whether is easier.) *The faithlesse Iewes thought (as Heretikes now adayes) that to forgiue sinnes was so proper to God, that it could not be communicated vnto man: but Christ sheweth that as to worke miracles is otherwise proper to God onely, and yet this power is communicated to men, so also to forgiue sinnes.* Men haue power to forgiue sinnes.

FVLKE. 5. Chrysostome sayth, *He did not refute their opinion which sayd it was proper onely to God to forgiue sinnes, but did approue it. For if he had not bene equall vnto his father, hee would haue sayd: Surely you iudge rightly, I am farre from that so great power, but now he sayth no such thing, but contrariwise affirmeth it by word and signe. So because it is woont to bee vnpleasant to the hearers, that any man should speake openly of himselfe: by the words of other men, and by a signe or miracle, he sheweth that he is God equall to his father,* And so forth in Mat. Ho. 30. S. Hilarie is of the same iudgement, saying, *Monet scribas, &c. It moueth the Scribes, that sinne should be forgiuen by a man: for they beheld in Iesu Christ onely a man, and that to be forgiuen by him, which the Lawe could not release. For faith onely iustifieth. Afterward the Lord looketh into their murmuring and sayth: that it is easie for the Sonne of man on earth to forgiue sinnes. For it is true, no man can remit sinnes but God onely, therefore he which remitteth sinnes is God, because no man forgiueth sinnes but God,* In Matth. Can. 8. S. Ambrose is worthy to be heard in the same case, *Quæ cum Iudæi asserunt, &c. When the* Christ forgaue sinnes as God. Matth. 14 30. *Fides enim sola iustificat.*

the Iewes affirme that sinnes can be forgiuen by God onely, verely they confesse him to be God, and by their owne iudgement they bewray their falshood, in that they affirme the worke, and denie the person. Therefore euen of themselues, the Sonne of God receiueth a testimonie of his worke, and requireth not the consent of their voice. For falshoode can confesse, but cannot beleeue, Therefore there wanted no testimonie to his diuinitie: there wanteth faith to their owne saluation. In Lucam. cap. 5. Behold, that which was Catholike doctrine in these ancient fathers, is counted heresie in vs.

RHEM. 6. 6. The sonne of man in earth.) *Christ had power to remit sinnes, and often executed the same, not onely as hee was God, but also as he was a man, because he was head of the Church and our chiefe Bishop and Priest according to his manhood, in respect whereof all power was giuen him in heauen and earth.* Mat. 28. v. 18.

FVLKE. 6. Christ had absolute power of himselfe, as very God, to forgiue sinnes properly, and to preach the forgiuenesse of sinnes as Mediator. Athan. contr. Arr. lib. 3. *Et peccata condonat at paralytico & mulieri quæ sibi pedes vnxerat: dicens, Remittuntur tibi peccata, &c. Et mortuos reuocabat in vitam. Et ei qui iam inde ab ipso ortu cæcus erat donabat videndi facultatem. Et hæc præstabat, non expectans donec acciperet, sed vti iam habens potestatem, vt facile ex his constet, quæ habebat vt verbum ea & hominem factum, & post resurrectionem dici humaniter accepisse.*

Enthym. pan. part. 1. tit. 11. ex epistola de gestis in concilio Arim. & Seleuc. De filio rursum Esaias, Quis Deus, inquit, sicut tu, tollens iniustitias & delens iniquitates? *Filius autem dixit quibus voluit,* Remittuntur tibi peccata. *ibidem.*

RHEM. 7 8. Glorified.) *The faithfull people did glorifie God that gaue such power to men for to remit sinnes and to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glory, himselfe onely being still the principall worker of that effect, men being onely his ministers, substitutes, and working vnder him and by his commission and authoritie.*

FVLKE. 7 Let S. Hilarie speake vpon these words of the text. *Conclusa sunt omnia suo ordine, &c. All things are concluded in their right order, and nowe the feare of desperation ceasing, honor is rendred to God, because he hath giuen so great power to men, but this was due onely to Christ, it was familiar to him onely, to doe these things, by the communion or participation of his Fathers substance. Therefore this is not to be marueiled, that he can doe these things (for what shall not God bee beleeued to be able to doe?) or els the praise should haue bene of one man, not of many, but hereof is the cause of the honour giuen to God, because power is giuen to men by this way, through his word, both of remission of sinnes, and of resurrection of the bodie and of returning into heauen.* In these words S. Hilarie sheweth what is proper to Christ as God, and what is granted to his ministers, to preach and declare by his word. That which is proper to the Diuinitie, cannot be communicated to any creature. Such is the absolute power to forgiue sinnes, which are committed against the Lawe of God, and therefore proper onely to God. The authoritie, which God hath giuen to men, to assure the faithfull penitent, of remission of sinnes, nothing derogateth from the glory of God, but greatly setteth foorth the glory of his mercie. Remission of sinnes.

RHEM. 8. 8. To men.) *Not onely Christ as he was man, had this power to forgiue sinnes, but by him and from him the Apostles, and consequently Priests.* Mat. 28. All power is giuen me. *Mat.* 18. Whatsoeuer you shall loose in earth, shall be loosed in heauen. *Ioan.* 20. Whose sinnes you shall forgiue, they are forgiuen.

FVLKE. 8. Christ gaue power to his Apostles, and the ministers of the Church to forgiue sinnes, not absolutely & properly, as God forgiueth, but to be witnesses and ministers of Gods forgiuenes: whereof S. Ambrose sayth, *Quamuis enim magnum sit, &c. Although it be a great matter to forgiue sinnes vnto men (for who can forgiue sinnes but onely God, who also forgiueth by them, to whom he hath giuen the power of forgiuing) yet it is a much more diuine thing, to giue resurrection to the bodies.* Thus you see this fathers iudgement, that man when hee forgiueth sinnes, by power graunted of God, doth not forgiue properly, but God to whom it is proper to forgiue sinnes, forgiueth by man. Remission of sinnes.

RHEM. 13. Not sacrifice.) *These are the words of the Prophet, who spake them euen then when sacrifices were offerred by Gods commandement: so that it maketh not against sacrifice, but he sayth that sacrifice onely without mercie and charitie, and generally with mortall sinne, is not acceptable. The Iewes offered their sacrifices duely, but in the meane time they hand no pitie nor mercie on their brethren: that is it which God misliketh.* External Sacrifice

14. Fast often.) *By the often fasting of his disciples, we may easily gather that hee appointed them a prescript maner of fasting: as it is certaine he taught them a forme of prayer.* Luc. 5. and 11. Fasting.

17. New wine.) *By this new wine, he doth plainely here signifie fasting and the straiter kind of life: by the old bottels, them that cannot away therewith.*

19. Twelue yeeres.) *This woman a Gentile had her disease twelue yeeres, and the gouernours daughter a Iewe (which is here raised to life) was twelue yeeres old,* Luc. 8. *Marke then the allegorie hereof in the Iewes and Gentiles, As that woman fell sicke when the wench was borne, so the Gentiles went their owne wayes into idolatrie, when the Iewes in Abraham beleeued. Againe, as Christ here went to raise the wench, and by the way the woman was first healed, and then the wench reuiued: so Christ came to the Iewes, but the Gentiles beleeued first and were saued, and in the ende the Iewes shall beleeue also.* Hierom. in Mat.

RHEM. 9. 21. Touch onely.) *Not onely Christs words, but his garment and touch thereof or any thing to him belonging, might do and did miracles, force proceeding from his holy person to them. Yea this woman returning home set vp an Image of Christ, for memorie of this benefit, and the hemme of the same Image did also miracles. This Image Iulian the Apostata threw downe, and set vp his owne in stead thereof, which was immediatly destroyed by fire from heauen. But the Image of Christ broken in pieces by the heathen, the Christians afterward gathering the pieces together, placed it in the Church: where it was (as Sozomenus writeth) vnto his time.* Reliques and Images. Euseb. li. 7. c. 14. hist. Li. 5. c. 20.

FVLKE. 9. Christ by his word, and without his word, by outward signes, and without any at al, did only worke miracles, and the force or vertue did not proceede into his garment, but immediatly from himselfe: Therfore Christ sayd not, there is vertue proceeded from my garments, but there is vertue proceeded frō me. Luk. 8. 48. There was no vertue in his garments, when the souldiers had parted them among them: nor while he ware them, for the people that thronged him, receiued no benefit by them, but she onely, and they that touched him by faith. Nowe concerning the Image that this woman is sayd to haue set vp: *Eusebius* reporteth the storie, not of his owne knowledge, but of heare say, That in *Cæsarea Philippi*, where this woman dwelled, ouer against her doore, vpon an high stone, was a brasen Image of a woman kneeling, and holding vp her hands, as though she made an humble suite: ouer against which there was another brasen Image of a man, which was sayd to be of Christ, reaching his hand to the woman, at whose feete vpon the same pillar, a strange kind of herbe did spring, which when it came vp to the hemme of his brasen garment, it was a medicine for all diseases. This Image *Eusebius* confesseth to haue remained vnto his time, as was testified by them that trauailed to that citie, and saw it. But of the miraculous herbe, how true it was, he saith not. Now what his iudgement was of them that did set vp this image, he declareth in these words: ὃ δυνησόμενός τις, &c. *And it is not to be marueiled, that those of the Gentiles, which* Reliques. Images. Lib. 7. c. 18.

receiued

receiued benefits of our Sauiour of old time, did these things, seeing wee haue seene the Images of his Apostles Paul and Peter, yea and of Christ himselfe preserued, being painted in colours, as it is like, ancient men of an heathenish custome, ἰθνικῆ συνηθείᾳ, *which they had without alteration, after this maner, were wont to honour them whom they tooke for sauiours.* Eusebius accounting this setting vp of Images in the honour of Christ and his Apostles to be an heathenish custome, gaue small credite to the miracle of the strange herbe: of whose vertue he could alleage no example, of any that was cured, as he doth the testimonie of them that saw the Image.

Where you alleage out of Sozomenus, that the Christians afterward placed the Image in the Church, as though they set it vp to be worshipped: The trueth is, they layd vp the pieces of the Image, after it was broken, which they gathered together, and kept them in the Church, which is all that can bee gathered of the storie. Wherein as they shewed some zeale of Christian religion, in seeking to preserue that which was defaced by the infidels, so they cannot be altogether excused from superstition, if they kept the pieces in the Church, as any relique of holines. Epiphanius finding an Image of Christ in a chappel *contrary to the Scriptures* (as he sayth) rent it in pieces. *Epiph. Epist. ad Ioan. Hierosol.*

RHEM. 10. 28. Doe you beleeue that I can.) *We see here that to the corporall healing of these men he requireth onely this faith, that he is able. Which faith is not sufficient to iustifie them. How then doe the Heretikes by this and the like places plead for their onely iustifying faith?* See the Annot. Mar. 5. 36.

FVLKE. 10. No wise or learned man alleageth this place, for iustification by faith only, this is therfore a peeuish slander. In the place noted you shall see more. Slander.

RHEM. 11. 38. Pray therefore.) *Therefore doth the Church pray and fast in the Imber dayes, when holy Orders are giuen, that is, when workemen are prepared to be sent into the harueft.* See Act. 13. 2.

FVLKE. 11. Christ biddeth not his disciples pray and fast in the Imber dayes, but to pray continually, not that hedge priests should be sent forth to say Masse, but that learned pastors might be raised vp of God, to gather in his harueft, by preaching the Gospel. And at ỹ ordination of Ministers of the Church, what time soeuer it be, the Church assembled prayeth to God for the that are called, that they may be faithful & diligent in their calling. Imber dayes.

CHAP. X.

He giueth to the twelue the power of Miracles, and so sendeth them to the lost sheepe of the Iewes, 5 *with instructions accordingly:* 10 *and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and all other against the same,* 40 *and also exhorting the people to harbour his seruants in such times of persecution.*

AND hauing called his twelue Disciples together, * he gaue them ‖ power ouer vncleane spirits, that they should cast them out, and should cure all maner of disease, and all maner of infirmitie. Mar. 3, 13. 6, 7. Luc. 6, 13. 9, 1.

2 And the names of the twelue Apostles be these: the ‖ first, Simon who is called Peter, and Andrew his brother,

3 Iames of Zebedee, and Iohn his brother, Philip and Bartlemew, Thomas and Matthew the Publican, and Iames of Alphæus, and Thaddæus,

4 Simon Cananæus, and Iudas Iscariote, who also betrayed him.

5 These twelue did IESVS sende: commanding them, saying, Into the way of the ‡ Gentiles goe yee not, and into the cities of the Samaritanes enter ye not: ‡ They haue here commission to preach only in Israel: the time being not yet come to call the Gentiles.

6 But go rather to the sheepe that are perished of the house of Israel.

7 And going preach, saying, That the kingdome of heauen is at hand.

8 Cure the sicke, raise the dead, clense the lepers, cast out deuils: gratis you haue receiued, gratis giue yee.

9 Doe not ‖ possesse gold, nor siluer, nor money in your purses:

10 Not a scrip for the way, neither two coates, neither shooes, neither rodde, for the workeman is worthy of his meate.

11 And into whatsoeuer citie or towne you shall enter, inquire who in it is worthy: and there tarie till you goe forth.

12 And when ye enter into the house, salute it, saying, ‖ Peace be to this house.

13 And if so bee that house be worthy, your peace shal come vpon it. but if it be not worthy: your peace shall returne to you.

14 And whosoeuer shall not receiue you, not

*AND * when hee had called his twelue disciples, he gaue them power against vncleane spirits, to cast them out, and to heale all maner of sickenesse, and all maner of disease,* Mar. 3. 15. luke 9. 1.

2 The names of the twelue Apostles are these: The first, Simon, which is called Peter, and Andrew his brother, Iames the sonne *of Zebedee, and Iohn his brother:*

3 Philip, and Bartholomew, Thomas, and Matthew, which had bene *a Publicane, Iames* the sonne *of Alphee, and Lebbeus, whose surname was Thaddeus:*

4 Simon the *Canaanite, and Iudas Iscariot, which also betrayed him.*

5 Iesus sent forth these twelue, when he had commanded them, saying, Go not into the way of the Gentiles, and into the citie of the Samaritans enter ye not:

*6 * But goe rather to the lost sheepe of the house of Israel.* Act. 13. 46.

*7 As ye goe, preach, saying, * The kingdom of heauen is at hand.* Luke 10. 9.

8 Heale the sicke, clense the lepers, raise the dead, cast out deuils: freely ye haue receiued, freely giue.

*9 * Possesse not gold, nor siluer, nor brasse in your purses:* Mar. 6. 8. luke 9. 3. and 22. 35.

10 Nor scrip towards your iourney, neither two coates, neither shooes, nor yet a staffe: (For the workeman is worthy of his meate.)* 1. Tim. 5. 18. luke 10. 7.

*11 * But to whatsoeuer citie or towne ye shal come, enquire who is worthy in it: and there abide, till ye goe thence.* Luke 10. 8.

12 And when yee come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it bee not worthy, let your peace returne to you againe.

*14 * And whosoeuer shall not receiue you, nor* Mar. 6. 11. act. 13. 51.

will

nor heare your words: going forth out of the house or the citie ‖ shake off the dust from your feete.

15 Amen I say to you, it shalbe ‖ more tolerable for the lande of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

16 Beholde I sende you as sheepe in the middes of wolues. Bee ye therefore ‡ wise as serpents, and simple as doues.

THE GOSPEL vpon the Commemoration of S. Paul, iun. 30.

‡ Wisdome and simplicity both be necessary in preachers, Bishops & Priests.

17 And take heede of men. For they will deliuer you vp in Councels, and in their synagogs they wil scourge you.

18 And to Presidents and ‖ to Kings shall you bee ledde for my sake, in testimonie to them and the Gentiles.

19 But when they shall deliuer you vp, *take no thought how or what to speake: for ‖ it shalbe giuē you in ỳ houre what to speake.

Mar. 13, 11. Luc 12, 11.

20 For it is not you that speake, but the spirit of your father that speaketh in you.

21 *The brother also shall deliuer vp the brother to death, & the father the sonne: and the children shall rise vp against the parents, and shall worke their death,

Luc. 21. 16.

22 And you shalbe odious to all men for my name. but he that shal perseuēre vnto the end, he shalbe saued.

THE GOSPEL vpon S. Athanasius day. Maij 2.

23 And when they shall persecute you in this citie, flee into an other. Amen I say to you, you shal not finish all the cities of Israel, till the sonne of man come.

Luc. 6, 40.

24 * The Disciple is not aboue the maister, nor the seruant aboue his lord.

25 It sufficeth the disciple that he be as his maister: & the seruant as his lord. If they haue called the goodmā of the house Beel-zebub, ‖ how much more them of his household?

26 Therefore feare ye not them. For nothing is hid, that shal not be reuealed: and secret, that shall not be knowen.

27 That which I speake to you in the darke, speake ye in the light: and that which you heare in the eare, preach yee vpon the house tops.

‡ A goodly comfort for Christians and Catholikes and all good men, in the persecutions of Turke, of Heretikes, of all wicked men.

28 And ‡ feare yee not them that kill the body, and are not able to kill the soule: but rather feare him that can destroy both soule and body into hel.

29 Are not two sparowes solde for a farthing: and not one of them shal fal vpon the ground without your father?

30 But your very heares of the head are all numbered.

31 Feare not therefore: better are you then many sparowes.

Mar. 8, 38. Luc 9, 26. 12, 8.

32 *Euery one therefore that shall ‖ confesse me before men, I also will confesse him before my father which is in heauen.

33 But he that shal deny me before men, I also will deny him before my father which is in heauen.

will heare your preaching: when ye depart out of that house, or that citie, shake off the dust of your feete.

15 Verily I say vnto you, It shall be easier for the lande of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

*16 *Beholde, I send you forth as sheepe in the midst of wolues: bee ye therefore wise as the serpents, and harmeless as the doues.* Luke 10. 3.

17 But beware of men: for they shall deliuer you vp to the Councels, and shall scourge you in their Synagogues.

18 And ye shalbe brought to the head rulers and Kings for my sake, † in witnesse to them, and to the Gentiles.

† That this may be a witnesse to them, &c.

*19 But when they deliuer you vp, take yee no thought, how or what ye shall speake: for * it shalbe giuen you in that same houre what yee shall speake.* Mar. 13. 11. luke 12. 11.

20 For it is not yee that speake, but the Spirit of your Father, he it is which speaketh in you.

21 The brother shal deliuer vp the brother to death, and the father the sonne: and the children shall rise against their fathers and mothers, and shall put them to death.

*22 And yee shall bee hated of all men for my Names sake: * but he that endureth to the ende, shall be saued.* Mar. 13. 13. luke 21. 9.

23 But when they persecute you in this city, flee yee into another: for verily I say vnto you, yee shal not end all the cities of Israel, till the Sonne of man be come.

*24 *The disciple is not aboue his master, nor the seruant aboue his lord.* Luke 6. 40.

*25 It is ynough for the disciple that hee be as his master is, and that the seruant be as his lorde is. * If they haue called the Lorde of the house Beel-zebub, how much more shall they cal them of his houshold?* Mat. 12. 24.

*26 Feare them not therefore: * for there is nothing close, that shal not be opened, and nothing hid, that shall not be knowen.* Mar. 4. 26. luke 8. 17. and 12. 2.

27 What I tell you in darkenesse, that speake yee in light: and what yee heare in the eare, that preach ye on the houses.

*28 *And feare ye not them which kill the body, but are not able to kill the soule: But rather feare him which is able to destroy both body and soule in hell.* Luke 12. 3.

29 Are not two litle sparowes sold for a farthing? And one of them shall not light on the ground without your father.

*30 *Yea, euen all the haires of your head are nombred.* 2. Reg. 14. 11. acts. 27. 34.

31 Feare ye not therefore, ye are of more value then many sparowes.

*32 *Euery one therfore that shal confesse me before men, him will I confesse also before my Father, which is in heauens.* Matth. 8. 38. luke 9. 26. and 12. 8.

33 But whosoeuer shall deny me before men, him will I also deny before my Father, which is in heauens.

THE GOSPEL vpon a Martyrs day that is not a Bishop.

34 Do not ye thinke *that I came to send peace into the earth: I came ‖ not to sende peace, but the sword.

Luc.12,51.

35 For I came to separate * man against his father, and the daughter against her mother, and the daughter in lawe against her mother in law.

Mich.7,6.

36 And a mans enemies, they of his owne housholde.

37 He that loueth father or mother ‖ more then me, is not worthy of me: and he that loueth sonne or daughter aboue mee, is not worthy of me.

38 And he that taketh not his crosse, and foloweth me, is not worthy of me.

39 He that hath found his life, shal lose it: and he ỳ hath lost his life for me, shal finde it.

Luc.10,16.

40 *He that receiueth you, receiueth me: and he that receiueth me, receiueth him that sent me.

† The reward for harbouring and helping any blessed iust person suffering for his iustice and conscience.

41 Hee that receiueth a Prophet ‖ in the name of a Prophet, shall receiue the reward of a Propher. and hee that receiueth a ‡ iust man in the name of a iust man, shall receiue the reward of a iust man.

Mar.9,41.

42 And * whosoeuer shall giue drinke to one of these litle ones a cup of colde water, onely in the name of a disciple, amen I say to you, he shall not lose his reward.

34 *Thinke not that I am come to send peace into the earth: I came not to sende peace, but a sworde.* Luke 12.51.

35 *For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.* Mich.7.6

36 *And a mans foes* shall bee *they of his owne housholde.*

37 *Hee that loueth father or mather more then me, is not worthy of mee: and he that loueth sonne or daughter more then mee, is not worthy of mee.* Luke 14.26.

38 *And hee that taketh not his crosse, and followeth me, is not worthy of me.* Mat.16.24. luke 9.23.

39 *Hee that findeth his life, shall loose it: and hee that looseth his life for my sake, shall finde it.* Mat.16.25. mar.8.35. luke 9.24. iohn 12.25.

40 *He that receiueth you, receiueth me: and he that receiueth me, receiueth him that sent me.*

41 *Hee that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue a righteous mans reward.* Luke 10.16. iohn 3.20.

42 *And whosoeuer shall giue vnto one of these litle ones to drinke a cup of cold water onely, in the name of a disciple, verily I say vnto you, he shall in no wise lose his reward.* Mark.9.41.

ANNOTATIONS. CHAP. X.

RHEM. 1. Power.) *Miracles were so necessary to the confirmation of their doctrine beginning then to be preached, that not onely Christ himselfe did miracles, but also he gaue to his Apostles power to do them.*

RHEM. 1 2. First Simon.) *Peter the first, not in calling, but in preeminence, for* (as S. Ambrose saith in 2. Cor. 12.) Andrew first folowed our Sauiour before Peter: and yet the Primacie Andrew receiued not, but Peter. *which preeminence of S. Peter aboue the other Apostles is so plainly signified in this word,* First, *by the iudgement euen of Heretikes, that Beza, notwithstanding he confesseth the consent of al copies both Latin and Greeke, yet is not ashamed to say that he suspecteth that this word was thrust into the text by some fauourer of Peters Primacie, whereby we haue also thas they care no more for the Greeke then for the Latin, when it maketh against them: but as their pleasure say that all is corrupted.* Peters Primacie. Beza in Annot. noui Test. 1556.

FVLKE. 1 S. Ambrose acknowledgeth the Primacie, but not the preeminence of Peter aboue the other Apostles. For in the place quoted, he saith, that *Paul was not inferiour to the other Apostles that went before him,* (among which Peter was one) *in dignitie, but in time.* And in his booke *De Incarnat. Domini cap.* 4. he acknowledgeth the Primacie of Peter. *Primatum confessionis vtique, non honoris, &c. The Primacie of confession verely, not of honour or preeminence, the Primacie of faith, not of degree.* Likewise *De Sp. Sanct. lib.* 2. *cap.* 2. he saith, Paul was not inferiour to Peter. And *In Ep. ad Gal. cap* 2. he declareth, that Paul had the Primacie ouer the Gentiles, as Peter ouer the Iewes. The rest that you say of Beza, is an impudent slander, answered in the confutation of your Preface. *fol.* 49. Primacie of Peter. Slander.

RHEM. 9. Do not possesse.) *Preachers may not carefully seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessaries, they deserue their temporal liuing at their hands for whom they labour spiritually.*

RHEM. 2 12. Peace to this house.) *As Christ him selfe vsed these words or this blessing often.* Peace be to you, *so here he biddeth his Apostles say the like to this house where they come: And so hath it been alwayes a most godly vse of Bishops * to giue their blessing where they come. which blessing must needes be of great grace and profite, when none but worthy persons* (as here we read) *might take good thereof: and when it is neuer lost, but returneth to the giuer, when the other party is not worthy of it. Among other spirituall benefits it taketh away venial sinnes.* Ambr. in 9. Luc. Bishops blessing, It remitteth veniall sinnes.

* Aug. de ciuit. li. 22. c. 8. Leo Imp. in vit. S. Chrys. Socrat. li. 6. c. 14.

FVLKE. 2 We doubt not, but the blessing or godly prayers, as of the Apostles, so also of godly Bishops, and other Ministers of the Church, is greatly to be esteemed: but the Popish Bishops blessing with his fingers, is not worth a straw, neither doeth any ancient Father commend such a blessing. S. Augustine saith, that he and other departing from Aurelius a godly Bishop, receiued benediction of him, that is, a godly and Christian farewell. *In Soer. lib. 6. c.* 14. is no mention of Bishops blessing, but rather of banning. For Socrates reporteth, yet doubting whether it was true, that Epiphanius and Chrysostome being fallen out, Chrysostome should say, *I hope thou shalt neuer come to thy country,* and Epiphanius answered, *I hope thou shalt not die Bishop.* But whether they said so or no, Epiphanius died in the way homeward, and Chrysostome was deposed from his bishoprike. I suppose this story, maketh litle for the Bishops blessing. But it taketh away venial sinnes (you say) by authoritie of Ambrose *In Luc.* 9. But in trueth, there is neuer a word of the Bishop, or of his blessing, or of veniall sinnes, but of the benefite which men receiue by entertaining of Preachers of the Gospel. *Vt non solum pacem tribuamus hospitibus, verum etiam si qua eos terrena obumbrant delicta leuitatis, receptis Apostolicæ prædicationis vestigijs, auferantur. We doe not onely giue peace to them that entertaine vs, but also if any offences of earthly lightnesse doe ouershadow them, after the steppes of the Apostolike preaching be receiued, they are taken away.* His meaning is, they receiue great benefite both by the prayers and by the doctrine of the Preachers, if they entertaine it as wel as their persons. A poore place, for the Popish Bishops blessing. Bishops blessing. De Ciuit. l. 22. Cap. 8.

14. Shake

RHEM. 14. Shake of the dust.) *To contemne the true Preachers, or not to receiue the trueth preached, is a very damnable sinne.*

15. More tolerable.) *Hereby it is euident that there be degrees and differences of damnation in Hel fire according to mens deserts.* Aug. li. 4. de Bapt. c. 19.

18. Kings.) *In the beginning Kings & Emperours persecuted the Church, that by the very death and blood of Martyrs it should grow more miraculously. afterward when the Emperours and Kings were themselues become Christians, they vsed their power for the Church, against Infidels and Heretikes.* Aug. ep. 48.

RHEM. 3 19. It shal be giuen.) *This is verified euen at this present also, when many good Catholikes, that haue no great learning, by their answers confound the Aduersaries.*

FVLKE. 3 The story of the Church declareth, this to be verified in the true Martyrs thereof, but the best learned of the Papists, are not able to defende their heresie by the Scriptures, against the vnlearned Christian Catholikes, much lesse against the learned, as the writings of both parts make manifest.

RHEM. 4 25. How much more.) *No maruel therefore if Heretikes cal Christes Vicar Antichrist, when their forefathers the faithles Iewes called Christ himselfe Beelzebub.*

FVLKE. 4 He that calleth himselfe the Vicar of Christ, and putteth himselfe in the stead of Christ, by the very signification of the word, is Antichrist. So doeth the Pope: hauing no warrant out of the word of God, to be so much, as a member of Christ. Because his doctrine, decrees and life, are contrary to Christ, as in the booke called *Antitheſis Chriſti & Papæ*, and many other godly Treatises, is manifestly declared. Antichrist.

RHEM. 32. Confesse me.) *See how Christ esteemeth the open confessing of him, that is, of his trueth in the Catholike Church, for as when Saul persecuted the Church, he said *himselfe was persecuted: so to confesse him, and his Church is all one. Contrarywise, see how he abhorreth them that deny him before men, which is not onely to deny any one litle article of the Catholike faith commended to vs by the Church: but also to allow or consent to heresie by any meanes, as by subscribing, comming to their seruice and sermons, furthering them any way against Catholikes, and such like.* Confessing of Christ and his trueth. Act. 9.

RHEM. 5 34. Not peace but sword.) *Christ came to breake the peace of worldlings and sinners: as when the sonne beleeueth in him, and the father doth not: the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heresie, or any other sinne, is a naughtie peace. This being the true meaning of Christes words, marke that the Heretikes interprete this to maintaine their rebellions and troubles which their new gospel breedeth.* Beza in no. Test. an. 1565.

FVLKE. 5 This is a meere slander against Beza: for our Gospel which wee preach, neither breedeth, nor alloweth any rebellions. But your hellish father the Pope, raiseth rebellions, as it is most notorious, against our soueraigne Lady the Queene, of her subiects in the North, and sending both his Legats, and his banner of rebellion, to raise rebellion in Ireland, hireth, blesseth, and pardoneth, horrible traitors, to murder their most louing and naturall Prince, and you traytors of Rhemes, are ioyned with them in their most deuilish conspiracies, procuring and comforting them, that enterprise such monstrous impietie; and shame you nothing, to charge Beza with mainteining of rebellion? As for the ciuill warres in France, let all the kings edictes of pacification, that hitherto haue come forth, testifie, that those of the reformed religion, in taking armes to defend the lawes and liberties of their countrey, against priuate persons, haue done nothing but in the Kings seruice. Slander. D. Morton, D. Sander, Parry and the rest executed.

RHEM. 37. More then.) *No earthly thing, nor duty to Parents, wife, children, countrey, or to a mans owne body and life, can be any iust excuse why a man should doe, or feine himselfe to do or beleeue any thing against Christ or the vnitie and faith of his Church.*

RHEM. 6 41. In the name.) *Reward for hospitality, and specially for receiuing an holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christes sake. For by receiuing of him in that respect as he is such an one, he shall be partaker of his merit, and be rewarded as for such an one, whereas on the contrary side, he that receiueth an Heretike into his house and a false preacher, doth communicate with his wicked workes.* Ep. 2. Io.

FVLKE. 6 Our Sauiour Christ promiseth a reward to them that entertaine the godly, persecuted, or not persecuted, but not out of the merite of him that is receiued, which is nothing vnto saluation, but of his owne abundant grace, by which, the Prophet and the righteous man, receiue their reward, and not of their owne merits. Leo. *Pro calice aquæ frigidæ præmium habet gratuita largitio.* Ser. 4. de quadrage. Prouided, that Iesuites, Seminarie priestes, and such other, that come to stirre vp rebellion, procure murther of their Prince, and inuasion of their country by strangers, or to infect the people with Popish heresies, be not accompted, but as false prophets, hypocrites, traitors, and heretikes, not Prophets, iust men, or true Christian Catholikes. Merits.

CHAP. XI.

Iohn the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. 7 Afterward Christ declareth how worthy of credite Iohns testimony was: 16 and inueigheth against the Iewes, who with neither of their maners of life could be wonne: 20 no nor with Christes infinite miracles: 25 praysing Gods wisdom in this behalfe, 27 and calling to him selfe all such as feele their owne burdens.

AND it came to passe: when IESVS had done commaunding his twelue Disciples, hee passed from thence, to teach and preach in their cities.

AND *it came to passe, that when Iesus had made an ende of commanding his twelue disciples, hee departed thence to teach, and to preach in their cities.*

THE GOSPEL on the 2. Sunday in Aduét. Luc. 7, 18. 2 *And when Iohn had heard in prison the workes of Christ: sending two of his disciples, he said to him,

2 **When Iohn had heard in the prison the workes of Christ, hee sent two of his disciples,* Luke 7. 18.

3 Art thou he that art to come, or looke we for an other?

3 *And saide vnto him, Art thou hee that should come? Or, do we looke for another?*

4 And IESVS making answere saide to them, Go and report to Iohn what you haue heard and seen.

4 *Iesus answered, and saide vnto them, Goe, and shew Iohn againe those things which yee doe heare and see:*

Esa. 35. 5. 61. 1. 5 *The blinde see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospel is preached:

5 *The blinde receiue their sight, the halt doe walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore haue the Gospel preached to them.*

6 And blessed is he that shal not be scandalized in me.

7 And when they went their way, IESVS began to say to the multitudes of Iohn, ‖ what went you out ‖ into the desert to see? a reede shaken with the winde?

8 But what went you out to see? a man clothed in soft garments? Beholde they that are clothed in soft garments, are in Kings houses.

9 But what went you out to see? a Prophet? yea I tel you & more then a Prophet.

Mal.3.1. 10 For this is he of whom it is written, *Beholde I sende mine angel before thy face, which shall prepare the way before thee.*

11 Amen I say to you, there hath not risen among the borne of women a greater then Iohn the Baptist: yet he that is the lesser in the kingdom of heauen, is greater then he.

Luc.16,16. 12 And *from the dayes of Iohn the Baptist vntil now, the kingdome of heauen suffereth violence, and the violent beare it away.

13 For all the Prophets and the Law prophecied vnto Iohn:

Mal.4,5. 14 And if you wil receiue it, he is *‖ Elias that is for to come.

15 Hee that hath eares to heare, let him heare.

Luc.7,31. 16 And *whereunto shall I esteeme this generation to be like? It is like to children sitting in the market place: which crying to their companions,

17 Say, wee haue piped to you, and you haue not daunced: wee haue lamented, and you haue not mourned.

Mt.3,4. 18 For *Iohn came neither ‖ eating nor drinking: and they say, He hath a diuel.

19 The Sonne of man came eating and drinking, and they say, Beholde a man that is a glotton and a winedrinker, a friend of Publicans and sinners. And wisdome is iustified of her children.

Luc.10,13. 20 Then *began hee to vpbraide the cities, wherein were done the most of his miracles, for that they had not done penance.

21 Wo be to thee Corazain, wo bee to thee Beth-saida: for if in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done ‖ penance in heare cloth and ashes long agoe.

22 But neuertheless, I say to you, it shall be more tolerable for Tyre and Sidon in the day of iudgement, then for you.

23 And thou Capharnaum, shalt thou be exalted vp to heauen? thou shalt come downe euen vnto hell. for if in Sodom had been wrought the miracles that haue been wrought in thee, perhaps it had remained vnto this day.

24 But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of iudgement, then for thee.

25 At

6 *And happy is he, whosoeuer shall not bee offended in me.*

7 *And as they departed, Iesus beganne to say vnto the multitude concerning Iohn, What went ye out into the wildernes to see? A reed shaken with the winde?*

8 *Or what went yee out for to see? A man clothed in soft rayment? Behold, they that weare soft* clothing, *are in kings houses.*

9 *But what went ye out for to see? A Prophet? yea, I say vnto you, and more then a Prophet.*

10 *For this is hee of whom it is written,* *Behold, I send my messenger before thy face, which shall prepare thy way before thee.* Mala.3.1.

11 *Verily I say vnto you, Among them that are borne of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, hee that is lesse in the kingdome of heauen, is greater then he.*

12 *From the dayes of Iohn the Baptist, vntil nowe, the kingdome of heauen suffereth violence, and the violent plucke it* vnto them. Luke 16.16.

13 *For all the Prophets, and the Law it selfe, prophecied vnto Iohn.*

14 *And if ye will receiue it, *this is Elias* which was for to come. Mala.4.5.

15 *Hee that hath eares to heare, let him heare.* Luke 7.31.

16 *But whereunto shall I liken this generation? It is like vnto little children, sitting in the markets, and calling vnto their fellowes,*

17 *And saying, Wee haue piped vnto you, and ye haue not daunced: we haue mourned vnto you, and ye haue not sorowed.*

18 *For Iohn came neither eating nor drinking, and they say, He hath a deuill.*

19 *The sonne of man came eating and drinking, and they say, Beholde a man gluttonous, and a wine bibber, and a friend vnto Publicanes and sinners: and wisedome was iustified of her children.*

20 *Then beganne he to vpbraide the cities, wherein most of his mightie woorkes were done, because they repented not.* Luke 10.13.

21 *Woe vnto thee Chorazin, woe vnto thee Bethsaida: for if the mightie workes which were done in you, had bene done in Tyre and Sidon, they would haue repented long agoe in sackcloth and ashes.*

22 *But I say vnto you, It shall bee easier for Tyre and Sidon at the day of iudgement then for you.*

23 *And thou Capernaum, which hast bene lifted vp into heauen, shalt bee brought downe to hell: For if the mightie workes which haue bene done in thee, had bene done among them of Sodome, they woulde haue remained vntill this day.*

24 *But I say vnto you, that it shall bee easier for the land of Sodome in the day of iudgement, then for thee.*

25 *At*

THE GOSPEL vpon S. Matthias day Feb. 24. and vpon S. Francis day Octob. 4. & for many Martyrs. Luc. 10, 21.

25 At that time IESVS answered & said. *I confesse to thee O Father lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast reueiled them to ‖ litle ones.

26 Yea Father: for so hath it wel pleased thee.

27 All things are deliuered me of my Father. And no man knoweth the Sonne but the Father: neither doeth any know the Father, but the Sonne, and to whom it shall please the Sonne to reueile.

28 Come yee to mee all that labour, and are burdened, and I will refresh you.

29 Take vp my yoke vpon you, & learne of mee, because I am meeke, and humble of heart: and you shall finde rest to your soules.

30 For my ‖ yoke is sweete, and my burden light.

25 At that time Iesus answered, and said, I thanke thee, O Father, Lorde of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes. Luke 10.21.

26 Euen so, O Father, for so, was it thy good pleasure.

*27 All things are giuen vnto mee of my Father: * and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, saue the Sonne, and he to whomsoeuer the Sonne will open him.* Iohn 3 36. and 6.46.

28 Come vnto me all ye that labour sore, and are laden, and I will ease you.

*29 * Take my yoke vpon you, and learne of mee, for I am meeke and lowly in heart: and yee shall finde rest vnto your soules.* Iere. 6.16.

*30 * For my yoke is ease, and my burden is light.* 1. Iohn 5.3.

ANNOTATIONS. CHAP. XI.

RHEM. 3. Art thou he.) *Iohn himselfe doubted not, for he baptized him and gaue great testimonie of him before:* Ioh. 1. *But because his disciples knew him not, nor esteemed of him so much as of Iohn their owne Maister, therefore did hee sende them vnto Christ, that by occasion of Christes answere hee might the better instruct them what he was, and so make them Christes disciples, preferring them to a better Maister.*

7. What went you out.) *High commendation of Iohns holinesse, as well for his fasting, rough attire, solitary life, and constancie, as for the dignitie of his function.* Eremites life.

RHEM. 1 7. Into the desert. *The faithfull people in all ages resorted of deuotion into wildernes to see men of speciall and rare holines, Prophets, Eremites, Anchorites, &c. to haue their prayers or ghostly counsel.* See S. Hierom de vita Hilarionis. Eremites.

FVLKE. 1 When men of rare holines, haue bene in the wildernes, (which hath not bene in all ages) men haue resorted to them to be partakers of their prayers, and ghostly counsaile. But this pertaineth not to Popish Heremites, which dwelled commonly scarce a quarter of a myle from cities and populous townes, nor to Popish Anachorets, which dwelled euen in cities and townes, hauing dayly resort vnto them, although they came not abroad themselues.

RHEM. 2 14. Elias. *As Elias shall be the messenger of Christes later comming, so was Iohn his messenger and Præcursor at his former comming: and therefore is he called Elias, because of his like office and like spirit.* Luc. 1. Grego. ho. 7. in Euang. Elias.

FVLKE. 2 The Greeke Participle being of the preterimperfect temps, as well as of the present, the comming of Elias in person, cannot be proued out of this text, notwithstanding the opinion of Gregory, and other ancient writers, which S. Hierom vpon this place noteth, but doeth not allow. Origen seemeth to bee against it, *in Matth. tract.* 3. and Pamphilus *Apologia pro Origine.* The like vse of this Participle is in this same chapter vers. 3. where the sense must needes be, *Art thou hee which was to come.* So it ought to be here. *This is Elias which was to come.* So doeth Hentenius a Papist translate it, *Qui venturus erat in Euthym.*

RHEM. 18. Eating and drinking.) *The wicked quarrellers of the world misconster easily all the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed and counted hypocrites: if they conuerse with other men in ordinary maner, then they be counted dissolute.*

RHEM. 3 21. Penance in sackcloth.) *By this sackecloth and ashes added here and in other places, wee see euidently that Penance is not onely leauing of former sinnes, and change or amendement of life past, no nor bare sorowfulnes or recounting of our offenses already committed, but requireth punishment, and chastisement of our persons by these and such other meanes as the Scriptures doe els where set foorth, and therefore concerning the worde also, it is rather to bee called Penance, as in our translation: then (as the Aduersaries of purpose auoyding the word) Repentance or Amendement of life: and that according to the very vsuall signification of the * Greeke word in the most ancient Ecclesiastical Greeke writers: who for* Pœnitentes (which in the Primitiue Church did publike penance) *say,* οἱ ἐν μετανοίᾳ ὄντες, *that is,* Men that are doing penance. *And concerning that part of penance which is Confession, the Ecclesiastical history calleth it by the same Greeke word, and the penitents comming to confession,* τοῦ μετανοεῖν. Sozom. li. 7. c. 16. Socrat. li. 5. c. 19. Penance. Μετάνοια. *Dionys. Eccl. hier. c. 3. in initio.*

FVLKE. 3 Sackcloth and ashes are signes of humiliation (as S. Basil saith,) and so helping vnto repentance, and thereto pertaineth all chastisement of the body, which the Scripture commendeth, and not to satisfaction for our sinnes. The Greeke word signifieth, change of the minde, and therefore is well translated by vs, repentance and amendement of life, and is not taken for paine or punishment, as you would import by your terme of penance, which yet if it be rightly vnderstood, is nothing but penitence. *Hæc secunda pœnitentia in similitudinem fontis est: & si fortè, impugnante diabolo aliquod peccatum irrepserit, huius satisfactione purgetur. Satisfactio autem est causas peccatorum & suggestiones excludere, & vltrà peccatum non iterare.* Isiodor. Origin. lib. 6. cap. 18. And although Dionyse, or other ancient Fathers, haue sometimes, and that seldome, vsed the worde μετάνοια, by a Metonymy, for the publike exercises, that were appointed for the trial and testimonie of repentance, in them that had openly fallen, yet it followeth not, that the worde doeth properly signifie so: but as it is in the Scripture, and of the Greeke Fathers also most commonly taken for true repentance, and conuersion of the heart vnto God. Neither is confession called μετάνοια in the Ecclesiasticall writers, although they speake of Priestes or Elders, that by hearing mens confessions, iudged of their repentance, and therefore were called those that were appointed for repentance. *Socr. lib. 5. cap. 19.* neither are they that confessed called μετανοοῦντες of their confession, but of their repentance, whereof the humble acknowledging, and confessing of their sinnes, was a testimonie vnto men, as their conscience was knowen to God. In Psal. 29. Satisfaction for sinne. Confession.

RHEM. 4 25 Litle ones.) *These litle ones doe not signifie here onely the vnlearned, as though Coblers, and Weauers, and wo-*

men and girles had this reuelation, and therefore doe vnderſtand all Scriptures and are able to expound them: but here are ſignified the humble, whether they be learned or vnlearned: as when he ſaith, Vnleſſe you become as litle ones, you ſhall not enter into the kingdome of heauen. *And ſo alſo the greateſt Doctors (who as they were moſt learned, ſo moſt humbled themſelues to the iudgement of the Catholike Church) are theſe litle ones: and Heretikes, who although vnlearned, yet vaunt their knowledge and their ſpirit of vnderſtanding aboue all ancient Fathers and the whole Church, cannot bee of theſe litle and humble ones.* Mt.18,3.

FVLKE. 4 The godly, whether they be learned or vnlearned, do not vaunt of their knowledge, and ſpirit of vnderſtanding, aboue all ancient Fathers, and the whole Church. But where they haue the plaine teſtimony of Gods worde on their ſide, they may ſafely be preferred before the authoritie of all men of the world, that holde the contrary. By that which hath bene obſerued in part, and more ſhalbe God willing, before we come to the end of theſe Annotations, it ſhall appeare, that the Papiſts which bragge ſo much of the ancient Fathers, and of the Church, doe much more decline from the iudgement of the ancient Fathers, and primitiue Church, then wee, which may not yeelde to any mans opinion, that is contrary to the plaine ſenſe of the holy Scriptures and word of God. Slaunder. The authoritie of the Scripture. Ancient Fathers.

RHEM. 5 30. Yoke ſweete.) *What is this light burden and ſweete yoke, but his Commandements, of which S. Iohn ſaith, 1. Epi. 5. His commandements are not heauy? cleane contrary to the aduerſaries that ſay, they are impoſſible to be kept.* The commandements poſſible.

FVLKE, 5 The Law of God is vnpoſſible to be kept in ſuch perfection, as God requireth, and therefore no man can be iuſtified by the workes of the Law, Gala. 2.16. c.3,11. And yet the yoke of Chriſt is ſweete, and his burthen light to them whom he eaſeth and refreſheth from the burthen of ſinne, and his Commandements are not heauie, to them, whoſe faith ouercommeth the world, 1. Iohn 5. *Per eam (remiſſionem peccatorum) Chriſtus eos qui laborant & onerati ſunt, venientes ad ſe reficit, quibus leue iugum, leuemq; ſarcinam ſuæ charitatis imponit.* Fulg. de remiſſ. pecc. li. 6. c. 4 Proſp. ſen. 122. *Omne præceptum Dei leue eſt amanti, necnon ob aliud intelligitur dictum, Onus meum leue eſt, niſi quia dat Spiritum ſanctum per quem diffunditur charitas in cordibus noſtris, vt diligendo liberaliter faciamus: quòd qui timendo facit, ſeruiliter facit.* Paulinus ep. 20. *Nam & ob hoc Domini noſtri iugum ſuaue & onus leue eſt, qui è terrenis nos & inferis leuat, & in excelſa regni cæleſtis attollit.* But if any man can keepe Gods Commandements, he needeth not to come to Chriſt to be refreſhed, hee ouercommeth by iuſtice of workes, and not by faith, hee need not ſay the Lords prayer: yea Chriſt died not for ſuch a one. The Law impoſſible to be kept.

CHAP. XII.

The blindneſſe of the Phariſees about the Sabboth he reprooueth by Scriptures, by reaſon, and by a myracle. 14. and his death being therefore ſought by them, hee meekely goeth out of the way, according as Eſay had prophecied of him. 22. His caſting out of deuils alſo he defendeth againſt them. 31. and ſetteth foorth the danger they ſtand in for their horrible blaſphemie. 38. And becauſe they aske yet for a ſigne, hee ſheweth how worthely they ſhall be damned, 43. foretelling howe the deuill ſhall poſſeſſe their Nation, 46. and teſtifying that although hee be of their blood, yet not they for this, but ſuch as keepe his commandements are deere vnto him.

Mar.2.23. luke 6.1. AT that time *IESVS went through the corne on the Sabboth: and his Diſciples being hungry, beganne to plucke the eares, and to eate.

2 And the Phariſees ſeeing them, ſaid to him. Loe, thy Diſciples do that which is not lawful for them to do on the Sabboth-daies.

1.Reg.21.4. 3 But he ſaid to them, Haue you not read what *Dauid did when hee was an hungred, and they that were with him:

4 How he entred into the houſe of God, and did eat the loaues of propoſition, which it was not lawfull for him to eate, nor for them that were with him, * but for prieſtes onely?

Leui.24.9. Num.28.9.

5 Or haue ye not read in the * Law, that on Sabboth-dayes the prieſtes in the temple do break the Sabboth, & are without blame?

6 But I tell you that there is here a greater then the temple.

Oſe.6.6. ‡ See the annotation Chap.9.13. 7 And if you did knowe what it is, *I will mercie, and not ‡ ſacrifice:* you would neuer haue condemned the innocents.

8 For the Sonne of man is lorde of the Sabboth alſo.

9 And when he had paſſed from thence, he came into their ſynagogue.

Mar.3.1. Luke 6.6. 10 And *behold there was a man which had a withered hande, and they asked him ſaying, whether is it lawfulll to cure on the Sabboths? that they might accuſe him.

11 But hee ſaide to them, what man ſhall there be of you, that ſhall haue one ſheepe: and

AT that time, * *Ieſus went on the Sabboth dayes thorowe the corne, and his diſciples were an hungred, and beganne to plucke the eares of corne, and to eate.* Mar.2.23. Luke 6.1. deut.23.25.

2 *But when the Phariſees ſawe them, they ſaid vnto him, Behold, thy diſciples do that which is not lawfull to doe vpon the Sabboth day.*

3 *But he ſaid vnto them, Haue ye not read* *what Dauid did when hee was an hungred, and they that were with him,* 1.Sam.21.6.

4 *How he entred into the houſe of God, and did eate the ſhewe bread, which was not lawfull for him to eate, neither for them which were with him,* * *but onely for the Prieſtes?* Exod.29.33.

5 *Or haue ye not read in the* * *Law, how that on the Sabboth dayes the Prieſtes in the Temple prophane the Sabboth, and are blameleſſe?* Leuit.8.31. num.28.9.

6 *But I ſay vnto you, that in this place is one greater then the temple.*

7 *But if ye had knowen what this meaneth,* **I will mercy, and not ſacrifice, ye would not haue condemned the guiltleſſe.* Oſe.6.7.

8 *For the Sonne of man is Lord euen of the Sabboth day.*

9 * *And when he was departed thence, hee went into their ſynagogue,* Mar.3.1. luke 6.6.

10 *And behold, there was a man which had his hand dried vp, and they asked him, ſaying, Is it lawfull to heale on the Sabboth dayes? that they might accuſe him.*

11 *And hee ſaid vnto them, What man of you wil there be that ſhal haue one ſheepe: & if it fall*

and if the same fall into a ditch on the Sabboths, will he not take holde and lift it vp?

12 How much better is a man more then a sheepe? therefore it is lawfull on the Sabboths to do a good deed.

13 Then he saith to the man, Stretch forth thy hand. and he stretched it forth, and it was restored to health euen as the other.

14 And the Pharisees going forth made a consultation against him, how they might destroy him.

15 But IESVS knowing it, retired from thence: and many followed him, and he cured them all.

16 And he charged thē that they should not disclose him.

17 That it might be fulfilled which was spoken by Esay the Prophet, saying.

Esa. 42, 1. *18 Beholde my seruant whom I haue chosen, my beloued in whom my soule hath well liked. I will put my spirit vpon him, and iudgement to the Gentiles shall be shew.*

19 He shall not contend, nor crie out, neither shall any man heare in the streets his voice.

20 The reed bruised hee shall not breake, and smoking flaxe he shall not extinguish: till he cast forth iudgement vnto victorie.

21 And in his name the Gentiles shall hope.

Luke 11, 14. Mar. 3, 22. 22 Then * was offered to him one possessed with a deuill, blinde and dumbe: and he cured him, so that he spake and saw.

23 And all the multitudes were amased, and said, whether this be the Son of Dauid?

24 But the Pharisees hearing it, said, This fellow casteth not out deuils but ‖ in Beelzebub the Prince of the deuils.

‡ Therefore the kingdome of heretikes can not possibly stand, because it is alwayes full of diuision and dissension.

25 And IESVS knowing their cogitations, said to them. Euery kingdome ‡ diuided against it selfe shall be made desolate: and euery city or house diuided against it selfe, shall not stand.

26 And if Satan cast out Satan, he is diuided against himselfe: howe then shall his kingdome stand?

27 And if I in Beelzebub cast out deuils: your children in whom doe they cast out? Therefore they shall be your iudges:

28 But if I in the Spirit of God doe cast out deuils, then is the kingdome of God come vpon you.

29 Or how can a mā enter into the house of the strong, & rifle his vessell, vnlesse he first bind the strong? & then he wil rifle his house.

30 He that is ‖ not with me, is against me: & he that ‖ gathereth not with me, scattereth.

31 Therefore I say to you, euery sinne and blasphemy shall be forgiuen men, but ‖ the blasphemy of the Spirit shal not be forgiuen.

32 And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but he that shall speake against the Holy Ghost, it shall not be forgiuen him neither in

fall into a pit on the Sabboth day, will he not take holde of it, and lift it out?

12 How much more then is a man better then a sheepe? Wherefore it is lawfull to do wellon the Sabboth dayes.

13 Then sayth he to the man, Stretch forth thy hand: and he stretched it foorth, and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a counsel against him, how they might destroy him.

15 But when Iesus knew it, hee departed thence: and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him knowen:

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

*18 * Beholde my child whom I haue chosen, my beloued, in whom my soule well delighteth: I will put my spirit vpon him, and hee shall shew iudgement to the Gentiles.* Esa. 42. 1.

19 He shall not striue, nor crie, neither shall any man heare his voice in the streets.

20 A bruised reed shall he not breake, and smoking flaxe shall hee not quench, till hee send forth iudgement vnto victorie.

21 And in his name shall the Gentiles trust.

*22 * Then was brought vnto him one possessed with a deuill, blinde, and dumbe: and he healed him, insomuch that the blind and dumbe both spake and saw.* Luke 11. 14.

23 And all the people were amazed, and sayd, Is not this that sonne of Dauid?

*24 * But when the Pharisees heard it, they sayd, This fellow doth not cast out these deuils, but by Beelzebub the prince of the deuils.* Mat. 9. 34. mar. 3. 22. luke 11. 17.

25 But when Iesus knew their thoughts, hee sayd vnto them, Euery kingdome diuided against it selfe, is brought to desolation: and euery citie or house diuided against it selfe shall not stand.

26 And if Satan cast out Satan, then were he diuided against himselfe, howe shall then his kingdome endure?

27 Also if I by Beelzebub cast out deuils, by whom do your children cast them out? Therefore they shall be your Iudges.

28 But if I cast out the deuils by the spirit of God, then is the kindome of God come vpon you.

29 Or els, howe can one enter into a strong mans house, and spoile his goods, except he first bind the strong man, & then will spoile his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

*31 Wherefore I say vnto you, * All maner of sinne and blasphemy shall be forgiuen vnto men: but the blasphemy against the holy spirit, shall not be forgiuen vnto men.* Mar. 3. 28. luke 12. 10. iohn 5. 15.

32 And whosoeuer speaketh a word against the sonne of man, it shall be forgiuen him: but whosoeuer speaketh against the holy Ghost, it shall not be forgiuen him, neither in this world, neither

in this world, nor ‖ in the world to come.

33 Either ‡ make the tree good, and his fruit good: or make the tree euill, & his fruit euill. for of the fruit the tree is knowen.

34 You vipers broods, how can you speak good things, whereas you are euill? for of the abundance of the heart the mouth speaketh.

35 A good man out a good treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things.

36 But I say vnto you, that euery ‖ idle word that men shal speake, they shall render an account for it in the day of iudgement.

37 For of thy words thou shalt be iustified, & of thy words thou shalt be condemned.

THE GOSPEL vpon Wednesday the first weeke of Lent.

38 Then answered him certeine of the Scribes and Pharisees, saying, Master, we would see a signe from thee.

39 Who answered, and said to them, The wicked and aduouterous generation seeketh a signe: and a signe shall not be giuen it, but the signe of Ionas the Prophet.

Ion.2,2.

40 For as * Ionas was in the whales bellie three dayes and three nights: so shall the Son of man be in the heart of the earth three dayes and three nights.

41 The men of Niniuee shall rise in the iudgement with this generation, and shall condemne it: because * they did penance at the preaching of Ionas. And beholde more then Ionas here.

Ion.3,5.

3.Reg.10,1.

42 The * Queene of the South shal rise in the iudgement with this generation, and shal condemne it: because she came fro the ends of the earth to heare the wisedome of Salomon, and beholde more then Salomon here.

Luke 11,24.

43 And * when an vncleane spirit shall goe out of a man, he walketh thorow drie places, seeking rest, and findeth not.

44 Then he sayth, I will returne into my house whence I came out, And comming he findeth it vacant, swept with besoms, and trimmed.

45 Then goeth he, and taketh with him seuen other spirits more wicked then himselfe, and they enter in and dwell there: and

2.Pet.2,20.

* the last of that man be made woorse then the first. So shall it be also to this wicked generation.

THE GOSPEL vpon the day of the seuen brethren, &c. Iulij. 10. Mark.3,31. Luke 8,20.

46 As he was yet speaking to the multitudes, * beholde his mother and his brethren stood without, seeking to speake to him.

47 And one sayd vnto him, Beholde thy mother and thy brethren stand without, seeking thee.

48 But he answering him that tolde him, sayd, ‖ Who is my mother, and who are my brethren?

49 And stretching foorth his hand vpon his disciples, he sayd, Behold my mother and my brethren.

50 For whosoeuer shall do the will of my Father,

neither in the world to come.

33 Either make the tree good, and his fruit good: Or els make the tree euill, & his fruit euil: For the tree is knowen by his fruit.

*34 O generations of vipers, how can ye speake good things, when ye your selues are euill? * For out of the abundance of the heart, the mouth speaketh.* Luke 6.45.

35 A good man out of the good treasure of the heart, bringeth foorth good things: and an euill man out of the euill treasure, bringeth foorth euill things.

36 But I say vnto you, That of euery idle word that men shall speake, they shall giue account thereof in the day of iudgement.

37 For of thy words thou shalt be iustified, and of thy words thou shalt be condemned.

*38 * Then certeine of the Scribes, and of the Pharisees, answered him, saying, Master, We will see a signe of thee.* Mat.16.1. luke 11.29. 1.cor.1.22.

39 But he answered, and sayd to them, An euill and adulterous generation seeketh a signe, and there shall no signe be giuen to it, but the signe of the Prophet Ionas.

*40 * For as Ionas was three dayes and three nights in the whales bellie: so shall the Sonne of man be three dayes and three nights in the heart of the earth.* Ionas 2.1.

*41 The men of Nimine shall rise in the iudgement with this nation, and condemne it, * because they repented at the preaching of Ionas, and beholde, here is one greater then Ionas.* Ionas 3.5.

*42 * The Queene of the South shall rise in the iudgement with this generation, and shall condemne it: for she came from the vttermost parts of the earth to heare the wisedome of Solomon, and beholde, in this place is one greater then Solomon.* 1.King.10.1. 2.chro.9.1.

43 When the vncleane spirit is gone out of a man, hee walketh thorowout drie places seeking rest, and findeth none.

44 Then he saith, I will returne into my house from whence I came out. And when he is come, he findeth it emptie, swept and garnished.

*45 Then goeth he, and taketh with himselfe seuen other spirits woorse then himselfe, and they enter in, and dwell there: * And the last state of that man is worse then the first. Euen so shall it be also vnto this froward generation.* 2.Pet.2.20. hebr.6.4.

*46 While he yet talked to the people, * behold, his mother and his brethren stood without, desiring to speake with him.* Mar.3.31. luke 8.20.

*47 Then one said vnto him, * Behold thy mother and thy brethren stand without, desiring to speake with thee.* Marke 3.32. luke 8.21.

48 But he answered, and sayd vnto him that tolde him, Who is my mother? Or who are my brethren?

*49 And when he had stretched forth his hand toward his disciples, he sayd, * Beholde my mother and my brethren.* Ioh 15.7.

50 For whosoeuer shall doe the will of my Father

Father, that is in heauen: he is my brother, and ſiſter, and mother.

ther which is in heauen, the ſame is my brother, and ſiſter, and mother.

MARGINALL NOTES. CHAP. XII.

RHEM. 1 33. Make the tree good.) *It is a mans owne free will and election, to be a good tree or an ill tree: to bring forth good fruits or bad. S. Auguſtine vpon this place,* lib. 2. c. 4. de actis cum Felic. Manichæo.

FVLKE. 1 S. Auguſtine defendeth freewill againſt the hereſie of the Manichees, which held that men were made euill by nature, and creation of the euill god, and not of their owne will. The freedome therefore againſt ſuch enforcement, as the Manichees taught, is not contrary to the thraldome of mans will, ſince the fall of Adam which fell of his freewill. And therefore S. Auguſtine in his retractation of the ſame booke, ſaith, *In the ſecond of theſe books we diſputed of the free choiſe of will, either to the doing of euill or good. But of grace, whereby they are truely free, of whom it is ſayd, If the ſonne ſhall make you free, then ſhall you be truely free, we were not compelled by any neceſſitie to diſpute more diligently, becauſe the aduerſary was ſuch a one, as he was, with whom we had to do.* And the very ſame collection out of this text, he retracteth *lib. 1. cap. 22.* and ſheweth, how it muſt be vnderſtood, that he ſayd of freewill, or els it is erronious: *Alio loco, &c. In another place I ſayd, Except a man ſhall change his will, he can worke no good, which in another place he teacheth to be placed in our power, where he ſayth: Either make the tree good, and his fruit good, or make the tree euill, and his fruit euill, which is not againſt the grace of God, which we preach now. For it is in the power of man to change his will into better, but this power is none at all, except it be giuen of God, of whom is is ſayd, He gaue them power to be made the ſonnes of God: for ſeeing that it is in our power which we doe, when we are willing, nothing is ſo much in our power as our will it ſelfe, but our will is prepared of the Lord, by that meanes therefore hee giueth power. So is it to be vnderſtood which I ſayd afterward: That it is in our power, that we may obteine, either to be engraffed into the goodneſſe of God, or to be cut off by his ſeuerity: becauſe it is not in our power, but that it followeth our will, which when it is prepared of the Lord to be ſtrong and able, that worke of pietie is eaſily done, which otherwiſe was hard, yea impoſſible.* Thus the ſimple may ſee, how you goe about to delude them, alledging the words of S. Auguſtine, againſt his owne iudgement and meaning.

Freewill.

Retr. li. 2. c. 1.

ANNOTATIONS. CHAP. XII.

RHEM. 2 24. In Beelzebub.) *The like blaſphemy againſt the holy Ghoſt is, to attribute the miracles done by Saints, either dead or aliue, to the deuill.*

FVLKE. 2 Thoſe miracles that are ſayd to be done by Saints, and are alledged to mainteine any doctrine contrary to the trueth taught in the holy Scriptures, S. Auguſtine is bolde to call them *either the fictions of lying men, or elſe the works of deceiuing ſpirits: for either thoſe things are not true which are ſayd of thoſe miracles, or els of heretikes haue a-ny miracles, we muſt the rather beware of them.* This writeth S. Auguſtine againſt the Donatiſts, which were full of lying miracles, but come ſhort by a thouſand degrees of the Papiſts, the monſters of whoſe lying miracles are much more, then all the poeticall fables: which all modeſt Papiſts will be aſhamed to heare of, but theſe traitours of Rhemes, barking againſt the trueth, are aſhamed of nothing.

Miracles. De vnit eccleſ. cap. 16. witneſſe Legenda aurea feſtiu. ſer. diſcipl. and other ſuch monſters of lying miracles.

RHEM. 30. Not with me.) *They that are indifferent to all religions, commonly and fitly called Neuters, ioyning themſelues to neither part, let them marke theſe words well, and they ſhall ſee, that Chriſt accounted all them to be againſt him and his Church, that are not plainly and flatly with him and it.*

Neuters in religion.

RHEM. 3 30 Gathereth not with me.) *He ſpeaketh not onely of his owne perſon, but of all to whom he hath committed the gouernment of his Church, and ſpecially of the chiefe paſtours ſucceeding Peter in the gouernment of the whole. As S. Hierom writing to Damaſus Pope of Rome, applieth theſe words vnto him, ſaying of all heretikes,* He that gathereth not with thee, ſcattereth: that is to ſay, He that is not with Chriſt, is with Antichriſt.

Epi. 58.

FVLKE. 3 He ſpeaketh of his owne doctrine, by which wee muſt make triall, who gathereth with him, and who not. We may ſafely gather with all our gouernours, or equals, that gather with Chriſt, and with none other. Neither doeth S. Hierom warrant vs, that whoſoeuer gathereth with the Biſhop of Rome, gathereth with Chriſt. For that he ſaid to Damaſus, was in that reſpect, that Damaſus gathered with Chriſt, that is, acknowledge the Godhead of Chriſt, againſt the Arians. In this article of faith, he that gathereth not with the Biſhop Damaſus, ſcatereth with the heretikes, and with Antichriſt. Not that Damaſus ſucceeded Peter in the gouernment of the whole Church, and in that he is Biſhop of Rome, is a rule to be alwayes followed. For the ſame Hierome that gathered with Damaſus, affirming the diuinitie of Chriſt, would not haue gathered with Liberius, whom he teſtifieth to haue ſubſcribed with the Arrians, againſt the diuinitie of Chriſt, in Catalo. Num. 107. Fortunatianus. And touching the Biſhop of Romes gouernment ouer the whole, in his Epiſtle to Euagrius, he ſaith, that *all Biſhops be the ſucceſſours of the Apoſtles,* and that the poore Biſhop of Eugubium, is not inferiour to the rich Biſhop of Rome, &c. And Cyprian ſaith, that *all the Apoſtles were equall with Peter in honour and authority.* De ſimplicitate prælatorum.

The Pope or Biſhop of Rome.

RHEM. 4 31. The blaſphemie of the Spirit.) *He meaneth not that there is any ſinne ſo great, which God will not forgiue, or whereof a man may not repent in this life, as ſome Heretikes at this day affirme: but that ſome heinous ſinnes (as namely this blaſphemy of the Ieawes againſt the euident works of the holy Ghoſt, and likewiſe Archheretikes, who wilfully reſiſt the knowen trueth and works of the holy Ghoſt in Gods Church) are hardly forgiuen, and ſeldome haue ſuch men grace to repent. Otherwiſe among all the ſinnes againſt the holy Ghoſt (which are commonly reckoned ſixe) one onely ſhall neuer be forgiuen, that is, dying without repentance wilfully, called Finall impenitence. Which ſinne he committeth that dieth with contempt of the Sacrament of Penance, obſtinately refuſing abſolution, by the Churches miniſtery: as S. Auguſtine plainly declareth by theſe words.* Whoſoeuer he be that beleeueth not mans ſinnes to be remitted in Gods Church, and therefore deſpiſeth the bountifulneſſe of God in ſo mightie a worke, if he in that obſtinate minde continue till his liues end, hee is guiltie of ſinne againſt the Holy Ghoſt, *in which Holy Ghoſt Chriſt remitteth ſinnes.* Enchir. 83. Ep. 50. in fine.

Finall impenitence.

Remiſſion of ſinnes in the Church.

FVLKE. 4 That God will not forgiue the ſinne againſt the holy Ghoſt, the text is more plaine, then that with any gloſſes of mans inuentions, it can be obſcured. That there is a ſinne, which he that hath committed, can not be renued by repentance, the Apoſtle ſpeaketh as plainly, Hebr. 6. 4, 5, 6. They that haue ſinned againſt the holy Ghoſt, are neuer renued by repentance, nor come to true repentance and change of minde, though as Iudas, they be ſory, not for their ſinne, but for the puniſhment, which they haue deſerued by their ſinne. S. Hierome vpon this text ſayth: That the blaſphemy againſt the holy Ghoſt ſhall at no time be forgiuen: and asketh how Biſhops and Prieſts that haue blaſphemed the holy Ghoſt were in his time receiued to their degree. Heſych. lib. 2. c. 10. *Quia ſcientes & voluntariè peccantes, etſi ſe dicunt pœnitere, non pœnitent puræ: blaſphemia enim cor eorum cæcatum eſt.* What this ſinne is, and that it ſhall neuer be remitted, Pacianus ſheweth againſt the Nouatians.

Sinne againſt the holy Ghoſt.

Pacian.

Pacian. epist.1. *Hæc cæcitas est non videre, quod videas, & S. spiritus opera diabolo deputare, eamque gloriam Domini, qui diabolus superatur, diaboli appellare virtutem. Hoc est ergo quod non dimittetur, reliqua bonis pœnitentibus donantur. Hoc verbo, Dominus & Saluator noster, nō aliqua peccata insinuauit in futuro sæculo remittenda, quæ in hoc sæculo dimissa non fuerint: sed benè intelligentibus non alia, sed illa tantum in sæculo futuro dimittenda, quæ in hoc sæculo, in vna & vera ecclesia catholica fuerint vnicuique dimissa.* Fulg. de remiss. pecc. lib 1. c. 24. And although finall vnrepentance be neuer forgiuen, because God forgiueth onely the penitent; yet it is manifest, that our Sauiour Christ speaketh not in this place of finall impenitency, but of blasphemy against the holy Ghost, which he may commit, that obstinately and contumeliously reiecteth the grace of God offered him in the Church, for remission of sinnes, as S. Augustine sayth, but of despising the Sacrament of Popish penance, he speaketh not one word. Popish penance. For there was no such Sacrament acknowledged in his time, although according to the discipline of the Church, they that had openly and grieuously fallen, (so that they were excommunicated) had time and exercises appointed them to shew their repentance, that they might be againe receiued into the Church, which discipline also, whosoeuer contemneth, so long as he remaineth in that contempt, by our Sauiour Christes owne saying, is to be taken for an heathen and Publicane, and if he die in that contempt without repentance, he dieth as an heathen or Publicane. But of the necessity of auricular confession, of satisfaction in worke to the iustice of God for sinnes committed, of the forme of words of absolution, mumbled ouer a mans head by a Popish priest, S. Augustine knew nothing in his time.

RHEM. 5 32. Sonne of man.) *The Iewes in their words sinned against the Sonne of man, when they reprehended those things which he did as a man, to wit, calling him a glutton, a great drinker of wine, a friend of the Publicans, and taking offence because he kept company with sinners, brake the Sabboth, and such like: and this sinne might more easily be forgiuen them, because they iudged of him as they would haue done of any other man: but they sinned and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the euident works of God in casting out diuels, to the diuell himselfe: and this sinne shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posterity vntill this day.*

FVLKE. 5 Not the Iewes generally are charged, nor their posteritie are punished for the sinne against the holy Ghost, but some of them which were the Pharises and Scribes, that came from Ierusalem, of whose posterity it is possible, there is few or none remaining at this day. Luc. 11. 17. Mar. 3. 22.

RHEM. 6 32. Nor in the world to come.) *S. Augustine and other holy doctours gather hereupon, that some sinnes may be remitted in the next life, and consequently proue Purgatory thereby.* De ciuit. Dei. li. 21. c. 13. D. Greg. Dial. li. 4. c. 39. Purgatory.

FVLKE. 6 S. Marke is a sure interpreter of these words. For he (saith S. Marke) that blasphemeth the holy Ghost, neuer hath forgiuenesse, but is guilty of eternall condemnation. The errour of Purgatory in S. Augustines time began to peere vp, from which, as S. Augustine was not altogether cleere, so doth he not affirme any thing certeinly of it. For in his treatise *De octo Dulcitij quæst. Quæst.* 1. thus he writeth of it, *Tale aliquid &c. Such a thing* (as sauing by fire) *is not incredible to be euen after this life, and whether it be so or no, it may be enquired, and either be found, or be hid, that some faithfull men are saued later or sooner, by a certaine purging fire, by how much more or lesser they haue loued corruptible goods, yet not such of whom it is sayd that they shall not possesse the kingdome of God, &c. except after they haue duely repented, those crimes be remitted vnto them.* Purgatory. Mar. 3. 29.

But *Hypognost. cont. Pelag. li. 5.* he acknowledgeth heauen and hell out of the Scriptures, but of the third place he saith, *Tertium penitus, &c. The third place, we are vtterly ignorant of, yea we finde that it is not in the Scriptures.* This is the variable opinion of S. Augustine, sometime doubting and thinking it not incredible, sometime denying that any such thing is found in the Scriptures. And although he spake against the Pelagians (and Papists) which fained a third place, where infants vnbaptized should remaine after this life, yet his words are generall, and his reason is as good against Purgatory, as against *Limbus infantum.*

In Gregories time, which was almost 200 yeere after, the errour of Purgatory had gathered more strength, and yet is holden by Gregory, but for *the least and lightest offences, as idle talke, immoderate laughter, or houshold care, which scarse is occupied without offence.* It is sufficient for vs, that neither the Scripture teacheth Purgatory, neither the Primitiue church did admit of it, for many hundred yeres after Christ, although by the *Carpocratians, Montanists,* and *Originists,* the foundations of that errour were layed of ancient time.

RHEM. 7 36. Idle word.) *If of euery idle word we must make account before God in iudgement, and yet shall not for euery such word be damned euerlastingly: then there must needs be some temporall punishment in the next life.*

FVLKE. 7 Euery idle word is woorthy of condemnation, if God should deale with vs according to his iustice: as it is plaine in the next verse. For our tongue is giuen vs to speake alwayes that which is to the glory of God, and to the profit of the hearers. Neuertheless, he that pardoneth all the grieuous sinnes of the faithfull that are truely penitent, whereof they must also make account in iudgement, forgiueth also the sinne of idle wordes. Therefore this is a brutish collection, as all the rest of your Popish Notes are, We must giue an account and not be damned, *ergo* there must needs be some temporall punishment in the next life. Purgatory.

RHEM. 48. Who is my mother.) *The dutifull affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them to the hinderance of our seruice and duty toward God. Vpon this place some olde heretike denied Christ to haue any mother.* Aug. lib. de Fid. & Symb. cap. 4. *Neither euer was there any heresie so absurd, but it would seeme to haue Scripture for it.* All heresies alledge Scripture.

CHAP. XIII.

Speaking in parables (as the Scripture foretolde of him, & as meet was for the reprobate Iewes:) he sheweth by the parable of the Sower, that in the labours of the Church, three parts of foure do perish through the fault of the hearers. 24 and yet by the parable of good seed and cockle (as also of the Net) that his seruants must not for all that, neuer while the world lasteth, make any schisme or separation. 31 And by parables of the little mustard seed and leauen, that notwithstanding the three parts perishing, and ouersowing of cockles, yet that fourth part of the good seed shall spread ouer all the world. 44 And withall, what a treasure and pearle it is. 53 After all which, yet his owne countrey will not honour him.

THe same day IESVS going out of the house, sate by the sea side.

Mar. 4. 1. Lu. 8. 4. 2 And *great multitudes were gathered together vnto him, insomuch that hee went vp into a boat and sate: and all the multitude stood in the shore,

3 And he spake to them many things in parables,

*THe same day when Iesus was gone out of the house, * he sate by the sea side.* Marke 4. 1. luke 8. 5.

2 And great multitudes were gathered together vnto him, so that he went into the shippe, and sate, and the whole multitude stoode on the shore.

3 And hee spake many things to them in parables,

parables, saying, Beholde the sower went forth to sow.

4 And whiles he soweth, some fell by the way side, and the fowles of the aire did come and eat it.

5 Othersome also fell vpon rockie places, where they had not much earth: and they shot vp incontinent, because they had not deepnesse of earth,

6 And after the sun was vp, they parched: & because they had not root, they withered.

7 And other fell among thornes: and the thornes grew and choked them.

8 And othersome fel vpon good ground: and they yeelded fruit, the ‖ one an hundred fold, the other threescore, and another thirty.

9 Hee that hath eares to heare, let him heare.

10 And his Disciples came & said to him. Why speakest thou to them in parables?

11 Who answered and said vnto them, Because ‖ to you it is giuen to know the mysteries of the kingdome of heauen: but to them it is not giuen.

12 For he that hath, to him shalbe giuen, and hee shall abound: but he that hath not, from him shal be taken away that also which he hath.

13 Therfore in parables I speake to them: because seeing they see not, & ‡ hearing they heare not, neither do they vnderstand:

14 And the prophesie of Esay is fulfilled in them, which saith, *With hearing shall you heare, and you shall not vnderstand: and seeing shall you see, and you shall not see.*

15 *For the hart of this people is waxed grosse, and with their eares they haue heauily heard, and their eyes ‖ they haue shut: lest at any time they may see with their eies, & heare with their eares, and vnderstand with their heart and be conuerted, and I may heale them.*

16 But blessed are your eies because they do see, and your eares because they do heare.

17 For amen I say to you, that * many Prophets & iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them.

18 Heare you therfore the parable of the sower.

19 Euery one that heareth the word of the kingdome and vnderstandeth not, there commeth the wicked one, & catcheth away that which was sowen in his heart: this is he that was sowen by the way side.

20 And hee that was sowen vpon rockie places: this is he that heareth the word, and incontinent receiueth it with ioy,

21 Yet hath hee not root in himselfe, but is for a time: and when there falleth tribulation and persecution for the word, he is by and by scandalized.

22 And

‡ When Gods word is preached, they properly haue eares to heare, that haue hearts to obey: and they hearing doe not heare, which heare by sense of their body, and obey not by consent of their hearts. *Aug. de dono perseu. c. 14.* Luc. 10. 23.

parables, saying, Beholde, the sower went foorth to sowe.

4 And when he sowed, some seeds fell by the wayes side: and the fowles came, and deuoured them vp.

5 Some fell vpon stony places, where they had not much earth: and anon they sprung vp, because they had no deepnesse of earth.

6 And when the sunne was vp, they caught heat: and because they had not root, they withered away.

7 Againe, some fell among thornes: and the thornes sprung vp, and choked them.

8 But some fel into good ground, & brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

9 Who hath eares to heare, let him heare.

10 And the Disciples came, and sayd vnto him, Why speakest thou vnto them by parables?

11 He answered, and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

*12 * For whosoeuer hath, to him shalbe giuen, and he shall haue more abundance: but whosoeuer hath not, from him shall be taken away, euen that he hath.* Mat. 25. 29.

13 Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neither do they vnderstand.

*14 And in them is fulfilled the prophesie of Esaias, which saith, * With the eare ye shall heare, and shall not vnderstand: and seeing, ye shall see, and shall not perceiue.* Esa. 6. 9. mar. 4. 12. luke 8. 10. ioh. 12. 40. act. 28. 26. rom. 11. 8.

15 For this peoples heart is waxed grosse, and their eares are dull of hearing, & their eyes haue they closed: lest at any time they should see with their eyes, and heare with their eares, and should vnderstand with their heart, and should conuert, that I might heale them.

16 Blessed are your eyes, for they see: and your eares, for they heare.

*17 Verily I say vnto you, * that many Prophets and righteous men haue desired to see those things which ye see, and haue not seene: and to heare those things which yee heare, and haue not heard.* Luke 10. 24.

*18 * Heare ye therefore the similitude of the Sower.* Mar. 4. 15. luke 8. 11.

19 When one heareth the word of the kingdome, and vnderstandeth it not, then commeth that euill one, and catcheth away that which was sowen in his heart: this is he which receiued seed by the way side.

20 But hee that receiued the seed into stonie places, the same is he that heareth the word, and anon with ioy receiueth it:

21 Yet hath he not root in himselfe, but dureth for a season: for when tribulation or persecution ariseth because of the word, by and by hee is offended.

22 He

22 And hee that was ſowen among thornes, this he that heareth the word, and the carefulneſſe of this world and the deceitfulneſſe of riches choketh vp the word, and he becommeth fruitleſſe.

23 But he that was ſowen vpon good ground: this is he that heareth the word, and vnderſtandeth, and bringeth fruit, and yeeldeth ſome an hundred-fold, and other three-ſcore, and another thirtie.

THE GOSPEL vpon the fifth Sunday after the Epiphanie.

24 Another parable he propoſed to them, ſaying, The kingdom of heauen is reſembled to a man that ſowed good ſeed in his field.

25 But when men were aſleepe, his enemie came and ouerſowed cockle among the wheat, and went his way.

26 And when the blade was ſhot vp, and had brought foorth fruit, then appeared alſo the cockle.

27 And the ſeruants of the goodman of the houſe cõming ſaid to him, Sir, didſt thou not ſow good ſeed in thy field? whence then hath it cockle?

28 And he ſaid to them, The enemy man hath done this. And the ſeruants ſaid to him, Wilt thou we goe and gather it vp?

29 And he ſaid, No: ‖ leſt perhaps gathering vp the cockle, you may root vp the wheat alſo together with it.

30 Suffer both to grow vntill the harueſt, and in the time of harueſt I wil ſay to the reapers, Gather vp firſt the cockle, and binde it into bundles to burne, but the wheat gather ye into my barne.

THE GOSPEL vpon the ſixth Sunday after the Epiphanie. Mar.4,30. Luc.13,18.

31 An other parable he propoſed vnto them, ſaying, * The kingdome of heauen is like to a muſtard ſeed, which a man tooke and ſowed in his field.

32 Which is the ‖ leaſt ſurely of all ſeeds: but when it is growen, it is greater then all herbs, and is made a tree, ſo that the fowles of the aire come, and dwell in the branches thereof.

33 An other parable hee ſpake to them, The kingdome of heauen is like to leauen, which a woman tooke and hid in three meaſures of meale, vntil the whole was leauened.

34 All theſe things IESVS ſpake in parables to the multitudes, and without parables he did not ſpeake to them:

35 That it might be fulfilled which was ſpoken by the Prophet ſaying, *I will open my mouth in parables, I will vtter things hidden from the foundation of the world.* Pſal.77,2.

36 Then hauing dimiſſed the multitudes, he came into the houſe, and his Diſciples came vnto him, ſaying, Expound vs the parable of the cockle of the field.

37 Who made anſwere and ſaid to them, He that ſoweth the good ſeed, is the Sonne of man.

38 And the field, is the world. And the good

22 He alſo that receiued ſeed into the thorns, is hee that heareth the word, and the care of this world, and the deceitfulneſſe of riches choke vp the word, and ſo is he made vnfruitfull.

23 But hee that receiued ſeed into the good ground, is he that heareth the word, and vnderſtandeth it, which alſo beareth fruit, and bringeth foorth, ſome an hundred folde, ſome ſixtie folde, ſome thirtie folde.

*24 Another parable put hee foorth vnto them, ſaying, * The kingdome of heauen is likened vnto a man, which ſowed good ſeed in his field.* Matth.4.13.

25 But while men ſlept, his enemie came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung vp, and had brought foorth fruit, then appeared the tares alſo.

27 So the ſeruants of the houſholder came, and ſayd vnto him, Sir, diddeſt not thou ſowe good ſeed in thy field, from whence then hath it tares?

28 Hee ſayde vnto them, The malicious man hath done this. The ſeruaunts ſayd vnto him, Wilt thou then that we go, and gather them vp?

29 But he ſayd, Nay: leſt while yee gather vp the tares, yee root vp alſo the wheat with them.

30 Let both grow together vntill the harueſt: and in time of harueſt, I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burne them: but cary the wheat into my barne.

*31 Another parable put he forth vnto them, ſaying, * The kingdome of heauen is like to a graine of muſtard ſeed, which a man tooke, and ſowed in his field.* Matth.4.30. luke 13.18.

32 Which in deed is the leaſt of all ſeedes: but when it is growen, it is the greateſt among herbes, and is a tree: ſo that the birdes of the aire come and make their neſts in the branches thereof.

*33 * Another parable ſpake hee vnto them, ſaying, The kingdom of heauen is like vnto leauen, which a woman tooke, and hid in three pecks of meale, till all were leauened.* Luke 13.20.

*34 * All theſe things ſpake Ieſus vnto the people in parables, and without a parable ſpake he not vnto them:* Mar.4.33.

*35 That it might be fulfilled which was ſpoken by the Prophet ſaying, * I will open my mouth in parables, I will ſpeake foorth things which haue beene kept ſecret from the foundation of the world.* Pſal.78.2.

*36 Then Ieſus, when hee had ſent the people away, went into the houſe: * And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of the field.* Mar.4.34.

37 Hee anſwered, and ſayd vnto them, Hee that ſoweth the good ſeed, is the ſonne of man.

38 The field, is the world. The good ſeed, theſe

good ſeed: theſe are the children of the kingdome. And the cockle: are the children of the wicked one.

39 And the enemy that ſowed them, is the ‡ deuill. But the harueſt, is the end of the world. And the reapers, are the Angels.

‡ Not God then, but the Deuill is the authour of all euill.

40 Euen as cockle therefore is gathered vp, and burnt with fire: ſo ſhall it be in the end of the world.

41 The Sonne of man ſhall ſend his Angels, & they ſhal gather out of his kingdome all ſcandals, and them that worke iniquitie:

42 And ſhall caſt them into the furnace of fire, There ſhall be weeping and gnaſhing of teeth.

43 Then ſhall the iuſt ſhine as the ſunne, in the kingdome of their father. He that hath eares to heare, let him heare.

THE GOSPEL for Virgins and other holy women.

44 The kingdom of heauen is like a treaſure hidden in a field. which a man hauing found, did hide it, & for ioy therof goeth, and ſelleth all that he hath, and buyeth that field.

45 Againe the kingdom of heauen is like to a merchant man, ſeeking good pearles.

46 And hauing found one precious pearle, he went his way, and ſold all that he had, and bought it.

47 Againe the kingdom of heauen is like to a net caſt into the ſea, and gathering together of all kinde of fiſhes.

48 Which, when it was filled, drawing it forth, and ſitting by the ſhore, they choſe out the ‡ good into veſſels, but the bad they did caſt out.

‡ Here alſo are ſignified good and bad in the Church.

49 So ſhall it be in the conſummation of the world. The Angels ſhall goe forth, and ſhall ſeparate the euill from among the iuſt,

50 And ſhall caſt them into the furnace of fire. There ſhall be weeping and gnaſhing of teeth.

51 Haue ye vnderſtood all theſe things? They ſay to him, Yea.

52 He ſayd vnto them, Therefore euery Scribe inſtructed in the kingdom of heauen, is like to a man that is an houſholder, which bringeth forth out of his treaſure new things and olde.

53 And it came to paſſe: when IESVS had ended theſe parables, he paſſed from thence.

Mr.6,1. Luc.4,16.

54 And * comming into his owne countrey, he taught them in their ſynagogues, ſo that they maruelled, and ſaid, How came this fellow by this wiſdome and vertues?

55 Is not this the ‖ Carpenters ſon? Is not his mother called MARY, and his brethren, Iames and Ioſeph, and Simon and Iude:

56 And his ſiſters, are they not al with vs? whence therefore hath he all theſe things?

57 And they were ſcandalized in him. But IESVS ſaid to them, There is not a Prophet without honour but in his owne countrey, and in his owne houſe.

58 And

theſe are the children of the kingdome. But the tares, are the children of the wicked.

*39 And the enemie that ſowed them, is the deuill. * The harueſt, is the end of the world. The reapers, be the Angels.* Apoc.14.15. ioel 3.13.

40 Euen as the tares therefore are gathered and burnt in the fire: ſo ſhall it bee in the end of the world.

*41 * The Sonne of man ſhall ſend foorth his Angels, and they ſhall gather out of his kingdome all things that offend, and them which doe iniquitie:* Apoc.14.15.

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

*43 * Then ſhall the righteous ſhine as the ſunne in the kingdome of their father. Who hath eares to heare, let him heare.* Sapi.3.3. dan.12.34.

44 Againe, the kingdome of heauen is like vnto treaſure hid in the field: the which, when a man hath found, hideth, and for ioy thereof goeth and ſelleth all that he hath, and buyeth that field.

45 Againe, the kingdome of heauen is like vnto a merchant man, ſeeking goodly pearles:

46 Which when hee had found one precious pearle, went and ſolde all that hee had, and bought it.

47 Againe, the kingdome of heauen is like vnto a net that was caſt into the ſea, and gathered of all kinde,

48 Which, when it was full, the Fiſhers *drew to land, and ſate downe, and gathered the good into veſſels, but caſt the bad away.*

49 So ſhall it be at the end of the world: the Angels ſhall come foorth, and ſeuer the bad from among the iuſt.

50 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

51 Ieſus ſayth vnto them, Haue yee vnderſtood all theſe things? They ſay vnto him, Yea, Lord.

52 Then ſayd he vnto them, Therefore euery Scribe which is taught in the kingdome of heauen, is like vnto a man that is an houſeholder, which bringeth foorth out of his treaſure things new and olde.

53 And it came to paſſe, that when Ieſus had finiſhed theſe parables, he departed thence.

*54 * And when he came into his owne countrey, hee taught them in their Synagogue, in ſo much that they were aſtonied, and ſaid, Whence commeth this wiſedome and mightie works vnto him?* Marke 6.1. luke 4.16.

*55 * Is not this the Carpenters ſonne? Is not his mother called Mary? & his brethren, Iames, and Ioſes, and Simon, and Iudas?* Iohn 6.42.

56 And are not al his ſiſters with vs? whence hath he then all theſe things?

*57 And they were offended in him. But Ieſus ſayd vnto them, * A Prophet is not without honour, ſaue in his owne countrey, and in his owne houſe.* Marke 6.4. luke 4.24. iohn 4.44.

58 And hee wrought not many miracles there because of their incredulitie.

58 And hee did not many mightie workes there, because of their vnbeliefe.

ANNOTATIONS. CHAP. XIII.

RHEM. 1 8. One an hundred.) *This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diuersities of states, or other differences. of states, as that the hundred folde agreeth to virgins professed, threescore folde to religious widowes, thirty fold to the maried.* Aug. li. de S. Virginit. c. 44. & seq. *which trueth the olde heretike Iouinian denied (as ours do at this day) affirming that there is no difference of merits or rewards.* Hiero. li. 2. adu. Iouin. Ambros. ep. 82. Aug. hær. 82. Difference of merits and rewards.

FVLKE. 1 Of them that heare the word of God, some bring forth fruit more plentifully then other, according to the measure of Gods grace, giuen to euery man: who in rewarding euery man according to his works, *crowneth his owne gifts, and not mens merits*, as S. Augustine testifieth, *In Ps. 70. Conc. 1. In Ps. 101. For if any thing be rendred to merits* (sayth he) *it is hire or wages, not grace, or a free gift*, *In Psal. 144.* Neither doth Augustine speake of the merit of virginitie, as you vnderstand that word of merit, for desert, but of the dignitie or excellencie thereof before the state of the maried. Neither doth he allow, that distribution of an hundred folde to virgins, threescore folde to widowes, and thirty folde to maried folke, because the martyrdome of a maried person, is more excellent then the chastity of a virgin. *Cap. 44. 45. & 46.* In his catalogue of heresies, he noteth it among the errours of Iouinian, that he counted the chastity of virgins equall vnto the worthinesse of chaste and faithfull maried folks. Where, though S. Augustine vseth the terme merits, yet he meaneth by it, dignitie, excellency, or worthinesse, not desert, as the places before noted doe plainly testifie. S. Hierome, though he doth condemne the errours of Iouinian, concerning the excellencie of virginitie, (as we doe also) yet he alloweth no merit or desert of virginitie before God, nor of any worke of iustice. For thus he writeth against the Pelagians, *Lib. 1. Tunc ergo iusti, &c. Then are we iust, when we confesse our selues to be sinners, and our iustice doth not consist of our owne merit, but of the mercy of God.* Merits.

S. Ambrose though he prefer the worthinesse of continency before mariage, and vseth the word *Meritum*: yet that the reward of eternall life is not giuen to mens merits, or deseruings, he writeth thus, *Exhort. ad virgines. Vnde mihi, &c. Whence should I haue so great merit, or deseruing, seeing mercy is my crowne?* And euen in the same Epistle 82. *ad Vercell.* he writeth of the reward of eternall life. *Sola vos comitabitur fides, &c. Faith onely shall goe with you to the next life, and iustice shall also accompany you, if faith go before.*

RHEM. 11. To you is giuen) *To the Apostles and such as haue the guiding and teaching of others, deeper knowledge of Gods word and mysteries is giuen, then to the common people. As also to Christians generally, that which was not giuen to the obstinate Iewes.*

RHEM. 2 15 They haue shut.) *In saying that they shut their owne eyes, which S. Paul also repeateth Act. 28: he teacheth vs the true vnderstanding of all other places, where it might seeme by the bare wordes that God is the very authour and worker of this induration, and blindnesse, and of other sinnes: * which was an olde condemned blasphemy, and is now the heresie of * Caluin: whereas our Sauiour heere teacheth vs, that they shut their owne eyes, and are the cause of their owne sinne and damnation, God not doing, but permitting it, and suffering them to fall further because of their former sinnes, as S. Paul declareth of the reprobate Gentiles.* Ro. 1. God is not the author of euill. Iren. apud Euseb. li. 5. c. 19. Calu. li. 2. Instit. c. 4.

FVLKE. 2 It is a shameleſse slander against Caluin, that he should teach God to be the authour of sinne, as whoso will reade the place quoted of his Institution, shall plainly see. For he holdeth, as S. Augustine saith, that God hardeneth the wicked, *not as an euill authour, but as a righteous Iudge*, not by a bare permission or suffering, but by withdrawing and withholding his grace, and deliuering them into their owne lust, or into the deceit of Satan, as a iust punishment of their former sinnes, as Augustine teacheth at large, against Iulian the Pelagian, *lib. 5. cap. 3.* and S. Paul of the idolatrous Gentiles affirmeth, that *God deliuered them into passions of ignominie*, as you your selues translate. Rom. 1. Slander.

RHEM. 25. Ouersowed.) *First by Christ and his Apostles was planted the trueth, and falshood came afterward, and was ouersowen by the enemy the diuell, and not by Christ, who is not the authour of euill* Tertul. de præscript.

29. Left you plucke vp also.) *The good must tollerate the euill, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to Gods iudgement in the latter day. Otherwise where ill men (be they heretikes or other malefactours) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority either spirituall or temporall to be chastised or executed.*

RHEM. 3 30. Suffer both to grow.) *The good and bad (we see heere) are mingled together in the Church, which maketh against certaine Heretikes and Schismatikes, which seuered themselues of olde from the rest of the whole world, vnder pretence that themselues onely were pure, and all other both Priests and people sinners: and against some heretikes of this time also, which say that euill men are not of, or in the Church.* Good and euill in the Church.

FVLKE. 3 The reprobate are in the visible Church, but they are not of the Catholike Church, which is the mysticall body of Christ. *They went out from vs* (sayth S. Iohn) *but they were not of vs. 1. Ioan. 2. 19.* The Catholike Church.

RHEM. 32. The least of all seeds.) *The Church of Christ had a small beginning, but afterward became the most glorious and knowen common wealth in earth: the greatest powers and the most wise of the world putting themselues into the same.*

RHEM. 4 55. Carpenters sonne.) *Hereupon Iulian the Apostata and his flatterer Libanius tooke their scoffe against our Sauiour, saying (at his going against the Persians) to the Christians, what doth the Carpenters sonne now? and threatning that after his returne the Carpenters sonne should not be able to saue them from his fury, whereunto a godly man answered by the spirit of prophesie,* He whom Iulian calleth the Carpenters sonne, is making a woodden coffin for him against his death. *And in deed not long after there came newes that in that battell he died miserably.* Sozo. li. 6. c. 2. Theodo. li. 3. c. 18. *The very like scoffe vse Heretikes that call the body of Christ in the B. Sacrament, bakers bread. It seemeth in deed to the senses to be so, as Christ seemed to be Iosephs naturall sonne, but faith telleth vs the contrary aswell in the one as in the other.*

FVLKE. 4 We call not the body of Christ, Bakers bread, but that which the Baker made, which is digested and cast out with other meats (as Origen sayth) which if it be not eaten, mouldeth, or is otherwise corrupted, these things it were blasphemy to affirme of the body of Christ. Therefore it is Bakers bread, that is subiect to corruption. And whereas you say, faith telleth you the contrary, tell vs vpon what text of Scripture your faith is builded. The Scripture telleth vs, that the Lords Sacrament is bread, and bread that is broken, which cannot be verified of his naturall body, which is not now broken, but is whole and vncorruptible in heauen. S. Cyrill sayth, our Sauiour Christ when he gaue the Sacrament of his body, *gaue fragmenta panis, pieces of bread to his disciples which beleeued, In Ioan. lib. 5. cap. 14.* Therefore their faith and yours is not all one. In Mat. 15. Transubstantiation. 1. Cor. 10.

CHAP.

CHAP. XIIII.

Hearing the vnworthy deſtruction of Iohn Baptiſt by Herod, 13 he betaketh him to his vſuall ſolitarineſſe in the deſert, and there feedeth fiue thouſand with fiue loaues. 23 And then after the night ſpent in the mountaine in prayer, he walketh vpon the ſea (ſignifying the wide world) 28 yea and Peter alſo: who vppon they adore him as the ſonne of God. 35 And with the very touch of his garments hemme he healeth innumerable.

Mar.6,14. Lu.9,7.3,19.

AT that time * Herod the Tetrarch heard the fame of IESVS:

2 And ſaid to his ſeruants, This is Iohn the Baptiſt: hee is riſen from the dead, and therefore vertues worke in him.

3 For Herod apprehended Iohn and bound him, and put him into priſon becauſe of Herodias, his ‖ brothers wife.

‖ brother Philips.

4 For Iohn ſayd vnto him, It is not lawfull for thee to haue her.

5 And willing to put him to death, he feared the people: becauſe they eſteemed him as a Prophet.

6 But on Herods birth-day, the daughter of Herodias daunced before them: and pleaſed Herod.

7 Wherupon he promiſed with an oth, to giue her whatſoeuer ſhe would aſk of him.

8 But ſhe being inſtructed before of her mother ſaith, Giue me here in a diſh the head of Iohn the Baptiſt.

9 And the king was ſtroken ſad: yet becauſe of his ‡ oth and for them that ſate with him at table, he commanded it to be giuen.

‡ A wicked and raſh othe, and more wickedly fulfilled: becauſe an vnlawful oth bindeth no man.

10 And he ſent, and beheaded Iohn in the priſon.

11 And his head was brought in a diſh: and it was giuen to the damſell, and ſhe brought it to her mother.

12 And his diſciples came and tooke the body, & ‖ buried it: ‡ & came & told IESVS.

‖ Iohns diſciples at this time had well learned their duety toward Chriſt. Mr.6,31. Lu.9,10. Io.6,2.

13 Which when IESVS had heard, * he ‖ retired from thence by boat, into a deſert place apart, and the multitudes hauing heard of it, followed him on foot out of the cities.

14 And he coming forth ſaw a great multitude, & pitied them, & cured their diſeaſed.

15 * And when it was euening, his diſciples came vnto him, ſaying, It is a deſert place, and the houre is now paſt: dimiſſe the multitudes that going into the townes, they may buy themſelues victuals.

16 But IESVS ſaid to them, They haue no need to goe: giue ye them to eat.

17 They anſwered him. We haue not here, but fiue loaues, and two fiſhes.

18 Who ſaid to them, Bring them hither to me.

19 And when hee had commanded the multitude to ſit downe vpon the graſſe, hee tooke the fiue loaues and the two fiſhes, and looking vp vnto heauen he bleſſed & brake, and gaue the loaues to his Diſciples, and ‖ the Diſciples to the multitudes.

20 And they did all eat, and had their fill. And they tooke the leauings, twelue full baſkets of the fragments.

21 And

*AT that time * Herod the Tetrarch heard of the fame of Ieſu,* Marke 6.14. luke 9.7.

2 And ſayd vnto his ſeruants, This is Iohn the Baptiſt, he is riſen from the dead, and therfore great works do ſhew forth themſelues in him.

*3 * For Herod when he had taken Iohn, he bound him, and put him in priſon for Herodias ſake, his brother Philips wife.* Marke 6.17. luke 3.19.

*4 For Iohn ſayd vnto him, * It is not lawfull for thee to haue her.* Leuit 18.25.

*5 And when hee would haue put him to death, he feared the people: * becauſe they counted him as a Prophet.* Mat.21.26.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleaſed Herod.

7 Wherefore he promiſeth with an othe, to giue her whatſoeuer ſhe would aske.

8 And ſhe, being before inſtructed of her mother, ſayd, Giue me here Iohn Baptiſts head in a platter.

9 And the king was ſory: neuertheleſſe, for the othes ſake, and them which ſate alſo at the table, he commanded it to be giuen her:

10 And ſent a tormentour, and beheaded Iohn in the priſon.

11 And his head was brought in a platter, and giuen to the damſell: and ſhe brought it to her mother.

12 And his diſciples came, and tooke vp his body, and buried it; and went and tolde Ieſus.

*13 * When Ieſus heard of it, hee departed thence in a ſhippe, vnto a deſert place out of the way: and when the people had heard thereof, they followed him on foot out of the cities.* Marke 6.32. luke 9.10.

14 And when Ieſus went forth, he ſaw much people, and was moued with mercy toward them, and he healed their ſicke.

*15 * And when it was euening, his diſciples came to him, ſaying, This is a deſert place, and the houre is now paſt: let the people depart, that they may goe into the villages, and buy them victuals.* Marke 6.35. luke 9.12. iohn 6.5.

16 But Ieſus ſayd vnto them, They haue no need to go away: giue ye them to eat.

17 They ſay vnto him, We haue not here but fiue loaues, and two fiſhes.

18 He ſayd, Bring them hither to me.

19 And when he had commanded the people to ſit downe on the graſſe, and had taken the fiue loaues, and the two fiſhes, and lifted vp his eyes toward heauen, he bleſſed: and when he had broken them, he gaue the loaues to his diſciples: and his diſciples to the people.

20 And they did all eat, and were ſuffiſed: And they tooke vp (of the fragments that remained) twelue baskets full.

21 And the nũber of thẽ that did eat, was fiue thousand men, beside womẽ & children.

THE GOSPEL vpon the Octaue of S. Peter & S. Paul. Iulij 6.

22 And forthwith IESVS commanded his Disciples to goe vp into the boat, and to goe before him ouer the water, till he dimissed the multitudes.

23 And hauing dimissed the multitude, hee * ascended into a mountaine alone to pray. And when it was euening, he was there alone.

Mr.6,46. Io.6,16.

24 But the boat in the middes of the sea was tossed with waues, for the winde was contrary.

25 And in the fourth watch of the night, he came vnto them walking vpon the sea.

26 And seeing him vpon the ‖ sea walking, they were troubled, saying, That it is a ghost, and for feare they cried out.

27 And immediatly IESVS spake vnto them, saying, Haue confidence: it is I, feare ye not.

28 And Peter making answer, said, Lord if it be thou, bid mee come to thee vpon the waters.

29 And hee sayd, Come. And Peter descending out of the boat, ‖ walked vpon the water to come to IESVS.

30 But seeing the winde rough, hee was afrayd: and when he began to be drowned, he cried out, saying, Lord, saue me.

31 And incontinent ‡ IESVS stretching foorth his hand tooke hold of him, and sayd vnto him, O thou of little faith, why diddest thou doubt?

32 And when they were gone vp into the boat, the winde ceased.

33 And they that were in the boat, came and adored him, saying, In deed thou art the sonne of God.

34 And hauing passed the water, they came into the countrey of Genesar.

35 And when the men of that place vnderstood of him, they sent into all that countrey, and brought vnto him all that were ill at ease:

36 And they besought him that they might touch but the † hem of his garment, and whosoeuer did touch, were made hole.

† See before, chap.9,20.

21 And they that had eaten, were about fiue thousand men, beside women and children.

22 And straightway Iesus constrained his disciples to get vp into a ship, and to goe before him vnto the other side, while he sent the people away.

*23 And when he had sent the people away, he went vp into a mountaine alone to pray: * and when night was come, he was there himselfe alone.* Marke 6.46. iohn 6.16.

24 But the ship was now in the middest of the sea, and was toss with the waues: for it was a contrary winde.

25 And in the fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, That it is a spirit: and they cried out for feare.

27 But straightway Iesus spake vnto them, saying, Bee of good cheere: it is I, be not afrayd.

28 Peter answered him, and sayd, Lord, if it be thou, bidde me come vnto thee on the water.

29 And hee sayd, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he saw a mighty winde, he was afraid: and when he began to sinke, he cried, saying, Lord, saue me.

31 And immediatly Iesus, when he had stretched forth his hand, caught him, and sayd vnto him, O thou of litle faith, wherefore diddest thou doubt?

32 And when they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God.

*34 * And when they were gone ouer, they came into the land of Genezaret.* Marke 6.54.

35 And when the men of that place had knowledge of him, they sent out into all that countrey round about, and brought vnto him all that were sicke.

36 And besought him that they might touch the hemme of his garment onely: and as many as touched, were made perfectly whole.

MARGINALL NOTES. CHAP. XIIII.

RHEM. 1 31. ‡IESVS stretching.) *Notwithstanding the infirmities of them that gouerne the Church, yet Christ susteineth them, and holdeth them vp, yea and by them, whatsoeuer they are, he vpholdeth and preserueth his Church.*

FVLKE. 1 God vseth not by Heretikes, and Antichristian tyrants and masters of impietie, to vpholde and preserue his Church, but by painefull and faithfull teachers, and wise and carefull gouernours, although they haue infirmities.

ANNOTATIONS. CHAP. XIIII.

RHEM. 1. Because of Herodias.) *It is too ordinary in Princes to put them to death that freely tell them such faults: women, whom they fansie, specially inciting them to such mischiefe.*

RHEM. 2 12. Buried it.) *An example of duety toward the dead bodies of the faithfull, wherein see the difference of Catholike Christian men and of all infidels, be the Pagans, Apostates, or Heretikes. For whereas the Christians had layed the body of this blessed Prophet and Martyr * in Samaria with the relikes of Elias and Abdias, by vertue whereof wonderfull miracles were wrought in that place: in Iulian the Apostates time, when men might doe all mischiefe freely against Christian religion, the Pagans opened the tombe of S. Iohn Baptist, burnt his bones, scattered the ashes about the fields: but certaine religious Monkes comming thither a pilgrimage at the same time, aduentured their life, and saued as much of the holy relikes as they could, and brought them to their Abbot Philip a man of God: who esteeming them too great a treasure for him and* Hiero. in Epitaph. Paulæ. c. 6.

Sacrilege against holy relikes.

and his, to keepe for their priuate deuotion, ſent them to Athanaſius the B. of Alexandria, and he with all reuerence layed them in ſuch a place (as it were by the ſpirit of propheſie) where afterward by occaſion of them was built a goodly chapell. Theod. li. 3. c. 6. Ruff. li. 2. c. 28. 27. *Marke here that the Heretikes of our time doe as thoſe Pagans, to the bodies and reliks of all bleſſ'd Saints that they can deſtroy: and Catholiks contrariwiſe haue the religious deuotion of thoſe olde Chriſtians, as appeareth by the honour done now to his head at Amiens in France.*

FVLKE. 2 There is no doubt, but the dead bodies of the faithfull, are to be laid vp with reuerence, in hope of the reſurrection, but not to be abuſed vnto idolatrie: for Iohns diſciples buried his body, they ſhrined it not to be worſhipped. Concerning the ſtory of the malice of the Pagans, you foiſt in many things that your authour ſayth not: for Theodoret in the place noted, ſayth no more, but that they brake vp the tombe of Iohn Baptiſt, burnt his bones, and ſcattered abroad the aſhes. Reliques.

You ſay, that the Chriſtians layed the body of Iohn the Baptiſt, with the reliques of Elias and Abdias; this ſaith not S. Hierome, but *Ibi ſiti ſunt, There lie Helizæus and Abdias prophets, and Iohn the Baptiſt, then the which there was none greater, among them that were borne of a woman.* Elias was taken vp in a fiery charet, therefore they had no reliques of his body. But admit your memorie failed you in naming Elias in ſtead of Helizæus, not only here, but alſo in the Table: what wonderfull miracles were there wrought before Iulians time? Ruffinus ſpeaketh of none, before nor after. S. Hierome ſaith in his time, that Paula quaked at many maruels that ſhe ſaw there: namely, *deuils roaring in diuers tormentes, and before the ſepulchres of thoſe holy men, men howling like wolues, barking like dogges, roaring like lions, hiſſing like ſerpents, lowing like bulles. Some turne their heads about, and touch the earth with the crowne of their head backeward, women hanging by the feet, their garments to fall abroad vpon their faces. She tooke pity of them all, weeping for euery one, ſhe prayed Chriſt to haue mercy on them* Thus writeth S. Hierome, but not of any that were cured of their madneſſe there. Againe ye may note how S. Hierome agreeth with Ruffine, when he ſayth, That S. Iohn Baptiſt lay ſtill in his time in Sebaſte or Samaria: but let the hiſtorie of Ruffine be true. He ſaith, that certeine from Hieruſalem of the monaſterie of Philip, *came to that place (where the Pagans raged againſt that body of S. Iohn Baptiſt) to pray*, you ſay they came thither a pilgrimage: but howſoeuer it was, they brought ſome reliques away with them, the reſt were burned. Yet Gaudentius B. of Brixia, and Paulinus of Nola were perſwaded that they had his reliques in the great Church at Fundi in Italy. *Gaud. de dedic. Baſil. Paul. Epiſt. 12.* Now for any iniury that is done by vs vnto the bodies of the Saints, it is a meere ſlander: but the counterfeit reliques that you ſhew, and worſhip as idols, we deſtroy and aboliſh. And to prooue they are counterfeit, we need no other teſtimonie, but of your ſelues, which place one and the ſame relique, in ſo many places at once: As for example, S. Iohn Baptiſts head, you ſay, is at Amiens, other ſay, his face onely. I will not inquire how it came thither from Conſtantinople, whither it was caried by Theodoſius. *Hiſt. Trip. lib. 9. cap. 42.* But the ſame part that is at Amiens, is at S. Iean Angely. The reſt of his head, from the forehead to the necke, is in Malta: yet the hinder part of his skull, is at Nemours, his braine at Nouium Raſtrouienſe, another part of his head at Iean Morien, his iaw-bone at Veſalium at the Church of S. Iohn the greater, another part at Paris at S. Iohn Laterane, a piece of his eare at S. Floride, his forehead and haires in Spaine at S. Saluadores, another piece of his head is at Noyon, and another at Luke in Italie. And yet for all theſe pieces, his whole head is in S. Siluеſters Abbey at Rome to be ſeene and worſhipped. And there is no doubt, but many Churches in England ſometimes, had reliques of his head, as they would beare vs in hand. Is there not good cauſe thinke you, that we ſhould honour theſe holy reliques: if for nothing els, yet becauſe they can multiplie themſelues, and be in ſo many places at once? O impudent brood of Antichriſt. Orationis gratia. Slander. Blondus in trium Rom. lib. 3. cap. 103.

RHEM. 3 13. Retired.) *Chriſt much eſteemed Iohn, and withdrew himſelfe aſide, to giue example of moderate mourning for the departed, and to ſhew the horrour of that execrable murder. as in the Primitiue Church many good men ſeeing the miſerable ſtate of the world in the time of perſecution, and the ſinnes that abounded withall: tooke occaſion to forſake thoſe tumults, and to giue themſelues to contemplation: and for that purpoſe retired into the deſerts of Aegypt, and elſewhere, to doe penance for their owne ſinnes and the ſinnes of the world, whereupon partly roſe that infinite number of Monkes and Eremites, of whom the Fathers and Eccleſiaſticall hiſtories make mention.* Hier. to. 2. in vit. Paul. Erem. Sozo. lib. 1. cap. 12. 13. Eremites.

FVLKE. 3 A ſimple argument to iuſtifie the profeſſion of Eremites. Yet that there were many good men that in times paſt led a contemplatiue life in deſert places, I denie not: but I affirme, that their example is a ſhame to the mockmonks, and falſe Eremites of Poperie, which liue in cities, and in the frequence of people, that I ſpeake nothing of their faith and life, far vnlike. Neither doth Hierome, or Sozomenus ſay, *they did penance for their owne ſinnes, and the ſinnes of the world*: neither had they any ſuch blaſphemous opinion, that they could ſatisfie for their owne ſinnes, much leſſe for the ſinnes of the world. S. Anthony, which was counted the chiefe of thoſe Eremites, confeſſeth that the wound of mans ſinnes could not be healed by any meanes, but *by the only goodneſſe of God, which gaue his onely begotten ſonne to ſuffer for our ſinnes. Ep. 2. & 4.* Eremites.

RHEM. 19. The Diſciples to the multitudes.) *A figure of the miniſtery of the Apoſtles, who as they here had the diſtribution and ordering of theſe miraculous loaues, ſo had they alſo to beſtowe and diſpenſe all the foode of our ſoules in miniſtring of the Word and Sacraments, neither may lay men challenge the ſame.*

RHEM. 4 26. Walking.) *When not onely Chriſt, but by his power Peter alſo walketh vpon the waters, it is euident that he can diſpoſe of his owne body aboue nature, and contrary to the naturall conditions thereof, as to go thorow a doore,* Io. 20. *to be in the compaſſe of a litle bread.* Epiphan. in Anchorato.

FVLKE. 4 Chriſt can diſpoſe his body aboue nature, but not to deſtroy the eſſentiall conditions of a body, for then he ſhould ceaſe to haue a body, and ouerthrow the hope of our reſurrection. Euſeb. Emiſſ. hom. in Sabb. poſt ciner. *Propter hæreticos ita fieri oportebat, qui Chriſtum Dominum, eo quòd ſuper mare ambulauerat, non verum, ſed phantaſticum corpus habuiſſe poſtea dicebant. Vincuntur enim iſti, dum beatum quoque Petrum ſuper mare ambulaſſe audiunt, quem vtique verum corpus habuiſſe non dubitant.* And where you quote Ioan. 20. to proue that his body did goe thorow a doore, your owne tranſlation is, that the doores were ſhut, not that he came thorow the doore: for he made the doore to open, and giue place to him, as the priſon doores did to the Apoſtles by the miniſterie of the Angels, Act. 5. which yet were ſhut againe, ſo ſoone as they paſſed thorow: *for if the diſtance of place be taken from bodies, they ſhalbe no where, and being no where, they ſhall not be at all.* as S. Auguſtine teacheth. *Ep. 57. Datdan.* Finally, where you quote Epiphanius to affirme, that the body of Chriſt can be in the compaſſe of a little bread, it is a maniteſt abuſing of the reader: for Epiphanius ſayth not ſo, but the cleane contrary. For teaching, that the ſacrament all bread, is an image of Chriſt, *And yet* (ſayth he) *neither in greatneſſe, nor faſhion, nor power it is like, either to his diuinity, or to his humanity: for it is a long ſhapen rowle in faſhion, and void of ſenſe as concerning power.* which teſtimony of Epiphanius cleerely ouerthroweth your errour of tranſubſtantiation, and carnall manet of Chriſtes preſence in the Sacrament, both together. The body of Chriſt.

RHEM. 5 29. Walked.) *Peter (sayth S. Barnard) walking vpon the waters, as Christ did, declared himselfe the onely Vicar of Christ, which should be ruler not ouer one people, but ouer all. For many waters, are many peoples.* Bernard lib.2.de consid.c.8. *See the place, how he deduceth from Peter the like authoritie and iurisdiction to his successour the bishop of Rome.* Peters primacie.

FVLKE. 5 Bernard was but a late writer, and was deceiued with the errour of Peters primacie, though not so grosly as the Papists holde it at this day: neither is his collection any better then his authoritie. Peter walked on the water as Christ did, *ergo* he was the onely vicar of Christ. While S. Bernard followed such arguments, no maruell, if it were sayd of him, *Non vidit omnia*, He saw not all. Peters primacie.

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeth with a tradition contrary to Gods commandement. 10 And to the people he yeeldeth the reason of that which they reprooued: 15 and againe to his Disciples, shewing the ground of the Pharisaicall washing (to wit, that meats otherwise defile the soule) to be false. 21 Then he goeth aside to hide himselfe among the Gentiles: where, in a woman he findeth such faith, that he is faine, lest the Gentiles should before the time extort the whole bread, as she had a crumme, to returne to the Iewes. 34 where (all contrary to those Pharisees) the common people seeke wonderfully vnto him, and he after he hath cured their diseased, feedeth foure thousand of them with seuen loaues.

THE GOSPEL vpon Wednesday the third weeke in Lent. Mar.7,1.

THEN came to him from Hierusalem Scribes and Phatisees, saying,

2 Why do thy Disciples transgresse the tradition of the Ancients? For they wash not their hands when they eat bread.

3 But he answering sayd to them: why do you also transgresse the commandement of God for your tradition? For God said,

Exo.20,12. Luk.20.9. 4 *Honour father and mother.* and, *he that shall curse father or mother, dying let him die.*

5 But you say, Whosoeuer shall say to father or mother, The gift whatsoeuer proceedeth from me, shall profit thee:

6 And shall not honour his father or his mother: and you haue made frustrate the commandement of God for your owne tradition.

7 Hypocrites, well hath Esay prophesied of you, saying,

Esa.29,13. 8 *This people honoureth me with their ‖ lips: but their heart is farre from me.*

9 *And in vaine do they worship me, teaching doctrines and ‖ commandements of men.*

10 And hauing called together the multitudes vnto him, he sayd to them, Heare ye and vnderstand.

11 ‖ Not that which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man.

12 Then came his disciples, & said to him, Doest thou know that the Pharisees, when they heard this word, were scandalized?

13 But he answering, sayd: All planting which my heauenly Father hath not planted, shall be rooted vp.

14 Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch.

15 And Peter answering, said to him, Expound vs this parable.

16 But he sayd, Are you also as yet without vnderstanding?

17 Doe you not vnderstand, that all that entreth into the mouth, goeth into the belly, and is cast forth into the priuie?

18 But the things that proceed out of the mouth, come forth from the heart, and those things ‖ defile a man.

19 For

*THin * came to Iesus Scribes and Phari-* Mar.7.1.
sees, which were come from Hierusalem, saying,

2 Why do thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread.

3 But he answered, & sayd vnto them, Why doe you also transgresse the commandement of God by your tradition?

*4 For God commanded, saying, * Honour* Exo.20.12.
thy father and thy mother: And he that curseth deut.5.16.
** father or mother, let him die the death.* Exo.21.17.

5 But ye say, Whosoeuer shall say to his fa- leuit.20.9.
ther or his mother, By the gift that is offered *of* pro.20.20.
me, thou shalt be helped:

6 And so shall he not honour his father or his mother. And thus haue ye made the commandement of God of none effect by your tradition.

7 Ye hypocrites, full well did Esaias prophesie of you, saying,

*8 * This people draweth nigh vnto me with* Esa.29.13.
their mouth, and honoureth mee with their lips: howbeit, their heart is farre from me.

9 But in vaine they do worship me, teaching doctrines, precepts of men.

*10 * And when hee had called the people to* Mark.7.17.
him, he said vnto them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man.

12 Then came his disciples, and said vnto him, Knowest thou not that the Pharisees were offended after they heard this saying?

*13 But he answered, and sayd, * All maner* Iohn 15.8.
planting which my heauenly father hath not planted, shall be rooted vp.

*14 Let them alone: * they be blind leaders of* Luke 6.39.
the blind. If the blind leade the blind, both shall fall into the ditch.

*15 * Then answered Peter, and sayd vnto* Mark.7.17.
him, Declare vnto vs this parable.

16 Iesus said, Are ye also yet without vnderstanding?

17 Doe not ye yet vnderstand, that whatsoeuer entreth in at the mouth, goeth into the bellie, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart: and they defile the man.

19 * For

19 For from the heart come forth euil cogitations, murders, aduoutries, fornications, thefts, falſe teſtimonies, blaſphemies.

20 Theſe are the things that defile a man. but to eate with vnwaſhen hands, doeth not defile a man. ☞

THE GOSPEL vpon Thurſday the firſt weeke in Lent.

21 And IESVS went forth fro thence and retired into the quarters of Tyre and Sidon.

22 And beholde *a woman of Chanaan came foorth out of thoſe coaſtes, and crying out, ſaide to him, Haue mercie vpon mee, O Lorde the Sonne of Dauid: my daughter is ſore vexed of a deuil.

23 Who anſwered her not a word. And his Diſciples came and beſought him ſaying, Dimiſſe her: becauſe ſhe crieth out after vs:

24 And he anſwering ſaid: I was not ſent but to the ſheepe that are loſt of the houſe of Iſrael.

25 But ſhe came and adored him, ſaying, Lord, helpe me.

26 Who anſwering, ſaide: It is not good to take the bread of the children, and to caſt it to the dogges.

27 But ſhe ſaid, yea lord: for the whelpes alſo eate of the crummes that fall from the table of their maſters.

28 Then IESVS anſwering ſaid to her, O woman, ‡ great is thy faith: be it done to thee as thou wilt: and her daughter was made hole from that houre. ☞

29 And when IESVS was paſſed from thence, he came beſide the ſea of Galilee: and aſcending into the mountaine, ſate there.

30 And there came to him great multitudes, hauing with them dum perſons, blind, lame, ſeeble, and many others: and they caſt them downe at his feete, and he cured them:

31 So that the multitudes marueiled ſeeing the dumme ſpeake, the lame walke, the blind ſee: & they magnified ỹ God of Iſrael.

Mar.8,1. 32 And *IESVS called together his diſciples, and ſaide: I pitie the multitude: becauſe three dayes now they continue with me, and and haue not what to eate: and dimiſſe them faſting I wil not, leſt they faint in the way.

33 And the diſciples ſay vnto him: whēce then may wee get ſo many loaues in the deſert as to fill ſo great a multitude?

34 And IESVS ſaid to them, how many loaues haue you? but they ſaide, Seuen, and a few litle fiſhes.

‡ Here we ſee againe that the people muſt not be their owne caruers, nor receiue the Sacraments or other ſpirituall ſuſtenance immediatly of Chriſt, or at their owne hand, but of their ſpirituall gouernours.

35 And he commanded the multitude to ſit downe vpon the ground.

36 And taking the ſeuen loaues and the fiſhes, and giuing thankes, hee brake, & gaue to his diſciples, and the diſciples gaue to the people.

37 And they did all eate, and had their fil. And that which was left of the fragments they tooke vp, ſeuen baskets full.

38 And there were that did eate, foure thouſand

19 *For out of the heart proceed euil thoughts, Gene.6.5.
murders, adulteries, whoredomes, theſts, falſe witneſſe, blaſphemies.

20 Theſe are the things which defile a man: But to eate with vnwaſhen handes, defileth not a man.

21 *And Ieſus, when hee went thence, de- Mark.7.24.
parted into the coaſtes of Tyre and Sidon.

22 And beholde, a woman of the Chanaanites, which came out of the ſame coaſtes, cried vnto him, ſaying, Haue mercie on mee, O Lord, thou ſonne of Dauid, my daughter is grieuouſly vexed with a deuill.

23 But hee anſwered not a word. And his diſciples came, and beſought him, ſaying, Send her away, for ſhe crieth after vs.

24 But he anſwered, and ſaid, I am not ſent *but vnto the loſt ſheepe of the houſe of Iſrael. Matth.10.6.

25 Then came ſhe, and worſhipped him, ſaying, Lord helpe me.

26 But he anſwered & ſaid, It is not meet to take the childrēs bread, & to caſt it to litle dogs.

27 And ſhe ſaid, Yes Lord: for the litle dogs alſo eate of the crummes which fall from their maſters table.

28 Then Ieſus anſwered, and ſaid vnto her, O woman, great is thy faith: be it done vnto thee euen as thou wilt. And her daughter was made whole euen from that ſame houre.

29 *And Ieſus, when he was departed from Mar.7.31.
thence, came nigh vnto the ſea of Galilee, and when hee was gone vp into a mountaine, hee ſate downe there.

30 *Then great multitudes came vnto him, Eſay 35.5.
hauing with them thoſe that were lame, blinde, dumbe, maymed, and other many, and caſt them downe at Ieſus feete, and he healed them:

31 In ſo much that the people wondered, when they ſaw the dumbe ſpeake, the maymed to be whole, the lame to walke, and the blind to ſee: and they glorified the God of Iſrael.

32 *Then Ieſus called his diſciples vnto him, Mark.8.1.
and ſaid, I haue compaſſion on the people, becauſe they continue with me now three dayes, and haue nothing to eate: and I will not let them depart faſting, leaſt they faint in the way.

33 And his diſciples ſay vnto him, Whence ſhould we get ſo much bread in the wilderneſſe, as to ſuffice ſo great a multitude?

34 And Ieſus ſaith vnto them, Howe many loaues haue ye? And they ſaid, Seuen, and a few little fiſhes.

35 And hee commaunded the people to ſit downe on the ground.

36 And whē he had taken the ſeuen loaues and the fiſhes, and had giuen thankes, hee brake them, and gaue to his diſciples: and the diſciples gaue them to the people.

37 And they did all eate, and were ſufficed, and they tooke vp of the broken meate that was left, ſeuen baskets full.

38 And yet they that did eate, were foure thouſand

thousand men, beside children and women.

39 And hauing dimissed the multitude, hee went vp into a boate, and came into the coastes of Magedan.

thousand men, beside women and children.

39 And when he had sent away the people, he tooke shippe, and came into the parts of Magdala.

MARGINALL NOTES. CHAP. XV.

RHEM. 1 28. Great is thy faith.) *It were a strange case that Christ should commend in this woman a sole faith without good workes, that is to say, a dead faith such as coulde not worke by loue, and which S. Iames doubted not to call the faith not of Christians but of deuils.* Aug. de Fid. & Op. c. 16.

FVLKE. 1 Christ neuer commendeth a sole faith, which is voyde of good workes, to be sufficient for iustification, but a liuely faith, which worketh by loue, to iustifie alone, without respect had vnto the merite of the works. This womans faith was not solitary, or voyde of good workes, but accompanied with patience, inuocation, humilitie, charitie, and other fruites of faith: yet was shee iustified before God, by faith onely, and before men iustified or declared to be iust by the fruits of a liuing faith, Iames 2. *A godly faith* (saith S. August.) *will not be without hope and charitie.* Ep. 80. Iustification.

ANNOTATIONS. CHAP. XV.

RHEM. 2 8. With their lippes.) *This is to bee vnderstood properly of such as haue euer God in their mouth, the worde of our Lord, the Scriptures, the Gospel, but in their heart and all their life be in deed Godles. It may be applied also to such as say their prayers without attention or eleuation of minde to God, whether hee vnderstand the prayers or no that saith them. For many a poore Christian man that vnderstandeth not the wordes he speaketh, hath his heart neerer heauen, more feruor and deuotion, more edification to himselfe, more profite in spirit (as the Apostle speaketh) and lesse distractions, then not onely all Heretikes which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to bee vnderstood of praying in vnknowen tongues, as Heretikes sometime expound it, farre wide from the circumstance of the place & Christs intention, speaking of the hypocriticall Iewes.* 1. Cor. 14.

FVLKE. 2 He that prayeth in a tongue which he vndetstandeth not, cannot come neere to God with his heart, seeing his heart cannot request that which is conteined in the sound of wordes vttered with his lippes. Hee may haue a superstitious deuotion or zeale of God, which being not according to knowledge, cannot bring him neere to God. For hee that wil come neere to God, must come by faith, without which it is impossible to please God. and faith cannot be of things vnknowen, but of things reueiled to vs by the word of God. Neither doeth the Apostle say, that he which prayeth in a tongue which himselfe vnderstandeth not, doeth edifie himselfe, but he that hath the gift to speake in an vnknowen tongue which hee himselfe vnderstandeth, but not the Church, may edifie himselfe, but not profite the Church. As for profit in spirit, S. Paul nameth not, but he that prayeth in spirit, that is according to his spirituall gift of strange tongues: if he pray in the Church, hee must pray with vnderstanding of other, that his prayer be not vnfruitfull, or else holde his peace, if neither hee, nor any other, can interprete his prayers. As for him that vnderstandeth not what he requireth in an vnknowen tongue, prayeth not at all, but mocketh God, and the Church if he pray openly. And where you say, such a one may haue lesse distractions then other in his prayer, there is nothing els, but a distraction of his minde from his tongue, when his heart cannot thinke that which the wordes hee pronounceth doeth signifie, which hee knoweth not whether they be blessing or cursing, prayers or thankesgiuing, for spirituall benefites or temporall, for himselfe or for other, for forgiuenesse of sinnes, or perseuerance in vertue. Whereas true prayer, requireth a true sence or feeling of our present neede, and of the necessitie of our brethren, yea of the whole Church of God. Nilus de oratione cap. 33. *Oratio sine distractione est summa intelligentia mentis.* Prayer in a tongue vnknowen. Rom. 10. 2. Hebr. 11. Rom. 10. Ioan. 17.

Prayer in an vnknowen tongue, was first brought in by Elxai, the horrible Heretike among the Iewes, which said vnto his schollers, *Let no man seeke the interpretation, but onely in his prayer say these words, &c.* Epip. Hæres. 19. who doubteth not, that this testimony of Esay, may be rightly applied against him & his sect: and euen by the same reason it may be applied against the Papists, who much more then the hypocriticall Iewes, honour God in vaine with their lips, according to mens traditions, and therefore their heart is farre from him.

RHEM. 3 9. Commandements of men.) *Such onely are here called traditions, doctrines, or commaundements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at least be friuolous, vnprofitable, and impertinent to pietie or true worship, as that other sort of so often washing handes and vessels, without regard of inward puritie of heart and minde. Let no man therefore bee abused with the Protestants peruerse application of this place against the holy lawes, canons, and precepts of the Church and our spirituall Gouernours, concerning fastes, festiuities, and other rules of discipline and due order in life and in the seruice of God. For such are not repugnant but consonant to Gods word and all pietie, and our Lorde is truely honoured, worshipped, and serued both by the making and also by the obseruing of them.* **S. Paul gaue commandements both by his epistles and by word of mouth, euen in such matters wherein Christ had prescribed nothing at all, and hee chargeth the faithfull to obserue the same.* **The Apostles and Priestes at Hierusalem made lawes, and the Christians were bound to obey them.* [a] *The keeping of Sunday, in stead of the Sabboth is the tradition of the Apostles, and dare the Heretikes deny the due obseruation thereof to be an acceptable worship of God?* [b] *They prescribed the Feastes of Easter, and Whitsontide and other Solemnities of Christ and his Saincts, which the Protestants themselues obserue.* [c] *They appointed the Lent and Imber fastes and other, as well to chastise the concupiscence of man, as to serue and please God thereby, as is plaine in the fasting of* **Anna, Tobie, Iudith, Esther, who serued and pleased God thereby. Therefore neither these nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lawfull Pastors are implied in these Pharisaical traditions here reprehended, nor to be compted or called the doctrines and commandements of men, because they are not made by mere humane power, but by Christes warrant and authoritie, and by such as he hath plated to rule his Church, of whom he saith,* **He that heareth you, heareth me: he that despiseth you, despiseth me: They are made by the Holy Ghost, ioyning with our Pastors in the regiment of the faithfull, they are made by our Mother the Church which whosoeuer obeyeth not,* **we are warned to take him as an Heathen. But on the other side, all lawes, doctrines, seruice and iniunctions of Heretikes, howsoeuer pretended to be consonant to the Scriptures, be commandements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God.* The difference betweene the Iewish traditions here reprehended, and the Churches Apostolical traditions. 2. Thes. 2. 15. 1. Cor. 11. * Actes. 15. [a] Aug. Ser. de temp. 251. See 1. Cor. 16, 2. [b] Epiph. hær. 75. [c] Hiero. ep. 54. ad Marcel. cont. Mont. *Luc. 2. 37. Tob. 12. Iudith c. 8. Esth. 4. Luc. 10. 16. *Mat. 18, 17.

FVLKE. 3 Of Popish traditions, doctrines, and commandements, some bee repugnant to Gods lawes, as worshipping of Images, sacrifice of the Masse, communion in one kinde, prohibiting of mariage and meates for religions sake, and such like. Some are beside the Lawes of God, as idle and vnprofitable ceremonies, whereof they haue an infinite number, seruing not to order, decencie, and edification, but to idolatry and superstition: while they make them as a part of Gods seruice and worship. In both sorts, being the doctrines of men, God is worshipped Traditions of men.

ped in vaine, as our Sauiour ſaith, out of the Prophet Eſai. Now let vs ſee, how you defend them: firſt you ſay; *S. Paul gaue commandements both by his epiſtles and by word of mouth, euen in ſuch matters wherein Chriſt had preſcribed nothing at all, and chargeth the faithfull to obſerue them,* for which you quote 2. *Theſſ.* 2. 15. and 1. *Corinth.* 11. I anſwere, this is a deteſtable ſlander of the holy Apoſtle, who taught nothing as neceſſary to be obſerued, but that which he had receiued of the Lord, either in particuler, as the obſeruation of the Lords Supper, 1. *Corinth.* 11. 23. or in generall, as the comlines to be obſerued in the holy meetings, according to the diſtinction of ſexes, which God hath made. Out of which general doctrine, the Apoſtle inferreth his arguments, for the couering of womens heads in the Congregation, and the not couering of mens heads. And yet in the outward ceremonie of couering, or not couering, he preſcribeth nothing as a part of religion or the ſeruice of God: but as a matter of comlines, and decencie among men: which is varied according to times, perſons and places: and therefore concludeth, that it is not the cuſtome of Gods Church to contend for ſuch matters. But for matters neceſſary to Gods worſhip, the Church muſt ſtriue euen to the death of her children. As for ceremonies apt for decencie, order and edification, are allowed by the word of God, and the Church hath libertie in the externall formes of them, ſo thoſe three conditions or endes be obſerued. But in the other place of S. Paul, how proue you that he ſpeaketh of any thing not expreſſed in the Scriptures? For though he hath not comprehended all things in his Epiſtle to the *Theſſalonians*, yet he taught no doctrine neceſſary to ſaluation, but that which Moſes and the Prophets haue ſaid, and which was accompliſhed and taught by our Sauiour Chriſt in the Goſpel. As for matters of externall Diſcipline, and forme of adminiſtration of the Sacraments, publike prayers, and ſuch like, which are variable (ſo the ſubſtance of doctrine be retained, and the generall rules appointed for ſuch matters be obſerued,) he neuer required any perpetual obſeruation. 1. Cor. 14. 28. and 40. Act. 16. 13.

But *the Apoſtle made lawes of blood, and ſtrangled neceſſary to be obſerued:* I graunt, but not as a part of Gods worſhip, but as neceſſary for edifying of the Iewes in loue, which cauſe ceaſing, thoſe Lawes alſo ceaſe of themſelues without any abrogation. For now when the infirmitie of the Iewes is no let, it is lawfull to eate blood and ſtrangled.

Thirdly, the obſeruation of the Lords day, is not deliuered by blinde tradition, but hath teſtimonie of the holy Scriptures, 1. *Corinth.* 16. 2. and *Apoc.* 1. 10. *Act.* 20. 7. and the obſeruation thereof, is according to Gods commandement, and no doctrine of men.

Fouthly, you ſay, *the Apoſtles preſcribed the feaſtes of Eaſter and Whitſuntide, and other ſolemnities of Chriſt, and of his Saincts, which the Proteſtants obſerue. Epiph. har. 74.* I anſwere, *Epiphanius* aſcribeth to tradition of the Apoſtles, the Wedneſday faſt, and many other ceremonies which the Papiſts do not obſerue. Therfore the Papiſts muſt confeſſe, either that ſuch things were not preſcribed by the Apoſtles, or els that they were preſcribed none otherwiſe, then indifferent ceremonies, which are ſubiect to alteration, and in which the religion or worſhip of God doth not conſiſt. And ſo the Proteſtants obſerue them, for order & edification of Gods people, that vſe to aſſemble at ſuch times: as the Apoſtles obſerued the Sabboth day, Pentecoſt, and other ſolemnities of the Iewes, not as a portion of Chriſtian religion, but taking occaſion of the meeting of the Iewes in thoſe feſtiual times.

Fifthly, you ſay, *the Apoſtles appointed the Lent & Imber faſts, aſwel to chaſtiſe mens concupiſcences, as to pleaſe God thereby.* For the appointing of Lent and Imber faſts, you quote *Hierom. ad Marcel. Cont. Mont.* who in deed alleadgeth the tradition of the Apoſtles, for one fourtie dayes faſt in the yere, but of Imber faſts, and ſuch other he ſpeaketh neuer a word. And I haue ſhewed before out of *Euſeb.* 5. 18. that *Montanus* the heretike was the firſt that appointed lawes of faſting. And *Irenæus* cited by *Euſeb.* 5. 26. ſheweth the diuerſitie of faſting, as well as of obſeruing the feaſt of Eaſter, which proueth that neither the one, nor the other, had any certaine preſcription by the Apoſtles. That men by faſting ſerue and pleaſe God, you cite the examples of *Anna, Tobie, Iudith, Heſter,* who ſerued and pleaſed God thereby, whereof we doubt nothing at all, while they vſed faſting to the right end allowed of God, that is, humbling of themſelues, and chaſtiſing of the body, that it might be more obedient to the ſpirit, and feruent in prayer. For otherwiſe, faſting of it ſelfe (as *S. Hierome* ſaith,) is no perfect vertue, but a foundation of other vertues. *Thinke not* (ſaith he) *that thou art holy, when thou haſt begunne to faſt and abſteine, for this vertue is an helpe, not a perfection of ſanctification.* Ad Demetr. Ad Celan. I conclude therefore, that Popiſh traditions, placing religion and holines, in commandements and ceremonies of their owne inuention, are as ill, as the Phariſaicall traditions, and men ſeeke in vaine to worſhip of God by them. For Chriſt hath giuen no warrant or auctoritie to any man, to adde any thing to the worſhip God preſcribed in his word. Neither hath he aſſured vs, that whoſoeuer heareth man heareth him, but ſo long as man preacheth Gods worde, and not the viſions of his owne head. Iudas was one of them, of whom it was ſaid, *he that heareth you, heareth me,* but this was vnderſtood to be no longer, then hee preached the Goſpel, els the high Prieſtes might be excuſed for hearkening to him, when he ſaid, *What wil you giue me and I will betray him vnto you?* Againe the holy Ghoſt ioyneth not with them, that ſet vp a new religion, or teach new doctrines, but with them that reteine onely the doctrine of Chriſt, as ſufficient vnto ſaluation. And that is the true Church which heareth the voyce of the ſpouſe, and is content to be directed thereby in all things. That company of men which teach contrary to the Scripture, or beſides the Scriptures, to worſhip God, not as the word hath preſcribed, but according to the doctrines of men, is the ſynagogue of Sathan, and not the Church of Chriſt: Neither haue they ſending or commiſſion from God. But they who ſincerely according to the Scriptures, do teach the Goſpel, haue ſending and commiſſion from God. *Rom.* 10. and are to be heard euen as Chriſt himſelfe, ſo long as they teach nothing but that Chriſt hath taught, as it is to be proued out of the holy Scriptures. Ioan. 16. 14. cap. 14. 26. cap. 20. 31.

RHEM. 4 11. Not that which entreth.) *The Catholikes doe not abſtaine from certaine meates, for that they eſteeme any meate vncleane either by creation or by Iudaical obſeruation: but they abſtaine for chaſtiſement of their concupiſcences.* Aug. li. de mor. Ec. Cath. c. 33. Difference of meates.

FVLKE. 4 The Papiſts abſtaine not as the Catholikes did in S. Auguſtines time, for chaſtiſement of their concupiſcences, but of hypocriſie, for religion & holines. For wine, ſpices, fruites, ſallets, and many fiſhes which they vſe, do much more nouriſh concupiſcence, then vſual fleſh, from which they abſtaine. As S. Auguſtine ſheweth of the faſtes of the *Manichees. De error. Man. lib. 2. cap. 12.* Popiſh faſtings,

RHEM. 5 18. Defile a man.) *It is ſinne onely which properly defileth man, and meates of themſelfe or of their owne nature do not defile: but ſo farre as by accident they make a man to ſinne, as the diſobedience of Gods commandement or of our Superiours who forbid ſome meates for certaine times and cauſes, is a ſinne. As the apple which our firſt parents did eate of, though of it ſelfe it did not defile them, yet being eaten againſt the precept, it did defile. So neither fleſh nor fiſh of it ſelfe doeth defile, but the breach of the Churches precept defileth.* Gen. 3. Catholike abſtinence.

FVLKE. 5 The Spirit ſpeaketh ſo euidently of your Popiſh prohibition of mariage & meates for religion and holines, that all your lying wordes and ſhifts of hypocriſie, cannot excuſe you from holding the doctrine of deuils. If Popiſh faſting.

neither

neither flesh nor fish defile a man as you say now; why doe you prohibite flesh to some men at all times, and to all men at some times? The like I say of mariage, whereby *Gregory Martin*, a birde of your owne nest affirmeth, *that the sacred order of priesthood is prophaned.* Discou. cap. 15. And *Durand* can yeeld none other reason, why fish is eaten on fasting dayes, but because God hath not cursed the waters, *Because remission of sinnes should be by the water of Baptisme. For this element is most worthy which washeth away filthines, and vpon which the spirit of the Lord was borne before the making of the world. But he cursed the earth in the workes of man: hereof it is that it is not lawfull in fasting to eate any kinde of ſt ſo which liueth on the earth, as foure footed beastes, and birds, &c.* Lib. 6. cap. de alijs ieiunijs. Let the indifferent Reader now iudge, whether you abstaine not from flesh as from meate cursed of God. Whereas the faithfull knowe, that all the creatures of God are good, and sanctified vnto them by his word and prayer.

CHAP. XVI.

The obstinate Pharisees and Sadducees, as though his foresayd miracles were not sufficient to proue him to be Christ, require to see some one from heauen. 5 Whereupon forsaking them, hee warneth his disciples to beware of the leauen of their doctrine:

RHEM. 1 *13 And Peter (the time now approching for him to goe into Iewry to his Passion) for confessing him to be Christ, hee maketh the Rocke of his Church, giuing vnto him Ecclesiastical power accordingly.*

FVLKE. 1 Peter by the grace of God, and not by the merite of his confession, is made not the Rocke, but a rocke or foundation stone of the Church, and receiueth such Ectlesiasticall power, as was common to him with all the Apostles.

RHEM. 2 *21 And after, he reproueth him for dissuading his Crosse and Passion, that he also affirmeth the like suffering in euery one to be necessary to saluation.*

FVLKE. 2 Christ affirmeth not the like suffering to his passion to be necessary to saluation, in euery one, but that euery one in affection of denying himselfe, ought to be ready to suffer whatsoeuer is layd vpon him, for the profession of the Gospel.

Mar.8,12. Luc.12,54. AND there came to him the Pharisees and Sadducees tempting: and they demaunded him to shewe them a signe from heauen.

2 But he answered & said to them, when it is euening, you say, It will be faire-wether, for the element is redde.

3 And in the morning, This day there wil be a tempest, for the element doth glow and lowre. The face therfore of the element you haue skil to discerne: and the signes of times can you not?

Mat.12,39. 4 The *naughtie and aduouterous generation seeketh for a signe: and there shall not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and went away.

Mar.8,14. 5 And *when his disciples were come ouer the water, they forgot to take bread.

6 Who said to them, Looke well and beware of the leauen of the Pharisees and Sadducees.

7 But they thought within themselues saying, Because we tooke not bread.

8 And IESVS knowing it, said, why doe you thinke within your selues O yee of little faith, for that you haue not bread?

9 Doe you not yet vnderstand, neither do you remember *the fiue loaues among fiue thousande men, and how many baskets you tooke vp?

10 Neither the * seuen loaues, among foure thousand men, & how many maundes you tooke vp?

11 Why doe you not vnderstande that I said not of bread to you, Beware of the leauen of the Pharisees and Sadducees?

12 Then they vnderstood that hee saide not they shoulde beware of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

13 And

Mar.8.11. luke 11.54. THE *Pharisees also, with the Sadducees, came, and tempting, desired him that hee would shew them a signe from heauen.

2 He answered, and said vnto them, When it is euening, ye say, It wil be *faire weather: for the skie is red,*

3 And in the morning, it wil be *foule weather to day: for the skie is lowring red. O ye hypocrites, ye can discerne the outwarde appearance of the skie: but can ye not discerne the signes of the times?*

Matt.12.34. Ionas 2.1. *4 *A frowarde and adulterous nation requireth* a signe, and there shall no signe be giuen vnto it, but the signe of the Prophet Ionas. And hee left them, and departed.*

5 And when his disciples were come to the other side of the water, they had forgotten to take bread with them.

6 Then Iesus said vnto them, Take heed and beware of the leauen of the Pharisees, and of the Sadducees.

7 And they thought in themselues, saying, For we haue taken no bread with vs.

8 Which when Iesus vnderstoode, hee saide vnto them, O yee of little faith, why thinke you within your selues, because yee haue brought no bread.

Matt.14.17. *9 *Doe ye not yet perceiue, neither remember those fiue loaues of the fiue thousande, and howe many baskets tooke ye vp?*

Matt.15.34. *10 * Neither the seuen loaues of the foure thousand, and how many baskets tooke ye vp?*

11 How is it that ye do not vnderstand that I speake it not vnto you concerning bread, that ye should beware of the leauen of the Pharisees, and of the Sadducees?

12 Then vnderstood they howe that hee bad not them beware of the leauen of the bread: but of the doctrine of the Pharisees and of the Sadducees.

13 When

Mar.8,27. Luc.9,18. THE GOSPEL vpon SS. Peter and Paules day Iun.29. *And in Cathedra Petri Rome. Ian.18. & Antiochiæ Febr.22. And Petri ad vincula. Aug.1.* And on the day of the creation and coronation of the Pope, and on the Anniuersarie thereof.

13 And *IESVS came into the quarters of Cæsarea Philippi: and hee asked his disciples, saying, ‖Whom say men that the Sonne of man is?

14 But ‖they said, Some Iohn the Baptist, and others Elias, and others Hieremie, or one of the Prophets.

15 IESVS saith to them, But whom doe you say that I am?

16 Simon Peter answered and said, *Thou art Christ the sonne of the liuing God.*

17 And IESVS answering, saide to him, ‖Blessed art thou Simon bar-Iona: because flesh and bloud hath not reueiled it to thee, but my father which is in heauen.

Io.1,42. ‡ That is, a Rocke.

18 And ‖I say to thee, *That thou art* *‡Peter: & ‖*vpõ this* ‖Rocke *wil I* ‖ *build my Church, and the* ‖ *gates of hel shal not preuaile against it.*

Io.21,15.

19 *And I* *wil giue* ‖*to thee the* ‖*keyes of the kingdom of heauen. And* ‖*whatsoeuer thou shalt binde vpon earth, it shal be bound also in the heauens: and whatsoeuer thou shalt loose in earth, it shall be loosed also in the heauens.*

20 Then hee commaunded his disciples that they should tel no body that he was IESVS CHRIST.

21 From that time IESVS began to shew his disciples, that he must go to Hierusalem, and suffer many things of the Ancients and Scribes and chiefe-Priests, and be killed, and the third day rise againe.

22 And Peter taking him vnto him, began to rebuke him, saying, Lord, bee it farre from thee, this shall not be vnto thee.

‡ This word in Hebrew signifieth an aduersarie, as 3. Reg. 5,4. and so it is taken here.

23 Who turning saide to Peter, goe after me ‡Satan, thou art a scandal vnto me: because thou sauoures not the things that are of GOD, but the things that are of men.

THE GOSPEL for a Martyr, that is a bishop.

24 Then IESVS said to his disciples, If any man wil come after me, let him deny himselfe, and take vp his crosse, and follow me.

25 For he that will saue his life, shall lose it. and he that shall lose his life for mee, shall finde it.

26 For what doeth it profite a man, if hee gaine the whole world, and sustaine the damage of his soule? Or what permutation shal a man giue for his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels: and then will he render to euery man according to his ‖workes.

Mat.9,1. Luc.9,27.

28 Amen I say to you, *there be some of them that stande here, that shall not taste death, till they see the Sonne of man comming in his kingdome.

13 *When Iesus came into the coastes of Cæsarea, which is called Philippi, he asked his disciples, saying, *Whom doe men say that I the Sonne of man am?* Mar.8.28. luke 9.18.

14 *They saide, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets.*

15 *Hee saith vnto them, But whom say yee that I am?*

16 *Simon Peter answered, and saide, *Thou art Christ, the Sonne of the liuing God.* Iohn 6.69.

17 *And Iesus answered, and said vnto him, Happy art thou Simon Bar Iona: for flesh and blood hath not opened* that *vnto thee, but my Father which is in heauen.*

18 *And I say also vnto thee, * that thou art Peter, and vpon this rocke I will builde my Congregation: and the gates of hell shall not preuaile against it.* Iohn 1.42. Or Church.

19 **And I will giue vnto thee the keyes of the kingdome of heauen: and whatsoeuer thou shalt binde in earth, shalbe bound in heauen, and whatsoeuer thou shalt loose in earth, shalbe loosed in heauen.* Iohn 20.21.

20 *Then charged hee his disciples that they should tell no man that he was Iesus Christ.*

21 *From that time forth began Iesus to shew vnto his disciples, how that he must go vnto Hierusalem, and suffer many things of the Elders and high Priests and Scribes, and* must *be killed and be raysed againe the third day.*

22 *And when Peter had taken him aside, he beganne to rebuke him, saying, Lord, fauour thy selfe, this shall not be vnto thee.*

23 *But hee turned him about, and saide vnto Peter, Goe after mee, Satan, Thou art an offence vnto me: for thou sauourest not the things that* be *of God, but those that* be *of men.*

24 **Then said Iesus vnto his disciples, If any man will goe after mee, let him forsake himselfe, and take vp his crosse, and follow me.* Mat.10.38. mar.8.34. luke 9.23.

25 **For whosoeuer will saue his life, shall lose it: againe, whosoeuer wil lose his life for my sake, shall finde it.* Mat.10.39. luke 9.25. luke 9.24.

26 **For what is a man profited if hee shall winne the whole worlde, and lose his owne soule? Or what shall a man giue for the raunsome of his soule?* Mar.8.26. luke 9.25. Psal.49.8.

27 *For the Sonne of man shall come in the glory of his Father with his Angels: and* then shall hee reward euery man according to his workes.* Rom.2.6.

28 *Verely I say vnto you, * There bee some standing here, which shall in no wise taste of death, till they see the Sonne of man comming in his kingdome.* Mar.9.1. luke 9.27.

ANNOTATIONS. CHAP. XVI.

RHEM. 3 13. Whom say men.) *Christ intending here to take order for the founding, regiment, and stabilitie of his Church after his decease, and to name the person to whom he meant to giue the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the chiefe,) the profession of that high & principal Article, That he was the sonne of the liuing God. Which being the ground of the Churches faith, was a necessary qualitie and condition in him that was to bee made Head of the same Church, and the perpetuall keeper of the saide faith, and all other points thereon depending.* OF PETERS PRIMACIE.

All

FVLKE. 3 All the Logicians in the world, cannot conclude in lawfull Syllogisme out of the wordes of this Chapiter, that any greater authoritie was granted to Peter, then to euery one of the Apostles: who were euery one foundation stones of the Church, had euery one the keyes of the kingdome of heauen, had euery one as large and ample power of binding and loosing as Peter had: And therefore this surmise of Christ intending to constitute Peter head of the Church, is false and fained. Peter was not head of the Church.

RHEM. 4 14. But they said.) *When Christ asked the peoples opinion of him, the Apostles all indifferently made answere: but when he demanded what themselues thought of him, then loe Peter the mouth and head of the whole fellowship answered for all.* Chrysho. 55. in Mat.

FVLKE. 4 If Peter were head of the fellowship before hee confessed Christ, as the wordes of Chrysostome doe import, then he was not made head by these wordes that follow: *Thou art Peter, &c.* But in trueth Chrysostome neuer deferred any Primacie to Peter of auctoritie and dignitie, but of order and promptnesse of faith. For *Hom. 38.* he giueth the same title of headship to foure Apostles at once. *For Philip* (saith he) *and those two couples that held e the headship of the Apostleship, were of Bethsaida.* And of Iohn he saith in Euang. Ioan. Prol. *The sonne of thunder is most beloued of Christ, the piller of all the Churches that are in the world, which hath the keyes of the kingdom of heauen.* And in 1. Corinth. Hom. 39. Hee sayeth, *The dignitie of all the Apostles is equall.* Therefore Chrysostome meaneth not any auctoritie ouer the rest of the Apostles, or any other, then euery one of the Apostles had: though they had not all equall gifts, but some excelled in gifts, as Peter, Iames and Iohn: nor the like dispensation in executing of their office, the Primacie of the Circumcision being appointed to Peter, and the Primacie of the Gentiles to Paul. *Vertex.* *Verticem.*

RHEM. 5 17. Blessed art thou.) *Though some other (as Nathanael Ioan. 1. 49.) seeme to haue before beleeued and professed the same thing for which Peter is here counted blessed, yet it may be plainely gathered by this place, and so S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the Sonne of God by adoption as other Saincts be, though more excellent then other be. For it was of congruitie and Christes special appointment, that hee vpon whom he intended to found his new Church, and whose faith he would make infallible, should haue the preeminence of this first profession of Christes naturall diuinitie, or, that he was by nature the very sonne of God, a thing so farre aboue the capacitie of nature, reason, flesh and blood, and so repugnant to Peters sense and sight of Christes humanitie, flesh, and infirmities, that for the beleefe and publike profession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for himselfe and his posteritie, as the said Patriarche had for him and his seed. According as S. Basil saith, Because he excelled in faith, he receiued the building of the Church committed to him.* Hilar. cant. 6. in Mat. & li. 6 de Trinit. Chrysho. 55. in Matt. Basil. li. 2. adu. Eunom.

FVLKE. 5 Chrysostome in deede thinketh, that Nathanael did not acknowledge Christ to be very God. But S. Hilary whom you name first, Can. 6. or 16. hath neuer a word of Nathaniel. But *lib. 6. de Trinit.* he sayeth: that *Nathanael confessed Christ to be the Sonne of God, as Moses and the Prophets had foreshewed,* who doubtlesse foreshew his diuinitie. S. Cyrill plainely affirmeth, that he knew him to be God, by knowing his heart. *In Ioan. lib. 2. cap. 19.* S. Augustine also in *Ioan. Tract. 7.* iudgeth, the confession of Nathaniel, *to be the same that Peter made afterward, when our Lord said vnto him, Blessed art thou Simon, &c.* Bede also saith, that *Nathaniel considering his diuine Maiestie, confessed him to be the Sonne of God.* In Ioan. Ca. 1. Primasius also saith, that *Nathaniel hearing but one sentence answered, Thou art the Sonne of God, thou art the King of Israel, which thing, when Peter so long after confessed, he obteined to heare, that he was happy, and that the keyes of the kingdome of heauen were giuen to him:* In epist. ad Rom. cap. 10. Thus fiue doctors against one, affirme that Nathaniel confessed as much of Christes diuinitie, as Peter. Therefore, this is another vaine surmise, why Peter should be made the head of the Church. For Christ had long before reueiled his diuinitie vnto his Apostles, and they all (except Iudas) did beleeue it, as well as Peter, who for them all, answereth and confesseth, *Ioan. 6. 69. We haue beleeued and knowen, that thou art Christ the Sonne of the liuing God.* Where Peter as in this place, Matth. 16. *had the primacie of confession, not of honour:* As S. Ambrose saith, *De Incarnat. Dom. cap 4.* That Peter receiued the building of the Church committed vnto him, wee acknowledge, as all the rest of the Apostles did likewise, being the foundation of the Church, as well as hee, Ephes. 2. 20.

RHEM. 6 18. And I say to thee.) *Our Lord recompenseth Peter for his confession, giuing him a great reward, in that vpon him he builded his Church.* Theophylactus *vpon this place.*

FVLKE. 6 No doubt, it was a great reward of Peters confession, that the Church is builded vpon him: but this reward, euen as the same faith and confession, was common to him with the rest of the Apostles. Neither doth Theophylactus meane otherwise: therefore hee saith within few wordes after: *They which haue obtained the grace to be Bishops, haue power to remit and bind as Peter. For although it was said to Peter alone, I will giue to thee: yet the keyes were granted to all the Apostles.*

RHEM. 7 18. Thou art Peter.) *Christ (in the first of Iohn v. 42.) foretold and appointed that this man then named Simon, should afterward be called* Cephas, *or* Petrus, *that is to say, a* Rocke, *not then vttering the cause, but now expressing the same,* videlicet (*as S. Cyril writeth*) For that vpon him as vpon a firme rocke his Church should bee builded. *Whereunto S. Hilarie agreeing saith,* O happy foundation of the Church in the impoſing of thy new name, &c. *And yet Christ here doth not so much call him by the name Peter or Rocke, as he doeth affirme him to be a rocke: signifying by that Metaphore, both that he was designed for the foundation and ground worke of his house, which is the Church: and also that he should be of inuincible force, firmitie, durablenes, and stabilitie, to sustaine all the windes, waues, and stormes that might fall or beate against the same. And the Aduersaries obiecting against this, that Christ onely is the Rocke or foundation, wrangle against the very expresse Scriptures and Christes owne wordes, giuing both the name and the thing to this Apostle. And the simple may learne by S. Basils words, how the case standeth.* Though (*saith he*) Peter be a rocke, yet he is not a rocke as Christ is. For Christ is the true vnmoueable rocke of himselfe. Peter is vnmooueable by Christ the rocke. For Iesus doeth communicate and impart his dignities, not voyding himselfe of them, but holding them to himselfe, bestoweth them also vpon others. He is the light, and yet, [2] You are the light: hee is the Priest, and yet he [3] maketh Priests: he is the rocke, and he made a rocke. Cyril. li. 2. c. 12. Com. in Io. Hilar. in hunc locum. Basil. li. de pœnit. [2] Mt. 5 14. [3] Luc. 22, 29.

FVLKE. 7 We confesse with Cyril, Hilary, & Basil, that Peter was a stone, designed for the foundation of the Church, but so, as all the rest of the Apostles are stones vpon which the Church is builded. Apoc. 21. 14. Neither doe we wrangle, when we say that Christ is the onely rocke or foundation, vpon which the Church is builded, for the Apostle hath taught vs so to say, 1. Cor. 3. 11. Yet doe we not exclude the Ministerie and labours of his Apostles, whom also wee acknowledge, to be stones and foundations of his Church: not in respect of their persons, but in regard of the heauenly doctrine, which being committed vnto them, by diligent preaching and writing, they planted in the world; and so became with the Prophets, the foundation of the Church: Iesus Christ still retaining his place, to be the corner stone, in whom the whole building, being coupled together, groweth vp to an holy temple in the Lord. Eph. 2. 20, 21. Therefore as Christ is the rocke, foundation, or corner stone, neither Peter,

Peter, nor al the Apoſtles, are the ſame. *In ſola eccleſia catholica datur & accipitur remiſſio peccatorum, quam ipſe ſponſus eius dicit eſſe columbã ſuam, vnam electam ſuam, quam ſuper petram fundauit, cui claues regni cælorũ dedit, cui etiam poteſtatem ligandi ſoluendique conceſſit: ſicut B. Petro veritas ipſa veraciter repromittit dicens: Tu es Petrus &c. in cælo. Ab hac eccleſia quæ claues regni cælorum accepit quiſquis feris eſt, non cæli viam graditur, ſed inferni.* Fulg. de remiſſ. pecc. li. 1. cap. 19. But your blaſphemous aduancing Peters primacie, tendeth to make him a whole foundation of the whole Church, which none is but Chriſt. Neither hath hee therein any Vicar or ſubſtitute, but by his diuine power, ſuſtaineth the whole building of the Church himſelfe. So ſayth Chryſoſtome: *Hee himſelfe ſuſtaineth and beareth all things, in whom the whole building is coupled together. Whatſoeuer thou ſhalt name, either the roofe, or the walles, or whatſoeuer it bee, hee beareth the whole himſelfe. In Epiſt. ad Epheſ. hom. 6.* Therefore that which is proper to the diuine nature of Chriſt, cannot without blaſphemie, bee aſcribed to the miniſterie of man.

RHEM. 8. 18. And vpon this rocke.) *Vpon that which he ſayd Peter was, will he build his Church: and therefore by moſt euident ſequele he foundeth his Church vpon Peter. And the Aduerſaries wrangling againſt this, doe againſt their owne conſcience and knowledge: ſpecially ſeeing they knowe and confeſſe that in Chriſts wordes ſpeaking in the Syriake tongue, there was no difference at all betweene* Petrus *and* Petra: *yea and that the Greeke wordes alſo though differing in termination, yet ſignifie one thing, to wit, a* rocke, *or* ſtone, *as themſelues alſo tranſlate it.* Ioa. 1, 42. *So that they which profeſſe to follow the Hebrewe or Syriake and the Greeke, and to tranſlate immediatly out of them into Latine or Engliſh, ſhould if they had dealt ſincerely, haue thus turned Chriſts wordes,* Thou art a rocke, and vpon this rocke: *or,* Thou art Peter, and vpon this Peter will I build my Church: *For ſo Chriſt ſpake by their owne confeſſion without any difference. Which doth expreſly ſtoppe them of all their euaſions, that* Petrus *the former word is referred to the Apoſtle: and* petra *the latter word, either to Chriſt onely, or to Peters faith only: neither the ſayd originall tongues bearing it, nor the ſequele of the wordes,* vpon this, *ſuffering any relation in the world but to that which was ſpoken of in the ſame ſentence next before: neither the wordes following which are directly addreſſed to Peters perſon, nor Chriſts intention by any meanes admitting it, which was not to make himſelfe or to promiſe himſelfe to bee the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to himſelfe, nor ſent himſelfe, nor tooke the keyes of heauen of himſelfe, but all of his father. He had his commiſſion the very houre of his incarnation: And though S. Auguſtine ſometimes referre the word* (Petra) *to Chriſt in this ſentence (which no doubt hee did becauſe the terminations in Latine are diuers, and becauſe he examined not the nature of the originall wordes which Chriſt ſpake, nor of the Greeke, and therefore the Aduerſaries which otherwiſe flee to the tongues, ſhould not in this caſe allegage him) yet hee neuer denieth but Peter alſo is the Rocke and head of the Church, ſaying that himſelfe expounded it of Peter * in many places, and alleageth alſo S. Ambroſe for the ſame in his hymne which the Church ſingeth. And ſo doe we alleage the holy Councell of Chalcedon,* Act. 3. pag. 118. *Tertullian,* de præſcript. *Origen,* Hom. 5. in Exo. *S. Cyprian,* De vnit. Ec. *S. Hilarie,* Can. 16. in mat. *S. Ambroſe,* Ser. 47. 68. li. 6. in c. 9. Lucæ. *S. Hierome,* Li. 1. in Iouin. & in c. 2. Eſa. & in c. 16. Hier. *S. Epiphanius,* In Anchor. *S. Chryſoſtome,* Ho. 55. in Mat. *S. Cyril,* Li. 2. c. 12. com. in Io. *S. Leo,* Ep 89. *S. Gregorie,* Li. 4. ep. 32. ind. 13. * *and others: euery one of them ſaying expreſly that the Church was founded and builded vpon Peter. For though ſometimes they ſay the Church to bee builded on Peters faith, yet they meane not (as our Aduerſaries doe vnlearnedly take them) that it ſhould be builded vpon faith either ſeparated from the man, or in any other man: but vpon faith as in him who here confeſſed that faith.*

Thou art *Cephas*, and vpon this *Cephas*. Πέτρος } rocke. Πέτρα }

Aug. li. 1. retr. c. 21.

In Pſ. 69. de verb. Do. ſec. Io. ſer. 49. ſer. 15, 16, 26, 29. de Sanctis. Annot. in Iob & 30.

* Theod. li. 5. hær. Fabul. c. de pœnit.

FVLKE. 8. Many words to little purpoſe. Wee acknowledge that Peter was a ſtone, vpon which ſtone the Church is builded, as the reſt of the Apoſtles were ſtones, vpon whom alſo the Church is builded. And we confeſſe, that Cepha in the Syrian tongue (which language our Sauiour vſed) ſignifieth a ſtone, not only a great main rocke, ſuch as Chriſt is, being the foundation of the whole Church, but alſo of euery little ſtone. And in the Syriake tranſlation 1. Pet. 2. where the Apoſtle calleth all the faithfull liuing ſtones builded vpon the precious ſtone Chriſt, the ſame word is vſed. Therefore, if we ſhould tranſlate ſo preciſely as you ſpeake, out of the Syriake tongue: we ſhould ſay, Thou art a ſtone, and vpon this ſtone I will build my Church. But the Greeke which we tranſlated, making difference of the gender, we haue done right in obſeruing the ſame. And albeit Πέτρος and Πέτρα in Greeke, do ſignifie the ſame thing, yet is Πέτρος proper to the Atticke Dialect, when it ſignifieth a rocke or ſtone. And becauſe it is not like, that the Apoſtle, without cauſe, would in ſo few words varie the Dialect, we muſt needes thinke, that Πέτρος in this place, is taken for the proper name of Peter, and Πέτρα for the common name of a ſtone, whereof Peter had that ſirname. Which whether it bee to be referred to Chriſt whom Peter confeſſed, or to Peters faith, or confeſſion of Chriſt, or to Peter himſelf in reſpect of his doctrine and Apoſtleſhip (as the ancient fathers haue all theſe three relations.) It commeth to one end: that Peter had none other authoritie then the reſt of the Apoſtles, vpon whom the Church was builded, no leſſe then vpon Peter, who alſo beleeued and confeſſed as Peter did, had the keyes of the kingdom of heauen and power, to bind and looſe, as ample as he. Mat. 18. 18. Ioan. 20. 23. But let vs examine the authorities of the ancient fathers, that are quoted for this matter. Firſt S. Auguſtine vnderſtanding the rocke to be Chriſt, is condemned of error, becauſe he followed the Latin terminations of *Petrus*, and *Petra*. But is not the ſame difference in the Greeke? or thinke you the difference is made in vaine? Secondly, you ſay, notwithſtanding that his error, *hee neuer denieth Peter to be the rocke and head of the Church.* But if this text by his laſt iudgement in his Retractations make not for it, how can he hold Peter to be the rocke of the Church in your ſenſe, or head of the ſame? Thirdly, you ſay, *he hath expounded it of Peter, in many places, and alleageth S. Ambroſe in an hymne.* It is true: but in no place he concludeth thereof, the ſupremacie of Peter, or acknowledgeth Peter to be ſuch a foundation ſtone, as none of the Apoſtles is but he, or that Peter was made head of the Church. Firſt in Pſ. 69. he ſayth, *That Peter hauing confeſſed Chriſt to be the Sonne of God, in that confeſſion, was called a ſtone, vpon which the Church ſhould bee builded.* Theſe wordes ſet him not an inch aboue the reſt of the Apoſtles. In the ſecond place, *De verb. Dom. ſec. Io. ſerm.* 49. is no word of the rocke, or building of the Church vpon Peter. Except you meane theſe words, *Dicit enim Petro, in quo vno formiat eccleſiam, Petre amas me.* Hee ſayth vnto Peter in whom being but one, hee informeth his Church, (as maketh him an example for his Church to follow) Peter doeſt thou loue me. The whole context of that place is plaine, that S. Auguſtine ſpeaketh nothing of Peter, as the foundation of the Church. The other foure places out of the ſermons *De ſanctis*, are none of Auguſtines authority, no more then thoſe ſermons are. The very ſtile of which argueth them to be of another, and a later writer: yet is one of the ſermons which you quote, aſcribed alſo to S. Ambroſe. But admit they were Auguſtines, yet they make little or nothing for Peters ſupremacie, which is the matter in queſtion, and not whether the Church was builded vpon Peter, which wee doe gladly acknowledge. Ser. 15. he ſaith, that Peter was named the foundation of the Church. So doth he in the Ser. 16. with more ample wordes, but yet expounding himſelfe, hee ſayth, *In eadem domo, &c. In the ſame houſe Peter layeth the foundation, Peter planteth, the Lord giueth the increaſe, the Lord ſendeth watering.* In theſe words

he sheweth, how he is a foundation and vnmoueable stone, conteining the building and burden of the whole christian worke, namely as he preacheth Christ the true rocke, and layeth him for the foundation of the house, while he planteth the faith. In the ser. 26. The author saith, Peter is a rocke or stone vpon which the Church is builded, *as he containeth the foundation of faith in the Church.* And that is true of euery one of the Apostles, to whome was committed the doctrine of the Gospell which is the foundation of Christian faith. In the 29. sermon, the author according to the Scripture, calleth Peter and Paul both *Fundatores Christiani nominis, Founders of the Christian name.* Peter among the Iewes, Paul among the Gentiles, and in many other wordes sheweth that Paul was not lesse or inferiour to Peter. Annot. in Iob. cap. 30. there is nothing touching this matter. But beside these, you alleage many other authorities, of which not one except Leo and Gregorie (themselues BB. of Rome) doe fauour the supremacie of Peter, nor they so absolutely, as now you hold it. For to begin with the holy councell of Chalcedon, the fathers in that councel, did so acknowledge the Church to be founded vpon Peter, that they decreed, *That the bishop of Constantinople should haue equall authoritie and dignitie with the bishop of Rome, except the primacie of senioritie.* Action. 16. & Can. 28. although the bishop of Romes legates were present, and alleaged what they could to hinder the decree. Tertullian saith, *Peter was called a stone, or Rocke, for the building of the Church.* So hee saith, *All the Apostles were stones.* Cont. Marcio. lib. 4. Also he saith, *The Church was builded vpon Peter, because it was builded by him, that hee first occupied the key, &c. De pudicitia propè finem.* By whom also it appeareth, that the Catholikes in his time, challenged authoritie of binding and loosing, to pertaine to the Church by that text. *Thou art Peter, &c.* where he like an heretike contendeth, that it was spoken personally to Peter, and that Montanus the spirituall man, with his Church, is successor of that authoritie, and not that Church which is a number of bishops. Origen also, Hom. 5. in Exod. calleth Peter a great foundation, and most strong rocke, vpon whom the Church is builded. But how that is to be vnderstood, he sheweth plainely in his Commentary vpon this text. *Si autem super vnum illum Petrum, &c. But if thou thinkest, that the vniuersall Church is builded by God, vpon this one Peter: What sayest thou of Iames and Iohn, the children of thunder, or of euery one of the Apostles? Therefore it was truely sayd vnto Peter. Thou art Peter, and vpon this stone I will build my Church, and the gates of hell shall not preuaile against it: Yet it seemeth to bee sayd to all the Apostles, and to euery perfect faithfull man, because they all as Peter, be stones, and on them all, the Church of Christ is builded, and the gates of hell shall preuaile against none of them that are such.* These words of Origen, you see doe plainly ouerthrow the supremacie of Peter, although he cõfesse him to be a stone vpon which the Church is builded. S. Cyprian *De vnitate Ecclesiæ*, was as great a friend to Peters supremacie as Origen. For thus hee writeth, *Quamuis Apostolis omnibus, &c. Although he gaue equall authoritie to all his Apostles after his resurrection, and sayd, As my father sent me, so doe I send you, receiue the holy Ghost, whose sinnes you shall forgiue, they shall be forgiuen, and whose you shall reteine, they shall be reteined, yet to manifest vnitie, the beginning of that vnitie proceeding from one, he disposed by his authoritie. The same thing verely were all the Apostles that Peter was, endued with equall felowship of honour and authoritie, but the beginning proceedeth from one, that the Church might be shewed to bee one.* This writeth Cyprian, of the building of the Church vpon one man Peter, shewing that all the Apostles had the same honour and power that Peter had. And therefore Peter had no supremacie of authoritie ouer them, or ouer the whole Church, more then euery one of the Apostles had. That which S. Hilarie writeth vpon this place, Can. 16. of the foundation of the Church, may well be vnderstood of faith. As hee doth most plainely expresse his mind, *De Trinit. lib. 2. Vnum igitur hoc est immobile fundamentum, &c. This one foundation is vnmoueable, this is that one happie rocke of faith confessed by the mouth of Peter. Thou art the sonne of the liuing God. And lib. 6.* he saith: *All the Apostles, for the worthines of their faith acknowledging his diuinitie, receiued the keyes of the kingdome of heauen, and authoritie of binding and loosing in heauen and earth.* Wherefore S. Hilarie out of this text, neuer acknowledged the supremacie of Peter, or any greater authority granted vnto Peter, then vnto the rest of the Apostles. The next place, you quote, for Ambr *serm. 46.* is the very same which you quoted before, and ascribed to August. *serm. 16. de sanct.* resembling indeede the stile of neither of both. Likewise the *serm. 69.* is the very same that you cited before, as Augustines *serm. 26. de sanct.* These places if you had viewed your selues, you would not haue cited for shame vnder the name of two seuerall doctors, and yet they serue you to small purpose, as I haue shewed before. But you know papists are ready to take all draffe, that you will thrust into their mouthes, and neuer examine whence it commeth. With whom so long as you may retaine your credite, you esteeme not what all the learned of the world may iudge of your impudencie. But lest you should seeme to haue nothing of Ambrose, but forged, you quote *lib. 6. cap. 9. Luc.* where he doeth acknowledge, Peter none otherwise to be the foundation of the Church, then euery faithfull man may be. *For he* (saith he) *that shall ouercome the flesh is a foundation of the Church, and though he cannot be equall to Peter, yet he may follow him.* Againe he saith: *He denied not to his disciple the grace of this name, that he should be called Peter, because he had soliditie of constancie, and stedfastnesse of faith of the rocke. Endeuour that thou also mayest be a rocke. Therefore seeke the rocke, not without thee, but within thee. Thy ashe is thy rocke, thy minde is thy rocke. Let thy house be builded vpon this rocke, that it may not be beaten with any stormes of spirituall wickednes. Faith is thy rocke, faith is the foundation of the Church. If thou be a rocke, thou shalt be in the Church, because the Church is vpon a rocke, &c.* Here is all that can be gathered out of this place for Peters supremacie. You were as well aduised to quote S. Hierome *lib. 1. in Iouin.* whose words are these. *At dicis, super Petrum fundatur Ecclesia: &c. But thou sayest, the Church is founded vpon Peter, although in another place, the very same thing is done vpon all the Apostles, and they all receiue the keyes of the kingdome of heauen, and the strength of the Church is established equally vpon them all. Yet therefore among twelue one is chosen, that the head being appointed, occasion of schisme may be taken away.* In these words, Hierome acknowledgeth no greater authoritie of Peter, then of the rest of the Apostles, but onely a primacie of order for auoiding of confusion and dissention, which in euery company of them that be equall in degree, must be obserued. Your second place out of S. Hierome, is in cap. 2. Esa. where he saith of the Church: *Hæc domus ædificata est, &c. This house is builded vpon the foundation of the Apostles and Prophets, who also are mountaines, as followers of Christ. Of this house and Ierusalem, the Psalmist sayeth aloud. They that put their truste in the Lord, shall be as the mount Sion, hee shall not bee mooued for euer which dwelleth in Ierusalem. The mountaines are round about it, and the Lord is round about his people. Wherefore vpon one of those mountaines, Christ foundeth his Church, and sayth vnto him. Thou art Peter, and vpon this rocke I will build my Church, and the gates of hell shall not preuaile against it.* Loe by this testimonie, Peter is one of the mountaines, vpon which the Church is founded: where is Peters supremacie in these wordes? Last of all in *cap. 16. Hier.* where the text is *De cauernis Petrarum, Out of the holes of the rockes*, he interpreteth the rockes to be the Apostles, and Apostolike men. *For not onely Christ was a rocke, but is was granted also to Peter that he should be called a rocke.* Behold Peter is a rocke, as euery Apostle and apostolike man is, by this place of S. Hierome, who also in Mat. *cap. 7.* sayth, that *our Lord founded his Church vpon that rocke, whereon the Wiseman builded his house, of which rocke, Peter the*

Apostle

Apoſtle tooke his name. This being common to every wiſe builder, proueth no ſupremacie in Peter, and much leſſer in any that ſhall claime it by ſucceſſion from him, as the Romiſh prelate doth. And therefore expounding this text, he findeth nothing proper to Peter and his ſucceſſors, but common to all biſhops and prieſts. Among whom ſome not vnderſtanding the place, tooke vpon them a piece of Phariſaicall pride, which he there confuteth. And moſt expreſly defending the iudgement of the Church in the whole world, againſt the practiſe of the Romiſh Church, he ſayth: *Si authoritas queritur, &c. If authoritie bee ſought, the world is greater then a citie. Whereſoeuer a biſhop be, either at Rome or at Eugubium, either at Conſtantinople or at Rhegium, either at Alexandria or at Tanis, he is of the ſame worthineſſe, and of the ſame prieſtly office. Power of riches, and baſeneſſe of pouertie, maketh not a biſhop higher or lower. But they are all ſucceſſors of the Apoſtles. But thou wilt ſay, howe is the Prieſt at Rome, ordained at the teſtimonie of a Deacon. What doeſt thou bring mee the cuſtome of one citie?* The place of Chryſoſtome is anſwered before, ſect. 4. And that Cyrill meaneth Peter to be a rocke, none otherwiſe then all the Apoſtles, his wordes are plaine in Eſa. lib. 4. cap 44. Or. 2. *Sed quare eos, &c. But why doe wee call them the foundations of the earth? For Chriſt is the foundation of all, and ſtay of all, keepeth and holdeth all things, to be ſure and ſtedfaſt. In him we are all built, a ſpirituall houſe compacted by his ſpirit, into an holy temple, and habitation of himſelfe: For hee dwelleth in our hearts by faith. The next and neerer foundation to vs, may be vnderſtood, the Apoſtles and Euangeliſts, being eye witneſſes, and made miniſters of the word for confirmation of faith. For when we know that their traditions are to bee followed, we ſhall keepe a right faith, and not ſtrange or erring from Chriſt. For by him it was ſayd to S. Peter (becauſe he had confeſſed the faith in him right ſoundly, and had ſayd, thou art Chriſt the ſonne of the liuing God) Thou art Peter, and vpon this rocke I will build my Church, calling a rocke, as I thinke, the vnmouueable faith of the diſciple. It is alſo ſayd by the Pſalmiſt. Her foundations are vpon the holy hilles: The holy Apoſtles are rightly to bee compared to holy hilles, the knowledge of whom, is eſtabliſhed as a foundation to the poſteritie.* To the ſame effect hee writeth Lib. 5. Cap. 54. Epiphanius in Anocrato acknowledgeth Peter to be the firſt or chiefe of the Apoſtles, on whom the Church is builded, but he vnderſtandeth his confeſſion, faith and doctrine, not his perſon: *For in him* (ſaith he) *the faith was eſtabliſhed by all meanes, and all queſtions of faith are decided in him:* So likewiſe hæreſ. 59. after hee hath acknowledged him to bee a rocke, vpon which the Church is builded, he addeth the reaſon, and expoundeth how he is a rocke. *Becauſe* (ſayth hee) *he confeſſeth Chriſt to be the ſonne of the liuing God, and heard, vpon this rocke of ſtedfaſt faith, I will build my Church.* Now ſeeing this rocke of ſtedfaſt faith was in all the Apoſtles, it is certaine that Epiphanius purpoſed not to make Peter a ſingular foundation ſtone by himſelfe, but ioyntly with all his fellow Apoſtles.

Leo Biſhop of Rome, ſtriuing for the dignitie of his See, as his predeceſſors Zoſimus, Boniface, and Celeſtine had done before, and were diſcouered in the Councell of Africa to haue alleaged a forged Canon of the councell of Nice: is no equall iudge in this caſe. Neither could his allegations any thing preuaile in the Generall councell of Chalcedon, but that the biſhop of Conſtantinople was made his equall, as wee haue ſhewed before. Gregorie was almoſt immediatly before that Boniface, that bought the title of ſupremacie, of Phocas, and the later ſtill the worſe: Yet he propheſied, that Iohn biſhop of Conſtantinople, which firſt challenged the title of Vniuerſall Biſhop, was the forerunner of Antichriſt. Ep. 78. 82. 194. Your laſt witneſſe Theodorer, calleth Peter a principall foundation of the Church that was ſhaken, and confirmed againe by repentance. But the ſame Theodoret ſheweth, that hee was a foundation, in reſpect of his faith and Confeſſion in Cantic. ſaying, *Petram appellat fidei pietatem &c. Hee calleth the pietie of faith, and profeſſion of truth a rocke. For when our Lord enquired of his diſciples, whome men ſayd that hee the ſonne of man was, thou ſayeth bleſſed Peter, art Chriſt the Sonne of the liuing God. To whom our Lorde anſwered, ſaying, verely, verely I ſay to thee, thou art Peter, and vpon this rocke I will build my Church.* And leſt you ſhould thinke, that Peter in reſpect of his faith and confeſſion was a ſingular foundation. In Pſalm. 47. thus hee writeth: *Aedificauit, &c. He hath builded (the Church) as the holy Apoſtle ſayth vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt being the corner ſtone thereof. And our Lord himſelfe ſayth to bleſſed Peter, and vpon this rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it. Therefore the Prophet hath put this word, well founded, for ſound foundations, that ſhe may remaine vnſhaken and vnmouueable.* Theſe words declare euidently, that Peter is a rocke and foundation of the Church, no otherwiſe, then all the Apoſtles are, and hath no ſupremacie of authority ouer the reſt, granted by this text. Thus haue we anſwered to thoſe fathers, that ſay the Church was founded vpon Peter. But becauſe you cannot denie, but that they ſay alſo that the Church is builded vpon Peters faith: you ſay, *they meane not faith ſeparated from the man, or in any other man, as wee vnlearnedly take them.* What they meant by faith, and how we take them, I haue ſhewed by their owne wordes, which are plaine enough, and neede no great learning to interpret them. They meane, that faith that was in Peter, which hee confeſſed at that time, which he held alwayes after, and which he with the reſt of the Apoſtles preached in the world, as they all held the ſame faith and confeſſion, and therefore were all made foundation ſtones, in reſpect of the faith they taught, vpon which the Church is builded, and receiued the keyes, and authoritie of binding and looſing, in as ample maner as Peter did. But let vs heare what high point of learning you will teach vs. *They meane* (ſay you) *vpon faith, as in him, who here confeſſed that faith.* That is (as I take it rudely) vpon Peters faith: Now whether you meane that ſingular faith, that was in Peter only, or the generall faith of the Church, whereof Peters faith was a ſingular *Individuum*, it paſſeth my ſimple learning to diſcuſſe. If you meane that faith, which was a ſingular accident in Peter onely, who here confeſſeth that faith: it is a ſtrange paradoxe, to ſay, that the vniuerſall Church and faith ſhould bee grounded thereupon: Seeing the foundation and the Church ſhould faile, aſſoone as Peter died. For that ſingular accident, could not deſcend to his ſucceſſours, any more then other accidents to his perſon. If you meane, that generall faith, that was in all the Apoſtles, who all by Peters mouth, confeſſed the ſame, then are they all by Chriſt his anſwere, made foundation ſtones of the Church, as well as Peter. And this is the plaine meaning, according to the euident words of the ancient fathers.

Concil. Aphric. cap. 101.

Concil. Aphric. Epiſt. ad Celeſt.

RHEM. 9. 18. Rocke.) *The aduerſaries hearing alſo the fathers ſometimes ſay, that Peter had theſe promiſes and prerogatiues, as bearing the perſon of all the Apoſtles, or of the whole Church, denie abſurdly that him ſelfe in perſon had theſe prerogatiues. As though Peter had bene the proctor onely of the Church or of the Apoſtles, confeſſing the faith, and receiuing theſe things in other mens names. Where the holy Doctors meane onely that theſe prerogatiues were not giuen to him for his owne vſe, but for the good of the whole Church, and to be imparted to euery vocation according to the meaſure of their callings: and that theſe great priuiledges giuen to Peter ſhould not decay or die with his perſon, but bee perpetuall in the Church in his ſucceſſours. Therefore S. Hierome to Damaſus taketh this Rocke not to be Peters perſon onely, but his ſucceſſours and his Chaire.* I (*ſayth hee*) following no chiefe or principall but Chriſt, ioyne my ſelfe to the communion of Peters chaire, vpon that rocke I knowe the Church was built. *And of that ſame Apoſtolike Chaire*

Saint

Psal.cont.part. Donat.to.7. Leo ep.89. *Saint Augustine sayth*, That same is the Rocke which the proud gates of hell doe not ouercome. *And S.Leo*, Our Lord would the Sacrament or mysterie of this gift so to pertaine vnto the office of all the Apostles, that hee placed it principally in blessed S. Peter the chiefe of all the Apostles, that from him as from a certaine head hee might powre out his gifts, as it were through the whole body: that he might vnderstand himselfe to be an alien from the diuine mysterie that should presume to reuolt from the soliditie or stedfastnesse of Peter.

FVLKE.9. We denie not that Peter had these prerogatiues himselfe, not as proctor onely for the Apostles, but as a partaker of them together with the rest of the Apostles for the present, and for their successors, the pastors and gouernors of the Church, to the benefit of the whole Church, in all times to come to the end of the world. You must faine opinions that wee hold not, because you can say nothing against that wee hold indeede. The sayings of the doctors are plaine, that the rest of the Apostles were made stones of foundation by Christ immediatly, and not by Peter: receiued the keyes of the kingdome of heauen, and power to binde and loose, not at Peters hands, but immediatly from Christ himselfe, as also the texts are plaine. Matth.18.Ioan.20. But S. Hierome (you say) *taketh this rocke not to be Peters person onely, but his successors, and his chaire. Ep.Ad Damas.* The same Hierome as we heard before, sayth, *The Church is builded vpon all the Apostles, and all Bishops are their successours.* In what bishops chaire soeuer, the true doctrine is continued and kept, it is a rocke of the Church, as well as that chaire wherein Damasus sate. Gildas lib.1.vero sacerdoti dicitur, *Tu es Petrus, & super &c.* But if any bishop of Rome hold not Peters faith, he sitteth not in Peters chaire. And therefore hee that ioyned with Damasus holding Peters faith of the diuinitie of Christ, would not haue ioyned with Liberius, subscribing against the diuinitie of Christ, who also sate at Rome, where Peter perhaps neuer came. But certaine it is he sate not in Peters chaire, no more then the Pharisees sate in Moses chaire, while they held and taught that which Moses did not teach. Hierome therefore following none as principall but Christ, ioyned in fellowship with Damasus, who sitting in Peters chaire, taught as Peter did, that Christ is the eternall Sonne of God. And Augustine in that Psalme against the Donatists, sayth, that the continuance of the same doctrine and vnitie of the Church, euen from Peters seate, is the rocke against which the proud gates of hell shall not preuaile. Not that whosoeuer sitteth in Peters seate, must haue all authoritie that hee will claime. For S. Augustine himselfe in the Aphrican councell, with the rest of the fathers of Aphrica, decreed against the bishops of Rome vsurped authoritie and forgerie. And in the councell of Chalcedon the bishop of Constantinople was made equall to the bishop of Rome, the legates of Leo bishop of Rome, setting themselues against it, but in vaine. Leo therefore (though otherwise a good man) is too partiall for the prerogatiue of his owne see, and therefore his testimonie is no preiudice, against so many ancient fathers, as were of the contrary iudgement before him.

RHEM.10. 18. Build my Church.) *The Church or house of Christ was onely promised here to be builded vpon him (which was fulfilled.Io.21,15.) the foundation stone and other pillars or matter being yet in preparing, and Christ himselfe being not onely the supereminent foundation, but also the founder of the same: which is another more excellent qualitie then was in Peter, for which he calleth it* my Church: *meaning specially the Church of the new Testament, which was not perfectly formed and finished, and distincted from the Synagogue till Whitsunday, though Christ gaue Peter and the rest their commissions actually before his Ascension.*

FVLKE.10. Christ had his Church from the beginning of the world builded vpon the foundation of the Prophets, himselfe being the head and corner stone thereof. He speaketh therefore now of the continuance and enlarging thereof among the Gentiles, by the ministerie of his Apostles. And therefore, this is a meete fantasie that his Church was not builded vntill Christ restored Peter to his Apostleship, Ioan.21.15. or that it was not perfectly finished before Whitsunday. You may as well say, it was not distinguished from the Synagogue or Church of the Iewes for many yeeres after, seeing the great multitude of the Iewes that beleeued, were still obseruers of the ceremonies of the law. Act.21.20.

RHEM.11. 18. Gates of hell.) *Because the Church is resembled to a house or a citie, the aduersary powers also be likened to a contrary house or towne, the gates whereof, that is to say, the fortitude or impugnation shall neuer preuaile against the citie of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can preuaile against the Church builded vpon Peter, which the Fathers call Peters see and the Romane Church.* Count (*sayth S. Augustine*) the priests from the very see of Peter, and in that order of fathers consider who to whom hath succeeded, that same is the rocke which the proud gates of hell doe not ouercome. *And in another place*, that is it which hath obtained the top of authoritie, Heretikes in vaine barking round about it. Psal cont part. Donati. De vtil.cred.c. 17.

FVLKE.11. So long as the Romane Church continued in Peters faith and doctrine, it was founded vpon Peter, and not onely vpon Peter, but also vpon the Prophets & Apostles, yea & vpon Christ himselfe: so long the gates of hell preuailed not against it. But none of the ancient fathers affirme, that the Romane Church should alwayes continue in Peters faith. S. Augustine in his Psalme against the Donatists affirmeth, that the continuance of the Church in the same religion, euen from the seate of Peter, is the rocke which the proud gates of hel do not ouercome: Now this count of priests from the seate of Peter might be made as wel in the Church of Antioch as in the Church of Rome, seeing Peter sate at Antioch as well as he did at Rome, and the Patriarch thereof at this day, hath his succession of bishops from Peters seate, as wel as the bishop of Rome. The same count might be taken from other Churches where the Apostles sate, as Tertullian sheweth, *De præscriptione. Age iam qui voles, &c. Goe to now thou that wilt exercise curiositie better in the matter of thy saluation, goe through the Apostolike Churches in which the gouernours sit euen still in the very chaires of the Apostles, in which their authenticall epistles are rehearsed sounding the voice, and representing the face of euery one of them. If Achaia be nere thee, thou hast Corinth. If thou bee not farre from Macedonia, thou hast Philippi, thou hast the Thessalonians. If thou canst go into Asia, thou hast Ephesus. If thou lie neere Italie, thou hast Rome, from whence authoritie is at hand for vs also.* These wordes of Tertullian declared, that not the Church of Rome onely, but euery Apostolike Church had a sure testimonie of the trueth. And that Aphrica had recourse to Rome, onely for the neerenesse of it. In the second place *De vtilitate credendi cap.17.* S. Augustine nameth, neither Peters see, nor the Romane Church, but speaketh of the Catholike Church, *which euen by the confession of mankinde from Apostolike see, by successions of Bishops, heretikes in vaine barking about it, and partly, by the iudgement of the people themselues, partly by the grauity of Councels, partly also by multitude of miracles, condemning them hath obteyned the toppe of authoritie.* He had spoken before of the prouidence of God, which had gathered, builded, and beautified the Church, by the foreshewings of the Prophets, by the humanitie and doctrine of Christ, by the trauels of the Apostles, by the contumelies, crosses, death of the Martyrs, by the commendable way of the Saints, and by conuenient miracles in due time. Whereunto hee addeth the testimonie of mankinde, in the historie of the succession of bishops from the Apostles time,

iudgement

iudgement of the people, authoritie of Councels, and miracles confirming it, and condemning all heretikes. This maketh nothing for the authoritie of the Romane Church or See, aboue all other Sees and Churches. S. Auguſtine himſelfe with other biſhops of his prouince, decreed that no man vnder paine of excommunication, ſhould appeale from the Church of Aphrica, to the Church of Rome, or any other place beyond the ſea. *Concil. Aphric. Can. 92.* As had bene decreed before, *Concil. Mileuit. cap. 22.*

RHEM. 12. 19. To thee.) *In ſaying,* to thee will I giue, *it is playne that as hee gaue the keyes to him, ſo hee builded the Church vpon him. So ſayth S. Cyprian,* To Peter firſt of all, vpon whom the Lord built the Church, and from whom he inſtituted and ſhewed the beginning of vnitie, did hee giue this power, that that ſhould bee looſed in the heauens, which he had looſed in earth. *Whereby appeareth the vaine cauil of our Aduerſaries, which ſay the Church was built vpon Peters Confeſſion onely, common to him and the reſt, and not vpon his perſon more then vpon the reſt.* Cyp. epiſt. 73. Greg. li. 4 epiſt. 32. ind 13.

FVLKE. 12. S. Cyprian in the place cited, writeth againſt the Epiſtle of Stephanus Biſhop of Rome, and therefore it carieth no ſhew or likelyhood of trueth, that hee would write any thing, that might make the authoritie of Stephanus irrefragable, againſt himſelfe. For you would haue vs to vnderſtand, Peters and his ſucceſſours authoritie to bee ſo great by this grant, as none of them can erre. But by this place of Cyprian, it is manifeſt, that hee acknowledgeth no more to bee giuen to Peter, then to all the Apoſtles, namely, power to remitte ſinnes. *Manifeſtum eſt enim, &c. It is manifeſt where, and by whome remiſſion of ſinnes which is giuen in baptiſme, may be giuen. For firſt our Lord gaue this power vnto Peter, vpon whom he builded his Church, and from whence he inſtituted and ſhewed the beginning of vnitie, that it ſhould be looſed in heauen which he looſed on earth. And after his reſurrection, he ſpeaketh vnto the Apoſtles alſo, ſaying, As my father ſent me, euen ſo doe I ſend you. When he had ſo ſayd, hee breathed and ſayd vnto them, Receiue the Holy Ghoſt: Whoſe ſinnes you ſhall remitte, they ſhall be remitted vnto him, and whoſe you ſhall retaine, they ſhall bee retained. Whereof we vnderſtand, that it is not Lawfull to baptiſe and to giue remiſſion of ſinnes, but for the gouernours in the Church, and them that are eſtabliſhed by the lawe of the Goſpel, and our Lords ordination: and that without the Church, nothing can be either bound or looſed, when there is not any man, that can binde or looſe any thing.* Theſe be Cyprians words, which prooue that the Church was not built more vpon Peter, then the reſt. For if you vrge, that he ſayth, the power was giuen firſt to Peter, and the Church was built vpon him, at that time when theſe wordes were ſpoken, you confute your owne note ſect. 10. where you ſay, the Church was onely promiſed to be built vpon him in this place, which was fulfilled. Ioan. 21. 16. If the Church were not built vpon Peter before that time, all the Apoſtles receiued power of remitting and retaining ſinnes, before the Church was built vpon Peter. Ioan. 20. 22. Cyprian therefore meaneth that Chriſt ſpake in the ſingular number, firſt to Peter, that which afterward he ſpake to all the Apoſtles, ſhewing why he ſpake in the ſingular number, not that the Church ſhould be built on Peters perſon, more then on the reſt: but to ſhew the vnitie of the Church beginning of one: as his very words are manifeſt, while he giueth equall authoritie to all gouernours of the Church, as ſucceſſors of the Apoſtles, and maketh ſo little account of Peters ſucceſſor aboue the reſt, that writing expreſly againſt him, he prooueth by this text, equall authoritie of all the gouernours of the Church. Fulg. de remi. pecc. li. 1. c. 24. De eccleſia catholica. *Soli enim illi Dominus ligandi ſoluendiq; tribuit poteſtatem, dicens, Tibi dabo claues regni cælorum, &c.*

And that the Church is built vpon Peters confeſſion, we haue the ancient fathers teſtimonie, to warrant vs. S. Hilarie De Trinit. lib. 6. ſaith. *Super hanc confeſſionis Petram, eccleſia ædificatio eſt. The building of the Church, is vpon this rocke of confeſſion.* Againe: *Hæc fides, &c. This faith is the foundation of the Church, by this faith the gates of hell are of no power againſt it. This faith hath the keyes of the kingdome of heauen. What this faith ſhall looſe or binde in earth, is bound and looſed in heauen.* S. Auguſtine alſo De verbis Dom. in Euang. Mat. Serm. 13. *Tu es ergo, &c. Thou art Peter (ſayth hee) and vpon this rocke which thou haſt confeſſed, vpon this rocke which thou haſt acknowledged, ſaying, Thou art Chriſt the Sonne of the liuing God, I will build my Church, that is, vpon my ſelfe the ſonne of the liuing God I will build my Church. I will build thee vpon me, not me vpon thee.* The like ſayings he hath in Ioan. Tract. 50. & 124. In epiſt. Ioan. Tract. 10. Alſo Bede vpon this place, ſayth: *Metaphorice, &c. It is ſayd vnto him by a Metaphore: Vpon this rocke, that is the Sauiour whom thou haſt confeſſed, the Church is builded, which to his faithfull confeſſion, gaue participation of his name.* The authoritie of Gregorie, which you quote in the margent, being a Biſhop of Rome himſelfe, and ſo neere the time of the open reuelation of Antichriſt in the Romiſh See, is partiall in this caſe, and therefore againſt all the Primitiue church, not to be heard. Yet in that place lib 4. epiſt. 33. (for in epiſt. 32. there is neuer a word of Peter) he ioyneth with vs, ſaying, the church was builded vpon Peters confeſſion. *In vera fide perſiſtite, &c. Continue in the true faith, and leade your life in the rocke of the Church which is grounded vpon the confeſſion of Peter Prince of the Apoſtles.*

RHEM. 13 19. The keyes.) *That is, The authoritie or Chaire of doctrine, knowledge, iudgement and diſcretion betweene true and falſe doctrine: the height of gouernment, the power of making lawes, of calling Councels, of the principall voice in them, of confirming them, of making Canons and holeſome decrees, of abrogating the contrary, of ordaining Biſhops and Paſtours, or depoſing and ſuſpending them, finally the power to diſpenſe the goods of the Church both ſpirituall and temporall. Which ſignification of preeminent power and authoritie by the word* keyes *the Scripture expreſſeth in many places: namely ſpeaking of Chriſt,* I haue the keyes of death and Hell, that is, the rule. *And againe,* I will giue the key of the houſe of Dauid vpon his ſhoulder. *Moreouer it ſignifieth that men cannot come into heauen but by him, the keyes ſignifying alſo authoritie to open and ſhut, as it is ſayd* Apoc. 3. *of Chriſt,* Who hath the key of Dauid, he ſhutteth and no man openeth. *By which wordes we gather that Peters authoritie is marueilous, to whom the keyes, that is, the power to open and ſhut heauen, is giuen. And therefore by the name of keyes is giuen that ſupereminent power which is called in compariſon of the power granted to other Apoſtles, Biſhops and Paſtours,* plenitudo poteſtatis, *fulnes of power.* Bernard. lib. 2. de conſiderat. c. 8. The dignities of the keyes. Apoc. 1. Eſa. 22. 22.

FVLKE. 13. We acknowledge the authoritie, or chaire of doctrine, knowledge, iudgement, and diſcretion, betweene true and falſe doctrine, to be granted to Peter, and to euery one of the Apoſtles, to whom alſo the keyes were granted. Hilar. de Trin. lib. 6. Hieron. cont. Iou. lib. 1. Gaudentius Brixianus tract. 16. But the reſt that followeth, height of gouernement, power of making lawes, of calling Councels, of the principall voice in them, of confirming them, making and abrogating of Canons, ordaining and depoſing of biſhops, power to diſpenſe the goods of the church, both ſpirituall and temporall, eſpecially to be appropriated to Peter, hath no ground in the text: neither was any ſuch power permitted to the biſhop of Rome, as Peters ſucceſſor, for manie hundred yeeres after Chriſt. Polycarpus would not yeeld to Anicetus biſhop of Rome, in the celebration of Eaſter, as teſtifieth Irenæus, *Apud Euſeb. lib. 5. cap. 26.* When Victor vſurped authoritie ouer the churches of Aſia, hee was countermanded by the biſhops there. Euſeb lib. 5. cap. 25. and sharpely rebuked and withſtood by Irenæus, and the biſhops in France, Polycrates and the biſhops in Aſia, and others. Not one of the foure firſt Generall

councels was called by the bishop of Rome, neither had he principall voice of confirming or making Canons in them. But in the first of Nice, he was made equall with the Patriarch of Alexandria Can. 6. In two other, namely Constantinople and Chalcedon, the Archbishop of Constantinople was made equall in authoritie with him, and in all things, except in seniouritie. Constant. 1. cap. 3. Chalced. can. 28.

In the Councels of Mileuit, and Africane, appeales for any ecclesiasticall cause, were denied vnto the see of Rome. Mileu. can. 22. Aphric. 92. Yea long after that Boniface had bought for money this supereminent authoritie, it was not acknowledged of many Churches, and namely of the church of Rauenna in Italy, for many yeeres after. That keyes in the Scripture, doe many times signifie authoritie, especially when they are applied to our Sauiour Christ, we confesse: but that any such authority as is here expressed, of making lawes, calling Councels, &c. is ment by them, wee vtterly denie, but what authoritie soeuer is vnderstood by them, is common to all the Apostles, and to the whole Church after them, as witnesseth Tertull. Scorpi. *adu. Gnost. Hilar. Psal. 52. Aug. De doct. christ. lib. 1. cap. 18. Cont. aduers. leg. & Prophet. lib. 1. cap. 17. in Euang. Ioan. Tr. 5. Fulgent. De fide ad Petrum. cap. 3.*

RHEM. 14 19 Whatsoeuer thou shall bind.) *All kinde of discipline and punishment of offenders, either spirituall (which directly is here meant) or corporall so farre as it tendeth to the execution of the spirituall charge, is comprised vnder the worde binde. Of which sort bee Excommunications, Anathematismes, Suspensions, Degradations and other Censures and penalties or penances enioyned either in the Sacrament of Confession or in the exterior Courtes of the Church, for punishment both of other crimes, and specially of heresie and rebellion against the Church and the chiefe pastours thereof.*

FVLKE. 14. Corporall punishment, either for heresie, or rebellion against the Church, & the pastors therof, belongeth not to the ministerie of the Church, but to the Christian magistrate, who beareth the sword. Rom. 13. 4. which Peter was commanded to put vp. Mat. 26. 52. But vnder this binding, you would cloake, not onely your cruelties practised against the true professors of the Gospel, but also your horrible treasons, rebellions, inuasions, and conspiracies against your lawful Prince and countrey, vnder pretence of execution of the Popes most slanderous and antichristian Bull of deprivation.

RHEM. 15 19 Loose.) *To loose, is as the cause and the offenders case requireth, to loose them of any the former bands, and to restore them to the Churches Sacraments and Communion of the faithfull and execution of their function to pardon also enioyned all or part of the penances enioyned, or what debt soeuer man oweth to God or the Church for the satisfaction of his sinnes forgiuen. Which kinde of releasing or loosing is called* Indulgence: *finally this* whatsoeuer, *excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validitie of Peters sentence in binding or loosing whatsoeuer, shall by Christs promise be ratified in heauen.* Leo Ser. de Transfig. & Ser. 2. in anniuers. assumpt. ad Pontif. Hilar. can. 16 in Matth. Epiph. in Anchorato prope initium. *If nowe any temporall power can shew their warrant out of scripture for such soueraigne power, as is here giuen to Peter and consequently to his successors, by these words,* whatsoeuer thou shall bind, *and by the very keyes, whereby greatest soueraignitie is signified in Gods Church as in his family and houshold, and therefore principally attributed and giuen to Christ who in the scripture is sayd to haue the key of Dauid, but here communicated also vnto Peter, as the name of Rocke: if I say any temporall potestate can shew authority of the like soueraignitie, let him chalenge hardly to be head not onely of one particular, but of the whole vniuersall Church.* Esa. 22. Apoc. 3.

FVLKE. 15. Euery one of the Apostles had the same authoritie in loosing which Peter had. Matth. 18. 18. And the Church hath the same power after them. *Fulgent. de remiss. peccat. lib. 2. cap. 20. Hinc est quod etiam B. Petro, hoc est, ecclesiæ suæ in terra ligandi solendiq; tribuit potestatem.* But as touching satisfaction for sinnes due vnto God, no man can make, but Christ onely. And the minister of the Church cannot pardon any debt due vnto God, but assure the partie penitent of Gods forgiuenesse: And so sayth S. Hierom, writing vpon this very text. *Istum locum episcopi, &c. Bishops and Priests not vnderstanding this place, take vpon them somewhat of the pride of the Pharisees, that they thinke, they may either condemne innocents, or loose guilty persons; whereas before God, not the sentence of the Priests, but the life of the persons charged, is enquired of. We reade in Leuiticus of the Lepers: where they are commanded to shew themselues to the Priests, and if they haue the leprosie, then they are made vncleane by the Priest: not that the Priests do make men lepers or vncleane, but in that they haue knowledge of him that is a leper, and him that is not a leper, and can discerne who is cleane, who is vncleane. Therefore as the priest in that case maketh a man cleane or vncleane, so here the bishop and Priest bindeth or looseth: not whether they be guilty or vnguilty, but according to his office, when he hath heard the variety of sinners, he knoweth who is to be bound, and who to be loosed.* Thus farre Hierom. Bede also vpon this text, writeth to the same effect. *Hæc potestas sine dubio cunctis datur Apostolis, &c. This power without doubt is giuen to all the Apostles, to whom it is said by himselfe after his resurrection generally: receiue the holy Ghost, &c. Also to bishops & priests, and to the whole Church, the same office is committed: although some of them not vnderstanding rightly, thinke they can condemne innocents, & absolue guilty persons, which they cannot do, but going about to deprive themselues of the power granted.* As for exercises of repentance prescribed by the Church for satisfaction therof, or other censures of discipline, may be released by the by whom they are inioined, & that kind of releasing was of ancient time, called Indulgence. But it was not allowed to the Bishop of Rome to admit or release (except in his owne Church of Rome) those that were cast out or suspended by other bishops and Churches: as appeareth by many places in S. Cyprians epistles, and namely *Ep. 55. ad Cornel.* and *Ep. 68. ad Clerum & plebem Hispan.* That Hilarie and Epiphanius ascribe no greater authoritie to Peter, then to the rest of the Apostles, wee haue shewed before sufficiently. But Leo being a Bishop of Rome, was too partiall in extolling of Peters prerogatiue, and the preeminence of his See of Rome. Therefore he was ouer ruled by the generall Councell of Chalcedon, as we haue declared before. Finally, there is no godly temporall potestate, that chalengeth to be head of the whole Church, or of any particular Church, as Christ is head thereof, neither any of that authority which is here giuen to Peter with the rest of the Apostles and their successours the true ministers of the Church. But onely they chalenge as the highest magistrates, to haue soueraigne authoritie within their dominions, to maintaine true religion by lawes and sentences, and to banish false religion and idolatrie, to punish all offendours, whether they be of the Cleargie or Laitie, and that not onely for offences committed against the second Table, but for idolatrie, periurie, and all crimes that are against the first Table. Which authoritie the godly kings of Iuda, Dauid, Salomon, Ezekias, Iosias, &c. and the Christian Emperours, Constantine, Valentinian, Theodosius and others, did exercise to the glory of God and benefite of his Church. That you say *greatest soueraignitie in Gods Church, attributed to Christ, Apoc. 3. is here communicated to Peter*, it is such blasphemie, as Peter would haue rent his clothes if he had heard any man attribute so much vnto him. For Christ hath the key of Dauid, as the sonne of Dauid and onely true Messias, which openeth and no man shutteth, and shutteth where no man openeth. This key Peter cannot haue, except he were Christ, for it is proper onely to Christ, but the

the keyes of the kingdome of heauen giuen to Peter and the Apoſtles, are keyes of miniſterie in reſpect of Chriſt, whoſe ſtewardes they are, to open and ſhut according to his worde, and not at their owne will and pleaſure.

RHEM. 16 27 Workes.) *He ſaith not, to giue euery man according to his mercie (or their faith) but according to their workes.* Auguſt. de verb. Apoſt. Ser. 35. *And againe, How ſhould our Sauiour reward euery one according to their workes, if there were no free will? Auguſt. lib. 2. cap. 4. de act. cum Fœlic. Manich.* Good workes. Free will.

FVLKE 16 Iuſtification by faith. Good workes. Free will. Euery mans workes be the fruites, either of his faith, or of his infidelitie. Good workes are done onely by him that is iuſtified by faith onely. *For without the merites of good workes,* (ſaith S. Auguſtine) *the vngodly man is iuſtified by faith.* Againe, *Faith goeth before, that workes may follow, neither are there any good workes which doe not follow faith going before them. In Pſ. 67.* The Free will that he ſpeaketh of, in that treatiſe againſt the Manichees, he ſheweth how it is to be vnderſtood in his Retractations *lib. 1. cap. 22.* and *lib. 2. cap. 8.* Mans will is not euill, by creation of the euill God, as thoſe heretikes blaſphemed, yet hath man ſince his fall, no power to doe any good, but of the grace of God. *For free will* (ſaith he) *auaileth not to any thing but to ſinne, if the way of truth be hidden or vnknowen. De ſpir. & lit. cap. 3.*

CHAP. XVII.

As he promiſed, he giueth them a ſight of the glory, vnto which Suffering doth bring. 9 and then againe doth inculcate his Paſſion. 14 A deuill alſo he caſteth out which his Diſciples could not for their inaduertitie and lacke of praying and faſting. 22 being yet in Galilee, he reuealeth more about his Paſſion. 24 and the tribute that the Collectors exacted for all, he payeth for himſelfe and Peter; declaring yet with all his freedome both by word and miracle.

Mr. 9, 2. Luc. 9, 28. 2. Pet. 1, 17. The TRANSFIGVRATION of our Lord, celebrated in the Church the 6. of Aug. THE GOSPEL of the ſayd feaſt, and of the 2. Sunday in Lent: and on the Saterday before.

AND after ſixe dayes IESVS taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart:

2 And he was ‖ transfigured before them. And his face did ſhine as the ſunne: and his garments became white as ſnow.

3 And beholde there ‖ appeared to them Moyſes and Elias talking with him.

4 And Peter anſwering, ſaide to IESVS, Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyſes, and one for Elias.

5 And as he was yet ſpeaking, beholde a bright cloude ouerſhadowed them. And loe a voice out of the cloud, ſaying, This is my welbeloued ſonne, in whom I am well pleaſed: heare ye him.

6 And the diſciples hearing it, fell vpon their face, and were ſore afraid.

7 And IESVS came and touched them: and he ſaid to them, Ariſe, and feare not.

8 And they lifting vp their eyes, ſawe no bodie, but onely IESVS.

9 And as they deſcended frō the ‖ mount, IESVS commanded them, ſaying, Tell the viſion to no body, till the Sonne of man be riſen from the dead.

10 And his Diſciples asked him, ſaying, what ſay the Scribes then, that * Elias muſt come firſt? Mal. 4, 5.

11 But he anſwering, ſaid to them, ‖ Elias in deede ſhall come, and reſtore all things.

12 And I ſay to you, that Elias is alreadie come, and they did not knowe him, but wrought on him whatſoeuer they would. So alſo the Sonne of man ſhall ſuffer of them.

13 Then the Diſciples vnderſtood, that of Iohn the Baptiſt he had ſpoken to them.

Mar. 9, 14. Luc. 9, 37. 14 And * when hee was come vnto the multitude, there came to him a man falling downe vpon his knees before him,

15 Saying, Lord haue mercy vpō my ſon, for he is lunatike, & ſore vexed: for he falleth often into the fire, and often into the water.

16 And

AND * after ſixe dayes, *Ieſus taketh Peter, Iames, and Iohn his brother, and bringeth them vp into an high mountaine out of the way,* Mark 9. 2. Luke 9. 28.

2 *And was transfigured before them, and his face did ſhine as the Sunne, and his clothes were as white as the light.*

3 *And behold, there appeared vnto them, Moſes, and Elias talking with him.*

4 *Then anſwered Peter, and ſaid vnto Ieſus, Lord, it is good for vs to be here. If thou wilt, let vs make here three tabernacles: one for thee, and one for Moſes, and one for Elias.*

5 * *While he yet ſpake, behold, a bright cloud ouerſhadowed them: and behold, there came a voice out of the cloud, which ſaid, This is my beloued ſonne, in whom I am well pleaſed, heare ye him.* Mat. 3. 17. 2. pet. 1. 17.

6 *And when the diſciples heard* theſe things, *they fell on their face and were ſore afraid.*

7 *And Ieſus came and touched them, and ſaid, Ariſe ye, and be not afraid.*

8 *And when they had lift vp their eyes, they ſaw no man ſaue Ieſus onely.*

9 *And when they came downe from the mountaine, Ieſus charged them, ſaying, Shew the viſion to no man, vntill the ſonne of man be riſen againe from the dead.*

10 *And his Diſciples asked him, ſaying,* * *Why then ſay the Scribes that Elias muſt firſt come?* Mala 4. 5. mat. 11. 14. mar. 9. 13.

11 *Ieſus anſwered, and ſaid vnto them, Elias truely ſhall firſt come, and reſtore all things:*

12 *But I ſay vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatſoeuer they luſted: Likewiſe ſhall alſo the ſonne of man ſuffer of them.*

13 *Then the diſciples vnderſtoode that hee ſpake vnto them of Iohn Baptiſt.*

14 * *And when they were come to the people, there came to him a certaine man kneeling downe to him, and ſaying,* Marke 9. 14. luke 9. 37.

15 *Lord, haue mercie on my ſonne, for he is lunatike, and ſore vexed: for oft times he falleth into the fire, and oft into the water.*

16 And

16 And I offered him to thy Disciples: and they could not cure him.

17 Iesvs answered and said, O faithlesse and peruerse generation, how long shall I bee with you? How long shal I suffer you? bring him hither to me.

18 And Iesvs rebuked him, and the deuill went out of him, and the ladde was cured from that houre.

19 Then came the Disciples to Iesvs secretly, and said, ‖ why could not wee cast him out?

20 Iesvs said to them, because of your incredulity. for, amen I say to you, if you haue ‖ faith as a mustard seed, you shall say to this mountaine, Remooue from hence thither: and it shall remooue, and nothing shall be impossible to you.

21 But this kind is not cast out but by ‖ prayer and fasting.

Mr.9,31. Luc.9,44.

22 And * when they conuersed in Galilee, Iesvs said to them, The Sonne of man is to be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall rise againe. And they were stroken sad exceedingly.

24 And when they were come to Capharnaum, there came they that receiued the didrachmes, vnto Peter, & said to him, Your master doth he not pay the ‡ didrachmes?

‡ These didrachmes were peeces of money which they payed for tribute.

25 He saith, Yes. And when he was entered into the house, Iesvs preuented him, saying, what is thy opinion Simon? The kings of the earth of whom receiue they tribute or cense? of their children, or of strangers?

26 And he said, Of strangers. Iesvs said to him, Then the ‖ children are free.

27 But that we may not scandalize them, goe thy wayes to the sea, and cast a hooke: and that fish which shall first come vp, take: and when thou hast opened his mouth, thou shalt finde a ‡ stater: take that, and giue it them for ‖ me and thee.

‡ This stater was a double didrachme, & therefore was paid for two.

16 And I brought him to thy disciples, and they could not heale him.

17 Iesus answered, and said, O faithlesse and peruerse nation, how long shall I bee with you? how long shall I suffer you? bring him hither to me.

18 And Iesus rebuked the deuill, and he departed out of him: and the child was healed euen that same time.

19 Then came the Disciples of Iesus secretly, and said, Why could not we cast him out?

*20 Iesus said vnto them, Because of your vnbelief: for verily I say vnto you, * If ye haue faith as a graine of mustard seed, ye shall say vnto this mountaine, Remooue hence to yonder place: and it shall remoone, neither shall any thing be vnpossible vnto you.* Luke 17.6.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

*22 * While they were conuersant in Galilee, Iesus sayd vnto them, It will come to passe, that the sonne of man shall be betraied into the hands of men:* Matt. 20.27. mark.9.31. luk9.44.

23 And they shall kill him, and the third day shall he rise againe. And they were exceeding sory.

24 And when they were come to Capernaum, they that receiued tribute money, came to Peter, and sayd, Doeth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? of whom doe the kings of the earth take tribute or tall? of their owne children, or of the strangers?

26 Peter saieth vnto him, Of the strangers. Iesus saieth vnto him, Then are the children free.

27 Notwithstanding, least we should offend them, goe thou to the sea, and cast an hooke, and take vp the fish that first commeth vp: and when thou hast opened his mouth, thou shalt find a piece of twentie pence: that take, and giue vnto them for me, and thee.

ANNOTATIONS. Chap. 17.

Rhem. 1 — 1 Transfigured.) *Marke in this Transfiguration many marueloꝰ points. as, that hee made not onely his owne bodie, which then was mortall, but also the bodies of Moyses and Elias, the one dead, the other to die, for the time as it were immortall: thereby to represent the state and glory of his body and his Saincts in heauen. By which marueloꝰ transfiguring of his bodie, you may the lesse marueil that he can exhibite his bodie vnder the forme of bread and wine or otherwise as he list.*

Christ can exhibite his body vnder what forme he list.

Fvlke. 1 — Christ is almightie, and yet he can doe nothing against his owne will, his worde, or his glory. And therefore it is a brute conclusion, Christ could glorifie his passible bodie, *ergo* he can dishonour his glorious impassible bodie, to bring it within the compasse of a peece of bread, that it may be deuoured of dogs, cats, mice, or (that is worse) to be eaten of wicked men the members of the deuill. Or this: Christ could adde a glorious forme vnto his bodie, *ergo* he can take from it the essentiall properties of a bodie, and yet keepe it a true body still. Although the question be not so much betweene vs, what Christ is able to doe of his absolute power, as what he will doe according to his word.

The body of Christ. Omnipotencie of Christ.

Rhem. 2 — 3 Appeared Moyses.) *By this that Moyses personally appeared and was present with Christ, it is plaine that the Saincts departed may in person be present at the affaires of the liuing.* August. de cura pro mort. c. 15. 16. *For euen as Angels elsewhere, so here the Saincts also serued our Sauiour: and therefore as Angels both in the old Testament and the new, were present often at the affaires of men, so may Saincts.*

Saincts after their death deale with and for the liuing

Fvlke. 2 — If it please God by a speciall dispensation, they may: but the dead (as S. Augustine saieth) by their owne nature, cannot be present at the affaires of the liuing. *De cura pro mort. Cap.* 16. Againe he saieth: *There be the spirits of the dead, where they doe not see what soeuer things are done, or come to passe in this life of men.* Cap. 13. *Therefore when soeuer they are present, it is by speciall grant of God farre otherwise, then in the vsuall order attributed to euery kind of*

of creature. Cap 16. Being a matter therefore ſo extraordinarie, and hauing no word to aſſure vs of Gods will, it is meere tempting of God to deſire any helpe by their preſence, as it is, to deſire God to worke miracles, becauſe God can and hath wrought them by his ſaincts. Moreouer the compariſon of Angels and ſaincts departed, is very abſurd: for the ſcripture teſtifieth, that God vſeth the miniſterie of his angels, both extraordinarily and ordinarily, for the protecting of his children. But we haue no teſtimonie of the Scripture, that he vſeth the ſoules of the ſaincts departed, for any ſuch purpoſe.

Saints departed deale not with the liuing. Pſ.34.8. Mat.18.10. Heb.1.14.

RHEM. 3 9 Mount.) *This mount (commonly eſteemed and named of the auncient fathers Thabor) S. Peter calleth* the holy Mount *becauſe of this wonderfull viſion, like as in the old teſtament where God appeared to Moyſes in the buſh and elſewhere to others, he calleth the place of ſuch Apparitions,* holy ground, *wherby it is euident that by ſuch Apparitions, places are ſanctified, and thereupon groweth a religion and deuotion in the faithfull toward ſuch places, and namely to this Mount Thabor (called in S. Hierome* Itabirium Ep.17.) *there was great pilgrimage in the Primitiue Church, as vnto all thoſe places which our Sauiour had ſanctified with his preſence and miracles, and therefore to the whole land of promiſe for that cauſe called the holy land.* See S. Hiero. in Epitap. Paulæ. & ep.17. & 18. ad Marcellam.

Holy places. 2.Pet.1,18. Exod.3,5. Deuotion and Pilgrimage to the ſame. The holy land.

FVLKE 3 S. Peter calleth the mount Tabor, the holy mount, and the place where God appeared to Moſes, was called holy ground, yet neither Peter nor Moſes, taught men to haue any religion or deuotion toward ſuch places, nor did inſtitute any pilgrimage vnto the ſame: therefore the religion and deuotion you ſpeake of, is but voluntary religion or ſuperſtition. And though ſome good men and women in S. Hieromes time, had affection to ſee thoſe places where Chriſt had been preſent, and wrought his miracles, yet did they not put any religion in ſuch viſiting, or if they did, it was a ſpice of ſuperſtition. S. Hierome himſelfe being greatly commended by Paulinus, that he liued in thoſe holy places, declareth how ſmall religion he had in them: *Non Hieroſolymis, &c. It is not commendable to haue bene at Ieruſalem, but to haue liued well at Ieruſalem.* And after he hath ſet foorth the praiſe of Anthonie, and many ſwarmes of ſolitarie men that dwelled in the countries neere vnto Iewrie, and yet neuer ſawe Ieruſalem, and ſpecially of Hilarion, which being a man of that countrey, and that liued in that countrey, yet ſawe Ieruſalem but one day in all his life, *that rather he might ſeeme to contemne the holy places for their neereneſſe, nor againe ſeeme to ſhut vp the Lord in a certaine place:* Laſt of all he ſaieth thus. *Quorſum inquies, &c. Thou wilt ſay, to what ende are the matters fetched from ſo long a beginning. Verely, that thou ſhouldeſt not thinke any thing to be wanting to thy faith, becauſe thou haſt not ſeene Ieruſalem, neither that thou ſhouldeſt eſteeme vs to be better, becauſe we enioy our dwelling in this place, but whether here or elſe where, thou haſt equall reward with the Lord according to thy workes.*

The holineſſe of places. Pilgrimage.

RHEM. 4 11 Elias ſhall come.) *Hee diſtinguiſheth here plainely betweene the Elias in perſon, who is yet to come before the iudgement: and betweene Elias in name, to wit, Iohn the Baptiſt, who is come already in the ſpirit and vertue of Elias. So that it is not Iohn Baptiſt only nor principally of whom Malachie propheciesh (as our Aduerſaries ſay) but Elias alſo himſelfe in perſon.*

Elias.

FVLKE. 4 Diuerſe of the ancient fathers are of opinion, that Helias ſhall come in perſon, immediatly before the ſecond comming of Chriſt, as the forerunner of his ſecond comming, and to conuert the remnant of the Iewes. But theſe wordes of Chriſt, doe not proue it. For he ſaith no more, but that the propheſie was, that Helias ſhould come, and that he is already come, as he ſaith of Iohn the Baptiſt. Matth.11.14. he is Helias that was to come. And Origen vpon this place vnderſtandeth no more commings of Elias, but this one of Iohn, that was come in the ſpirit of Helias.

Elias.

RHEM. 5 19 Why could not we.) *No marueil if the exorciſts of the Catholike Church which haue power to caſt out deuils, yet doe it not alwayes when they will, and many times with much a doe: whereas the Apoſtles hauing receiued this power* [illegible] *before ouer vncleane ſpirits, yet here cannot caſt them out. But as for heretikes, they can worke it, not at all but true miracle, to confirme their falſe faith.*

True miracles onely in the Cath. Church.

FVLKE. 5 If you meane of Popiſh Exorciſts, neither haue they authority of God, nor power to caſt out deuils. Neither is there any ſuch ordinarie function in the Church of God: that men ſhould haue power, to caſt out deuils, more then to heale all maner of diſeaſes, ſpeake with ſtrange tongues which they neuer learned, or to worke other miracles. Which ſpirituall gifts God gaue in the beginning of the preaching of the Goſpel, to confirme the credite thereof among the Iewes and the Gentiles, but of long time haue ceaſed among Chriſtians, who are to be directed by Gods word, whereunto their profeſſion bindeth them to giue credite, without any farther confirmation of miracles, then that which is teſtified in the holy Scriptures. And where you ſay, that heretikes can neuer caſt our deuils, or worke any true miracles, it is falſe: for our Sauiour Chriſt ſaith, that many ſhall alleage in the laſt day, that they haue propheſied in his Name, caſt out deuils, and wrought many miracles. And God in the law, chargeth his people, not to be caried away by falſe Prophets, though they worke miracles. Deut.13.1.

Popiſh Exorciſts. Miracles.

RHEM. 6 20 Faith as muſtard ſeede.) *This is the Catholike faith by which onely all miracles are wrought: yet not of euery one that hath the Catholike faith, but of ſuch as haue a great and forcible faith and withall the gifts of miracles. Theſe are able as here we ſee by Chriſts warrant not onely to doe other wonderfull miracles here ſignified by this one, but alſo this very ſame, that is, to moue mountaines in deede, as S. Paul alſo preſuppoſeth, and S. Hierome affirmeth, and Eccleſiaſticall hiſtories namely telleth of Gregorius Neocæſarienſis, that he moued a mountaine to make room for the foundation of a Church, called therefore and for other his wonderfull miracles, Thaumaturgus. And yet faithleſſe Heretikes laugh at all ſuch things and beleeue them not.*

Gregorius Thaumaturgus.

FVLKE 6 We are not bound to beleeue all that, which is reported of Gregorie Thaumaturgus. Yet being teſtified by authours of good credite, and the miracles tending to the confirmation of true faith, we doe not deride them as we doe and iuſtly may, the monſtrous fables of your Popiſh legends, feſtiualles, and other workes of like credite. Where alſo the miracles are fained moſt commonly, for the confirmation of falſe doctrine, and the maintenance of couetouſnes of Prieſts, as in the caſes of Purgatorie, pilgrimage, and ſuch like.

Miracles.

RHEM. 7 21 Prayer and faſting.) *The force of faſting and praying: whereby alſo we may ſee that the holy Church in Exorciſmes doeth according to the Scriptures, when ſhe vſeth beſide the name of IESVS, many prayers and much faſting to driue out diuels. becauſe theſe alſo are here required beſide faith.*

Prayer and Faſting.

FVLKE. 7 The Popiſh Church abuſeth the ignorant, to make them beleeue they can caſt out deuils, whereas they haue no ſuch power, neither by all their prayers or faſting, can they coniure out one vncleane ſpirit; vnleſſe they haue firſt (as ſorcerers and witches) coniured him in.

Popiſh Exorciſts.

RHEM. 8 26 The children free.) *Though Chriſt to auoide ſcandall, payed tribute, yet in deede he ſheweth that both himſelfe ought to be free from ſuch payments (as being the kings ſonne, aſwell by his eternall birth of God the Father, as temporall of Dauid) and alſo his Apoſtles, as being of his familie, and in them their ſucceſſors the whole Clergie, who are called in Scripture the lotte and portion of our Lord. which exemption and priuiledge being grounded vpon the very law of nature it ſelfe,*

The priuileges and exemptions of the Clergie.

and

and therefore practised euen among the Heathen (Gene. 42, 27.) good Christian Princes haue confirmed and ratified by their lawes as the honour of Christ, whose ministers they are, and as it were the kings sonnes. as S. Hierom declareth plainely in these words, We for his honour pay not tribute, and as the kings sonnes, are free from such payments. Hier. *vpon this place.*

FVLKE. 8 There is no reason by this text, why the Clergie should be exempted from tributes, and obedience vnto Princes, more then all true Christians, which are the children of God, as well as they. Our Sauiour Christ therefore, doth exempt himselfe onely, as the Sonne of God, and King of Israel, not his Apostles & Ministers also. What priuiledges or immunities, Christian kings will grant vnto the Ministers of the Gospel, they may enioy: but to claime an exemption by right, is meere Anabaptisticall. And you doe most shamefully abuse the words of S. Hierome cleane contrary to his meaning For he speaketh not of the Clergie only, but of all Christians: nor sayth, they are free from tribute paying to earthly Princes, but his meaning is, that they render not their tribute, that is, due obedience to Christ the king. His whole sentence is this. *Ergo tributa. &c. Christ oweth no tributes, as the kings sonne, but he which had taken vpon him the humilitie of the flesh, ought to fulfill all righteousnesse. And vnhappie are we, which haue our name of Christ, and doe nothing worthy of so great maiestie. He for vs, both bare the crosse, and payed tribute, we for his honour, pay not tribute, and as the kings sonnes, are free from taxes.* His meaning is, that we ought to yeeld all subiection, which is signified by tribute vnto him, who endured the crosse for vs, and became subiect to worldly power for vs. Chrysostome vpon the 13. of S. Paul to the Romanes, sayth, that this commandement of subiection, extendeth to all men, both Priests and Monkes, and not onely to secular men, which thing he declareth in the very beginning, when he sayth, *Let euery soule be subiect to the higher powers: Although thou be an Apostle, although thou be an Euangelist, although thou be a Prophet, or whatsoeuer thou art: for this subiection hindereth not pietie. In Epist. ad Rom. Hom. 23.*

Clergie not exempt from tribute.

RHEM. 9 27. Me and thee.) *A great mysterie is hid that he payed not onely for himselfe, but for Peter bearing the person of the Church, and in whom as the chiefe, the rest were conteined.* Aug. q. ex no. Test. 9. 75. to 4.

Peters præeminence.

FVLKE. 9 I marueile at your modestie, that you write so sparingly of Peters prerogatiue wherein your author is so ranke, but you know right well, that no man of meane iudgement acknowledgeth that booke of questions to be S. Augustines, or any mans of like antiquitie, learning and iudgement: The paiment of tribute for Peter, is a signe of subiection, not of superioritie. But he that boasteth himselfe to sit in Peters chaire, will pay no tribute, but rather exact tribute of Kings and Princes.

Peters prerogatiue.

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7 foretelling both the author whosoeuer he be, and also his followers, of their woe to come. 10 and shewing on the contrary side, how precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15 charging vs therefore to forgiue our brethren, when also we haue iust cause against them, be it neuer so often, and to labour their saluation by all meanes possible.

THE GOSPEL on Michelmas day Septeb. 29. And vpon his Apparition Maij 8.

AT that houre the Disciples came to IESVS, saying. ‖ Who, thinkest thou, is greater in the kingdome of heauen?

Mr. 9. 34. Luc. 9. 46.

2 And IESVS calling vnto him a little child, set him in the middes of them,

3 And saide, Amen I say to you, vnlesse you be conuerted, and become as litle children, you shall not enter into the kingdome of heauen.

4 Whosoeuer therfore shall humble himselfe as this ‡litle childe, he is the greater in the kingdome of heauen,

‡ Humility, innocencie, simplicitie, commended to vs in the state and person of a child. Mr. 9, 42. Luc. 17, 2.

5 And he that shall receiue one such litle child in my name, receiueth me.

6 And * he that shall scandalize one of these litle ones that beleeue in me, it is expedient for him that a milstone bee hanged about his necke, and that he be drowned in the depth of the sea.

7 Wo be to the world for scandals, for it is necessarie that scandals doe come: but neuertheless woe to that man by whom the scandall commeth.

Mr. 5, 30. Mar. 9, 43.

8 And * if thy ‖ hand, or thy foote scandalize thee: cut it off, and cast it from thee. It is good for thee to goe into life maymed or lame, rather then hauing two handes or two feete to be cast into euerlasting fire.

9 And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing two eyes to be cast into the hell of fire.

10 See that you despise not one of these litle

*AT * the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen?* Mar. 9. 33.

2 Iesus called a little child vnto him, and set him in the middes of them,

*3 And sayde, Verily I say vnto you, * Except yee turne and become as little children, yee shall not enter into the kingdome of heauen.* Matt. 19. 14. luke 9. 46. 1. cor. 14. 20.

4 Whosoeuer therefore shall humble himselfe as this litle child, the same is the greatest in the kingdome of heauen.

5 And who so shall receiue such a little child in my name, receiueth me.

*6 * But who so shall offend one of these little ones which beleeue in mee, it were better for him that a milstone were hanged about his necke, and that he were drowned in the deapth of the sea.* Marke 9. 42 luke 17. 1.

7 Woe vnto the worlde because of offences, it must needes bee that offences come: but woe to that man by whom the offence commeth.

*8 If then * thy hand or thy foote offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halte or maimed, rather then thou shouldest, hauing two handes or two feete, bee cast into the euerlasting fire.* Matt. 5. 30. mar. 9. 43.

9 And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then hauing two eyes, to be cast into hell fire.

10 Take heede that ye despise not one of these litle

little ones: for I say to you that ‖ their Angels, in heauen alwayes doe see the face of my father which is in heauen.

Luc.19,10. 11 For * the Sonne of man is come to saue that which was perished.

Luc.15,4. 12 * How thinke you? If a man haue an hundred sheepe, and one of them shall goe astray: doth he not leaue ninetie nine in the mountaines, and goeth to seeke that which is straied?

13 And if it chaunce that he finde it: Amen I say to you, that he reioyceth more for that, then for the ninetie nine that went not astray.

14 Euen so it is not the will of your father, which is in heauen, that one perish of these litle ones.

Luc. 17,3. THE GOSPEL vpon Tuesday the third weeke in Lent. 15 But * if thy brother shall offende against thee, goe, and rebuke him betweene thee and him alone. If he shall heare thee, thou shalt gaine thy brother.

16 And if he will not heare thee, ioyne with thee besides, one or two: that in the mouth of * two or three witnesses euery word may stand.

Deu.19,15.

17 And if he wil not heare them, † tel the Church. *And if he wil not heare the Church, let him be to thee as ‖ the Heathen & the Publican.*

‡ That is (as S. Chrysostome here expoundeth it) tell the Prelates and chiefe Pastors of the Church: for they haue iurisdiction to binde & loose such offenders, by the wordes folowing v.18.

18 Amen I say to you, whatsoeuer you ‖ shall binde vpon earth, shall be bound also in heauen: and whatsoeuer you ‖ shall loose vpon earth, shall be loosed also in heauen.

‡ All ioyning together in the vnitie of Christes' Church in Councels and Synods, or publike prayers, is of more force then of any particular man.

19 Againe I say to you, that if two of you shall ‡ consent vpon earth, concerning euery thing whatsoeuer they shall aske, it shall be done to them of my father which is in heauē.

20 For where there bee two or three gathered in my name, there am I ‖ in the middes of them.

21 Then came Peter vnto him and saide, *Lorde, how often shall my brother offend against mee, and I forgiue him? vntill seuen times?

Luc.17,4.

22 IESVS sayd to him, I say not to thee * vntill seuen times: but vntill ‖ seuentie times seuen times.

Luc.17.4.

THE GOSPEL vpon the 21. Sunday after Pentecost. 23 Therefore is the kingdome of heauen likened to a man being a king, that would make an account with his seruants.

24 And when he began to make the account, there was one presented vnto him that owed him ten thousand talents.

25 And hauing not whence to repay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repayed.

26 But that seruant falling downe, besought him, saying, Haue patience towarde me, and I will repay thee all.

27 And the lord of that seruant moued with pitie, dimissed him, and the debt he forgaue him.

28 And

little ones: for I say vnto you, that in heauen their angels doe alwayes beholde the face of my father which is in heauen.

*11 * For the sonne of man is come to saue that which was lost.* Luke 19.10.

*12 * How thinke ye? if a man haue an hundred sheepe, and one of them be gone astray, doth hee not leaue those ninetie and nine, and goeth into the mountains, and seeketh that which went astray?* Luke 15.4.

13 And if it so be that he finde it, verily, I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

14 Euen so it is not the will of your father which is in heauen, that one of these litle ones should perish.

*15 Moreouer, * if thy brother shall trespasse against thee, goe and tell him his fault betwene thee and him alone: if he shall heare thee, thou hast wonne thy brother.* Luke 17.3. leuit. 19.17. eccle.19.13.

*16 But if he will not heare thee, then take yet with thee one or two: that in * the mouth of two or three witnesses, euery word may be stablished.* Deut.19.15. 2.cor.13.1. heb.10,28.

*17 If he will not heare them, tell it vnto the Church: if he will not heare the Church, let him be vnto thee as an * Heathen man and a Publicane.* 1.Cor.5.9.

*18 Verely I say vnto you, * whatsoeuer yee shall binde on earth shal be bound in heauen: and whatsoeuer ye shall loose on earth shal be loosed in heauen.* Iohn 20.23.

19 Againe, truely I say vnto you, that if two of you shall agree in earth as touching any thing that they shall aske, it shall be done for them of my father which is in heauen.

20 For where two or three are gathered together in my name, there am I in the middest of them.

*21 Then came Peter to him, and sayd, Lord, howe oft shall my brother sinne against me, and I forgiue him? * till seuen times?* Luke 17.4.

22 Iesus saith vnto him, I say not vnto thee, vntill seuen times: but vntill seuentie times seuen.

23 Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take account of his seruants.

24 And when he had begun to reckon, one was brought vnto him which ought him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be solde, and his wife, and children, and all that he had, and payment to be made.

26 The seruant therefore fell downe, and besought him, saying, Lord, haue patience with me, and I will pay thee all.

27 Then the lorde of that seruant moued with pitie, loosed him, and forgaue him the debt,

28 But

28 And when that seruant was gone forth, he found one of his fellow-seruants, that did ow him an hundred pence: and laying hands vpon him thratled him, saying, Repay that thou owest.

29 And his felow-seruant falling downe, besought him saying, Haue patience toward me, and I will repay thee all.

30 And hee would not: but went his way, and cast him into prison, till he repayed the debt.

31 And his fellow-seruants seeing what was done, were very sorie, and they came, and told their lord all that was done.

32 Then his lord called him: and he said vnto him, Thou vngratious seruant, I forgaue thee all the debt because thou besoughtest me: oughtest not thou therefore also to haue mercie vpon thy felow-seruant, euen as I had mercie vpon thee?

33 And his lord being angry deliuered him to the tormenters, vntill he repayed all the debt.

34 So also shall my heauenly father doe to you, if you forgiue not euery one his brother from your hearts.

28 But the same seruant went out, and found one of his fellowes which ought him an hundred pence: and when he had layd hands on him, he tooke him by the throte, saying, Pay me that thou owest.

29 And his fellow fell downe at his feete, and besought him, saying, Haue patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowes sawe what was done, they were very sory, & came, and told vnto their lord all that was done.

32 Then his lord, after that he had called him, said vnto him, O thou vngratious seruant, I forgaue thee all that debt when thou desiredst me:

33 Shouldest not thou also haue had compassion on thy fellowe, euen as I had pitie on thee?

34 And his lord was wroth, and deliuered him to the tormentors, till he should pay all that was due vnto him.

35 So likewise shall my heauenly father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

ANNOTATIONS. CHAP. XVIII.

RHEM. 1 1 Who is the greater.) *The occasion of this question and of their contention for Superioritie among the rest of their infirmities which they had before the comming of the holy Ghost, was (as certaine holy Doctors write) vpon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, by these wordes of our Sauiour, Giue it them for me and thee.* Chrys. ho. 59. Hiero. in Mat. *Vpon this place.* C.17.v.27.

FVLKE. 1 Chrysostome noteth it as their error and infirmitie, that they imagined Peter, to be preferred before them, aswell in payment of the tribute, as in other matters. Likewise S. Hierome vpon this place, sayth: *Ex equalitate precij, &c. By the equalitie of the price, they thought Peter was preferred before all the Apostles, which in payment of tribute, was matched with the Lord. Therefore they aske, who is greater in the kingdome of heauen, and Iesus seeing their thoughts, and vnderstanding the causes of their error, will heale the desire of glory, with the contention of humilitie.* But by S. Marke it appeareth, that this contention beganne in the way, before they came into the house, where Christ appointed Peter to pay tribute for them both, therefore not vpon that occasion. Mark.9.34. Peters preferment in paying tribute.

RHEM. 7 Scandals.) *The simple be most annoyed by taking scandall of their preachers, Priests, and Elders ill life: and great damnation is to the guides of the people whether they be temporall or spirituall, but specially to the spirituall, if by their ill example and slanderous life the people be scandalized.*

8 Hand, foote, eye.) *By these parts of the body so necessarie and profitable for a man, is signified, that whatsoeuer is neerest and deerest to vs, wife, children, friends, riches, all are to be contemned and forsaken for to saue our soule.*

RHEM. 2 10 Their Angels.) *A great dignitie and a marueilous benefite that euery one hath from his Natiuitie an Angel for his custodie and Patronage against the wicked before the face of God.* Hier. vpon this place. *And the thing is so plaine, that Caluin dare not deny it, and yet he will needes doubt of it,* lib.1.Inst. c.14 sect.7. Protection of Angels.

FVLKE. 2 Caluine doubteth not of the protection of Gods Angels, but whether euery one hath a seuerall Angel, appointed for his custodie from his natiuitie, which no place of Scripture doth proue. But sometime one Angel, hath the charge of a great many men, sometime many Angels are ready for the defence of one man, & all the Angels with one consent, doe waite for our preseruation, as in the place noted you may see at large, the Scriptures cited. Neither doth Hierom meane, that euery one hath his seuerall Angel, for he alleageth for proofe, the Angel of Ephesus, Thiatyra, Philadelphia, and the rest: where if the word Angel were to be vnderstoode of heauenly spirits, yet it is one Angel, for the Church of a whole citie, and not for euery person. Angels. Apoc.2.& 3.

RHEM. 17 Not heare the Church.) *Not onely Heretikes, but any other obstinate offender that will not be iudged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the Iewes, by the discipline of the same, casting him out of the fellowship of Catholikes. which excommunication is a greater punishment then if he were executed by sword, fyre, and wild beasts.* Aug. cont. Aduuerſ. leg. li.2.c.17. *And against he saith, He is more straitly and pitifully bound by the Churches Keies, then with any iron or adamantine manacles or fetters in the world.* August. ibidem. Disobedience to the Church. Excommunication.

17 Heathen.) *Heretikes therefore because they will not leaue the Church, be no better nor no other wise to be esteemed of Catholikes, then Heathen men and Publicanes were esteemed among the Iewes.*

RHEM. 3 18 You shall binde.) *As before he gaue this power of binding and loosing ouer the whole, first of all and principally to Peter, vpon whom he builded his Church: so here not onely to Peter, and in him to his successors, but also to the other Apostles, and in them to their successors, euery one in their charge.* Hieron. lib.1.c.14 aduersus Iouin. and Epist. ad Heliod. Cyprian. de Vnit. Eccl. nu.1. Power to binde and loose. Mat.c.16.19.

FVLKE 3 Vpon the 16. chapter *sect.* 19. you said, the building was onely promised, and consequently the power was not giuen, but onely promised: yet here forgetting your selfe, you say, *he gaue before this power to Peter ouer the whole, and now to all the Apostles, and their successors,* quoting Hierom, and Cyprian, of which neither of both sayth, that he gaue Peter power ouer the whole, but equall power to all his Apostles, as is declared in the 16. chap. *lib.1.cont. Iouin. Cypr. de vnit. Eccles. cap.3.* S. Hierom in ep. *ad Heliod.* sayth no more, touching this matter, but that Peters authoritie

all Clerkes succeeding the degree of the Apostles, haue the keyes of the kingdome of heauen. Of which I may inferre, that all the Apostles, had the keyes, immediatly from Christ, and not from Peter, though in Peter they were giuen to all a like: as some of the ancient Fathers doe write.

18 Shall loose.) *Our Lord giueth no lesse right and authoritie to the Church to loose, then to binde, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to binde, but not to loose.*

RHEM. 20 In the middes of them.) *Not all assemblies may chalenge the presence of Christ, but onely such as be gathered together in the vnitie of the Church, and therefore no conuenticles of Heretikes directly gathering against the Church, are warranted by this place.* Cypr. de vnit. Eccles. nu. 7. 8. Li. 1. de pœnit. c. 2. Catholike assemblies.

22 Seuentie times seuen.) *There must be no end of forgiuing them that be penitent, either in the Sacrament by absolution, or one man an other their offences.*

CHAP. XIX.

THE fourth part of this Gospel, Christs comming into Iury toward his Passion. Mr. 10, 1.

He answereth the tempting Pharisees, that the case of a man with his wife shall be (as in the first institution it was) vtterly indissoluble, though for one cause he may be diuorced, 10 *And th reupon to his Disciples he highly commendeth Single life for heauen.* 13 *He will haue children come vnto him.* 16 *He sheweth what is to be done to enter into life euerlasting:* 20 *What also, for a rich man to be perfect:* 27 *As also what passing reward they shall haue which follow that his counsell of perfection:* 29 *yea though it be but in some one peece.*

AND it came to passe, when IESVS had ended these wordes, he departed from Galilee, and came into the coastes of Iewrie beyond Iordan,

2 And great multitudes followed him: and he cured them there.

THE GOSPEL for Mariage. And for S. Agatha Febr. 5.

3 And there came to him the Pharisees tempting him, and saying, Is it lawfull for a man to dimisse his wife, for euery cause?

† make man. Gen. 1, 27.

4 Who answering, said to them, Haue ye not read, that he which did † make from the beginning, *made them male and female?* And he said.

Gen. 2, 24.

5 For this cause, man shall leaue father and mother, and shal cleaue to his wife: and they two shal be one flesh.

6 Therefore now they are not two, but one flesh. That therefore which God hath ioyned together, let ‖ not man separate.

Deut. 24, 1.

7 They say to him, why then * did Moyses commaund to giue a bill of diuorce, and to dimisse her?

8 He saith to them, Because Moyses for the hardnesse of your heart permitted you to dimisse your wiues: but from the beginning it was not so.

Mt. 5, 32. Mr. 10, 11. Luc. 16, 18. 1. Cor. 7, 11.

9 And I say to you, that *whosoeuer shall dimisse his wife, ‖ but for fornication, and shal mary an other, doth commit aduoutrie: and he that shall marry her that is dimissed, committeth aduoutrie.

10 His disciples say vnto him, If the case of a man with his wife be so, it is not expedient to mary.

‡ χωροῦσι. capiunt.

11 Who said to them, ‖ Not all ‡ take this word, but they to whom it is giuen.

12 For there are Eunuches which were borne so frō their mothers wombe: and there are Eunuches which were made by men: and there are Eunuches, which haue ‖ gelded themselues for the kingdome of heauen. ‖ He that can take, let him take.

Mr. 10, 13. Luc. 18, 15.

13 Then * were litle children presented to him, that he should ‖ impose hands vpon them and pray. And the disciples rebuked them.

14 But IESVS sayd to them, Suffer the litle children, and stay them not from comming

*AND it came to passe, * that when Iesus had finished these sayings, he gate him from Galilee, and came into the coastes of Iurie beyond Iordane:* Marke 10. 1.

2 And great multitudes followed him, and he healed them there.

3 The Pharisees also came vnto him, tempting him, and saying vnto him, Is it lawfull for a man to put away his wife for euery cause?

*4 He answered, and saide vnto them, Haue ye not read * that he which created at the beginning, made them male and female?* Gen. 1. 27.

*5 And said, * For this cause shall a man leaue his father and his mother, and shall be knit to his wife: and they twaine shalbe one flesh.* Gen. 2. 24. ephe. 5. 31. 1. cor. 6. 16.

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put a sunder, that which God hath coupled together.

*7 They say vnto him, Why did * Moses then command to giue a writing of diuorcement, and to put her away?* Deut. 24. 1.

8 He sayd vnto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wiues: but from the beginning it was not so.

*9 * I say vnto you, Whosoeuer shall put away his wife, except it be for fornication, and shall marrie another, committeth adulterie: and who so marrieth her which is diuorced, doth commit adulterie.* Matth. 5. 32. mar. 10. 11. luke 6. 18. 1. cor. 7. 11.

10 His disciples say vnto him, If the case of the man be so with his wife, then is it not good to marrie.

11 But he sayd vnto them, All men cannot receiue this saying, saue they to whom it is giuen.

12 For there are some chaste, which were so borne out of their mothers wombe: and there are some chaste, which were made chaste of men: & there bee chaste, which haue made them selues chaste for the kingdome of heauens sake. He that is able to receiue it, let him receiue it.

*13 * Then were there brought vnto him young children, that he should put his hands on them, and pray: and the Disciples rebuked them,* Luke 10. 13. luke 18. 15.

14 But Iesus said vnto them, Suffer the yong children, and forbid them not to come vnto me:

ming vnto me: for the kingdome of heauen is for such,

15 And when he had impoſed hands vpon them, he departed from thence.

Mr.10,17. Lnc.18,18. 16 And * beholde one came and sayd to him, Good Maister, what good shall I doe that I may haue life euerlasting?

17 Who sayd to him, what askest thou me of good? One is good, God. But ‡ if thou wilt enter into life, keepe the commaundements.

18 He saith to him, which? And IESVS said, *Thou shalt not murder, Thou shalt not commit aduoutrie, Thou shalt not steale, Thou shalt not beare false witnesse,*

Exo.20,13. *19 Honour thy father and thy mother,* *Thou shalt loue thy neighbour as thy selfe.*

*Leu.19,18.

20 The yong man saith to him, All these haue I kept from my youth: what is yet wanting vnto me?

21 IESVS said to him, ‖ If thou wilt be perfect, goe, sell the things that thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, ‖ follow me.

22 And when the yong man had heard this word, he went away sad: for he had many possessions.

23 And IESVS sayd to his disciples, Amen I say to you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say to you, it is easier for a camel to passe through the eye of a needle, ‡ then for a rich man to enter into the kingdome of heauen.

‡ S. Marke expoundeth it thus, rich men trusting in their riches. c.10.24.

25 And when they had heard this, the disciples matueled very much, saying, who then can be saued?

26 And IESVS beholding, said to them. with men this is impossible: but with God ‖ all things are possible.

THE GOSPEL vpon the Conuersion of S. Paul Ian. 25. And in a votiue Masse of S S. Peter and Paul, and for holy Abbots.

27 Then Peter answering, saide to him, Behold we haue ‖ left all things, and haue followed thee: ‖ what therefore shall we haue?

28 And IESVS said to them, Amen I say to you, that you which haue folowed me, in the regeneration, when the Sonne of man shall sit in the seate of his maiestie, you ‖ also shall sit vpō twelue seats, iudging the twelue tribes of Israel.

29 And euery one that hath left house, or brethren, or sisters, or father, or mother, or ‡ wife, or children, or landes for my names sake: shall receiue an hundred fold, and shal possesse life euerlasting.

Mar.10,31. Luc.13,30. 30 And * many shall be first, that are last: and last, that are first.

for to such belongeth the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

Marke 10.18. luke 18.18. *16 * And behold, one came, and said vnto him, Good master, what good thing shal I do, that I may haue eternall life?*

17 He saide vnto him, Why callest thou me good? there is none good but one, and that is God: But if thou wilt enter into that life, keepe the commandements.

Exod.20.13. *18 He saith vnto him, Which? Iesus saide, * Thou shalt doe no murder, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false witnesse,*

19 Honour thy father and thy mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The yong man sayeth vnto him, All these things *haue I kept from my youth vp: what lacke I yet?*

21 Iesus sayde vnto him, If thou wilt be perfect, goe and sell thy substance, and giue to the poore, and thou shalt haue treasure in heauen: and come and follow me.

22 But when the yong man heard that saying, he went away sory: for he had great possessions.

23 Then Iesus sayd vnto his disciples, Verily I say vnto you, that a rich man *shall hardly enter into the kingdome of heauen.*

24 And againe I say vnto you, It is easier for a Camell to goe thorowe the eye of a needle, then for the rich to enter into the kingdome of God.

25 When the disciples heard this, *they were exceedingly amazed, saying, Who then can be saued?*

26 But Iesus behelde them, *and saide vnto them, With men this is vnpossible, but with God all things are possible.*

Marke 10.28. luke 18.28. *27 * Then answered Peter, and sayd vnto him, Beholde, we haue forsaken all, and followed thee, what shall we haue therefore?*

*28 Iesus saide vnto them, Verely I say vnto you, that when the Sonne of man shall sit in the throne of his Maiestie, yee that haue followed mee in the regeneration, shall * sit also vpon twelue seates, iudging the twelue tribes of Israel.* Luke 22.30.

29 And euery one that hath forsaken housen, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake shal receiue an hundred fold, and shall inherite euerlasting life.

Mar.10.31. luke 13.30. *30 * But many that are first, shalbe last, and the last shalbe first.*

MARGINALL NOTES. CHAP. XIX.

RHEM. I 17 If thou wilt enter.) *I see not (saith S. Augustine) why Christ should say, If thou wilt haue life euerlasting, keepe the commandements: if without obseruing of them, by onely faith one might be saued.* Aug. de fid. & op. c. 15.

FVLKE. I S. Augustine writeth against them which thought they might be iustified by a dead faith, which is voide of good workes, which auaileth no man, but to his greater condemnation. We teach according to the Scripture, that a man is iustified by faith without the workes of the law, yet by such a faith, as worketh by loue, and is fruitfull of good works. Although our Sauiour Christ in this place doth not shew how men attaine to eternal life, Iustification by faith onely.

life, but what perfect obſeruation of Gods Lawe is required of them that looke to be iuſtified by the workes of the lawe, as the Scribes and Phariſees did. Neither that men are able to fulfill the law, but by the righteouſneſſe of faith, by which S. Auguſtine ſaith, *theſe things of the lawe which could not be fulfilled, are fulfilled by faith*, Expoſit.quart.propoſ.in ep.ad Rom.Num.19.

RHEM. 2 29 Wife, or children.) *Hereof is gathered that the Apoſtles among other things left their wiues alſo to followe Chriſt.* Hiero.li.1.aduerſ.Iouin.

FVLKE. 2 The Apoſtles left their wiues, none otherwiſe then they left their houſes, and all other things here named, which euery man ought to leaue, and to follow Chriſt, if they be an hinderance to their calling as Chriſtians, or as the miniſters of the Church. See the notes vpon the eight Chapter, ſect. 3. The Apoſtles wiues.

ANNOTATIONS. CHAP. XIX.

RHEM. 3 6 Not man ſeparate.) *This inſeparabilitie betwixt man and wife riſeth of that, that wedlocke is a ſacrament.* Aug.li.2.de pec. origine c.34. to 7. De nupt. & concupiſ. lib.1.c.10.

FVLKE 3 S. Auguſtine vſeth the word *ſacramentum*, generally, for euery holy myſterie, and we confeſſe there is a great myſterie in marriage, yet is matrimony no ſacrament of the new teſtament (as Baptiſme, and the Lords ſupper are) being inſtituted in paradiſe. Therefore in the ſecond place by you quoted, he ſaith: *Quoddam ſacramentum*, a certaine holy myſterie of mariage, is commended to the faithfull. See Chap.1 ſect.2. and præfat.ſect.53. Mariage is no ſacrament.

RHEM. 4 9 But for fornication.) *For aduoutrie one may dimiſſe an other*, Mat.5. *But neither partie can marrie againe for any cauſe during life.* Aug.li.11.de adult. coniug.c.21.22.24. *for the which vnlawfull act of marrying againe, Fabiola that noble matrone of Rome, albeit ſhe was the innocent part, did publike penance, as S. Hierome writeth in her high commendation therefore. And in S.Paul* Rom.7 *it is plaine, that ſhe which is with another man, her husband yet liuing, ſhall be called an aduoutereſſe: contrary to the doctrine of our aduerſaries.* Mariage after diuorce vnlawfull. In Epitaph. Fabiolæ.

FVLKE. 4 The exception of fornication, leaueth mariage after diuorce, as free as it was vnder the law. And although Fabiola of her owne accord, did penance after the death of her ſecond husband, yet was ſhe not compelled to forſake her ſecond husband, nor her mariage iudged vnlawful by the Church of Rome in that time. And Hierome, although he confeſſe it a fault that ſhe maried againe, yet he excuſeth it by neceſſitie of her infirmitie, which could not liue vnmaried, and therefore citeth the ſaying of the Apoſtle, 1.Cor.7. *It is better to marie, then to burne.* Neither doth the ſaying of S.Paul, Rom.7. hinder the lawfulneſſe of mariage after diuorce: for he is no longer an husband, which is lawfully diuorced for adulterie. See Matth.5.ſect.8. Mariage after diuorce.

RHEM. 5 11 Not all take.) *Whoſoeuer haue not this gift giuen them, it is either for that they will not haue it, or for that they fulfill not that which they will: and they that haue this gift or attaine to this word, haue it of God and their owne freewill.* Aug.li.de grat.& lib.arbit.c.4. *So that it is euident no man is excluded from this gift, but (as Origen here ſaith) it is giuen to all that aske for it: contrary to our aduerſaries that ſay it is impoſſible, and that for excuſe of breaking their vowes, wickedly ſay, they haue not the gift.* Orig.tract 7. in Mat.

FVLKE. 5 You peruert the wordes of S.Auguſtine, cleane contrary to his meaning, *Omnes non capiunt, &c. All men take not this ſaying, but they to whom it is giuen, (Quibus enim non eſt datum, aut nolunt, aut non implent quod volunt) for they to whom it is not graunted, either will not, or els fulfill not that which they will, but they to whom it is giuen doe both will it, that they doe fulfill it.* S.Auguſtines meaning is, that both the will to be chaſt, and the power to fulfill that will, is of the gift of God, and not in the power of man. Yet is not the will of man enforced, but either changed into better by Gods grace, or els left ſubiect to ſinful concupiſcence, where the grace of God maketh not free. And this is the true meaning of S.Auguſtine, for as he ſaith in Pſal.147. *Paucorum eſt virginitas in carne, omnium debet eſſe in corde. Virginitie in the fleſh, is but of a fewe, but in the heart it ought to be of all men.* But Origen ſaith, it is giuen to all that aske for it: indeede he ſeemeth to ſay ſo much, but yet in the end he addeth: *Vtile eſt autem ſcire quid debeat petere quis, vt mereatur accipere. It is profitable to know what a man ought to aske, that he may be meete to receiue.* Signifying, that God giueth all things that we pray for, if they be expedient for his glorie and our ſaluation. And S.Hierome vpon this place is very plaine, although he acknowledge virginitie to be the gift of God, in them that pray for it, that labour for it, yet he confeſſeth it is not in euery mans power, ſaying: *Chriſt addeth, he that can take it, let him take it, that euery man may conſider his owne ſtrength: whether he be able to fulfill the precepts of virginitie and chaſtitie: for chaſtitie of her ſelfe is pleaſant, and alluring euery man vnto it, but our ſtrength muſt be conſidered that he may take it, which can take it.* Origen himſelfe Tr.24.in Matth. inueigheth againſt them, which not hauing regard to mens ſtrength, forbid them to marie. Heſych. lib.1. cap.3. *Etſi non vales virginitatem quiſpiam conſequi; in caſto autem coniugio conuerſetur, veniam percipit à Domino qui dixit: Non omnes capiunt verbum quando de virginitate exponebat.* Virginitie not in euery mans power.

RHEM. 6 12 Gelded themſelues.) *They geld themſelues for the kingdome of heauen which vow chaſtitie.* Aug. de virginitate.c.24. *which proueth thoſe kind of vowes to be both lawfull, and alſo more meritorious, and more ſure to obtaine life euerlaſting, then the ſtate of wedlocke, contrary to our Aduer. in all reſpects.* Vow of chaſtitie.

FVLKE 6 They that are aſſured of the gift of chaſtitie vnto their liues ende, may lawfully vow or determine of it: but without ſuch aſſurance, no man can vow continence lawfully. But where the vow is lawfull, it followeth not that it is meritorious, and more ſure to obtaine euerlaſting life, then the ſtate of wedlocke. For eternall life is the free gift of God in Ieſus Chriſt, not the merite of workes, whereof the married man by faith, may be as ſure as the virgine. Vow of continencie. Rom.6 23. Eph.2.8.& 9. Merite.

RHEM. 7 12 He that can.) *It is not ſaid of the precepts, keepe them who can, for they be neceſſarie vnder paine of damnation to be kept: but of Counſels onely (as of virginitie, abſtaining from fleſh and wine, and of giuing all a mans goods away to the poore) it is ſaid, He that can attaine to it, let him doe it: which is counſell onely, not a commandement. Contrary to our Aduer. that ſay, there are no Counſels, but onely precepts.* Counſels not precepts. Auſt.ſer.6.de temp.

FVLKE. 7 In the fift ſection you hold that virginitie is poſſible for all men. Whereupon it ſhould follow that this is an abſolute precept to all men. For the word is not *He that will*, but *he that can*.

The Lawe of God requireth vs to loue him with all our ſoule, with all our ſtrength, &c. Therefore wherein ſoeuer we are able to ſhewe our loue to God, wee are commanded to doe it. But where there is no generall precept to all men, as to abſtaine from mariage, there is a ſpeciall reſpect to be had, what euery man by Gods grace is able to doe, and what is moſt for the glorie of God, and that euery man when he knoweth, is bound to doe. In the 6.ſerm.of Aug.de tempore, is neuer a word of precepts or counſels. Precepts and Counſels.

RHEM. 8 13 Impoſe.) *They knew the valour of Chriſts bleſſing, and therefore brought their children to him, as good Chriſtian people haue at all times brought their children to Biſhops to haue their bleſſing. See Annotation before* Chap.10,13. *And of Religious mens bleſſing ſee Ruffin.* lib.2.c.8.hi. S.Hierom in Epitah. Paulæ. c.7.& in vit.Hilarionis. Theodoret. in hiſtoria ſanctorum Patrum num.8. Biſhops and Religious mens bleſſing.

FVLKE. 8 There is great difference betweene the blessing of Christ, and the blessing of godly men. That good Christians at all times haue brought their children to haue the Bishops blessing, you haue shewed nothing; chap. 10. and as litle in this that followeth. First Ruffine nameth diuers holy men, at whose hands he himselfe had bene blessed. S. Hierome hath nothing, but of the prayers of godly men. Theodoret saith, that being a yong man, he went with his mother, into the place where the holy man Aphrates remained, and was partaker of the blessing of his holy hand, which afterward he expoundeth to be prayers. And who findeth fault with prayers of holy men, whether they vse the ceremonie of laying on, or holding vp the hands or no? It is the vaine superstition of popish Bishops blessing, that we contemne, not the blessing or prayers of godly men. Bishops blessing. Slander.

RHEM. 9 21 If thou wilt be perfect.) *Loe, he maketh a plaine difference betweene keeping the commandements, which is necessarie for euery man: and being perfect, which he counselleth onely to them that will. And this is the state of great perfection which Religious men doe professe, according to Christes counsell here, leauing all things and following him.* The religious state of perfection.

FVLKE. 9 Christ neither commandeth, nor counselleth this perfection to all men, but only to this one, to discouer his hypocrisie, and vaine confidence that he had in himselfe, as though he had kept the lawe, when he was farre from it. Leo: *Hæc est perfectorum vera iustitia, vt nunquam præsumant se esse perfectos.* Serm. 2. de quadrag. And yet Hilarie calleth this a commandement of leauing the world. Chrysostome vpon this text, denieth that there is such perfection in contemning money, as in abnegation of a mans selfe, in taking vp the crosse, and following Christ, which is commanded to all Christians. Gaudentius Brixi. *Cum se ille omnia custodisse iactaret, extorqueri tamen ab eo ad præsens vnum mandatum non potuit, vt misericors esset in pauperes, & thesaurum suum transferret ad cœlum.* Epist. ad Germinium. Paulinus who sold all that he had, both his owne goods and his wiues, and gaue it to the poore, yet forsooke not his wife Therasia, and counteth it greater perfection for a man to forsake his goods in affection when he reteineth them in possession. Acknowleding that the leauing of his goods was but the beginning, not the perfection, which our Sauiour speaketh of. *Nos autem non patiamur inuidiam perfectionis: sed potius accipiamus veniam infirmitatis, quia negare non potes, sortius esse manentibus, quam alienatis rebus carere: & sperneret quod habeas, quam non haberet quod spernas. Sanè considera ipsa, de quibus nobis arrogat perfectionem, verba Domini, & videbis te principia pro fine posuisse. Si vis, ait, perfectus esse, Vade & vende omnia, & da pauperibus. Si in hoc sententiam terminasset, te falsò arguerem. Quamobrem temporalium quæ in hoc sæculo habentur bonorum relictio siue distractio, non decursus stadij, sed ingressus est: nec vt meta, sed ianua est.* Epist. 2. Paulin. & Therasi. Seuero. Perfection. Counsels, precepts. Can. 29.

S. Hierome vpon this Chapter vers. 27. *Quia non sufficit tantùm relinquere, iungit quod perfectum est, & secuti sumus te.* Expos. v. 28. *Non dixit qui reliquistis omnia, hoc enim & Socrates fecit philosophus, & multi alij diuitias contempserunt, sed qui secuti estis me; quod propriè Apostolorum est, atque credentium.* As for the profession of popish Monkes, is to leaue labour, and all good exercises, to tire themselues with idlenesse and belly cheere like Epicures. In Friers profession, is a fairer shew of hypocrisie, but neuer a step neerer to the true imitation of Christ. Popish Monkes and Friers.

RHEM. 10 21 Folow me.) *Thus to follow Christ is to be without wife and care of children, to lacke proprietie, and to liue in common, and this hath great reward in heauen aboue other states of life: which S. Augustine saith, the Apostles followed, and himselfe, and that he exhorted others to it as much as lay in him.* Aug. ep. 89. in fine, & in ps. 103. Conc. 3. post. med.

FVLKE. 10 S. Augustine saith not, that thus to follow Christ, is to be without wife, and care of children, &c. for the Apostles many of them had wiues, and some had children, and had proprietie, as Peter his house, and Iohn had to entertaine and prouide for the virgine Marie: Matthew had to make a feast of his owne goods. S. Augustine sayth, that he himselfe had loued that perfection, whereof Christ here speaketh, and had solde all his goods, and giuen them to the poore, and also had exhorted other to doe the like, and had some companions: yet preferred not himselfe before other godly men that had possessions, as some hypocrites did in his time, against whom he writeth, Ep. 89. So he saith in ps. 103. Con. 3. *There were some that hearing this saying of the Gospel, desired to doe so, as also not to marry, nor to be troubled with children, nor to haue any abiding place, but to goe into a certaine common life.* Yet placeth he not the imitation of Christ in these things: for rich maried men hauing children, and affaires in the world, may followe Christ by true deniall of themselues, and taking vp his crosse dayly, when wandring hypocrites, without wife, and children, in stead of folowing Christ in humilitie and pouertie, may follow the deuill in lying, pride, enuie, malice, and many other vices. Mat. 8. 14. Ioan. 20. 27. mat. 9. Luke 5. 29. Imitation of Christ.

RHEM. 11 26 All things possible. *This of the camel through a needles eye, being possible to God, although he neither hath done it, nor by like will doe it: maketh against the blasphemous infidelitie of our Aduersaries that say, God can doe no more then he hath done or will doe, we see also that God can bring a camel through a needles eye, and therefore his bodie through a doore, and out of the sepulchre shut, and out of his mother a virgine, and generally aboue nature and contrary to nature doe with his body as he list.*

FVLKE 11 This is an impudent slander, wherewith you charge vs, as you doe many times, to say, That God can doe no more then he hath done or will doe: but this we say, (confute it, if ye be able) that God can doe nothing, contrary to his owne will, word, nature, glory, and yet he is almightie, see cap. 17. sect. 1. Tertul. contra Praxag. *Planè Deo nihil difficile. sed si tam abruptè in præsumptionibus nostris hac sententia vtamur, quiduis de Deo confingere poterimus, quasi fecerit, quia facere potuerit. Non autem quia omnia facere potest, ideò credendùm est illum fecisse etiam quod non fecit.* In the sacrament we dispute not what God can do, but what he will doe, according to his word. *Christ hath not taken away the nature of his body, but giuen immortalitie to it,* Aug Epist. 57. therefore he will doe nothing with it, that is contrary to the nature of it. Neither came he through the doore, nor through the stone of the sepulchre, nor through the virgines body, although he came in after the doores were shut, and although the Angel rolled away the stone after his resurrection, and he was borne of his mother being a virgine. Slander. The Omnipotencie of God. The body of Christ.

RHEM. 12 27 Left all.) *This perfection of leauing all things the Apostles vowed.* Aug. lib. 17. de Ciu. Dei c. 4. Vow of pouertie in respect of reward.

FVLKE. 12 The Apostles left all things in affection, but not in vse and possession, as it is proued before, sect. 10.

RHEM. 13 27 What shall we haue.) *They leaue all things in respect of reward, and Christ doeth well allow vs in them by his answere.*

FVLKE 13 To doe well in hope of reward, is not to be disallowed, but Christian men must haue respect vnto the glory of God, and their duetie, though they should haue none other reward. Hope of reward.

RHEM. 14 28 You also shall sit.) *Note that not onely Christ, who is the principall and proper iudge of the liuing and the dead, but with him the Apostles and all perfect Saints shall iudge: and yet that doth nothing derogate to his prerogatiue, by whom and vnder whom they holde this and all other dignities in this life and the next.* Aug. in Ps. 121.

FVLKE. 14 All the Saints of God shall iudge the world, and euen the Angels, 1. Cor. 5. 2. and 3. not to the derogation, but to the honour of Christ, as the members of his mysticall body. Beda in hunc locum. *Quia duodenario sæpè numero solet vniuersitas designari: per 12. sedes apostolorum, iudicantium omnia numerosissimè: & per 12. tribus Israel, vniuersitas eorum qui iudicandi sunt ostenditur.*

CHAP.

CHAP. XX.

To ſhew how through Gods grace the Iewes ſhalbe ouerrunne of the Gentiles, although they begin after, he bringeth a parable of men working ſooner and later in the vineyard, but the later rewarded in the end euen as the firſt. 17 He reuealeth more to his Diſciples touching his paſſion: 20 Bidding the ambitious two ſuiters to thinke rather of ſuffering with him: 24 And teaching vs (as the reſt of his Diſciples) not to be grieued as our Eccleſiaſticall Superiours, conſidering they are (as he was himſelfe) to toile for our ſaluation. 29 Then going out of Iericho, he giueth ſight vnto two blind.

THE GOSPEL vpon the Sunday of Septuageſme.

THe kingdome of heauen is like to a man that is an houſholder which went forth early ‖ in the morning to hire workemen into his vineyard.

2 And hauing made couenant with the workemen for a penie a day, he ſent them into his vineyard.

3 And going forth about the third houre, he ſawe other ſtanding in the market place idle,

4 And he ſaid to them, Goe you alſo into the vineyard: and that which ſhall be iuſt, I will giue you.

5 And they went their way. And againe he went foorth about the ſixt and the ninth houre: and did likewiſe.

6 But about the eleuenth houre he went forth and found other ſtanding, & he ſaith to them, what ſtand you here all the day idle?

7 They ſay to him, Becauſe no man hath hired vs. He ſaith to them, Goe you alſo into the vineyard.

8 And when euening was come, the lord of the vineyarde ſaith to his bailife, Call the workemen, and pay them their hire, beginning from the laſt euen to the firſt.

9 Therefore when they were come that came about the eleuenth houre, they receiued euery one ‖ a penie.

10 But when the firſt alſo came, they thought that they ſhould receiue more: and they alſo receiued euery one a penie.

‡ The Iewes are noted for enuying the vocation of the Gentiles, and their reward equall with themſelues.

11 And receiuing it they ‡ murmured againſt the good man of the houſe,

12 Saying, Theſe laſt haue continued one houre: and thou haſt made them equall to vs that haue borne the burden of the day and the heates.

13 But he anſwering ſaid to one of them, Friend, I doe thee no wrong: didſt thou not couenant with me for a penie?

14 Take that is thine, and goe: I wil alſo giue to this laſt euen as to thee alſo.

15 Or, is it not lawful for me to doe that I will? Is thine eye naught, becauſe I am good.

16 So ſhall the laſt, be firſt: and the firſt, laſt. For many be called, but ‖ few elect. ☞

THE GOSPEL in a votiue Maſſe of the holy Croſſe. Mar. 10, 32. Luc. 18, 31.

17 * And IESVS going vp to Ieruſalem, tooke the twelue diſciples ſecretly, and ſayd to them,

18 Behold we goe vp to Hieruſalem; and the Sonne of man ſhall be delliuered to the chiefe Prieſtes and to the Scribes, and they ſhall condemne him to death,

Mar. 10, 32. Luc. 18, 31.

19 *And ſhal deliuer him to the Gentiles to be mocked, and ſcourged, and crucified, and

For the kingdome of heauen is like vnto a man that is an houſholder, which went out early in the morning to hyre labourers into his Vineyard.

2 And when he had agreed with the labourers for a penie a day, he ſent them into his Vineyarde.

3 And when hee went out about the third houre, he ſawe other ſtanding idle in the market place,

4 And ſaid vnto them, Goe ye alſo into the Vineyard, and what ſoeuer is right, I will giue you. And they went their way.

5 Againe, when he went out about the ſixth and ninth houre, he did likewiſe.

6 And about the eleuenth houre, when he went out, he found other ſtanding idle, and ſaith vnto them, Why ſtand ye here all the day idle?

7 They ſay vnto him, Becauſe no man hath hired vs. He ſaith vnto them, Goe ye alſo into the vineyard: and what ſoeuer is right, that ſhall yee receiue.

8 So when euen was come, the lorde of the Vineyard ſaith vnto his Steward, Call the labourers, and giue them their hire, beginning from the laſt, vnto the firſt.

9 And when they came that were hired *about the eleuenth houre, they receiued euery man a penie.*

10 But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more: and they likewiſe receiued euery man a penie.

11 And when they had receiued it, they murmured againſt the good man of the houſe,

12 Saying, Theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs, which haue borne the burden and feruent heate of the day.

13 But he anſwered to one of them, and ſaid, Friend, I doe thee no wrong: diddeſt thou not agree with me for a penie?

14 Take that thine is, and goe thy way, I will giue vnto this laſt, euen as vnto thee.

15 Is it not lawful for me to do that I wil with mine owne? Is thine eye euill, becauſe I am good?

*16 *So the laſt ſhalbe firſt, and the firſt* ſhalbe *laſt: for many be called, but fewe* be *choſen.* Mat. 19. 13. mar. 10. 31. luke 13. 40.

*17 * And Ieſus going vp to Hieruſalem, tooke the twelue diſciples aſide in the way, and ſaid vnto them,* Mar. 10. 32. luke 18. 31.

18 Behold, we goe vp to Hieruſalem, and the ſonne of man ſhall be betrayed vnto the chiefe Prieſts, and vnto the Scribes, and they ſhall condemne him to death:

*19 * And ſhall deliuer him to the Gentiles to be mocked, and to be ſcourged, and to bee crucified:* John. 18. 32.

and the third day he shall rise againe. ☞

THE GOSPEL vpon S. Iames day. Iul. 25. And S. Iohns ante portam Latinam Maij. 6. Mar. 10, 35.

20 *Then came to him the mother of the sonnes of Zebedee with her sonnes, adoring and desiring some thing of him.

21 Who said to her, what wilt thou? She saith to him, Say that these my two sonnes may sitte, one at thy right hande, and one at thy left hand in thy kingdome.

22 And IESVS answering, said, You know not what you desire. Can you drinke of the cuppe that I shall drinke of? They say to him, we can.

23 He saith to them, My cuppe indeede you shall drinke of: but to sit at my right hād and left, is not mine to giue to you: but ‖ to whom it is prepared of my father. ☞

24 And the ten hearing it, were displeased at the two brethren.

25 And IESVS called them vnto him, and said, *You know that the princes of the Gentiles ‡ ouer rule them: and they that are the greater, exercise power against them.

Mar. 10, 41. Luc. 22, 25.

‡ Superioritie is not here forbidden among Christians, neither Ecclesiasticall nor temporal: but heathenish tyranny is forbidden, and humility commended.

26 It shall not be so among you. but whosoeuer wil be the greater among you, let him be your minister:

27 And he that will be first among you, shall be your seruant.

28 Euen as the ‖ Son of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many. ☞

Mar. 10, 46.

29 And *when they went out from Ierico, a multitude folowed him.

30 And behold two blind men sitting by the way side, heard that IESVS passed by, and they cryed out saying, Lord, haue mercie vpon vs, sonne of Dauid.

31 And the multitude rebuked them that they should hold their peace. But they cryed out the more, saying, Lord, haue mercie vpon vs, sonne of Dauid.

32 And IESVS stoode, and called them, and said, What will ye that I doe to you?

33 They say to him, Lorde, that our eyes may be opened.

34 And IESVS hauing compassion on them, touched their eyes. And immediatly they saw, and followed him.

fied: and the third day he shall rise againe.

*20 *Thē came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him.* Marke 10.35.

21 And he saith vnto her, What wilt thou? She saith vnto him, Graunt, that these my two sonnes may sit, the one, on thy right hand, and the other on the left, in thy kingdome.

22 But Iesus answered, and said, Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I am baptized with? They say vnto him, We are able.

23 He saith vnto them, Ye shal drinke indeed of my cup, & be baptized with the baptisme that I am baptized with: But to sit on my right hand, and on my left, is not mine to giue, but to them for whom it is prepared of my father.

*24 *And when the ten heard this, they disdayned at the two brethren.* Mar. 10.41. luke 22.25.

25 But Iesus when he had called them vnto him, said, Ye know that the princes of the Gentiles haue dominion ouer them, & they that are great, exercise authoritie vpon them.

26 It shall not be so among you: But whosoeuer wilbe great among you, let him be your minister.

27 And who so will be chiefe among you, let him be your seruant.

*28 Euen as *the sonne of man came not to be ministred vnto, but to minister, and to giue his life a ransome for many.* Phil. 2, 7.

*29 * And as they departed from Hiericho, much people followed him.* Mar. 10.46. luke 18.35.

30 And behold, two blind men sitting by the way side, whē they heard that Iesus passed by, they cryed, saying, O Lord, thou sonne of Dauid, haue mercie on vs.

31 And the people rebuked them, because they should holde their peace: but they cried the more, saying, Haue mercie on vs, O Lord, thou sonne of Dauid.

32 And Iesus stood still, and called them, and said, What will ye that I shall doe vnto you?

33 They say vnto him, Lord, that our eyes may be opened.

34 So Iesus had compassion on them, and touched their eyes: and immediatly their eyes receiued sight, and they followed him.

ANNOTATIONS. CHAP. 20.

RHEM. 1 In the morning.) *God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iust and faithful of the first age: at the third houre, Abraham, Isaac, & Iacob, and the rest of their age: at the 6 houre of the day, Moyses, Aaron, and the rest: at the 9 houre, the Prophets, at the eleuenth, that is, at the later end of the world, the Christian Nations.* Aug. de verb. Dom. ser. 59. *briefly, the calling at diuers houres signifieth the calling of the Iewes from time to time in the first ages of the world, and of the Gentiles in the later age thereof. It signifieth also that God calleth countries to the faith, some sooner, some later: and particular men to be his seruants, some younger, some elder, of diuers ages.*

9 Peny.) *The peny promised to all, was life euerlasting, which is common to all that shall be saued: but in the same life there be degrees of glory, as *betwixt starre and starre in the element.* Aug. li. de virginit. c. 26. 1. Cor. 15. Diuersitie of glory in heauen.

RHEM. 1 16 Few elect.) *Those are elect which despised not their caller, but followed and beleeued him: for men beleeue not but of their owne free will.* Aug. li. 1. ad Simplic. q. 2.

FVLKE. 1 No man can write more effectually then S. Augustine doth, against the Popish opinion of election and free will in that place. Whose words are these, and not as you haue falsely translated them. *Hi qui vocantem non contempserunt, sed credendo sequuti sunt, volentes autem sine dubio crediderunt: &c. They which haue not despised him that calleth, but haue followed in beleeuing, now without doubt they haue beleeued willingly. What is it then that followeth? therefore it is neither of him that willeth, nor of him that runneth, but of God that sheweth mercie. Is it not because we cannot so* Freewill.

much

much as will,but being called, nor performe our will, except God helpe vs? Againe, *Aliter Deus præstat, &c. After one sort God performeth that we be willing, after an other sort hee bringeth to passe that which we haue willed. For that wee should be willing, he would haue it to be both his and ours, his in calling,ours in following. But that whereunto we haue bene willing,he alone performeth,that is,to be able to doe well,and alwayes to liue blessedly.*What can be more plaine against poperie then these sayings of Augustine?Prosper.de voc.li.1.c.22.*Isti antè nescire aliquid erubescunt,& per occasionem obscuritatis tendunt laqueos deceptionis : omnem discretionem quia Deus alios elegit,alios not elegit (multi enim sunt vocati,pauci autem electi) ad merita humanæ referunt voluntatis docentes scilicet neminem gratis,sed ex retributione saluari, quia naturaliter omnibus sit insitum, vt si velint, possint veritatis esse participes, eisq; affluere gratiam, à quibus fuerit expetita.*

RHEM. 2 23. To whom is prepared.) *The kingdome of heauen is prepared for them that are worthy of it and deserue it by their well doing,as in holy Scripture it is very often, That* God will repay euery man according to his workes. *and,* Come ye blessed, possesse the kingdome prepared for you. *Why?* becausse I was hungry, and you gaue mee meate: thirstie,and you gaue me drinke, &c. *Therefore doth Christ say here,* It is not mine to giue. *because hee is iust and will not giue it to euery man without respect of their deserts : yea nor alike to euery one, but diuersly according to greater or lesser merits, as here S.Chrysostome maketh it plaine, when our Sauiour telleth them, that although they suffer martyrdome for his sake,yet he hath not to giue them the two chiefe places.* See S. Hierom vpon this place, & li 2.adu. Iouin.c.15. *This also is a lesson for them that haue to bestow Ecclesiasticall benefices, that they haue no carnall respect to kinred,&c. but to the worthines of the persons.*

Mat.16,27. Rom.2.6. Mat.25.11. Difference of merits and reward. Chrysost. ho.66. in Matt.

FVLKE. 2 A cursed glosse that corrupteth the plaine and manifest meaning of the text. The Scripture neuer promiseth the kingdome of heauen to them that are worthy of it, by the merit of their works, or that deserue it by well doing.It is the free gift of God,not of workes,as S.Paul sheweth,*Ephe.2.* And though God render to euery man according to his works,yet he saith not,for the desert of his works.And our Sauiour Christ commendeth not the desert of their workes,which haue fed him in the poore: but alleageth their workes, as an open testimony of their faith. For the kingdome was prepared for them before the beginning of the world,by the eternall decree of God,by which they were chosen in Christ to the praise of his glory,and created to good works, *Ephe.1.and 2.* and all reward due to good workes,dependeth vpon the mercy of God, and not vpon the merit of the worke.Euseb.Emiss.Dom.in Quinq.*Ac si dicat. Quod vos modò petitis iam datum est,&c.ab æterno factum est quod modo fieri postulatis.Simul cum patre ante tempora disposui,neque iterum disponere habeo,quam sedem ibi vnusquisq; suscipiat. Quibus igitur paratũ est sedere ad dexteram meam vel ad sinistram,siue vobis,siue aliis,illorum erit,mutari non potest,quod paratum & dispositum est.*Neither doth Chrysost.speake of greater or lesser merits,but of greater vertues and more excellent workes. For albeit God giue greater reward to greater vertues,yet it followeth not,that any vertue deserueth or meriteth. For the vertues, workes, and rewards, are all and euery one the free gifts of God. Hierome hath some words sounding to such a thing, yet not merits or desert: but his iudgement vpon deliberation,is to be taken out of his bookes against the Pelagians,where he writeth thus: *Our righteousnes consisteth not of our owne merits, but of the mercie of God.lib.1.* Againe, he sheweth manifestly, *that righteousnes is not in mans merit or desert, but in the grace of God,which accepteth the faith of beleeuers, without the workes of the law.* Before the Pelagian heresie (maintaining the power of freewill and merit of workes against the free grace of God) did trouble the Church,diuers of the fathers were not so wary and circumspect in their words and phrases, as afterward they saw it was necessary for them to be: For the Pelagian heretikes tooke hold of such termes and formes of speech,and alleaged the sayings of the ancient fathers, against their true meaning and right iudgement,as of S. Hilarie,S.Ambrose,S.Chrysostome,S.Hierome, and S.Augustine himselfe, as testifieth S.Augustine *de nat.& gratia,cap.61.62.63.64 65 67.*

Merite.

RHEM. 28. As the sonne of man.) *Christ himselfe as he was the Sonne of man,was their and our Superiour, and* *Lord *and Master, notwithstanding his humilitie : and therefore it is pride and haultinesse which is forbidden,and not Superioritie or Lordship,as some Heretikes would haue it.* Io.13.13.

CHAP. XXI.

Being now come to the place of his passion, he entreth with humilitie and triumph together : 12 Sheweth his zeale for the house of God ioined with great maruels. 15 And to the Rulers he boldly defendeth the acclamations of the children, 18 He curseth also that fruitles leafie tree : 23 auoucheth his power by the witnes of Iohn : 28 and foretelleth his in two parables their reprobation (with the Gentiles vocation) for their wicked deserts, 42 and consequently their irreparable damnation that shall ensue thereof.

THE firſt part of the HOLY weeke of his paſſion in Hieruſalem.

Mat.11,1. Lu.19,29. Io.12,15. THE GOSPEL on Palme Sunday before the benediction of the Palmes. PALME SVNDAY.

AND when they drewe nigh to Hieruſalem, and were come to Beth-phagee vnto Mount-oliuet, then IESVS ſent two diſciples,

2 Saying to them,Goe ye into the towne that is againſt you,and immediatly ‖ you ſhal finde an aſſe tied and a colt with her: looſe them and bring them to me:

3 And if any man ſhall ſay ought vnto you,ſay ye,that our Lord hath need of them: and forthwith he will let them goe.

4 And this was done that it might be fulfilled which was ſpoken by the Prophet, ſaying,

Eſa.62,11. Zach.9,9.

5 *Say ye to the daughter of Sion, Behold thy king commeth to thee,meeke, & ſitting vpon an aſſe and a colt the fole of her that is vſed to the yoke.*

6 And the diſciples going, did as IESVS commanded them.

7 And

*AND *when they drewe nigh vnto Hieruſalem, and were come to Bethphage, vnto the mount of Olines, then ſent Ieſus two diſciples,* Marke 11.1. Iuke 19.29.

2 Saying vnto them, Go into the village that lieth ouer against you, and anon yee ſhall finde an aſſe tied,and a colt with her,when yee haue looſed them,*bring* them *vnto me.*

3 And if any man ſay ought vnto you,ye ſhal ſay, The Lord hath nuede of them,and ſtraightway he will let them goe.

4 All this was done, that it might be fulfilled which was ſpoken by the Prophet,ſaying,

*5 *Tell ye the daughter of Sion, Behold, thy King commeth vnto thee, meeke, and ſitting vpon an Aſſe, and a colt, the foale of* the Aſſe *vſed to the yoke.* Eſa.62.11. zach 9.9. iohn 12.15.

6 The diſciples went, and did as Ieſus commanded them,

7 *And*

HOLY WEEKE.

7 And they brought ‖ the asse & the colt: and layd their garments vpon them, & made him to sit thereon.

8 And a very great multitude spred their ‖ garments in the way: and others did cutte boughes from the trees, and strawed them in the way:

9 And the multitudes that went before & that folowed, cried, saying, ‖ *Hosanna to the sonne of Dauid: blessed is he that cõmeth in the name of our Lord.* ☞ *Hosanna in the highest.*

Psal.117,26.

THE GOSPEL vpon Tuesday the first weeke in Lent.

10 And when he was entred Hierusalẽ, the whole citie was moued, saying, Who is this?

11 And the people said, This is IESVS the Prophet, of Nazareth in Galilee.

12 And * IESVS entred into the temple of God, and cast out all that ‡ sold & bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrew:

13 And he saith to them, It is written, *My house shall be called the* ‖ *house of prayer: but you haue made it a denne of theeues.*

Mar.11,15. Luc.19.45. ‡ How much the abuse of Churches by merchadising, walking, or other profane occupying of them, displeaseth God, here we may see. Esa.56,7. Ier.7,11.

14 And there came to him the blind, and the lame in the temple: and he healed them.

15 And the chiefe priests & Scribes seeing the maruelous things that he did, & the children crying in the temple, & saying, *Hosanna to the sonne of Dauid:* they had indignation,

16 And sayd to him, Heareſt thou what these say? And IESVS said to them, Very wel. haue you neuer read, *That out of the* ‖ *mouth of infants and sucklings thou hast perfited praise?*

Pſ.8,3.

17 And leauing thẽ, he went foorth out of the citie into Bethania, & remained there. ☞

MVNDAY.

18 And in the morning returning into the citie, he was an hungred.

19 *And seeing a certaine ‡ figtree by the way side, he came to it: and found nothing on it but leaues only, and he saith to it, Neuer grow there fruit of thee for euer. And incontinent the figtree was withered.

Mr.11,13. ‡ The Iewes hauing the words of the law, & not the deedes, were the figtree full of leaues, and void of fruit. *Aug. de verb. Do. Serm.44.*

20 And the disciples seeing it, marueled saying, How is it withered incontinent?

TVESDAY.

21 And IESVS answering said to them, Amen I say to you, * if you shall haue faith, and stagger not, not only that of the figtree shall you doe, but and if you shall say to this mountaine, Take vp and throw thy selfe into the sea, it shall be done.

Mat.17,20.

22 And all things whatsoeuer you shall aske in prayer ‖ beleeuing you shall receiue.

23 And when he was come into the temple, there came to him as hee was teaching, the chiefe Priests and ancients of the people, saying, * ‖ In what power doest thou these things? and who hath giuen thee this power?

Mar.11,28. Luc.20,2.

24 IESVS answering said to them, I also wil aske you one word: which if you shal tel me, I also will tell you in what power I doe these things.

25 The baptisme of Iohn whence was it? from

7 And brought the asse, and the colt, and put on them their clothes, and he sate thereon.

8 And many of the people spread their garments in the way, other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the multitudes that went before, and that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the highest.

*10 * And when he was come into Hierusalem, all the citie was moued, saying, Who is this?* Mar.11.11. luke 9.45. iohn 2.13.

11 And the multitude said, This is Iesus that Prophet of Nazareth a citie in Galilee.

*12 And Iesus went into the temple of God, * and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that sold doues,* Deut.14.25.

*13 And sayd vnto them, It is written, My house shall be called the house of prayer, * but yee haue made it a denne of theeues.* Esa.56.7. iere.7.11.

*14 * And the blind and the halt came to him in the temple, and he healed them.* Mar.11.17. luke 19.46.

15 When the chiefe Priests and Scribes saw the wonders that he did, and the children crying in the Temple, and saying, Hosanna to the sonne of Dauid, they disdained,

*16 And sayd vnto him, Heareſt thou what these say? But Iesus saith vnto them, Yea, haue ye neuer read, * Out of the mouth of babes & sucklings thou hast ordained praise?* Pſal.8.3.

17 And he left them and went out of the citie vnto Bethanie, and he lodged there.

18 In the morning, as hee returned into the citie, he hungred.

*19 * And when hee sawe one figtree in the way, he came to it, and found nothing theron but leaues onely, and sayd vnto it, Neuer fruit growe on thee hence forward. And anon the figtree withered away.* Mar.11.13.

20 And when the disciples saw it, they marueiled, saying, How soone is the figtree withered away?

21 Iesus answered, and said vnto them, Verely I say vnto you, if ye haue faith, and doubt not, ye shal not onely do this which is done *to the figtree, but also, if ye shall say vnto this mountaine, Be thou removed, and be thou cast into the sea, it shall be done.*

22 And all things whatsoeuer yee shall aske in prayer, beleeuing, ye shall receiue.

*23 * And when he was come into the Temple, the chiefe Priests and the elders of the people came vnto him teaching, and say, By what authoritie doest thou these things? and who gaue thee this power?* Mar.11.27. luke 20.1. *Or as he was teaching.*

24 Iesus answered, and said vnto them, I also will aske you one question, which if ye tell me, I in likewise will tell you by what authority I doe these things.

25 The baptisme of Iohn, whence was it? from heauen,

from heauen, or from men? But they thought within themselues, saying,

26 If we shall say from heauen, hee will say to vs, why then did you not beleeue him? but if we shall say from men: wee feare the multitude. for all hold Iohn as a Prophet.

27 And answering to IESVS they sayd, We know not. He also said to them, Neither do I tel you in what power I do these things.

28 But what is your opinion? A certaine man had two sonnes: and comming to ‖ the first, he sayd, Sonne, goe worke to day in my vineyard.

29 And he answering, said, I will not. But afterward moued with repentance he went.

30 And comming to the other, hee sayd likewise. And he answering, said, I goe Lord, and he went not.

31 Which of the two did the fathers wil? They say to him, The first. IESVS sayth to them, Amen I say to you, that the Publicans and whoores goe before you into the kingdome of God.

32 For Iohn came to you in the way of iustice: and you did not beleeue him. but the publicans and whoores did beleeue him: but you seeing it, neither haue ye had repentance afterward, to beleeue him.

THE GOSPEL vpon Friday the second weeke in Lent. Es.5,1. Mar.12,1. Luc.20.

33 An other parable heare yee: A man there was an housholder who *plãted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a towre, and let it out to husbandmen: and went forth into a strange countrey.

34 And when the time of fruites drewe nigh, he sent his seruants to the husbandmen, to receiue the fruits thereof.

35 And the husbandmen apprehending his seruants, one they beat, another they killed, and another they stoned.

36 Againe he sent other seruants mo then the former: and they did to them likewise.

37 And last of all he sent to thẽ his sonne, saying, They will reuerence my sonne.

38 But the husbandmen seeing the sonne, sayd within themselues, This is the heire, come, let vs kill him, and wee shall haue his inheritance.

39 And apprehending him they cast him forth out of the vineyard, and killed him.

40 When therefore the lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They say to him, The naughty men he wil bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons.

42 IESVS saith to them, Haue you neuer read in the Scriptures, *The stone which the builders reiected, the same is made into the head of the corner? By our lord this was done, and it is marueilous in our eyes.*

Psal.117,22.

43 There-

heauen, or of men? And they reasoned with thẽselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

*26 But if we shall say, Of men, then feare wee the people, * for all men hold Iohn as a Prophet.* Matth.14.5.

27 And they answered vnto Iesus, and sayd, We cannot tell. And hee sayd vnto them, Neither tell I you by what authoritie I doe these things.

28 But what thinke you? A certaine man had two sonnes, and when he came to the first, he said, Sonne, goe and worke to day in my vineyard.

29 He answered, and said, I will not: but afterward he repented, and went.

30 And when he came to the second, he sayd likewise: And he answered, and sayd, I goe sir, and went not.

31 Whether of them twaine did the wil of his father? And they said vnto him, The first. Iesus sayth vnto them, Verely I say vnto you, that the Publicans and the harlots goe into the kingdome of God before you.

*32 For * Iohn came vnto you by the way of* Matth. 3.4. *righteousnes, and yee beleeued him not: but the Publicans and the harlots beleeued him. And ye, when ye had seene it, were not moued afterward with repentance, that ye might haue beleeued him.*

33 Hearken another similitude. There was* Esay.5.1. iere.2.21. maike 12.1. luke 20.9. *a certaine man, an housholder, which planted a vineyard, and hedged it round about, and digged a wine presse in it, and built a towre, and let it out to husbandmen, & went into a strange countrey.*

34 And when the time of the fruit drewe neere, hee sent his seruants to the husbandmen, that they might receiue the fruits of it.

35 And the husbandmen, when they had taken his seruants, they beat one, killed another, and stoned another.

36 Againe, he sent other seruants, moe then the first, and they did vnto them likewise.

37 But last of all, he sent vnto them his owne Sonne, saying, They will stande in awe of my Sonne.

*38 But when the husbandmen saw the sonne, they sayd among themselues, * This is the heire,* Matth.26.3. iohn 11.53. *come, let vs kill him, and let vs sease vpon his inheritance.*

39 And they caught him, and thrust him out of the vineyard, and slew him.

40 When the Lorde therefore of the vineyard commeth, what will he doe vnto those husbandmen?

41 They say vnto him, He will miserably destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall render him the fruit in due seasons.

*42 Iesus saith vnto them, * Did ye never read* Psal.118.22. acts 4.11. *in the Scriptures, The stone which the builders disalowed, the same is become the head of the corner? This is the Lords doing, and it is marueilous in our eyes:*

43 There-

43 Therefore I say to you, that the kingdome of God shall be taken away from you, and shall be giuen to a nation yeelding the fruits thereof.

Esa.8.14. 44 And * he that falleth vpon this stone, shall be broken: and on whom it falleth, it shall all to bruise him.

45 And when the chiefe Priests and Pharisees had heard his parables, they knew that he spake of them.

46 And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet.

43 Therefore I say vnto you, The kingdome of God shall be taken from you, and giuen to a nation bringing foorth the fruits thereof.

44 And whosoeuer shall fall on this stone, shal bee broken in pieces: but on whomsoeuer it shall fall, it shall all to grinde him.* Rom.9.33. 1.pet.2.7. Esa.8.14.

45 And when the chiefe Priests and Pharisees had heard his parables, they perceiued that he spake of them.

46 And when they sought to lay handes on him, they feared the multitudes, because they tooke him as a Prophet.

ANNOTATIONS. CHAP. XXI.

RHEM. 2. You shall finde.) *Christ by diuine power both knew where these beasts were, being absent, and commanded them for his vse, being another mans, and suddenly made the colt fit to be ridden on, neuer broken before.*

7. The asse and the colt.) *This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient people: the yong colt now first ridden on by Christ, signifieth the Gentiles, wilde hitherto and not broken, now to be called to the faith and to receiue our Sauiours yoke. And therefore the three last Euangelists writing specially to the Gentiles make mention of the colt onely.* Hiero. in Mat, Aug li.12.cont. Faust, c.42.

RHEM.1. 8. Garments in the way.) *These offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memorie hereof the holy Church maketh a solemne Procession euery yeere vpon this day, specially in our Countrey when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and strawing of rushes and flowres, bearing of palmes, setting vp boughes, spredding and hanging vp the richest clothes, the quire and queristers singing as here the children and the people, all done in a very goodly ceremony to the honour of Christ and the memorie of his triumph vpon this day. The like seruice and the like duesies done to him in all other solemne Processions of the B. Sacrament, and otherwise, be vndoubtedly no lesse gratefull.* Procession on Palme-sunday with the B. Sacrament. All deuoute offices in that kinde, exceeding gratefull.

FVLKE.1. Your Palme sunday procession was horrible idolatry, and abusing of the Lords institution, who ordeined his supper to be eaten & drunken, not to be caried about in procession like an heathenish idole. But it is pretie sport, that you make the Priest that carieth this idole, to supply the roome of the asse, on which Christ did ride. Thus you turne the holy mystery of Christs riding to Ierusalem to a Maygame and pageant play. And yet you say, *such seruice done to Christ, is vndoubtedly exceeding gratefull, yea no lesse gratefull, then that was done by his disciples* at this time mentioned in the text, Your argument and proofe is none, but your bare asseueration. That which his disciples did, had the warrant of the holy Scripture, but who hath required these theatrical pompes at your hands? or what word of God haue you, to assure you, that he accepteth such will-worship? who detesteth all worship which is according to the doctrines and tradition of men, and not after his owne commandement. Mat.15. Esa.29. Deut.12.32. Procession on Palme sunday.

RHEM. 2. 9. Hosanna.) *These very words of ioyfull crie and triumphant voice of gratulation to our Sauiour, holy Church vseth alwayes in the Preface of the Masse, as it were the voice of the Priest and all the people (who then specially are attent and deuout) immediatly before the Consecration and Elemation, as it were expecting, and reioycing at his comming.* HOSANNA.

FVLKE.2. Holy words prophanely abused, of them that expect a third comming of Christ in person, which the Scripture doth not teach, that maketh mention of the two commings of Christ, the one in humilitie to our redemption, the other in glory to iudgement. And as for the attention and deuotion of the people, that you speake of, they can haue none of those matters which they vnderstand not. And though some haue a blind and superstitious affection, yet the common sort be walking about the Church, and prating, euen in Masse time, vntill the tingling of your sacring bell, call them to worship your Idole. Sacring of the Masse.

RHEM.3. 13. House of prayer.) *Note here that he calleth externall sacrifice (out of the Prophet Esay) prayer. For he speaketh of the Temple, which was builded properly and principally for sacrifice.*

FVLKE.3. The Temple was not builded properly & principally for sacrifice, but for prayer, as both this text doth testifie, & Salomon in his prayer at the dedication of the Temple 1.Reg.8. The external ceremony of sacrifice without faithfull prayer, was nothing worth, but prayer without sacrifice was alwayes acceptable vnto God. Psal.50.

RHEM. 4. 16. Mouth of infants.) *Yong childrens prayers proceeding from the instinct of Gods spirit, bee acceptable: and so the voices of the like, or of other simple folke now in the Church, though themselues vnderstand not particularly what they say, be marueilous gratefull to Christ.* Prayers not vnderstood of the party, are acceptable.

FVLKE.4. The children that by instinct of Gods spirit, cryed in the Temple, Hosanna in the highest, spake in the Syrian tongue which they vnderstood, and also knew that they saluted our Sauiour Christ, as their Messias, whose comming they were taught according to the Scriptures, to looke for: although they vnderstood not distinctly all mysteries of Christs office, which none of his Apostles did throughly know, at this time. Therefore this is a beastly conclusion of yours, *ergo* prayers not vnderstood of the party, are acceptable to Christ. If you vrge the words of the Psalme, which nameth infants and sucklings that can neither speake nor vnderstand, the meaning is not, that they praise God with their voice: but that the prouidence of God to his great praise, is manifest out of their mouthes, to whom he hath prouided meate, before they were borne, and in that great weaknes and ignorance, taught them to take it for their sustenance, and call for it in their crying voice, when they lacke it. So that our Sauiour Christ, out of that text reasoneth from the lesse to the more, if God ordained his praise out of infants and sucklings, that cannot speake or vnderstand, how much more out of these, that can speake, & haue some vnderstanding? Prayers not vnderstood.

RHEM. 5 22. Beleeuing.) *In respect of our owne vnworthinesse, and of the thing not alwayes expedient for vs, wee may well doubt when we pray, whether we shall obtaine or no: but on Gods part we must beleeue, that is, we must haue no diffidence or mistrust either of his power or of his will, if we be worthy, and the thing expedient. And therefore S. Marke hath thus,* Haue ye faith of God. Marc.11.22.

FVLKE. 5 In respect of our owne vnworthines, wee are vtterly out of all hope, to obtaine any thing that wee pray for, and therefore pray not at all in respect of our worthines, but we pray in faith of Gods promises, which of his free Prayer in faith

free grace, he hath made vnto vs, for the worthines of Christ Iesus. Neither must we doubt of the expedience of those things which he hath promised, and will performe in time and maner, which by his wisedome he seeth to be conuenient. But for such particular things, as he hath made no expresse promise to graunt them, wee must pray with submission of our request vnto his will, nothing doubting, but hee will grant whatsoeuer is for his glory, and our benefite to receiue. If we were worthy, we neede not humbly intreat his mercie, but challenge all things of his iustice.

RHEM. 6 23. In what power.) *The Heretikes presumptuously thinke themselues in this point like to Christ, because they are asked in what power they come, and who sent them: but when they haue answered this question as fully as Christ did here by that which he insinuateth of Iohns testimony for his authoritie, they shall be heard, and till then they shall bee still taken for those of whom God speaketh by the Prophet,* They ranne, and I sent them not. Heretikes runne, not sent. Ier. 33.

FVLKE. 6 Though Heretikes runne vnsent, yet (God be praised) wee haue inward calling of God, and outward calling of the Church, which is sufficient to warrant our ministerie, both to our selues, and to all true members of the Church of Christ, though the malignant broode of Antichrist wil not acknowledge our office and calling, to their owne confusion. Lawfull calling.

RHEM. 28. The first.) *The first sonne here is the people of the Gentiles, because Gentility was before there was a peculiar and chosen people of the Iewes. and therefore the Iewes here as the later, are signified by the other sonne.*

CHAP. XXII.

Yet by one other parable he foresheweth the most deserued reprobation of the earthly and persecuting Iewes, and the gratious vocation of the Gentiles in their place. 15 *Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Cæsar.* 23 *He answereth also the inuention of the Sadducees against the Resurrection:* 34 *and a question that the Pharisees aske to pose him: turning and posing them againe, because they imagined that Christ should be no more then a man:* 46 *and so he putteth all the busie sectes to silence.*

AND Iesvs answering, spake againe in parables to them, saying:

THE GOSPEL vpon the 19. Sunday after Pentecost.

2 The kingdome of heauen is likened to a man being a king, which made a ‖ mariage to his sonne.

3 And hee sent his ‖ seruants to call them that were inuited to the mariage: and they would not come.

4 Againe he sent other seruants, saying, Tell them that were inuited, Behold I haue prepared my dinner: my beeues & fatlings are killed, and all things are ready: come ye to the mariage.

5 But they neglected: and went their wayes, ‖ one to his farme, and another to his merchandise:

6 And the rest layd handes vpon his seruants, and spitefully intreating them, murdered them.

7 But when the king had heard of it, he was wroth, and sending his hostes, destroyed those murderers, and burnt their citie.

8 Then he sayth to his seruants, The mariage indeede is ready: but they that were inuited, were not worthy.

9 Goe ye therefore into the high wayes: and whosoeuer you shall finde, call to the mariage.

10 And his seruants going forth into the wayes, gathered together al that they found, ‡ bad and good: and the mariage was filled with ghestes.

‡ Not onely good men be within the Church, but also euill men, against the Heretikes of these dayes.

11 And the King went in to see the ghestes: and he saw there ‖ a man not attired in a wedding garment.

12 And he saith to him, Friende, how camest thou in hither not hauing a wedding garment? But he was dumbe.

13 Then the King sayd to the waiters, Binde his hands and feete, and cast him into the vtter darkenesse: there shall be weeping and gnashing of teeth.

14 For many be called, but few elect.

15 *Then

AND *Iesus answered, * and spake vnto them againe by parables, and sayd,* Luke 14.16. apoc. 19.9.

2 The kingdom of heauen is like vnto a man that was a king, which made a mariage for his sonne,

3 And sent foorth his seruants, to call them that were bidden to the wedding: and they would not come.

4 Againe he sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, my oxen and my fatlings are killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, another to his merchandize:

6 And the remnant tooke his seruants, and intreated them spitefully, and slew them.

7 But when the king heard thereof, *hee was wroth, and when he had sent forth his armies, he destroyed those murderers, and burnt vp their citie.*

8 Then he sayth to his seruants, The marriage indeede is prepared, but they which were bidden, were not worthy.

9 Goe yee therefore out into the high wayes, and as many as yee shall finde, bid to the marriage.

10 And the seruants went out into the high wayes, and gathered together all as many as they found, both good and bad, and the wedding was furnished with ghestes.

11 When the king came in to see the ghestes, he spied there a man, which had not on a wedding garment,

12 And he sayth vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse.

*13 Then sayd the King to the ministers, When yee haue bound him hand and foote, take him vp, and cast him into vtter darkenes, * there shall be weeping, and gnashing of teeth.* Matt. 13.42. and 25.30.

14 For many are called, but few are chosen.

*15 *Then*

Mr.12,13. Lu.20,20.

15 * Then the Pharisees departing, consulted among themselues for to intrappe him in his talke.

16 And they send to him their disciples with the Herodians, saying, Master, wee know that thou art a true speaker, and teachest the way of God in trueth, neither carest thou for any man. for thou doest not respect the person of men.

17 Tell vs therefore what is thy opinion, is it lawfull to giue tribute to Cæsar, or not?

18 But Iesvs knowing their naughtines, sayd, what doe you tempt mee Hypocrites?

19 Shew mee the tribute coine. And they offred him a penie.

20 And Iesvs sayth to them, Whose is this image and superscription?

21 They say to him, Cæsars. Then he saith to them, Render therefore the things that are Cæsars, ‖ to Cæsar: and the things that are Gods, to God.

22 And hearing it they marueiled, and leauing him went their wayes.

Mr.12,19. Lu.20,27.

23 *That day there came to him the Sadducees, that say there is no resurrection: and asked him,

Act.23,6. Deut.25,5.

24 Saying, Master, Moyses said, *If a man die not hauing a childe, that his brother marrie his wife, and raise vp seede to his brother.*

25 And there were with vs seuen brethren: and the first hauing married a wife, died: and not hauing issue, left his wife to his brother.

26 In like maner the second and the third euen to the seuenth.

27 And last of all the woman dyed also.

28 In the resurrection therefore whose wife of the seuen shall she be? for they all had her.

29 And Iesvs answering, sayd to them, You doe erre, not knowing the Scriptures, nor the power of God.

30 For in the resurrection neither shall they marrie nor bee maried: but are ‖ as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue you not read that which was spoken of God saying to you,

Exo.3,6.

32 *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* Hee is not God ‖ of the dead, but of the liuing.

33 And the multitudes hearing it, marueiled at his doctrine.

Mar.12,28. The Gospel vpon the 17. Sunday after Pentecost.

34 *But the Pharisees hearing that hee had put the Sadducees to silence, came together:

35 And one of them a doctor of lawe asked of him, tempting him,

36 Master,

15 Then went the Pharisees, and tooke counsaile howe they might entangle him in his talke. Marke 12.13. luke 20.20.

16 And they sent out vnto him their disciples with the Herodians, saying, Master, wee knowe that thou art true, and teachest the way of God truely, neither carest thou for anie man, for thou doest not respect mens persons.

17 Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cæsar, or not?

18 But Iesus, when hee knewe their wickednesse, sayd, Why tempt yee mee, yee Hypocrites?

19 Shewe mee the tribute money. And they brought vnto him a penie.

20 And hee sayth vnto them, Whose is this image and superscription?

21 They say vnto him, Cæsars. Then sayth he vnto them, * *Giue therefore vnto Cæsar the things which are Cæsars: and vnto God those things that are Gods.* Rom.13.7.

22 When they had heard these wordes, *they marueiled, and left him, and went their way.*

*23 *The same day came to him the Sadducees,* * *which say that there is no resurrection, and asked him,* Marke 12.18. luke 20.27. Acts 23.6.

24 Saying, Master, * *Moses sayde, If a man die, hauing no children, his brother shall marrie his wife, and raise vp seede vnto his brother.* Deut.25.5.

25 There were with vs seuen brethren, and the first when he had married a wife, deceassed, and hauing no issue, left his wife vnto his brother.

26 Likewise the second also, and the third, vnto the seuenth.

27 Last of all the woman died also.

28 Therefore in the resurrection whose wife shall shee bee of the seuen? For they all had her.

29 Iesus answered, and sayd vnto them, Yee doe erre, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie, nor are giuen in mariage, but are as the Angels of God in heauen.

31 But as touching the resurrection of the dead, haue you not read that which was spoken vnto you of God, which sayth,

*32 *I am the God of Abraham, and the God of Isahac, and the God of Iacob? God is not the God of the dead, but of the liuing.* Exod.3.6.

33 And when the multitudes heard this, they were astonied at his doctrine.

*34 *But when the Pharisees had heard that hee had put the Sadducees to silence, they were gathered together.* Marke 12.34

35 Then one of them, *which was a Lawyer, asked* him *a question, tempting him, and saying,*

36 Master,

36 Maister, which is the great commandement in the Law?

Deut.6,5. 37 IESVS said to him, *Thou shalt loue the Lorde thy God from thy whole heart, and with thy whole soule, and with thy whole minde.*

38 This is the greatest and the first commaundement.

Leu.19,18. 39 And the second is like to this, *Thou shalt loue thy neighbour as thy selfe.*

40 ‖ On these two commaundements dependeth the whole Lawe and the Prophets.

Mr.12,35. Lu.20,41. 41 And *the Pharisees being assembled, IESVS asked them

42 Saying, what is your opinió of Christ? whose sonne is he? They say to him, Dauids.

43 He saith to them, How then doth Dauid in spirit cal him Lord, saying,

Ps.109,1. 44 *The Lord said to my Lord, sit on my right hand, vntil I put thine enemies the foote stoole of thy feete?*

45 If Dauid therefore cal him Lord, how is he his sonne?

46 And no man coulde answere him a worde: neither durst any man from that day aske him any more.

36 *Master, which is the great Commandement in the Lawe?*

37 *Iesus said vnto him, *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde.* Deut.6.5.

38 *This is the first and great Commaundement.*

39 *And the second is like vnto it, * Thou shalt loue thy neighbour as thy selfe.* Leui.19.18. mar.12.31.

40 *In these two Commandements hang all the Lawe and the Prophets.*

41 **When the Pharisees were gathered together, Iesus asked them,* Mark.12.35. luke 20.41.

42 *Saying, What thinke yee of Christ? whose sonne is hee? They said vnto him,* The sonne *of Dauid.*

43 *He saith vnto them, How then doth Dauid in spirit call Lord, saying,*

44 *The Lord saide vnto my Lorde, * Sit thou on my right hande, till I make thine enemies thy footestoole?* Psal.110.1.

45 *If Dauid then call him Lorde, how is hee then his sonne?*

46 *And no man was able to answere him a word, neither durst any man (from that day) aske him any more questions.*

ANNOTATIONS. CHAP. XXII.

RHEM. 2. Mariage.) *Then did God the father make this mariage, when by the mystery of the Incarnation he ioyned to his sonne our Lord, the holy Church for his spouse.* Greg. hom.38.

3. Seruants.) *The first seruants here sent to inuite, were the Prophets: the second, were the Apostles: and all that afterward conuerted countryes, or that haue and doe reconcile men to the Church.*

RHEM. 1. 5. One to his farme.) *Such as refuse to be reconciled to Christes Church, alleage often vaine impediments and worldly excuses, which at the day of iudgement will not serue them.* Worldly excuses against reconciliation.

FVLKE. 1. This is rightly noted, if you meant the true Church of Christ, but your intent is of traiterous reconciling to Antichrist, and the See of Rome.

RHEM. 2. 11. A man not attyred.) *It profiteth not much to bee within the Church and to bee a Catholike, except a man bee of good life, for such an one shall be damned, because with faith hee hath not good workes: as is euident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charitie and good workes. And by this man are represented all the baddie that are called, and therefore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is euident that the Church doeth not consist of the elect onely, contrary to our Aduersaries.* The Church consisteth of good and bad.

FVLKE. 2. He that hath not good workes, hath not a true, liuely, and onely iustifying faith. The visible Church, hath both elect and reprobate in it. But the Catholike Church inuisible, which is the body of Christ, consisteth onely of Gods elect, the true members of his body. This you know right well, but that you are disposed to slander vs, whereseoeuer you can take occasion to blinde the ignorant, by ambiguitie, generalitie, or double vnderstanding of any word. The Catholike Church of Christ. Slander.

RHEM. 3. 21. To Caesar.) *Temporall duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more soueraine duty. And therefore Princes haue to take heede, how they exact: and others, how they giue to Caesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical Ministers. Whereupon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient and famous Confessor Hosius Cordubensis to Constantius the Arian Emperour: Cease I beseech thee, and remember that thou art mortall, feare the day of iudgement, intermeddle not with Ecclesiastical matters, neither doe thou commaund vs in thy kinde, but rather learne them of vs. to thee God hath committed the Empire, to vs hee hath committed the things that belong to the Church: and as he that with malitious eyes carpeth thine Empire, gainesayth the ordinance of God: so doe thou also beware lest in drawing vnto thee Ecclesiastical matters, thou bee made guiltie of a great crime. It is written, Giue ye the things that are Caesars, to Caesar: and the things that are Gods, to God. Therefore neither is it lawfull for vs in earth to holde the Empire, neither hast thou (O Emperour) power ouer incense and sacred things.* Athan. Ep. ad Solit. vitam agentes. *And S. Ambrose to Valentinian the Emperour (who by the ill counsell of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) Sayth: we pay that which is Caesars, to Caesar: and that which is Gods, to God. Tribute is Caesars, it is not denied: the Church is Gods, it may not rightly be yeelded to Caesar: because the Temple of God cannot be Caesars right. which no man can deny but it is spoken with the honour of the Emperour. for what is more honourable then that the Emperour be said to be the sonne of the Church? For a good Emperour is within the Church, not aboue the Church.* Ambr. lib.5. Epist. Orat. de Basil. trad. Worldly Princes exact not their Subiects goe vnto them. Ecclesiastical iurisdiction. Neither must temporal Princes exact, nor their

FVLKE. 3. Ciuil Princes and Magistrates, ought not to vsurpe Ecclesiasticall offices of preaching, mististring the Sacraments, excommunication, or such like: but they ought to commaund and prouide by lawes, that these things be done according to the worde of God, and to punish the offendours. The saying of Osius, cited by Athanasius, is against Constantius, that would determine by his Imperiall authoritie, contrary to the Scriptures and the consent of the generall Councell of Nice, that Christ is not eternall God equall with his Father. In Authoritie of Princes.

such cases, nothing is to be yeelded to temporall Princes. Likewise, where the Emperour would haue a Church granted to the Heretikes, Ambrose was not to yeelde, because it is against the worde of God, that Heretikes should be allowed their assemblies: yet of the place of their assembly, he saith. *Volens nunquam ius deseram, coactus repugnare non noui. Willingly I will neuer forsake the right, being compelled, I haue not learned to resist.* And where he saith, a good Emperour is not aboue the Church, he meaneth, hee hath no authoritie to alter any article of faith, or rule of Religion and doctrine, giuen to the Church by God. But hee is ouer the Church to protect it, to maintaine the trueth of faith and Religion by his authoritie, and to punish all offenders, whether they be of the state Ecclesiastical or Ciuil. And therein he serueth God (as S. Augustine saith of Kings) when he doeth those things, which none can do but Kings. *Ep.* 50. *He serueth as a King* (saith he) *in making lawes, commanding iust things, forbidding the contrary, as Ezechias serued God, destroying the groues and temples of Idols. Againe, what man well in his wits, would say to Kings, take no care who in your kingdome mainteyneth or oppresseth the Church of your Lord God, let it not pertaine to you, who within your dominion, wilbe religious or sacrilegious.* So did Constantine the great call Councels, and sit in them himselfe, Euseb. de vita Const. lib. 1. & lib. 3. Eccl. hist. lib. 10. cap. 5. Athanasius himselfe was commanded by him, in causes pertayning to his duetie, & clearing of himselfe from crimes obiected in a Councell called by the Emperour, Socrates lib. 1. c. 27. 28. 34.

RHEM. 4 30. As Angels.) *As Christ proueth here, that in heauen they neither marry nor are married, because there they shalbe as Angels: by the very same reason, is prooued, that Saints may heare our prayers and helpe vs, be they neere or farre of, because the Angels doe so, and in euery moment are present where they list, and neede not to be neere vs, when they heare or helpe vs.* The Saints heare our prayers.

FVLKE. 4 Our Sauiour Christ speaketh not of the state of the soules departed at this time, but after the resurrection, and therefore your argument is a most absurd conclusion, euen like your doctrine. Againe, Christ doth not in all points, compare the Saints after the resurrection to Angels, for then they should bee inuisible, and without bodies, as the Angels are: but in that they haue no neede, or vse of mariage. Beside, it is false that you say, the Angels may be present in euery moment where they list: for they cannot be in more places at once, then one: neither are they where they list, but where God appointeth them. Didymus de spiritu sancto lib. 1. *Ipse Spiritus Sanctus si vnus de creaturis esset: saltem circumscriptam haberet substantiam, sicut vniuersa quæ facta sunt. Nam etsi non circumscribantur loco & finibus inuisibles creaturæ, tamen proprietate substantiæ finiuntur. &c. Angelus quippe qui aderat, verbi gratia, apostolo in Asia, oranti, non poterat simul eodem tempore adesse alijs in cæteris partibus mundi constitutis.* Angels. Saints.

RHEM. 5 30. As Angels.) *Not to marry nor be married, is to be like to Angels: therfore is the state of Religious men and women and Priests, for not marrying, worthily called of the Fathers, an Angelical life.* Cyp. li. 2. de disciplı. & hab. Virg. sub finem. Religious single life, Angelical.

FVLKE. 5 True Virginitie, such as Paul commendeth in this point of not marying, resembleth the Angels, and thereof speake the ancient Fathers, not of the filthy life of your Popish cloisterers, and vnchaste priests, who in not marying when they cannot liue chastly, resemble the deuils, who are also vnmarried.

RHEM. 6 32. Of the dead.) *S. Hierome by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, call them of purpose, dead men.*

FVLKE. 6 The Saints departed out of this life, still liue vnto God, yet are they in the Scripture oftentimes called dead men, and euen in this place of the resurrection of the dead. Therefore it is no dishonour, to call them as the Scripture calleth them. But it is a great dishonour to them, to honour them as Idoles, and to robbe God of his honour, to bestow it vpon them, as Papists do, who in a maner in all things, match them with Christ our onely Sauiour, which is onely worthy of all honour and glory, Apoc. 7. 10. Honour of Saints.

RHEM. 7 40. On these two.) *Hereby it is euident that al dependeth not vpon faith only, but much more vpon charity, (though faith be the first) which is the loue of God and of our neighbour, which is the summe of all the Law and the Prophets: because he that hath this double charity expressed here by these two principal Commandements, fulfilleth and accomplisheth all that is commanded in the Law and the Prophets.* Not onely faith.

FVLKE. 7 We say not, that all the Law, and the Prophets, depende vpon faith onely: but contrarywise wee say with S. Paul *The Lawe is not of faith, but the man that hath done those things, shall liue by them*, Galat. 3. 12. Yet this wee say with S. Augustine *The Law commandeth, and faith obteineth*, de nat. & grat. cap. 26. And S. Augustine himselfe saith vpon this text. *It may be rightly sayd, that the Commandements of God pertaine to onely faith, if that faith be not vnderstood to be a dead faith, but a liuing faith, which worketh by loue*, de fide & operibus cap. 22. But if any man fulfill the Lawe, hee shalbe iustified by workes without faith, which seeing no man is able to fulfill, the iust shall liue by faith, Galat. 3. 11. Slander. Iustification.

CHAP. XXIII.

The Scribes and Pharisees after all this, continuing still incorrigible, although he wil haue the doctrine of their Chaire obeyed, yet against their workes (and namely their ambition) he openly inueyeth, crying to them eight woes for their eightfolde hypocrisie and blindnes: 34 *and so concluding with the most worthy reprobation of that persecuting generation and their mother-city Ierusalem with her Temple.*

THE GOSPEL vpon Tuesday the second weeke in Lent. Luke 11. 46. Acts 15. 10.

THen Iesvs spake to the multitudes and to his disciples,

2 Saying, Vpon ‖ the chaire of Moyses haue sitten the Scribes and the Pharisees.

3 All things therefore ‖ whatsoeuer they shall say to you, obserue ye and doe ye: but according to their workes do ye not, for they say and do not.

4 For* they binde heauy burdens and importable: and put them vpon mens shoulders: but with a finger of their owne they will not moue them.

5 But they doe all their workes for to be seene of men. for they make broade their ‡phylacteries, and enlarge their *fringes.

‡ These phylacteries were pieces of parchment, wherein they wrote the ten cõmandements, and folded it, and caried it on their forehead before their eyes, imagining grosly and superstitiously, that so they fulfilled that which is said. Deu. 6 *They shalbe immouable before thine eyes.* Hier. in 23. Mat. Deut. 22. 12.

6 And

THen spake Iesus to the multitudes, and to his disciples,

2 Saying. * *The Scribes and the Pharisees* † *sate in Moses seate:* 2. Esdr. 8. 4. †Or, sit.

3 All therefore whatsoeuer they bid you obserue, that obserue and do, but doe not ye after their workes: for they say, and doe not.

4 **Tea, they binde together heauie burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues wil not moue them with one of their fingers.* Luke 11. 46. acts. 16. 10.

5 All their woorkes they doe, for to bee seene of men: * *they make broade their phylacteries, and enlarge the hemmes of their garments,* Num. 15. 38. deut. 6. 8.

6 *And

6 And they ‖ loue the first places at suppers, and *the first chaires in the synagogues,
Num 15,38.
7 And salutations in the market-place, and to be called of men, Rabbi.
8 But be not you called Rabbi. for ‖ one is your master, and all you are brethren.
Mar. 12,38.
9 And cal none father to your selfe vpon earth: for one is your father, he ẏ is in heauen.
Iam. 3,1.
10 Neither *be yee called ‖ masters: for one is you master, Christ.
11 He that is the greater of you, shall bee your seruiteur.
12 And he that exalteth himselfe, shalbe humbled: and hee that humbleth himselfe, shalbe exalted.
13 But woe to you ‖ Scribes & Pharisees, hypocrites: because you shut the kingdome of heauen before men. For your selues do not enter in: and those that are going in, you suffer not to enter.
14 Woe to you Scribes and Pharisees, hypocrites: because you *deuoure widowes houses, ‖ praying long prayers. for this you shall receiue the greater iudgement.
Luke 20,47.
15 Wo to you Scribes and Pharisees, hypocrites: because you goe rounde about the sea and the land, to make one proselyte: and when hee is made, you make him the childe of hell ‖ double more then your selues.
16 Woe to you blinde guides, that say, whosoeuer shall sweare by the temple, it is nothing: but hee that shall sweare by that gold of the temple, is bound.
17 Yee fooliſh and blinde, for whether is greater, the golde, or the temple that sanctifieth the gold?
18 And whosoeuer shal sweare by the altar, it is nothing: but whosoeuer shall sweare by the gift that is vpon it, is bound.
19 Yee blinde, for whether is greater, the gift, or the altar that ‖ sanctifieth the gift?
20 He therefore that sweareth by the altar, sweareth by it and by all things that are vpon it:
21 And whosoeuer shall sweare by the temple, sweareth by it & ‖ by him that dwelleth in it:
22 And he that sweareth by heaue̅, sweareth by the throne of God and by him that sitteth thereon.
23 Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and haue left the weightier things of the Lawe, iudgement, and mercie, and faith. these things you ought to haue done, and not to haue omitted those.
24 Blinde guides, that straine a gnat, and swallow a camel.
25 Wo to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cuppe and dish: but within ‖ you are full of rapine and vncleannes.
‖ They are full.

26 Thou

6 And loue the vppermoſt ſeates at feaſtes, and to ſit in the chiefe place in the Synagogues, Mark. 12.38. luke 11.43.

*7 And greetings in the markets, and to bee called of men, *Rabbi, Rabbi.* Iames 3.2.

8 But bee not yee called Rabbi: for one is your maſter, euen *Chriſt, and all yee are brethren.*

*9 And *call no man your father vpon the earth: for one is your Father, which is in heauen.* Mala. 1.6.

10 Neither bee yee called maſters: for one is your maſter, euen *Chriſt.*

11 Hee that is greateſt among you, ſhall bee your ſeruant.

*12 *But whoſoeuer ſhall exalt himſelfe, ſhall bee brought lowe, hee that humbleth himſelfe, ſhall be exalted.* Luke 14.11. and 18.14.

*13 *Woe vnto you Scribes and Phariſees hypocrites, for yee ſhut vp the kingdome of heauen before men: ye neither goe in your ſelues, neither ſuffer ye them that come, to enter in.* Luke 11.52.

*14 *Woe vnto you Scribes and Phariſees hypocrites, for ye deuoure widowes houſes, and that vnder a pretence of long prayer, therefore ye ſhall receiue the greater damnation.* Mar. 12.40. luke 20.47.

15 Woe vnto you Scribes and Phariſees hypocrites, for yee compaſſe the ſea and the land to make one proſelyte, and when hee is become one, ye make him two fold more the childe of hell then ye your ſelues are.

16 Woe be vnto you ye blind guides, for ye ſay, Whoſoeuer ſhal ſweare by the temple, it is nothing, but whoſoeuer ſhal ſweare by the gold of the temple, he is a debter.

17 Yee fooles and blinde, for whether is greater, the golde, or the temple that ſanctifieth the golde?

18 And whoſoeuer ſhall ſweare by the altar, it is nothing, but whoſoeuer ſweareth by the gift that is vpon it, he is a debter.

19 Ye fooles and blinde, for whether is greater, the gift, or the altar that ſanctifieth the gift?

20 Whoſo therefore ſhall ſweare by the altar, ſweareth by it, and by all things thereon.

*21 *And who ſo ſhall ſweare by the temple, ſweareth by it, and by him that dwelleth therein.* 1. King. 8.13. 2. chron. 6.2.

22 And hee that ſhall ſweare by heauen, ſweareth by the ſeate of God, and by him that ſitteth thereon.

*23 *Woe vnto you Scribes and Phariſees hypocrites, for yee tithe mint, and anniſe, and cummin, and haue left the weightier matters of the Lawe, iudgement, mercie, and faith: theſe ought yee to haue done, and not to leaue the other vndone.* Luke 11.42.

24 Ye blind guides, which ſtraine out a gnat, and ſwalow a camel.

*25 *Woe vnto you Scribes and Phariſees hypocrites, for yee make cleane the vtter ſide of the cuppe, and of the platter, but within they are full of briberie and exceſſe.* Luke 11.39.

26 Thou blind Phariſee, firſt make cleane the inſide of the cuppe and the diſh, that the outſide may become cleane.

27 Wo to you Scribes and Phariſees, hypocrites: becauſe you are like to whited ſepulchres, which outwardly appeare vnto men beautifull, but within are full of dead mens bones, and all filthineſſe.

28 So you alſo outwardly in deede ‖ appeare to men iuſt: but inwardly you are full of hypocriſie and iniquitie.

29 Wo to you Scribes and Phariſees, yee hypocrites: becauſe you build the Prophets ſepulchres, and ‖ garniſh the monuments of iuſt men,

30 And ſay: If we had bene in our fathers dayes, we had not bene their fellowes in the blood of the Prophets.

31 Therefore you are a teſtimony to your owne ſelues, that you are the ſonnes of them that killed the Prophets.

32 And fill you vp the meaſure of your fathers.

33 You ſerpents, vipers broodes, how wil you flee from the iudgement of hell?

THE GOSPEL vpon S. Stephens day, December, 26.

34 Therefore beholde I ſende vnto you Prophets and wiſe men and Scribes, and of them you ſhall kill and crucifie, and of them you ſhall ſcourge in your Synagogues, and perſecute from citie into citie:

35 That vpon you may come all the iuſt blood that was ſhed vpon the earth, from the blood of* Abel the iuſt, euen vnto the blood of* Zacharias the ſon of Barachias, whō you murdered betwene the temple and the altar.

Gene. 4, 8. 2. Par. 24, 22.

36 Amen I ſay to you, all theſe things ſhal come vpon this generation.

37 *Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them that were ſent to thee, how often would I gather together thy children as the henne doeth gather together her chickens vnder her wings, and thou ‡ wouldeſt not?

Luc. 13, 34.

RHEM. ‡ Free will.

VULG. Free from conſtraint, but thrall to ſinne.

38 Beholde, your houſe ſhalbe left deſert to you.

39 For I ſay to you, you ſhall not ſee mee from henceforth til you ſay, Bleſſed is he that commeth in the name of our Lord.

26 Thou blinde Phariſee, cleanſe firſt that which is within the cup and platter, that the outſide of them may be cleane alſo.

27 Woe vnto you Scribes and Phariſees hypocrites, for ye are like vnto painted Sepulchres, which in deede appeare beautifull outward, but are within full of dead mens *bones, and of all filthineſſe.*

28 Euen ſo, ye alſo outwardly appeare righteous vnto men: but within yee are full of hypocriſie and iniquitie.

29 Woe vnto you Scribes and Phariſees hypocrites, becauſe yee builde the tombes of the Prophetes, and garniſh the Sepulchres of the righteous,

30 And ſay, If wee had bene in the dayes of our fathers, wee woulde not haue bene partners with them in the blood of the Prophets.

31 Wherefore ye be witneſſes vnto your ſelues, that ye are the children of them which killed the Prophets.

32 Fulfill ye alſo the meaſure of your fathers.

33 Te ſerpents, ye generation of vipers, howe will ye eſcape the damnation of hell?

34 Wherefore beholde, I ſend vnto you Prophets, & wiſe men, and Scribes, & ſome of them ye ſhall kill and crucifie, and ſome of them ſhall ye ſcourge in your Synagogues, and perſecute them from Citie to Citie:

*35 *That vpon you may come al the righteous blood ſhed vpon the earth, from the blood of that righteous Abel, vnto the blood of Zacharias, ſon of Barachias, whom* yee ſlew betweene the Temple and the Altar.* Gene. 4, 8. Hebr. 11, 4. 2. chro. 24, 21.

36 Verily I ſay vnto you, All theſe things ſhall come vpon this generation.

*37 * O Hieruſalem, Hieruſalem, thou that killeſt the Prophets, and ſtoneſt them which haue bene ſent vnto thee, how often would* I haue gathered thy children together, euen as a henne gathereth her chickens vnder her wings, and yee would not?* Luke 13, 34. 4. Eſdr. 1, 30.

38 Beholde, your houſe is left vnto you deſolate.

39 For I ſay vnto you, yee ſhall by no meanes ſee me henceforth, till that ye ſhall ſay, Bleſſed is he that commeth in the Name of the Lord.

ANNOTATIONS. CHAP. XXIII.

RHEM. 1 2. Chaire of Moyſes.) *God preſerueth the trueth of Chriſtian religion in the Apoſtolike See of Rome, which is in the new law anſwerable to the chaire of Moyſes, notwithſtanding the Biſhops of the ſame were neuer ſo wicked of life: yea though ſome traitour as ill as Iudas were biſhop thereof, it ſhould not be preiudicial to the Church and innocent Chriſtians, for whom our Lord prouiding, ſaid, Doe that which they ſay, but do not as they doe.* Auguſt. Epiſt. 165. The See of Rome preſerued in trueth.

FVLKE. 1 S. Auguſtine ſaith not, that God preſerueth the trueth of Chriſtian Religion, in the Apoſtolike See of Rome, but ſheweth that ſo long as the trueth of Chriſtian Religion is maintained, we muſt not depart from the vnitie of the Church for the euill life of the teachers or Biſhops. Hee anſwereth an epiſtle of a Donatiſt vnto Generoſus, wherein was declared the order of Biſhops, in a certaine citie, from Donatus the auctour of that ſchiſme. Whereupon S. Auguſtine ſayeth, *Si ordo, &c. If the order of Biſhops ſucceeding one another bee to bee conſidered, howe much more certainely and indeede holſomely doe wee number from Peter, to whome bearing the figure of the whole Church, our Lorde ſayeth, vpon this Rocke I will builde my Church, and the gates of hell ſhall not ouercome it: for to Peter ſucceeded Linus, &c.* And ſo foorth hee nameth the Biſhops to Anaſtaſius, among which hee ſayeth, there was neuer a Biſhop that was a Donatiſt: *but ouerthwart out of Africa, they ſent one ordeined, which gouerning ouer a fewe Africans in the Citie of Rome, enlarged the terme of Montenſes, or Cuzupitæ. But into that order of Biſhops, which is brought from Peter himſelfe, vnto Anaſtaſius, which nowe occupieth the ſame Chaire,* Succeſſion of Biſhops.

although

although any heresyes had crept in, in those times, it should not haue preiudiced the Church, and innocent Christians, for whom our Lord prouiding, saith of euill prelates or gouernours: doe yee those things, which they say, but doe not those things which they doe. These be his wordes, by which his meaning is plaine, that the wicked life of teachers, infecteth not the whole Church, nor any innocent Christian, but that so long as they sit in Peters, or Moses, or Christes chaire, that is, teach that which Moses, Christ, and Peter taught, they are to bee heard, and the vnitie of the Church not to be forsaken for their euill life. Hee saith not, that whosoeuer shalbe Bishop of Rome, cannot erre in doctrine, or wee may safely beleeue whatsoeuer the Bishop of Rome saith, because he sitteth in Peters chaire. For Christ bidde th not the Iewes to doe whatsoeuer the Scribes and Pharisees said (for they said Corban, which was contrary to Gods Commandement, Matt. 15. and many other things contrary to Gods Lawe, Mat. 5.) but onely so long as they sate in Moses chaire, and taught the same doctrine, which Moses deliuered in the Lawe: for they sate not in Moses chaire, but in their owne chaire, when they taught their owne traditions, and false doctrines.

RHEM. 2 3. Whatsoeuer they shall say.) *Why (saith S. Augustine) doest thou call the Apostolike Chaire the chaire of pestilence? If for the men, why? Did our Lord Iesus Christ for the Pharisees, any wrong to the Chaire wherein they sate? Did he not commend that chaire of Moyses, and preseruing the honour of the Chaire, reprooue them? For he saith: They sit vpon the Chaire of Moyses, that which they say, doe ye. These things if you did well consider, you would not for the men whom you defame, blaspheme the See Apostolike (whom you do not commune vvith) and (as not communicate.* And against he saith: *Neither for the Pharisees (to whom you compare vs not of euill deuise but of malice) did our Lord commaund the Chaire of Moyses to be forsaken, in which Chaire verely he figured his owne, for he warneth the people to do that which they say, and not to do that which they do, and that the holinesse of the Chaire be in no case forsaken, nor the vnitie of the flocke deuided, for the naughty Pastours.* The dignitie of the See of Rome, notwithstanding some euil Bishops thereof. Contra lit. Petil. li 2. c. 51. Contra lit. Petil. lib. 2. c. 61.

FVLKE. 2 S. Augustine speaketh against prayling Donatist, which called the Apostolike chaire, with which the Catholikes in Africa had communion, the chaire of pestilence, being able to charge the Bishops that succeeded therein, neither with false doctrine, nor with euil life, which if he could haue done, the fault had bene in the men, not in the chaire. Neither doth he speake only of the See of Rome, but also nameth expresly the See of Ierusalem, and consequently vnderstandeth all the Churches planted by the Apostles, which reteined the puritie of doctrine deliuered by the Apostles. Therefore he writeth thus: *Verum tamen, &c. But if all throughout the whole world, were such as thou doest most falsly accuse them, what hath the chaire of the Church of Rome done vnto thee, in which Peter sate, and as this day sitteth Anacletus, or the chaire of the Church of Ierusalem, in which Iames sate, and at this day Iohn sitteth, to whom we in the Catholike vnitie are knit, and from whom with wicked rage, you haue seperated your selues: why calleft thou the Apostolike chaire, the chaire of pestilence? &c.* In the second place which you cite, where S. Augustine saith, that our Sauiour Christ, by the chaire of Moses, figured his owne chaire, it is euident, that by the chaire, he meaneth not the place where he sate when he taught, but the doctrine which he taught. Therefore not the dignitie of the See of Rome, but the dignitie of the doctrine of Christ, where soeuer it be taught, and the continuance, consent, and vnitie in the same, is commended by S. Augustine: not appropriated to the See or Bishop of Rome, any longer, then the Bishop of Rome teacheth the doctrine of Christ, which is the chaire of Christ and of Peter. It is not the wicked life of the Pope, onely, nor principally, that declareth him to be Antichrist, but the doctrine of deuils, which he holdeth, and the exaltation of himselfe in deuilish pride aboue Christ, and all that is worshipped: while he arrogateth more to himselfe, then hee alloweth to Christ, as in his wicked doctrine of Pardons, Dispensations, and such like. For vnder his Bull he pardoneth, that for which the passion of Christ did not make satisfaction (as you hold) and dispenseth against the Law of God, commandeth idolatrie, and communion vnder one kinde, directly against the Commandements of God and Christ, &c. See of Rome. Antichrist.

RHEM. 6. Loue the first places.) *He condemneth not due places of Superioritie giuen or taken of men according to their degrees, but ambitious seeking for the same, and their proud hearts and wicked intention, which he sawe within them, and therefore might boldly reprehend them.*

RHEM. 3 8. One is your master.) *In the Catholike Church there is one Master, Christ our Lord, and vnder him one Vicar: with whom all Catholike Doctors and teachers are one, because they teach all one thing, but in Arch-heretikes it is not so, where euery one of them is a diuers master, and teacheth contrary to the other, and will be called Rabbi and Master, euery one of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluinists Caluin.* Many masters are many Arch-heretikes.

FVLKE. 3 In the Popish Church, the Pope is your master, of whom you learne that you learne not of Christ, & though you did all agree in your heresie, you were neuer the neerer, but the further from the trueth. Neuertheles, there hath bene, and stil are, great dissentions among you: as of the auctoritie of the Pope, and of the general Councel, questions not yet defined among you. But neither Luther, nor Caluine, desired to be credited any further, then the word and the doctrine of Christ did warrant them: neither is their auctoritie otherwise esteemed of vs, but so farre foorth, as it is agreeable to the holy Scriptures. And whereas you haue one Vicar, he is the vicar of Sathan, whose doctrine he maintaineth in prohibition of mariage and meats, in commanding of Idolatrie, and countermaunding of Christ. But Christ neuer appointed any vicar general, but such as he himselfe is, euen his holy Spirit the comforter, by whom he is still present with his Church, vnto the ende of the world. Vnitie. 1. Tim. 4. 1. Exod. 20. Mat. 28. 20.

RHEM. 4 10. Masters.) *Wiclefe and the like heretikes of this time, doe hereupon condemne degrees of Schoole, and titles of Doctors and Masters: where they might as well reproue S. Paul for calling himselfe* Doctor and Master of the Gentiles: *and for saying * that there should be alwayes* Doctors *in the Church, and where as they bring the other words following, against Religious men who are called fathers: as well might they by this place take away the name of carnall fathers, and blame S. Paul for calling himselfe the onely spirituall father of the Corinthians. but in deede nothing is here forbidden but the contentions diuision and partialitie of such as make them selues Ringleaders of Schismes and Sectes, as Donatus, Arius, Luther, Caluin.* Doctors, Masters, and spirituall fathers. 1. Tim. 2. 2. Tim. 1. *Eph. 4. 1. Cor. 4. 15.

FVLKE. 4 It is a slander of Wicklefe, and of the godly in this time, though some Anabaptistical spirits, or ignorant persons, imagine such degrees and titles, to bee here forbidden. But such doctours, masters, and fathers are forbidden, as be auctors, teachers, begetters of new doctrines, and religious persons, as Frances, Dominik, Layola, and such like. Slaunder.

RHEM. 5 13. Scribes and Pharisees.) *In all these reprehensions it is much to bee noted, that our Sauiour for the honour of Priesthood neuer reprehendeth Priestes by that name.* Cypr. ep. 65. *Whereas our Heretikes vse this name of purpose in reproche and despite.* The honour of Priesthood.

FVLKE. 5 The Priesthood of the Law was of Gods institution, and therefore our Sauiour Christ (as S. Cyprian saith) kept the honour that was due vnto the Priests, but not as you say, in that he neuer reprehended Priestes, by that name. For so S. Cyprian saith not: And you forget at least the Priest that passed by the wounded man. *Luke* 10. 13. And was it no reprehension of the Priestes thinke you? when he said, that he should *suffer many things of the high Priests, and be slaine of them, Mat.* 16. 21. Yet he findeth no fault with their name which the Scripture gaue Honour of Priesthood.

them, no more do we with the name Priest, as it commeth of *Presbyter*, and signifieth an Elder: but as it is commonly vsed for a sacrificing priest, such as the Ministers of the new Testament are not. But rather the ignorance and wicked life of your Popish Clergie, hath made the name contemptible to most, and odious to some, that know not the true *etymologie* thereof.

RHEM. 14. Praying long prayers.) *They are not reprehended here for the things themselues, which for the most part are good, as long prayer making Proselytes, garnishing the Prophets sepulchres, &c. but for their wicked purpose and intention, as before is said, of fasting, prayers, almes,* Mat. 6. — The intention.

RHEM. 6 15. Double more.) *They that teach that it is ynough to haue onely faith, doe make such Christians, as the Iewes did Proselytes, children of Hel far more then before.* Aug. li. de fide oper. cap. 26. — Not onely faith.

FVLKE. 6 Gods great curse light on them, that teach a faith voyde of good workes, to be ynough for a Christian man. But you that teach all good workes, what Proselytes do you make by your Circumcellion Iesuits, and Seminary Priests, compassing sea and land for them? Somervil, Parry, Throkmorton, Sauage, Babington, and the rest of those murdering spirits, right children of Hel, and of Sathan, that was a murtherer from the beginning. — Slander.

RHEM. 7 19. Sanctifieth.) *Note that denaries and gifts bestowed vpon Churches and altars, bee sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christs body and blood, by touching the same, and the altar is selfe whereupon it is consecrated. Whereof Theophylacte writeth thus vpon this place:* In the old Law Christ permitteth not the gift to be greater then the altar, but with vs the altar is sanctified by the gift, for the hostes by the diuine grace are turned into our Lords body, and therefore is the altar also sanctified by them. — The altar is sanctified by our Lords body thereupon. Theophyl. Mat. 23.

FVLKE. 7 Gifts bestowed vpō the Church, to the maintenance of true Religion, be sanctified by dedication vnto God: but gifts offred in superstition and Idolatrie, are accursed as the Idols are. Popish altars that are set vp to ouerthrow the altar of the crosse, are not holy but cursed. And so is all that perteineth to them. Neither haue they protection of the Lords altar that was in the Temple, which was a figure of Christs onely singuler true sacrifice once offered, and that neuer can be sacrificed againe, (as S. Augustine saith.) Neither did the altar of the Temple sanctifie by touching, for then the murtherer which tooke hold of the hornes of the altar, should be sanctified, whom God commanded to be drawne from thence and executed. *Exod.* 21.14. 1 *Reg.* 2.28. Neither if any man had offered any other gift then that which God commanded, had the gift bene made holy by touching the altar, for it was the ordinance of God, by which the altar sanctified the gift, and not any qualitie in the altar. The saying of *Theophylacte*, being a late writer in comparison of antiquitie, is not so greatly to be regarded, whose words although they seem to be plaine for Transubstantiation, seeing he saith, *Panes*, the loaues of bread by diuine grace, are turned into the Lords body: Yet considering he was a bishop of the Greeke church which neuer accepted the Popish heresie of Transubstantiation, his meaning is not of any change in substance, but in vse, of such bread as was offered by the people for the Communion, and to the reliefe of the poore. It is like you are sicke of the disease of the Pharisees, which was couetousnes, (as *Chrysostome* and *Theophylact* note) by magnifying the gifts of the altar. — Holines of gifts and altars. Despir. & lit. Cap. 11. Cont. Aduers. legis & prophet. ca. 18. Theophyl. nameth bread, not hostes. Transubstantiation.

RHEM. 8 21. By him that dwelleth therein.) *By this we see that swearing by creatures, as by the Gospel, by Saincts, is all referred to the honour of God, whose Gospel it is, whose Saints they are.*

FVLKE. 8 By this we see, that in swearing by creatures, we cannot auoyde swearing by God, yet this doeth not iustifie swearing by creatures. For as the auctor of the imperfect worke that goeth vnder Chrysostomes name, saith: *Idololatram se facit, &c. He maketh himselfe an Idolater, whosoeuer sweareth by any thing else beside God, & sinneth double, first because he sweareth, and then because he maketh him God, by whom he sweareth. In Mat. Hom.* 12. Swearing by creatures also, is condemned by *Bede* in *Mat.* 5. — Swearing by creatures.

RHEM. 28. Appeare to men.) *Christ might boldly reprehend them so often and so vehemently for hypocrisie, because he knew their hearts and intentions: but we that can not see within men, may not presume to call mens external good doing, hypocrisie: but iudge of men as we see and know.*

RHEM. 9 29. Garnish.) *Christ blameth not the Iewes for adorning the sepulchres of the Prophets, but enuyeth them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their fathers in shedding his blood, as their fathers did the blood of the Prophets.* Hilar.

FVLKE. 9 To garnish the sepulchres of the Prophets moderatly without superstition, is not euil of it selfe, but this hath commonly bene the maner of hypocrites by the subtiltie of Satan, to persecute the Prophets while they liue, and to make Idols of their bodies when they are dead. — The sepulchres of holy men.

CHAP. XXIIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) hee foretelleth, 4 what things shalbe before the consummation of the world, as specially, 14 the Churches full preaching vnto all nations: 15 then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29 then incontinent, the Day of iudgement to our great comfort in those miseries vnder Antichrist. 35 As for the moment, so vs it pertaineth not to know it, 37 but rather euery man to watch, that we be not vnprouided when he commeth to each one particularly by death.

HOLY WEEKE.

AND IESVS being gone out of the temple, went. And his disciples came to shew him the buildings of the Temple.

AND *IESVS went out, and departed from the temple: and his disciples came* to him *for to shew him the buildings of the Temple.* — Mar. 13.1. luke 21.5.

Mr. 13,1. Lu. 21,5.

2 And hee answering saide to them, Doe you see all these things? Amen I say to you, there shall not bee left here a stone vpon a stone, that shall not be destroyed.

2 *Iesus said vnto them, See yee not all these things? Verely I say vnto you,* there shall not be left here one stone vpon another, that shall not be destroyed. — Luke 19.44.

THE GOSPEL for a votiue Masse in time of warre, and for many Martyrs.

3 And whē he was sitting vpon Mount-oliuet, the disciples came to him secretly, saying: Tell vs, when shall these things be? and what shal be ‖ the signe of thy comming, and of the consummation of the world?

3 *And as he sate vpon the mount of Olinet, the disciples came vnto him secretly, saying, Tell vs, when shall these things bee? and what* shalbe *the token of thy comming, and of the ende of the world?*

4 And IESVS answering, saide to them, Beware that no man ‖ seduce you:

4 *And Iesus answered, and said vnto them, Take* heed that no man deceiue you. — Col 2.8. ephes. 5.6.

5 For

5 *For*

TVESDAY night.

5 For many shall come in my name saying, ‖ I am Christ: and they shal seduce many.

6 For you shall heare of warres, and bruits of warres. See that ye be not troubled. for these things must be done: but the end is not yet.

7 For nation shal rise against nation, and kingdome against kingdome: and there shal be pestilences, & famines, and earth-quakes in places,

8 And all these things are the beginnings of sorowes.

Mat.10,17.

9 Then * shall they deliuer you into tribulation, and shall kill you: and you shall be odious to all nations for my names sake.

10 And then many shall be scandalized: and they shall deliuer vp one another: and they shall hate one another.

‡ There were in the people false Prophets, as among you also shalbe lying Ministers, which shall bring in sects of perdition. 2. Pet. 2.

11 And many ‡ false-prophets shall rise: and shall seduce many.

12 And because ‖ iniquitie shall abound: the charitie of many shall waxe colde.

13 But he that shall perseuere to the end, he shalbe saued.

14 And this Gospel of the kingdom ‖ shal be preached in the whole world, for a testimonie to all nations, and then shall come the consummation.

THE GOSPEL vpon the last Sunday after Pentecost. Dan.9,27.

15 Therfore when you shall see ‖ *the abomination of desolation*, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand)

16 Then they that are in Iewrie, let them flee to the mountaines.

17 And he that is on the houſ-top, let him not come downe to take any thing out of his house.

18 And he that is in the field, let him not goe backe to take his coat.

19 And wo to them that are with childe, and that giue sucke in those dayes.

20 But pray that your flight be not in the Winter or on the Sabboth.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world vntill now, neither shall be.

22 And vnlesse those dayes had beene shortned, no flesh should be saued: but for the elect the dayes ‖ shall be shortened.

23 Then if any man shal say vnto you, Lo ‡ here is Christ, or there: do not beleeue him.

24 For there shall rise false-Christes and false-Prophets, and shall shew ‖ great signes and woonders, so that the elect also (if it be possible) may be induced into errour.

25 Loe I haue foretold you.

26 If therfore they shal say vnto you, Behold he is in the desert: goe ye not out: behold ‖ in the closets, beleeue it not.

27 For as lightening commeth out of the East, and appeareth euen into the West, so shall also the aduent of the sonne of man be.

28 Whereſoeuer

5 For many shall come in my name, saying, I am Christ: and shall deceiue many.

6 It shall come to passe, that ye shall heare of warres, and rumours of warres: See that you be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shalbe famines, and pestilences, and earthquakes in ‖ certeine places. ‖ Some reade euery place.

8 All these are the beginning of sorowes.

*9 *Then shall they put you to trouble, and shall kill you: and yee shall be hated of all nations for my names sake.* Matt 10.17. luke 21.12. iohn 16.2.

10 And then shall many bee offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because iniquitie shall abound, the loue of many shall waxe colde.

13 But hee that shall endure to the end, the same shalbe saued.

14 And this Gospel of the kingdome shall be preached in all the world, for a witnesse vnto all nations, and then shall the end come.

*15 *When ye therefore shal see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth, let him vnderstand)* Mar.13.14. luke 21.20. dan.9.27.

16 Then let them which be in Iurie, flee into the mountaines.

17 And let him which is on the house top, not come downe to fetch any thing out of his house:

18 Neither let him which is in the field, returne backe to fetch his clothes.

19 Woe shalbe in those dayes to them that are with childe, and to them that giue sucke.

*20 But pray yee that your flight be not in the Winter, * neither on the Sabboth day.* Acts 1.12.

21 For then shalbe great tribulation, such as was not since the beginning of the world to this time, no, nor in any wise shalbe.

22 Yea, and except those daies should be shortned, there should no flesh be saued: but for the chosens sake those dayes shalbe shortned.

*23 Then if any man shall say vnto you, * Loe, here is Christ, or there: beleeue it not.* Mar.13.21. luke 17.23.

24 For there shall arise false Christes, and false Prophets, and shall shew great signes, and woonders: insomuch that (if it were possible) they shall deceiue the very elect.

25 Beholde, I haue tolde you before.

26 Wherefore, if they shall say vnto you, Beholde, he is in the desert, go not forth: Beholde, he is in the secret places, beleeue it not.

27 For as the lightening commeth out of the East, and shineth into the West: so shall also the comming of the Sonne of man be.

*28 * For*

28 Whereſoeuer the body is, thither ſhall the egles alſo be gathered together.

29 And ‖ immediatly after the tribulation of thoſe dayes * the ſunne ſhall be darkened, and the moone ſhall not giue her light, and the ſtarres ſhall fall from heauen, & the powers of heauen ſhall be moued:

30 And then ſhall appeare ‡ the ſigne of the Sonne of man in heauen: and then ſhall al tribes of the earth bewaile: and they ſhall ſee the Sonne of man comming in the clouds of heauen with much power and maieſtie.

31 And hee ſhall ſend his Angels with a trumpet, and a great voice: and they ſhal gather together his elect from the foure winds, from the furtheſt parts of heauen euen to the ends thereof.

32 And of the figtree learne a parable: when now the bough thereof is tender, and the leaues come foorth, you know that Summer is nigh.

33 So you alſo, when you ſhall ſee theſe things, know yee that it is nigh euen at the doores.

34 Amen I ſay to you, that this generation ſhal not paſſe, till all theſe things be done.

35 Heauen and earth ſhall paſſe, but my words ſhall not paſſe.

36 But of that day and houre no bodie knoweth, neither the Angels of heauen, but the Father alone.

37 And as * in the dayes of Noe, ſo ſhall alſo the comming of the Sonne of man be.

38 For as they were in the dayes before the floud, eating and drinking, marying and giuing to mariage, euen vnto that day in which Noe entred into the arke,

39 And knew not till the floud came, and tooke them all: ſo alſo ſhall the comming of the Sonne of man be.

40 Then two ſhalbe in the field: one ſhall be taken, and one ſhalbe left.

41 Two women grinding in the mill: one ſhalbe taken, and one ſhalbe left.

42 Watch therefore becauſe you knowe not what houre your Lord will come.

43 But this knowe yee, that * if the good man of the houſe did knowe what houre the theefe would come, he would ſurely watch, & would not ſuffer his houſe to be broke vp.

44 Therefore be you alſo ready, becauſe at what houre you knowe not, the Sonne of man will come.

45 Who, thinkeſt thou, is a faithfull and wiſe ſeruant, whom his lord hath appointed ouer his family, to giue them meat in ſeaſon?

46 Bleſſed is that ſeruant, whom when his lord commeth, he ſhall finde ſo doing.

47 Amen I ſay to you, that ouer all his goods ſhall he appoint him.

48 But if that naughty ſeruant ſhall ſay in his heart, My lord is long a comming:

49 And

Ezech.32,7. Ioel 3,15. Dan.7,15.

Gen.7,5.

1.Theſſ.5.1. THE GOSPEL for a Confeſſour that is a Biſhop. And for S. Clement martyr, Nouemb.23.

28 For wheresoeuer the dead carkeiſe is, euen there will the Eagles alſo be gathered together. Luke 17.37.

29 Immediatly after the tribulation of thoſe dayes, ſhall the ſunne be darkned, & the moone ſhall not giue her light, and the ſtarres ſhall fall from heauen, and the powers of the heauen ſhalbe ſhaken. Mar.13.24. luke 21 25. ioel 2.31.

*30 And then ſhall appeare the ſigne of the ſonne of man in heauen: and then ſhal all the kinreds of the earth mourne, * and they ſhall ſee the ſonne of man comming in the cloudes of heauen, with power and great glory.*

*31 * And hee ſhall ſend his Angels with the great ſound of a trumpet, and they ſhall gather together his choſen from the foure windes, euen from one end of heauen to the other.* 1.Cor.15.52. 1.theſſ 4.16.

32 Learne a parable of the figtree: When his branch is yet tender, and the leaue is ſpring, yee know that Summer is nigh:

33 So likewiſe yee, when yee ſhall ſee all theſe things, bee ſure that it is neere, euen at the doores.

34 Verily I ſay vnto you, this generation ſhall in no wiſe paſſe, till all theſe things bee fulfilled.

*35 * Heauen and earth ſhall paſſe away, but my words ſhall in no wiſe paſſe away.* Mar.13.31.

36 But of that day and houre knoweth no man, no, not the Angels of heauen, but my Father onely. Acts 1.7.

37 But as the dayes of Noe were, ſo ſhall alſo the comming of the Sonne of man be.

*38 * For as in the dayes that were before the flood, they were eating, and drinking, marying, and giuing in mariage, euen vntill the day that Noe entred into the arke,* Gene.7.5. luke 17.28.

39 And knewe not till the flood came, and tooke them all away: ſo ſhall alſo the comming of the ſonne of man be.

*40 * Then ſhall two be in the field: the one is receiued, and the other is left alone.* Luke 17.35. 1.theſſ.4.17.

*41 * Two women ſhalbe grinding at the mil: the one is receiued, and the other left alone.* 1.Theſſ.4.17.

*42 * Watch therefore, for yee know not what houre your Lord doth come.* Mar.13.35.

*43 * Of this yet be ſure, that if the goodman of the houſe had knowen what watch the theefe would come, he would haue watched, and would not haue ſuffered his houſe to be broken vp.* Luke 12.39. 1.theſſ.5.2. apoc.16.18.

44 Therefore be ye alſo ready: for in ſuch an houre as yee thinke not, the Sonne of man commeth.

45 Who then is that faithfull & wiſe ſeruant, whom his lord hath made ruler ouer his houſhold, to giue them meat in due ſeaſon?

46 Bleſſed is that ſeruant, whom his lord when he commeth ſhall finde ſo doing.

47 Verily I ſay vnto you, that he ſhall make him ruler ouer all his goods.

48 But and if that euil ſeruant ſhall ſay in his heart, My lord will be long a comming:

49 And

49 And shal begin to strike his felow-seruants, & eateth, & drinketh with drunkards.

50 The lord of that seruant shall come in a day that he hopeth not, and an houre that he knoweth not,

51 And shall diuide him, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

49 And so beginne to smite his fellowes, yea, and to eat and drinke with the drunken:

50 The same seruants lord shall come in a day when he looketh not for him, and in an houre that he is not ware of:

*51 And shall hew him in pieces, and giue him his portion with the hypocrites: * there shall be weeping and gnashing of teeth.* Matt. 13.42. and 25.30.

MARGINALL NOTES. CHAP. XXIIII.

RHEM. 1 23. Here is Christ.) *Whosoeuer draweth Christ or his Church from the communion and fellowship of all nations Christened, to one corner, towne, or countrey, beleeue him not.* Aug. de vnit. Ec. c. 3.

FVLKE. 1 Then beleeue not the Papists, for they draw the Church from the fellowship of all nations, to one citie of Rome, or to a piece of *Europe*, as the Donatists did to a part of *Africa*.

RHEM. 2 30. The signe of.) *The signe of the Sonne of man, is the holy Crosse, which then shall appeare to the Iewes to their confusion.* Chrys. in Mat. ho. 77. *It shalbe no lesse confusion to heretikes that cannot abide the signe thereof.*

FVLKE. 2 S. Hierom & S. Bede say, either the signe of the Crosse, or a banner of triumphant victory. The author of the vnperfect worke in Matth. by conference of the other Euangelist saith, *That the signe of Christ, is the very body of Christ, which is to be knowen, by the signe of his body, of them that crucified him.* But if it be the sign of the Crosse, it shal be no confusion to them that haue abhorred the superstition and idolatry, committed with the signe of the Crosse: but rather to them which ouerthrow the true Crosse of Christ, that is, the vertue of Christs sacrifice offered vpon the Crosse, which is the onely glory of all true Christians: which thing the Papists doe, by setting vp many altars and a new sacrifice. As for the signe of the Crosse, so it be without superstition, we can abide well enough. The signe of the Crosse.

ANNOTATIONS. CHAP. XXIIII.

RHEM. 2. Not left.) *This was fulfilled forty yeres after Christes Ascension by Vespasian the emperour and his sonne Titus.* Euseb. li. 3. c. 6. & seq. ex Ioseph. *Vpon which words,* There shall not be left &c. *Which threaten the destruction of the Iewes Temple: and those words,* Vpon this Rocke I wil build my Church, *Which promise the building of the Catholike Church of all nations: S. Chrysostome making a long comparison of these two prophesies of Christ, saith thus: Thou seest in both, his great vnspeakeable power, in that that he increased and built vp them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the roots. Doest thou see how whatsoeuer he hath built, no man shall destroy: and whatsoeuer he hath destroyed, no man shall build? He builded the Church, and no man shalbe able to destroy it: he destroyed the Temple, and no man is able to build it, and that in so long time. For they haue endeuoured both to destroy that, and could not: and they haue attempted to build vp this, and they could not doe that neither, &c.* The Church can neuer faile. Mat. 16. *Li. adu. Gentes quod Christus sit Deus, prope finem.*

3. The signe.) *Our Master knowing that is was not profitable nor seemly for them to know these secrets, gaue them by way of propheste, warning of diuers miseries, signes, and tokens, that should fall, some further off, and some nearer the latter day: by which the faithfull might alwayes prepare themselues, but neuer be certaine of the houre, day, moneth, nor yeere, when it should fall.* Aug. Ep. 80.

4. Seduce.) *The first and principall warning needfull for the faithfull from Christes Ascension to the very end of the world, is, that they be not deceiued by heretikes, which vnder the titles of true teachers and the name of Christ and his Gospel, will seduce many.* Heretikes seduce vnder faire titles.

RHEM. 3 5. I am Christ.) *Not onely such as haue named themselues Christ, as Simon, Menander, and such like: but all archheretikes be Christs to their followers, Luther to the Lutherans, Caluin to the Caluinists: because they beleeue them, rather then Christ speaking to his Church.*

FVLKE. 3 Luther and Caluin neither named themselues Christ, nor challenged any part of Christes office, or honour to them, but the Pope doth both: aduancing himselfe aboue Christ, in his blasphemous pardons and dispensations, and in controlling of Christes institution. The Pope in his canon law is called God, Lord God, and God aboue all gods, &c.

RHEM. 12. Iniquity abound.) *When heresie and false teachers reigne in the world, namely toward the latter day, wicked life aboundeth, and charity decayeth.*

RHEM. 4 14. Shalbe preached.) *The Gospel hath beene preached of late yeeres, and now is, by holy religious men of diuers Orders, in sundry great countreys which neuer heard the Gospel before, as it is thought.* The Gospel now preached to infidels.

FVLKE. 4 The Spaniards haue procured these good Preachers of the Gospel, to picke a quarrel to spoile, and by murthering of infinite thousands, to dispeople those countreys. Witnesse their owne countreyman and fellow in religion, *Bartholomæus Cassaus*, in his Spanish Colonie. *Benzo* the Italian *in hist. Noui orbis.* The like zeale of religion caused them to attempt the inuasion of this land. But God hath rewarded them according to their wickednesse.

RHEM. 5 15. Abomination of desolation.) *This abomination of desolation foretolde, was first partly fulfilled in diuers prophanations of the Temple of Hierusalem, when the sacrifice & seruice of God was taken away. but specially it shalbe fulfilled by Antichrist & his precursors, when they shall abolish the holy Masse, which is the sacrifice of Christes body and blood, and the onely souereigne worship due to God in his Church: as S. Hippolytus writeth in these words: The Churches shall lament with great lamentation, because there shall neither oblation be made, nor incense, nor worship gratefull to God. But the sacred houses of Churches shalbe like to cottages, and the precious body and blood of Christ shall not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shall be extinguished, the Psalmodie shall cease, the reciting of the Scriptures shall not be heard.* Hippol. de Antichristo. *By which it is plaine that the heretikes of these dayes be the speciall fore-runners of Antichrist.* The abomination of desolation. The abolishing of the holy sacrifice of the Masse by Antichrist & his ministers.

FVLKE. 5 This Hippolytus was not that ancient martyr, of whom S. Hierome writeth in Catal. but a latter fantasticall fellow, full of fables concerning Antichrist. That he should be no man, but a deuill in the shape of man, that Iohn the Euangelist shall come with Henoch and Helias, before the comming of Antichrist, that Antichrist shal bring deuils with him in the shape of angels, and command them to cary him vp to heauen, with such like stuffe. Yet he doth not expound this abomination, of the abolishing of the Masse, or the sacrifice thereof, nor speaketh of either of them: but flourishing in words, as his maner is, foresheweth the abolishing of all Christian religion, which shall neuer be, for Christ will continue with his Church to the end of the world.

RHEM. 6 22. Shalbe shortened.) *The reigne of Antichrist shalbe short, that is, three yeres & a halfe.* Dan. 7. Apo. 11. *Therefore the heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1500 yeres.* Antichrist, Chrysostome

FVLKE. 6 Chrysostome hom. 77. interpreteth this place of the calamitie of the Iewes, which should haue bene all destroyed, through the great hatred and indignation of the Romans, and the text is plaine, agreeing with his exposition. Yet is the time of Antichrist but short, in comparison of the eternall kingdome of Christ, as the whole time, betweene the Ascension of Christ, and his second comming, in the same respect, is called short. But that the reigne of Antichrist shall be but three yeeres and an halfe, is neither sayd by Daniel, nor Iohn: For the same time, that S. Iohn calleth 42 moneths, in the same Chapter he calleth three dayes and an halfe, and afterward 1260 dayes, and a time, times, and halfe a time, that is, halfe a prophetical weake, for the comfort of the godly. Yet may not these dayes and yeeres, be counted after our vsuall measure of time: for that were absurd, and impossible. The reigne of Antichrist. Cap. 12.

RHEM. 24. Great signes.) *These signes and miracles shalbe to the outward appearance onely, for S. Paul calleth them* lying signes, to seduce them onely that shall perish. Whereby we see that if heretikes could worke fained and forged miracles, yet we ought not to beleeue them, much lesse when they cannot so much as seeme to do any.* 2. Thess. 2.

RHEM. 7 26. In closets.) *Christ hauing made the Churches authority bright & clere to the whole world, warneth the faithfull to take heed of heretikes and schismatikes, which haue their conuenticles aside in certaine odde places and obscure corners, allurring curious persons vnto them.* Aug. li. 1. q. Euang. q. 38. *For as for the comming together of Catholikes to serue God in secret places, that is a necessary thing in time of persecution, and was vsed of Christians for three hundred yeeres together after Christ, * and the Apostles also and Disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrey, not drawing religion into corners from the society of the Catholike Church, but practising secretly the same faith, that in all Christendome shineth and appeareth most gloriously.* The secret conuenticles of heretikes. Catholike Christians secret assembling in time of persecution. *Act. 1, 12.

FVLKE. 7 The Church of God had no glorious shew in the sight of the world, for three hundred yeeres after Christ, when they came together in secret places, to serue God. Therefore, the glorious pompe of Popery in Italie, Spaine, or France, is not the bright and cleere authority of the Church, whereof S. Augustine speaketh. For that the Church wanted not for three hundred yeeres together after Christ, but in the middest of the hottest persecution, reteined the same bright and cleere authority, amongst all true Christians. The Church hidden. The glittering of the Popish Church.

RHEM. 8 29. Immediatly.) *If the latter day shal immediatly follow the persecution of Antichrist, which is to endure but three yeres and a halfe, as is aforesayd: then is it meere blasphemy to say, Gods Vicar is Antichrist, and that (by their owne limitation) these thousand yeeres almost.* Antichrist.

FVLKE. 8 You haue sayd, that the persecution of Antichrist, should endure but three yeeres and a halfe, but you are neuer able to proue it of vsuall yeeres, therefore it is no blasphemy to say, the Pope is Antichrist, though his tyrannie hath continued almost a thousand yeeres. But rather it is blasphemy, to say the Pope is Gods Vicar: for that importeth God and Christ to be absent from his Church. Otherwise the holy Ghost supplieth the want of his bodily presence, vntill he come againe to iudgement. Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shalbe in Domesday with the faithfull that prepare, and that prepare not themselues. 31 Then also without parables he sheweth that such faithfull as do works of mercy, shall haue for them life euerlasting: and such as do not, euerlasting damnation.

THE GOSPEL for holy virgins.

THEN shal the kingdome of heauen be like to ten ‖ virgins: which taking their ‖ lamps went foorth to meet the bridegrome and the bride.

2 And fiue of them were fooliſh, and fiue wiſe.

3 But the fiue fooliſh, hauing taken their lamps, did not take ‖ oile with them:

4 But the wiſe did take oile in their veſſels with the lamps.

5 And the bridegrome tarying long, they ſlumbered all and ſlept.

6 And at midnight there was a clamour made, Behold the bridegrome commeth, go ye forth to meet him.

7 Then aroſe all thoſe virgins: and they trimmed their lamps.

8 And the fooliſh ſaid to the wiſe, Giue vs of † your oile: becauſe our lamps are going out.

9 The wiſe anſwered, ſaying, Leſt peraduenture there ſuffice not for vs & you, go rather to them that ſell: and buy for your ſelues.

10 And whiles they went to buy, the bridegrome was come: and they that were ready, entred with him to the mariage, and the gate was ſhut.

11 But laſt of all come alſo the other virgins, ſaying: Lord, Lord, open to vs.

12 But he anſwering ſayd, Amen I ſay to you, I know you not.

THen ſhall the kingdome of heauen be likened vnto ten virgins, which when they had taken their lamps, went foorth to meet the bridegrome.

2 But fiue of them were wiſe, and fiue were fooliſh.

3 They that were fooliſh, when they had taken their lamps, tooke none oile with them:

4 But the wiſe tooke oile in their veſſels, with their lamps alſo.

5 While the bridegrome taried, they all ſlumbred and ſlept.

6 And euen at midnight there was a crie made, Beholde, the bridgrome commeth, goe ye out to meet him.

7 Then all thoſe virgins aroſe, and prepared their lamps.

8 So the fooliſh ſayd vnto the wiſe, Giue vs of your oile, for our lamps are gone out.

9 But the wiſe anſwered, ſaying, Not ſo, *leſt there be not enough for vs and you: but goe yee rather to them that ſell, and buy for your ſelues.*

10 And while they went to buy, the bridegrome came, and they that were ready, went in with him to the mariage, and the doore was ſhut vp.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, *open to vs.*

12 But he anſwered, and ſaid, Verily I ſay vnto you, I know you not.

13 Watch 13 **Watch*

13 Watch ye therfore, because you know not the day nor the houre.

Luc.19,12. THE GOSPEL for a Confessour that is a Bishop.

14 For *euen as a man going into a strange countrey, called his seruants, and deliuered them his goods.

15 And to one he gaue fiue talents, and to an other two, and to an other one, to euery one according to his proper facultie: and immediatly he tooke his iourney.

16 And hee that had receiued the fiue talents, went his way, and occupied with the same, and gained other fiue.

17 Likewise also he that had receiued the two, gained other two.

18 But he that had receiued the one, going his way digged into the earth, and hidde his lords money.

19 But after much time the lord of those seruants commeth, and made a count with them.

20 And there came he that had receiued the fiue talents, and offred other fiue talents, saying, Lord fiue talents thou didst deliuer mee, beholde ‡ I haue gained other fiue besides.

21 His lord said vnto him; Wel fare thee good and faithfull seruant, because thou hast bene faithfull ouer a few things, I will place thee ouer many things: enter into the ioy of thy lord.

22 And there came also hee that had receiued the two talents, and said, Lord two talents thou didst deliuer mee: beholde I haue gained other two.

23 His lord sayd to him, Well fare thee good and faithfull seruant: because thou hast beene faithfull ouer a few things, I will place thee ouer many things, enter into the ioy of thy lord.

24 And he also that had receiued the one talent, came foorth, and said, Lord, I knowe that thou art a hard man, thou reapest where thou diddest not sowe: and gathered where thou strawedst not:

25 And being afraid I went, and hid thy talent in the earth: behold loe here thou hast that which thine is.

26 And his lord answering, sayd to him ‡ Naughtie and slothfull seruant, thou didst know that I reape where I sowe not, and gather where I strawed not:

‡ A terrible example for al such as do not employ the very least gift of God, to his glory.

27 Thou oughtest therfore to haue committed my money to the bankers, and comming I might haue receiued mine owne ‖ with vsurie.

28 Take ye away therfore the talent from him, and giue it him that hath ten talents.

Mt.13,12. Lu.8,18.

29 For to *euery one that hath shalbe giuen, and he shall abound: but from him that hath not, that also which ‖ hee seemeth to haue, shalbe taken away from him.

30 And the vnprofitable seruant cast yee out

13 *Watch therefore, for ye know neither the day, nor yet the houre, wherein the sonne of man commeth. Matt.24.42. mar.13.33.

14 *Likewise, as when a certaine man taking his iourney into a strange countrey, called his owne seruants, and deliuered vnto them his goods. Luke 19.12.

15 And vnto one hee gaue fiue talents, to an other two, and to an other one, to euery man after his abilitie, and straightway tooke his iourney.

16 Then he that had receiued the fiue talents, went and occupied with the same, & made them other fiue talents.

17 And likewise he that had receiued two, he also gained other two.

18 But hee that had receiued one, went and digged in the earth, and hid his lords money.

19 After a long season, the lord of those seruants commeth, and reckoneth with them.

20 And so he that had receiued fiue talents, came and brought other fiue talents, saying, Lord, thou deliueredst vnto mee fiue talents: beholde, I haue gained besides them, fiue talents moe.

21 His lord sayde vnto him, Well done, thou good and faithfull seruant, thou hast bene faithfull ouer fewe things, I will make thee ruler ouer many things: enter thou into the ioy of thy lord.

22 Hee also that had receiued two talents, came, and sayd, Lord, thou deliueredst vnto mee two talents: beholde, I haue wonne two other talents beside them.

23 His lorde sayd vnto him, Well done, good and faithfull seruant, thou hast beene faithfull ouer fewe things, I will make thee ruler ouer many things: enter thou into the ioy of thy lord.

24 Then he which had receiued the one talent, came, and sayd, Lord, I knewe thee that thou art an hard man, reaping where thou hast not sowen, and gathering where thou hast not strawed.

25 And therfore was I afraid, and went and hid thy talent in the earth: lo, there thou hast that thine is.

26 His lord answered, and sayde vnto him, Thou euill and slouthfull seruant, thou knewest that I reape where I sowed not, and gather where I haue not strawed:

27 Thou oughtest therefore to haue deliuered my money to the exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 *For vnto euery one that hath, shalbe giuen, and he shall haue abundance: but from him that hath not, shalbe taken away, euen that which he hath. Matt.13.12. mar.4.25.

30 And cast the vnprofitable seruant * into vtter Matt.8.12. and 22.13.

THE GOSPEL vpon Munday the first weeke of Lent.

out into the vtter darkenesse. There shall be weeping and gnashing of teeth.

31 And when the Sonne of man shall come in his maiestie, and all the Angels with him, then shall he sit vpon the seat of his maiestie:

32 And all nations shall be gathered together before him, and hee shall ‖ separate them one from an other, as the pastour separateth the sheepe from the goats:

33 And shall set the sheepe at his right hand, but the goats at his left.

34 Then shall the king say to them that shall be at his right hand, Come yee blessed of my Father, possesse you the kingdome ‖ prepared for you from the foundation of the world.

35 For I was an hungred, and ‖ you gaue me to eat: I was a thirst, and you gaue me to drinke:

36 I was a stranger, and you tooke mee in: naked, and you couered mee: sicke, and you visited me. I was in prison, and you came to me.

37 Then shal the iust answer him, saying: Lord, when did we see thee an hungred, and fed thee: a thirst, and gaue thee drinke?

38 And when did we see thee a stranger, and tooke thee in? or naked, and couered thee?

39 Or when did wee see thee sicke or in prison: and came to thee?

40 And the king answering, shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

41 Then hee shall say to them also that shall be at his left hand, ‖ Get you away from mee you cursed into fire euerlasting, which was prepared for the Deuill and his angels.

42 For I was an hungred, and you ‖ gaue mee not to eat: I was a thirst, and you gaue me not to drinke:

43 I was a stranger, & you tooke me not in: naked, and you couered me not: sicke, and in prison, and you did not visit me.

44 Then they also shall answere him, saying, Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister to thee?

45 Then he shal answer them, saying, Amen I say to you, as long as you did it not to one of these least, neither did you it to me.

46 And these shall go into punishment euerlasting: but the iust, into life euerlasting.

vtter darkenesse, there shall be weeping and gnashing of teeth.

31 When the Sonne of man shall come in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32 And before him shall be gathered all nations, and hee shall separate them one from another, as a shepheard diuideth his sheepe from the goats.

33 And hee shall set the sheepe on his right hand, but the goats on the left.

34 Then shall the king say vnto them which shall be *on his right hand, Come yee blessed of my Father, inherit the kingdome, which hath beene prepared for you from the foundation of the world.*

*35 *For I was an hungred, and yee gaue me meat: I was thirstie, and yee gaue me drinke: I was a stranger, and ye tooke me in.* Esay 58.7. ezech.18.7.

*36 Naked, and ye clothed me: * I was sicke, and ye visited me: I was in prison, and yee came vnto me.* Eccl.7.39.

37 Then shall the righteous answer him saying, Lord, when saw we thee an hungred, and fed thee? or thirstie, and gaue thee drinke?

38 When saw wee thee a stranger, and tooke thee in? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and came vnto thee?

40 And the king shall answere, and say vnto them, Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.

*41 *Then shall hee say also vnto them on the left hand, Depart from mee, yee cursed, into the euerlasting fire, which is prepared for the deuill and his angels.* Psal.6.9. mat.7.23. luk.13.27.

42 For I was an hungred, and ye gaue me no meat: I was thirstie, and yee gaue mee no drinke.

43 I was a stranger, and ye tooke me not in: naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall hee answere them, saying, Verily I say vnto you, in as much as yee did it not to one of the least of these, yee did it not to me.

*46 And *these shall goe away into euerlasting paine: but the righteous into life eternall.* Dan.12.2. iohn 5.29.

MARGINALL NOTES. CHAP. XXV.

RHEMI. *S. Your dile.] If wee be not in the fauour of God, and haue not our sweet mayster, wee shall not be holpen by other mens deserts at the day of iudgement.*

FVLKE. I Christians are in the fauour of God, through the merits of Christ. And their iustice consisteth not of their owne merit, but of the mercy of God. *Hierom. cont. Pelag. lib.* 1. When the reward shall come, *he will crowne his gifts, not thy merits*, sayth S. Augustine, *In Psal.* 70. *Conc.* 2. Merit,

RHEM. 2 20. I haue gained.) *Freewill with Gods grace doth merit.*

FVLKE. 2 The will, the worke, and the fruit thereof, and faith from whence it floweth, are all the gifts of God, and no merit of man. *Our Lord and Sauiour, according to his mercy* (sayth Didymus) *giueth vs all things that may bring vs to saluation.* Lib. 2. De Sp. sanct. in fine. Freewill.

RHEM. 3 34. Prepared for.) *This kingdome then is prepared for those onely that do good works: as Christ also signifieth elswhere, saying that it is not in his power to giue it otherwise. See the annot. c. 20, 23.*

FVLKE. 3 This kingdome is prepared for the elect of God, who if they liue vntill by hearing of the word of God, they may haue faith, they are alwayes fruitfull of good works, though not of these here named. For Lazarus the begger, was not able to feed, clothe, or harbour Christ, yet was he full of faith, patience, humility, prayers, &c. Good works.

ANNOTATIONS. CHAP. XXV.

RHEM. 4 1. Virgins.) *These virgins fiue wise, and fiue foolish, signifie that in the Church militant there be good and bad: which had shalbe shut out at the latter day, although they haue lamps (that is faith) as the other, because their lamps are out, that is, their faith is dead without charity and good works to lighten them.* Greg. ho. 12. Good works necessary.

FVLKE. 4 They that haue a dead faith, void of good works, whether the lampe signifie faith or charity, shall not be admitted into the kingdome of heauen. A dead faith.

RHEM. 1. Lamps.) *These lamps lighted, be good works, namely of mercy, and the laudable conuersation which shineth before men.* Aug. epi. 120. c. 33.

3. Oile.) *This oile is the right inward intention directing our works to Gods glory, and not to the praise of our selues in the sight of men.* Aug. epi. 120. c. 33. Right intention.

27. With vsurie.) *Vsury is heere taken for the lawfull gaine that a man getteth by well imploying his goods, when God giueth vs any talents or talents, he looketh for vsury, that is, for spirituall increase of the same by our diligence and industry.*

29. That which he seemeth to haue.) *He is sayd to haue Gods gifts, that vseth them, and to such an one God will increase his gifts. He that vseth them not, seemeth to haue, rather then hath them. and from him God will withdraw that which before he gaue.* We must vse Gods gifts.

32. Separate.) *Loe here is the separation, for in the Church militant they liued both together. As for heretikes, they went out of the Church before, and separated themselues, and therefore are not to be separated here, as being iudged already.* Good and bad in the Church.

RHEM. 5 34. Come ye. 41. get ye away.) *It is no incongruity that God should say, Goe into euerlasting fire, to them that by their free will haue repelled his mercy: and to the other, Come ye blessed of my father, take the kingdome prepared for them, that by their free will haue receiued faith, and confessed their sinnes and done penance.* Aug. lib. 2. ad. cum Fel. Manich. cap. 8. Heauen is the reward of good works, and Hell of the contrary.

FVLKE. 5 S. Augustine, as he confesseth in his retractations, hauing to doe against the Manichees, which held that men were of euill will, by creation of the euill god, defendeth the freedome of will from coaction by nature, and not from the thraldome of sinne through the first mans fall. For euen in the same chapter, he writeth vpon the saying of S. Paul, I see another law in my members, resisting the law of my minde, and bringing me captiue vnder the law of sinne, which is in my members. *It is manifest that this came of the propagation of the first sinne of Adam, and of euill custome.* Againe, that they haue all goodnesse onely of God, in the same place he sheweth, where he saith, of those that by free-will haue receiued the faith of Christ. *They haue confessed their sinnes, repented, displeased themselues, such as they haue bene, and haue pleased him, being such as they were made by him.* Free-will.

RHEM. 6 35. You gaue me.) *Hereby we see how much almes-deeds and all works of mercy preuaile towards life euerlasting, and to blot out former sinnes.* Aug. in pl. 49.

FVLKE. 6 You falsifie S. Augustine, he hath no such saying vpon that Psalme, but contrariwise he saith, *Hoc sacrificium, &c. This is the sacrifice of praise, to giue thanks to him of whom thou hast what good soeuer thou hast, and by whose mercy, whatsoeuer euill thou hast of thine owne, is forgiuen thee.* Also against merit of works he is plentifull vpon that Psalme: yea euen where he saith, *The widow bought as much for two mites, as Peter leauing his nets, as Zacheus giuing halfe his patrimony. The kingdome of heauen is so much worth, as thou hast:* meaning, that God regardeth not the value of the worke, as an equall price, for the kingdome which he giueth, of his meere and free grace, to his elect. Merit.

RHEM. 7 42. Gaue me not.) *Hee chargeth them not here that they beleeued not, but that they did not good works. For such did beleeue, but they cared not for good works, as though by dead faith they might haue come to heauen.* Aug. de fid. & op. cap. 15. & ad Dulcit. q. 2 to. 4.

FVLKE. 7 A liuely faith that doeth iustifie, is alwayes fruitfull of good works, and as S. Augustine saith, *A good life is inseparable from that faith which worketh by loue.* De fide & oper. cap. 24. A liuely faith.

CHAP. XXVI.

*To the Councell of the Iewes, Iudas by occasion of Mary Magdalens ointment, doth sell him for little. 17 After the Paschal lambe, 26 hee giueth them that bread of life (promised Io. 6.) in * a mysticall Sacrifice or Separation of his Body and Blood. 31 And that night he is after his prayer 47 taken of the Iewes men, Iudas being their captaine: and forsaken of the other eleuen for feare: 57 is falsely accused, and impiously condemned of the Iewes Councell, 67 and shamefully abused of them: 69 and thrise denied of Peter: All, euen as the Scriptures and himselfe had often foretolde.*

FVLKE. * Not the sacrifice of the masse.

HOLY WEEKE. The Passion according to S. Matthew in these two chapters, is the Gospel at Masse vpon Palmesunday. TENEBRE wednesday. Mar. 14, 1. Luc. 22, 1.

AND it came to passe, when IESVS had ended all these wordes, hee saide to his Disciples,

2 You know that after two dayes shalbe Pasche, and the Sonne of man shalbe deliuered to be crucified.

3 Then were gathered together the chiefe Priests and Ancients of the people into the court of the high Priest, who was called Caiphas:

4 And they consulted how they might by some wile apprehend IESVS, and kil him.

5 But

AND it came to passe, when Iesus had finished all these things, he sayd vnto his disciples,

*2 *Ye know that after two dayes is the feast of Passeouer, and the Sonne of man is betrayed to be crucified.* Mar. 14. 1. luke 22. 1.

*3 *Then assembled together the chiefe Priests and the Scribes, and the Elders of the people vnto the palace of the high Priest, which was called Caiaphas,* Iohn 11. 47.

4 And held a councell, that they might take Iesus subtilly, and kill him.

5 But they said, Not on the festiuall day, lest perhaps there might be a tumult among the people.

6 And * when IESVS was in Bethania in the house of Simon the Leper,

7 There came to him a woman having an alabaster-boxe of precious ointment, and powred it out vpon his head as he sate at the table.

8 And the Disciples seeing it, had indignation saying, whereto is ‖ this waste?

9 For this might haue beene solde for much, and giuen to the poore.

10 And IESVS knowing it, said to them: why do you molest this woman? for she hath wrought a ‖ good worke vpon me.

11 For the poore you haue alwayes with you: but me ‖ you haue not alwayes.

12 For she in powring this ointment vpon my body: hath done it to burie me.

13 Amen I say to you, whersoeuer this Gospel shalbe preached in the whole world, that also which she hath done, ‡ shall be reported for a memorie of her.

14 * Then went one of the Twelue, which was called Iudas Iscarioth, to the chiefe Priests,

15 And said to the, what will ye giue me, and I will deliuer him vnto you? But they appointed vnto him thirtie pieces of siluer.

16 And from thenceforth he sought opportunitie to betray him.

17 And * the first day of the Azymes the Disciples came to IESVS, saying, where wilt thou that wee prepare for thee to eate the Pasche?

18 But IESVS said, Goe ye into the citie to a certaine man: and say to him, The Master saith, My time is at hand, with thee doe I make the Pasche with my Disciples.

19 And the Disciples did as IESVS appointed them, and they prepared the Pasche.

20 But when it was euen, hee sate downe with his ‖ twelue Disciples.

21 And while they were eating, he said: Amen I say to you, that one of you shall betray me.

22 And they being very sad, began euery one to say, Is it I Lord?

23 But he answering said; * He that dippeth his hand with me in the dish, he shal betray me:

24 The Sonne of man in deed goeth as it is written of him: but wo be to that man, by whom the Sonne of man shalbe betrayed. It were good for him, if that man had not bene borne.

25 And Iudas that betrayed him, answering said, Is it I Rabbi? He saith to him, Thou hast said.

26 And * whiles they were at supper, IESVS ‖ tooke bread, and ‖ blessed, and brake: and

5 But they sayd, Not on the feast day, lest there be an vprore among the people.

*6 * When Iesus was in Bethanie, in the house of Simon the leper,* Mar.14.3. iohn 12.2.

7 There came vnto him a woman, hauing an alabaster boxe of precious ointment, and powred it on his head as he sate at the boord.

8 But when his Disciples sawe it, they had indignation, saying, To what purpose is this waste?

9 This ointment might haue bene solde for much, and giuen to the poore.

10 When Iesus vnderstood that, he sayd vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

*11 * For ye haue the poore alwayes with you, but me ye haue not alwayes.* Deut.15.11.

12 For in that this woman hath cast this ointment on my body, she did it to burie me.

13 Verily I say vnto you, Whersoeuer this Gospel shall be preached in the whole world, there shall also this that this woman hath done, be tolde for a memoriall of her.

*14 * Then one of the twelue, called Iudas Iscariot, went vnto the chiefe priests,* Mar.14.10. luke 22.4.

15 And said vnto them, What wil ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie siluer pieces,

16 And from that time foorth, he sought opportunitie to betray him.

*17 * The first day of Sweet bread, the disciples came to Iesus, saying vnto him, Where wilt thou that wee shall prepare for thee to eate the Passeouer?* Mar.14.12. luke 22.7.

18 And he sayd, Goe into the citie to such a man, and say vnto him, The master saith, My time is at hand, I make the Passeouer at thy house with my disciples.

19 And the Disciples did as Iesus had appointed them, and they made ready the Passeouer.

*20 * When the Euen was come, he sate downe with the twelue.* Mar.14.8. luke 22.14. iohn 13.21.

21 And as they did eat, he sayd, Verily I say vnto you, that one of you shall betray me.

22 And they being exceeding sorrowfull, began euery one of them to say vnto him, Lord, is it I?

23 He answered and said, He that hath dipped his hand with me in the dish, the same shall betray me.

24 The sonne of man truly goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed: It had beene good for that man if he had not bene borne.

25 Then Iudas, which betrayed him, answered, and said, Master, is it I? He said vnto him, Thou hast said.

*26 When they were eating, * Iesus, when he had taken the bread, and giuen thanks, he brake* 1.Cor.11.24.

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and he gaue to his Disciples, and sayd, Take ye, and eat: ‖ THIS IS ‖ MY BODY.

27 And taking the chalice, ‖ hee gaue thanks: and gaue to them, saying: Drinke ‡ ye all of this.

‡See the margent note, Mar. 14, 23.

28 For THIS IS ‖ MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY VNTO REMISSION OF SINNES.

29 And I say to you, I wil not drinke from hencefoorth of this ‖ fruit of the vine, vntill that day when I shall drinke it with you new in the kingdome of my father.

THVRSDAY night.

30 And an hymne being said, they went forth vnto Mount-oliuet.

The NOCTVRN of Mattins in the Churches seruice, answereth to this night part of our Sauiours passion, & so consequently the other Canonicall houres to the rest. Zach. 13, 7.

31 Then IESVS saith to them, All you shall be scandalized in me, in this night. For it is written, *I will strike the pastour, & the sheepe of the flocke shalbe dispersed.*

32 But after I shall be risen againe, I will goe before you into Galilee.

33 And Peter answering, said to him, Although all shall be scandalized in thee, I will neuer be scandalized.

34 IESVS said to him, Amen I say to thee, that in this night before the cocke crow, thou shalt denie me thrise.

Io. 13, 38.

35 *Peter saith to him, Yea, though I should die with thee, I will not denie thee. Likewise also said all the Disciples.

36 Then IESVS commeth with them into a village called Gethsemani: and hee said to his Disciples, Sit you here till I go yonder, and pray.

37 And taking to him Peter and the two sonnes of Zebedee, he began to waxe sorowfull, and to be sad.

38 Then he saith to them: My soule is sorowfull euen vnto death: stay here, & watch with me.

39 And being gone forward a litle, he fel vpon his face, praying, and saying, My father, if it be possible, let this chalice passe from me. neuertheless ‖ not as I will, but as thou.

40 And he commeth to his disciples, and findeth them sleeping, and he saith to Peter, Euen so? Coulde you not watch one houre with me?

41 ‖ Watch ye, and pray that ye enter not into tentation. The spirit in deed is prompt, but the flesh weake.

42 Againe the second time he went, and prayed, saying, My father, if this chalice may not passe, but I must drink it, thy wil be done.

43 And he commeth againe, and findeth them sleeping: for their eyes were become heauie.

44 And leauing them, he went againe: and he prayed the third time, saying the selfe same word.

45 Then hee commeth to his Disciples, and saith to them, Sleepe ye now and take rest:

it and gaue it to the Disciples, and sayd, Take ye, eat ye, this is my body.

27 And when he had taken the cup, and giuen thanks, he gaue it them, saying, Drinke ye all of it:

28 For this is my Blood of the Newe Testament, that is shed for many for the remission of sinnes.

29 But I say vnto you, I will in no wise drinke hencefoorth of this fruit of the vine-tree, vntill that day when I drinke it new with you in my Fathers kingdome.

30 And when they had praised God, they went out vnto the mount of Oliues.

*31 * Then saith Iesus vnto them, All ye shall be offended because of mee this night: For it is written, * I will smite the shepheard, & the sheepe of the flocke shalbe scattered abroad.* Mar. 14, 27. iohn 16, 30. Zach. 13, 7.

*32 But after I am risen againe, * I will go before you into Galilee.* Mar. 14, 28. and 16, 7.

33 Peter answered, & said vnto him, Though all men shall be offended because of thee, yet will I neuer be offended.

*34 Iesus sayd vnto him, * Verily I say vnto thee, that in this same night before the cocke crow, thou shalt denie me thrise.* Iohn 13, 38.

35 Peter said vnto him, Though I should die with thee, yet will I by no maner of meanes denie thee. Likewise also said all the disciples.

*36 * Then commeth Iesus with them vnto a place called Gethsemane, and sayeth vnto the Desciples, Sit yee there while I goe and pray yonder.* Mar. 14, 32. luke 22, 39.

37 And when he had taken with him Peter, and the two sonnes of Zebedee, he began to be sorowfull and heauie.

38 Then sayd Iesus vnto them, My soule is exceeding heauie, euen vnto the death: tary ye here, and watch with me.

39 And when hee had gone a little further, he fell flat on his face, praying, and saying, O my Father, if it be possible, let this cuppe passe from me: neuertheless, not as I will, but as thou wilt.

40 And hee commeth vnto the Disciples, and findeth them asleepe, and sayeth vnto Peter, What, could yee not watch with mee one houre?

41 Watch and pray, that yee enter not into temptation: The spirit in deed is willing, but the flesh is weake.

42 Hee went away againe the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke it, thy will be fulfilled.

43 And when hee came, he findeth them asleepe againe: for their eyes were heauie.

44 And hee left them, and went againe and prayed the third time, saying the same wordes.

45 Then commeth hee to his Disciples, and sayeth vnto them, Sleepe hencefoorth, and

reſt: beholde the houre approcheth, and the Sonne of man ſhalbe betraied into the hands of ſinners.

46 Riſe, let vs go: behold he approcheth that ſhall betray me.

Io.18,3. 47 *As he yet ſpake, behold Iudas one of the Twelue came, and with him a great multitude with ſwords and clubs, ſent from the chiefe Prieſts & the Ancients of the people.

48 And he that betrayed him, gaue them a ſigne, ſaying, Whomſoeuer I ſhal kiſſe, that is he, holde him.

49 And foorthwith comming to IESVS, he ſaid, Haile Rabbi. And he kiſſed him.

50 And IESVS ſaid to him, Frend, whereto art thou come? Then they drew neere, and laid hands on IESVS, and held him.

51 And beholde one of them that were with IESVS, ſtretching forth his hand, drew out his ſword: and ſtriking the ſeruant of the high Prieſt, cut off his eare.

52 Then IESVS ſaith to him, Returne thy ſword into his place: for all that take the ſword, ſhall periſh with the ſword.

53 Thinkeſt thou that I cannot aske my Father: and hee will giue me preſently more then twelue legions of Angels?

54 How then ſhall the Scriptures bee fulfilled, that ſo it muſt be done?

55 In that houre IESVS ſaid to the multitudes: You are come out as it were to a thiefe with ſwords and clubs to apprehend mee: I ſate dayly with you teaching in the temple: and you laid no hands on me.

56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Thē the diſciples all leauing him, fled.

57 But they taking hold of IESVS led him to Caiphas the high Prieſt, where the Scribes and Ancients were aſſembled.

58 And Peter followed him a farre off, euen to the court of the high Prieſt. And going in he ſate with the ſeruants, that he might ſee the end.

59 And the chiefe Prieſts and the whole Councell ſought falſe witneſſe againſt IESVS, that they might put him to death:

60 And they found not, whereas many falſe witneſſes had come in. And laſt of all there came two falſe witneſſes:

Io.2,19. 61 And they ſaid, *This man ſayd, I am able to deſtroy the temple of God, and after three dayes to reedifie it.

62 And the high Prieſt riſing vp, ſayd to him: Anſwereſt thou nothing to the things which theſe doe teſtifie againſt thee?

63 But IESVS held his peace. And the high Prieſt ſaid to him: I adiure thee by the liuing God, that thou tell vs if thou be Chriſt the Sonne of God.

64 IESVS ſaith to him, Thou haſt ſaide. neuertheleſſe I ſay to you, hereafter you ſhall ſee

take your reſt, beholde, the houre is at hand, and the ſonne of man is betrayed into the hands of ſinners.

46 Riſe, let vs be going: behold, he is at hand that doth betray me.

*47 *While he yet ſpake, loe, Iudas one of the twelue came, and with him a great multitude with ſwordes and ſtaues from the chiefe Prieſts and Elders of the people.* Mar.14.43. luke 22.47. iohn 18.3.

48 But he that betrayed him, gaue them a token, ſaying, Whomſoeuer I ſhall kiſſe, that ſame is he, holde him faſt.

49 And foorthwith when hee came to Ieſus, he ſayd, Haile maſter: and kiſſed him.

50 And Ieſus ſaid vnto him, Friend, wherefore art thou come? Then came they, and layde hands on Ieſus, and tooke him.

51 And behold, one of them which were with Ieſus, ſtretched out his hand, and drew his ſword, and after that hee had ſtriken a ſeruant of the high Prieſts, he ſmote off his eare.

*52 Then ſayd Ieſus vnto him, Turne backe thy ſword into his place: *for all they that take the ſword, ſhall periſh with the ſword.* Gene.9.6. apoc.13.10

53 Thinkeſt thou that I can not now pray to my father, and he ſhall cauſe to ſtand by me more then twelue legions of Angels?

*54 But how then ſhall the Scriptures be fulfilled, * that thus it muſt be?* Eſa.53.10

55 In that ſame houre ſayd Ieſus to the multitudes, Yee be come out as it were vnto a thiefe with ſwords and ſtaues for to take me: I ſate dayly with you teaching in the temple, and ye tooke me not.

*56 But all this was done that the Scriptures of the Prophets might be fulfilled. * Then all the diſciples hauing forſaken him, fled.* Lamen.4.20. mat.20.31.

*57 *But they that had taken Ieſus, led him away to Caiaphas the hie Prieſt, where the Scribes and the Elders were aſſembled.* Mar.4.53. luke 22.54. iohn 18.14.

58 But Peter followed him afarre off, vnto the hie Prieſts palace, and went in, and ſate with the ſeruants to ſee the end.

*59 *The chiefe Prieſts and Elders, and all the Councell, ſought falſe witneſſe againſt Ieſus, to put him to death,* Mar.14.55.

60 But found none: yea, when many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes,

*61 And ſayd, This fellow ſaid, *I am able to deſtroy the Temple of God, and to build it in three dayes.* Iohn 2.19.

62 And the chiefe prieſt aroſe, and ſayd vnto him, Anſwereſt thou nothing? What is that which theſe witneſſe againſt thee?

63 But Ieſus held his peace. And the chiefe prieſt anſwered, and ſaid vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Chriſt the ſonne of God?

*64 Ieſus ſaith vnto him, Thou haſt ſaid: Neuertheleſſe, I ſay vnto you, * Hereafter ſhall ye ſee* Matt.16.27. rom.14.10. 1.thel.4.14.

Dan. 7, 13. see * the Sonne of man ſitting on the right hand of the power of God, and comming in the clouds of heauen.

65 Then the hie Prieſt rent his garments, ſaying, Hee hath blaſphemed, what need we witneſſes any further? behold, now you haue heard the blaſphemie,

66 How thinke you? But they anſwering ſaid, He is guiltie of death.

67 Then did they ſpit on his face, & buffeted him, and other ſmote his face with the palmes of their hands,

68 Saying, Propheſie vnto vs O Chriſt: Who is he that ſtrooke thee?

69 But Peter ſate without in the court: and there came to him one ‖ wench, ſaying: Thou alſo waſt with IESVS the Galilean.

70 But he denied before them all, ſaying, I wot not what thou ſayeſt.

71 And as hee went out of the gate, an other wench ſaw him, and ſhe ſaith to them that were there, And this felow alſo was with IESVS the Nazarite.

72 And againe hee denied with an othe, That I know not the man.

73 And after a litle they came that ſtood by, and ſaid to Peter, Surely thou alſo art of them: for euen thy ſpeech doth bewray thee.

To this time the LAVDES do anſwere in the Churches ſeruice.

74 Then he began ‖ to curſe & to ſweare that he knew not the man. And incontinent the cocke crew.

75 And Peter remembred the word of IESVS which he had ſaid, Before the cocke crow, thou ſhalt denie me thriſe. And going forth, ‖ he wept bitterly.

ſee the Sonne of man ſitting on the right hand of the power of God, and comming in the cloudes of the ſkie.

65 Then the hie Prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy: what need we of any moe witneſſes? Beholde, now yee haue heard his blaſphemy.

66 What thinke yee? They anſwered and ſayd, He is worthy to die.

*67 * Then did they ſpit in his face, and buffeted him with fiſts, and other ſmote him on the face with the palme of their hand,* Eſai. 50. 6.

68 Saying, Propheſie vnto vs, O Chriſt, Who is he that ſmote thee?

*69 * Peter ſate without in the palace: And a damoſell came vnto him, ſaying, Thou alſo waſt with Ieſus of Galilee.* Mar. 14. 66. luke 22. 55. iohn 18. 25.

70 But hee denied before them all, ſaying, I wote not what thou ſayeſt.

71 When he was gone out into the porch, another wench ſaw him, and ſayd vnto them that were there, This fellow was alſo with Ieſus of Nazareth.

72 And againe he denied with an othe, I do not know the man.

73 And after a while came vnto him they that ſtood by, and ſayd to Peter, Surely thou art euen one of them: for thy ſpeech bewrayeth thee.

74 Then beganne he to curſe and to ſweare, ſaying, I know not the man. And immediatly the cocke crew.

75 And Peter remembred the words of Ieſu, which ſaid vnto him, Before the cocke crow, thou ſhalt denie me thriſe. And he went out, and wept bitterly.

MARGINALL NOTES. CHAP. XXVI.

RHEM. 1 13. Shalbe reported.) *Hereby we learne that the good works of Saints are to be recorded and ſet forth to their honor in the Church after their death. Whereof riſe their holy dayes and commemorations.*

FVLKE. 1 The good workes of Saints may be recorded and ſet foorth in the Church to the honour of God, without their holy dayes and commemorations. For Chriſt inſtituted no holy day of Mary Magdalen, nor any ſuch matter, as the Popiſh commemorations are, nor commanded any image of her fact to be made, but a memorie by preaching the Goſpel. Saints holy dayes.

ANNOTATIONS. CHAP. XXVI.

RHEM. 2 8. This waſte.) *Coſt beſtowed vpon Chriſtes body then aliue, being to the ſame not neceſſary, ſeemed to the diſciples loſt and fruitleſſe: ſo the like beſtowed vpon the ſame body in the Sacrament, vpon altars, or Churches, ſeemeth to the ſimple loſt, or leſſe meritorious, then if the ſame were beſtowed vpon the poore.* Coſt vpon Churches, altars, &c.

FVLKE. 2 That which the woman did by ſpeciall inſtinct of the ſpirit of God, was by Gods appointment neceſſary to to teſtifie his buriall to be at hand. As for the coſt beſtowed vpon the Popiſh Sacrament, ſuppoſe it were the ſame body of Chriſt, yet hauing no maner of vſe of ſuch things, nor he requiring any ſuch thing to be beſtowed on it, were loſt, and might be much better imployed on the poore: whom from this time forward, he commandeth to be fed, clothed, harboured in his ſtead. For he ſhall not ſay, Whatſoeuer ye beſtowed vpon the Sacrament, altars, Churches, &c. But, Whatſoeuer ye did to any of theſe litle ones, ye did it to me. On Churches whatſoeuer is more then for conuenience and comlines, were better beſtowed on the poore that need it. Church ornaments.

RHEM. 3 10. Good works.) *Coſt beſtowed for religion, deuotion, and ſignification, is a meritorious worke, and often more meritorious then to giue to the poore, though both be very good, and in ſome caſe the poore are to be preferred: yea * in certaine caſes of neceſſity, the Church will breake the very conſecrated veſſels and iewels of ſilner and gold, and beſtow them in works of mercy. But we may remember very well, and our fathers knew it much better, that the poore were then beſt relieued, when moſt was beſtowed vpon the Church.* Relieſe of the poore. Ambroſ. li. 2. Off. c. 28.

FVLKE. 3 The worke which the woman did by ſpeciall inſtinct of Gods ſpirit, was a good worke, but not meritorious. As for the ſuperſtitious works of them that beautifie idolatrie with their riches, is neither good, nor meritorious. That which Ambroſe did, the Popiſh Church will not do: for he brake the veſſels vſed in the myſteries, to redeeme the captiues, and ſaith, *The Church hath golde, not to keepe it, but to giue it out, and to helpe in neceſſities. What need we to keepe that which helpeth nothing.* Yet with Papiſts, gay and precious ſhewes helpe much to deuotion. Yet Ambroſe ſaith further in the perſon of Chriſt: *The Sacraments require no golde, neither doe they pleaſe me in gold which are not bought with gold, the ornaments of Sacraments, is the redemption of captiues.* If the Papiſts breake their chalices, it ſhalbe rather to mainteine war againſt the profeſſours of the Goſpel, then to redeeme Chriſtian captiues out of the hand of the Turks and miſcreants. Where you ſay the poore were beſt relieued, when Church ornaments. Relieſe of the poore.

nion was bestowed on Churches, it is vntrue. Gods name be praised, the poore that be impotent in deed, haue better prouision for them in such places as the Gospel is receiued, then euer they had in Popery, as the Hospitals erected for the orphans, widowes, aged, and diseased, are a plentifull testimony.

RHEM. 4 11. Haue not.) *We haue him not in visible maner as he conuersed on the earth with his disciples, meeting vnlesse like other poore men: but we haue him after another sort in the B. Sacrament, and yet haue him truely and really the selfe same body. Therefore he saith, they should not haue him, because they should not so haue him, as then, neither is euer so when he said,* Luc. 24. *as though he were not then with them,* When I was with you. Christ alwayes with vs in the B. Sacrament.

FVLKE. 4 This vaine new found glosse, is confuted by S. Augustines authority, vpon the same word. *Ioh.12. Tract 50. Loquebatur de præsentia corporis, &c. He spake of the presence of his body: for according to his maiesty, according to his vnspeakable and inuisible grace, it is fulfilled which he said, I am with you alwayes vnto the end of the world. But according to the flesh, which the word tooke vpon him, according to that he was borne of the Virgine, according to that he was apprehended of the Iewes, that he was nailed to the tree, that he was taken downe from the Crosse, that he was wrapped in linnen clothes, that he was layd in the sepulchre, that he was manifested in his resurrection, You shall not alwayes haue me with you. Why so? For he was conuersant with his disciples forty dayes, according to the presence of his body, and they waiting on him by seeing, not by following, he ascended into heauen and he is not here: for there he sitteth at the right hand of the father. And he is here, for he departed not in the presence of his Maiesty. Or els. According to the presence of his Maiesty we haue Christ alwayes: according to the presence of his flesh he sayd rightly to his disciples, But me you shall not haue alwayes.* Likewise S. Hierome vpon this place saith, *Sed mihi videtur, &c. Me thinketh he speaketh of his corporall presence.* S. Bede also vpon this place writeth: *Se non semper, &c. He saith he will not alwayes tary with his Apostles in presence of his body, whom he neuer left in power of his diuinity.* And vpon Ioh.12. he saith: *Christ should remaine with them but a short time corporally.* The ancient Fathers vnderstood this, not of the maner of his presence visible or inuisible, but of the presence of his body in deed, neither euer heard they of that fantasticall exposition. The persons of Christs bodie in the Sacrament.

RHEM. 5 20. Twelue.) *It must needs be a great mystery that he was to worke in the institution of the new sacrifice by the marueilous transmutation of bread and wine into his body and blood. Whereas he admitted none (although many presint in the city) but the twelue Apostles, which were already taught to beleeue it without contradiction, to be, and were to haue the administration and consecration thereof by the Order of Priesthood, which also was there giuen them to that purpose. Whereas at the eating of the Paschal lambe all the family were wont to be present.* A woonderfull mysterie in the institution of the B. Sacrament.

FVLKE. 5 That he sate downe with the twelue, it followeth not, that onely the twelue were present at the Paschal lambe, but that all the twelue were present: yea by the institution of the Sacrament of the Paschal lambe, where it is commanded that none of it be reserued, it is manifest that there were more of his disciples present, beside the twelue. For thirteene persons could not eat a lambe of a yere old, and not being satisfied with that, haue other meat to make vp their supper, as it is plaine by dipping the sop in the platter, that there was other meat then the rosted lambe, which had no sauce or broth, but herbs. Therefore, all this fantasie of the new sacrifice, and transmutation of bread and wine into his body and bloud, with the order of Priesthood there giuen them, (this foundation of onely twelue present being ouerthrowen) falleth to the ground. And where you say, the order of Priesthood was giuen them at this Supper, other of your fellowes thinke not, till after his resurrection, Iohn 20.21. And there you hold that they were not full Priests vntill then. Exod.12. Iohn 13.29. Sacrifice of the Masse. Transubstantiation.

RHEM. 6 26. He tooke bread.) *Here as ouer is instituted, for the continuance of the externall office of Christes eternall Priesthood according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures giue neither of these names to this action: and our aduersaries without all reason or religion accept in a sort the one, & vtterly deny the other. A sacrifice, in that it is ordeined to continue the memory of Christes death & oblation vpon the Crosse, & the application of the generall vertue thereof to our particular necessities, by consecrating the seuerall elements, not into Christs whole person as it was borne of the virgin or now is in heauen, but the bread into his body apart, as betraied, broken, & giuen for vs: the wine into his blood apart, as shed out of his body for remission of sinnes & dedication of the new Testament, which be conditions of his person as he was in sacrifice & oblation. In which mystical & vnspeakable maner he would haue the Church to offer and sacrifice him dayly, and he is mystery & Sacrament dieth, though now not only in heauen, but also in the Sacrament, he be indeed* per concomitantiam (*as the Church calleth it, that is, by sequel of all his parts to eche other*) *whole, aliue, and immortall. Which point because our aduersaries vnderstand not,* not knowing the Scriptures nor the power of God, *they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordeined to be receiued into our bodies & to feed the same to resurrection and immortality, and to giue grace and saluation to our soules, if we worthily receiue it.* The holy Eucharist is both a Sacrifice and a Sacrament. Mat.22.29.

FVLKE. 6 Here are many words of the institution of a sacrifice, continuance of Christs Priesthood in the oblation of the same, a new death of Christ in the Sacrament, concomitance, &c. but no argument out of the text, no authoritie of other places of Scripture, no testimonie out of the ancient Fathers alledged for them. Yet are we condemned of ignorance, not to vnderstand nor to know the Scriptures, nor the power of God. Yet we be not so dull witted, but we vnderstand what you meane by your sacrifice, transubstantiation, concomitance, & other such prophane nouelties & vanities of voices, which the Scripture knoweth not, nor you are able to shew one iote of the Scripture for them. But let vs consider the parts of this note: First you say, here is instituted both a sacrifice and a Sacrament, though the Scriptures giue neither of these names to this action. As though our contention were for the name, rather then for the thing it selfe. The one you say, we accept in a sort, the other we vtterly deny, without all reason or religion. The name of Sacrament, because it signifieth that which this action is made by Christ, as we finde in the Scripture, namely an holy signe, we accept I am sure with good reason & religion, and in such sort as the ancient fathers of the Latine Church, from whose tongue, this name of Sacrament is borowed, did acknowledge this action to be a Sacrament. The other terme we do not vtterly deny, but in a sort. For in such sort as the ancient fathers did call this action a sacrifice, by a *Metonomie*, vnproperly, because it is a memory of the onely sacrifice of Christs death, and by *Synecdoche*, because the sacrifice of praise and thanksgiuing is offred to God for the redemption of the world in the celebration of this action: In this sort I say, we do not vtterly deny, the terme of sacrifice. But in such sort, as the Papists take it, to be a sacrifice propitiatory, wherein the naturall body and blood of Christ, are offred to God the father by the Priest in his Masse, for the sinnes of the quicke and the dead, (howsoeuer the matter in compasse of strange words and phrases be shrowded, to hide the horrible blasphemy therein conteined) we vtterly deny the name of sacrifice. Because no such thing was instituted by Christ, but it is manifestly contrary to the Scriptures. And this I thinke is good reason and religion, to deny that which is not, and is fained to be, to the derogation of the glory of our redemption, by the only sacrifice of Christ. And thus much for the name, now for the thing. You say it was instituted for the continuance of the externall office of Christs externall Priesthood according to the order of Melchisedech. This I say, is a false surmised end: for the continuance of Christs Priesthood, is only in his owne person, and passeth not from him (as the Apostle saith) ἀπαράβατον ἱερωσύνην, &c. He hath a Priesthood that passeth Sacrifice of the Masse.

not

not by succession, wherefore, he is able for euer to saue those that come vnto God by him, alwayes liuing, that he may make intercession for them, *Heb.*7.24.25. This is the continuance of his Priesthood according to the order of Melchisedech. As for that prophane nouelrie, of the external office of Christes Priesthood, because the Scripture teacheth it not, it is to be hissed out of the Church of Christ. The Apostle in the chapter before named, referring to Christ, whatsoeuer of Melchisedech pertained to Christ, maketh mention of no such external office. Beside, that this fained continuance of the external office of Priesthood, is contrary to the Scripture. Which teacheth that the Priesthood after the order of Melchisedech, is proper onely to Christ, who is the eternall Sonne of God without father in respect of his manhood, without mother in respect of his Godhead, hauing neither beginning of his dayes, nor end of life, which can agree to none but to our Sauiour Christ, *Heb.* 7.3. Therefore your Popish priesthood, chalenging the continuance of Christes external office of Priesthood after the order of Melchisedech, is an horrible blasphemy against the eternal Priesthood of the Sonne of God. Further, you say: *It is a sacrifice in that it is ordeined to continue the memory of Christes death & oblation vpon the Crosse:* So in deed the Fathers do figuratiuely and vnproperly cal it, as I haue shewed before. And this were tollerable, if you would proceed no further. But you adde, that *it is a Sacrifice to continue the application of the generall vertue of Christs death to our particular infirmities by consecrating, &c.* Whereby you meane transubstantiation of the elements, into the natural body and blood of Christ. But the Scripture teacheth vs, that the holy Ghost, through faith, applieth the benefits of Christs death vnto vs, for our redemption and saluation, and not the Priest by his Masse, *Rom.*8.2. *Gal.*3.13.4. Where you say moreouer, that the *wine is consecrated into his blood apart, as flowd out of his body, &c.* You ouerthrow your owne position of the vnbloody sacrifice, which you say, you offer without shedding of blood. Againe you say, in *this mystical and vnspeakable manner, he would haue the Church to offer and sacrifice him dayly.* But Christ neuer gaue one any word, whereby you might gather that he would such a thing. Beside, the Scripture is plaine, he would not any such sacrifice of himselfe, to be offered by other, which did not oftentimes offer himselfe, (for then he should haue died often) but once for all, and found by that one oblation, eternal redemption, & made perfect for euer those that are sanctified, *Heb.*9.12. & 25. *and* 10.14. Therefore he needeth not to be offered by any other. And where you say, that in mystaire and Sacrament hee dieth, it is contrary to the Scripture, which saith, he dieth no more, *Rom.*6.9. For seeing, for Christes presence in mysteris and Sacrament, you admit no figure, I cannot but vnderstand an horrible mysterie of Christs dayly dying in your Sacrifice of the Masse. But if you say the dying in Sacrament, is figuratiue, it will follow, that the presence in Sacrament is also figuratiue. And touching your high point of concomitance, which you say, wee vnderstand not, where you said, the wine is *consecrated into his blood apart, as flowd out of his body, &c. which was the condition of his person as he was in sacrifice and oblation:* I demaund of you, whether the blood that was shedde out of the body of Christ vpon the Crosse, was by Concomitance, his whole body and soule, manhood and God? if it were not, (as I hope you wil say it was not) why then in your sacrifice is therin the cup by concomitance, not onely the blood, but also the body Christ, his soule, manhood, and Godhead?

Last of all, when you come to the Sacrament, as a matter of small moment, in comparison of the Sacrifice, you knit it vp in two lines, not expressing what it is in deede, but affirming of it, that in deede it doeth not. For not the Sacrament, *but the thing or matter of the Sacrament*; (as S. Augustine calleth it,) which is the body and blood of Christ, feedeth our soules. This Sacrament therefore is an holy signe, & seale of our spiritual nourishment vnto eternall life, by the very body and blood of Christ, which is the spiritual matter, represented by this signe, and who giueth grace, which is not receiued of any, but vnto eternal life, as saith Augustine *In Ioan. Tr.* 26. where you adde the condition of receiuing it worthily, it is contrary to your owne principle, that Sacraments of the worke wrought, doe giue grace, so the receiuer doeth not withstand. But there is more required of him that shall receiue worthily, then not to withstand. In Ioan. Tr. 26.

RHEM. 7 26. Blessed.) *Our Aduersaries for the two wordes that are in Greeke and Latin,* benedixit, *and* gratias egit, hee blessed, he gaue thankes, *vse onely the latter, of purpose to signifie that Christ blessed not nor consecrated the bread and the wine, and so by that blessing wrought any effect vpon them, but gaue thankes only to his father, as we doe in saying grace. But the trueth is that the word* εὐλογεῖν, *signifieth properly to blesse, and is referred to the thing that is blessed, as* Luc.9. *of the fishes,* ἐὐλογησεν αὐτὰ, benedixit eis, he blessed them, *and thereby wrought in them that wonderfull multiplication. So the blessing of God is alwayes effectual: and therefore here also he blessed the bread, and by that blessing, wish the words following, made it his body.* Ambr. li. de his qui initi. myst. c. 9. Aug. ep. 59. ad Paulinum. *Now whereas taking the cuppe it is said,* he gaue thankes. *We say that it is al one with blessing, and that he blessed the cuppe, as before the bread: as it is euident by these words of S. Paul,* Calix cui benedicimus, *the cuppe which we blesse: and therefore he calleth it,* Calicem benedictionis, *the cuppe of blessing, vsing the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thankes? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is all one, as we are taught by S. Paul before alleaged, and by the fathers, which cal this geuing of thankes ouer the cuppe or ouer the bread, the blessing thereof. S. Iustin* in fin. 2. Apol. Panem Eucharistiæ fatum: *S. Irenæus* l. 4. c. 34. Panem in quo gratiæ actæ sunt. *S. Cyprian* de cœn. dom. Calix solemni benedictione sacratus, *that is,* The bread blessed by giuing thankes vpon it, The cuppe cõsecrated by solemne blessing. The blessing of Christ referred to the creatures and working an effect in them. Consecration. τὸν ἄρτον ἄχαριστήσαντα. 1. Corinth. 10.

FVLKE. 7 Here is wrangling about words, to no purpose, where the one Euangelist saith, he blessed, the other saith, hee gaue thankes. Yea the same Euangelist saith, of the one part of the Sacrament, he blessed, of the other part, hee gaue thankes: therefore to blesse and to giue thankes in this place, is all one: and seeing thanksgiuing is not referred to the bread, no more is blessing. For if the Euangelists had ment to referre it to the bread, they would haue added an *accusatiue* case, as *Luke* 9. What then? doe we meane, none other blessing or giuing of thankes, then we do in saying grace at our ordinary refections? Yes verely. We meane solemne blessing, which is praise and thanksgiuing, by which the creatures are prepared to this holy action, as *Oecumenius* writeth: agreeable with the saying of the Apostle Paul, and of the ancient fathers *Iustinus, Irenæus, Cyprianus* not meaning the whole consecrating to consist in this blessing or thanksgiuing, but a part onely: nor as you say: in that blessing, with the wordes following, which you vnderstand to be none but these: *This is my body:* But in the whole action according to Christes institution: whereunto are required taking, eating, drinking, shewing of the Lords death. *Dicit enim (Origines) Spiritum Sanctum non operari ea quæ insensata sunt, nec ad irrationabilia peruenire. Quod asserens non recogitat aquas in baptismate mysticas aduentu Spiritus Sancti consecrari: panemque dominicum quo saluatoris corpus ostenditur, & quem frangimus in sanctificationem nostri: & sacrum calicem, quæ in missa Ecclesiæ collocantur, & vtique inanima sunt per inuocationem & aduentum Sancti Spiritus, sanctificari.* Theoph. Alexan. Epist. pasc. 1. But where you ioyne blessing with the wordes which you call of consecration, to make it his body, you differ from other elder Papists, which holde, that these wordes onely, without any blessing, but with the Priests intention, doe make the body of Christ. Consecration. Blessing of the bread. The Scholemen.

If you

If you be better aduised, now to take in blessing and thankesgiuing, I hope you wil shortly consent, to admit eating, drinking, and shewing of our Lords death, to be parts of the consecration.

S. Ambrose whom you cite, speaketh of the Sacrament which is receiued, *Sacramentum istud quod accipis, &c. The Sacrament which thou receiuest, is made by the word of Christ. And by these Sacraments, Christ feedeth his Church by which the substance of the soule is strengthened.*

S. Augustine also *Ep.* 59 saith, *Prayers are made when that which is vpon the table, is blessed and sanctified, and broken to be distributed.* Again, *In the sanctification and preparation of distribution of this Sacrament, I thinke the Apostle commaunded prayers properly to be made.* Again, *Which things being ordered, and so worthily a Sacrament being participated, thankesgiuing concludeth all.* Therefore neither Ambrose nor Augustine, vnderstand your Magical kinde of consecration, by crossing and murmuring of wordes with one breath, within which you conclude your Popish consecration.

RHEM. 8 (26. This is.) The bread and the wine be turned into the body and bloud of Christ by the same omnipotent power by which the world was made, and the word was incarnate in the wombe of the Virgin. Damasc. li. 4. c. 14. Cypr. de Cœn. Domini. Ambr. li. de myst. init. c. 9. Transubstantiation.

FVLKE. 8 Damascene, although he liued in a corrupt time, meaneth not Transubstantiation, which was not inuented in his time, but the spiritual and supernatural change of the elements in the faithful receiuer, into the diuine food of our soules, which is the flesh & bloud of Christ, as appeareth first by his comparison, of the like change of the water in baptisme, by grace of the holy Ghost, into the lauer of regeneration. So he saith, *To the bread and wine which we are accustomed to take, he hath ioyned his Godhead, and made them his body and bloud, that by things accustomed, and that are according to nature, we may be conuersant in things which are about nature. His body is truly vnited to the Godhead, the body which is of the holy Virgin. Not that the same body which was taken vp into heauen commeth downe, but that the same bread and wine are changed into the body and bloud of God. If you require the maner how it is done, it sufficeth to heare that it is done by the holy Ghost, as the Lord, of the holy mother of God, by the holy Ghost made flesh to subsist to himselfe, and in himselfe.* These wordes declare his meaning, to be of a spiritual and supernatural change, not of a corporall change of the bread and wine whereunto he saith Christ hath ioyned his Godhead, that by eating of bread and drinking of wine, which be things accustomed and naturall, wee might be acquainted with things supernatural. But if his words of transmutation, or changing, doe seeme to import a Popish Transubstantiation: Then marke these words, in which he vseth the terme *μεταβολὴ*, which if there be any Greeke word for transubstantiation, might signifie the change of being or of substance. Yet he taketh it for communication. For exhorting men with earnest affection, to come to the Communion, he saith, *τῇ θείᾳ ἀνάψωμεν, &c. Let vs be partakers of that diuine fire vnto, that the fire of the desire, which is in vs, taking feeding of that coale, may burne vp our sinnes, & lighten our hearts, and that by participation of the diuine fire, we may be feared and Deified.* I thinke no man doubteth, but this whole speach is figuratiue: and so is the rest. Cyprians words are these: *Panis iste, &c. This bread which our Lord did reach vnto his disciples, being changed not in shape, but in nature, by almighty power of the word, is made flesh: and as in the person of Christ, the humanitie was seene, and the diuinitie was hidden, so the diuine essence, hath vnspeakably infused it selfe into the visible Sacrament, that deuotion might be vnto religion about the Sacrament, and a more sincere accesse vnto the truth, whose bodily Sacraments are, might be open vnto the participation of the spirit.* This author by change in nature, meaneth not change of substance, but of the qualities or properties of natural bread, whose nature is to feed the body, whereas this bread is made to nourish the soule. Therefore he saith: *That which meate is to the flesh, faith is to the soule, that meate is to the body, the word is to the spirit.* Again, *Therefore the eating of this flesh, is a certaine earnest affection, & desire to continue in him.* Again, *when we do these things, we prepare not our teeth to bite, but with sincere faith we breake and diuide this holy bread.* And the vndoubted Cyprian (for of the auctor of this worke it is vncertaine) in his Epistle *ad Magnum lib. 1. Ep. 6.* expresly calleth the Lords body bread moulded together of many graines, and his blood wine, which is pressed out of clusters of grapes. Again, *Lib. 2. Ep. 3. Cæcilio*, hee saith, *The blood of Christ, is not water but wine.* These wordes are plaine against Transubstantiation. Transubstantiation. Ep. 63.

Neither doth S. Ambrose, by the change which is wrought in the Sacrament by the wordes of Christ, meane, the Popish pretended change: for of the bread and the wine, when they are consecrated by the word of God he saith: *If there were such force in the wordes of our Lorde Iesus, that those things began to be, which were not, how much more effectual in working is it, that they may be still which they were, and also be changed into another thing?* An example hereof he giueth in euery Christian man: *Tu ipse eras, &c. Thou thy selfe wast, but thou wast an old creature, but after thou wast consecrated, thou beganest to be a new creature.* Here the change is manifest not in substance, but in qualitie. And euen in the chapter by you cited, his wordes are euident to declare, that he speaketh of no Transubstantiation. For after he hath said, that our Lord Iesus, contrary to the order of nature, was borne of a Virgine, he addeth: *Vera virtus, &c. It was the true flesh of Christ that was crucified, that was buried: therefore this is truely a Sacrament of that flesh. Our Lorde Iesus crieth out: This is my body, before the blessing of the heauenly wordes, it is called another kinde: after consecration the body of Christ is signified. He himselfe saith, it is his bloud: before consecration, it is called another thing, after consecration it is named bloud.* Also by the same argument, of the supernaturall generation of Christ by the holy Ghost of the Virgine Mary, hee prooueth the trueth of regeneration in Baptisme, where there is no change of substance, but in qualities and conditions. Therefore in the one Sacrament, he meaneth no more Transubstantiation, then in the other. Rabanus Maurus de instit. Cler. lib. 1. cap. 31. *Sacramentum in alimentum corporis redigitur, virtute autem Sacramenti æterne vitæ dignitas adipiscitur.* De iis qui myster. Cap. 9.

RHEM. 9 (26. My body.) He saide not, This bread is a figure of my body: or, This wine is a figure of my bloud: but, This is my body, and, This is my bloud. Damasc. lib. 4. cap. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6. to. 4. eiusdem actionis in fine. *when some Fathers call it a figure or signe, they meane the outward formes of bread and wine.* No figuratiue but a real presence.

FVLKE. 9 The text is plaine, he said, This is my body, This is my bloud, to declare, that he gaue to the faith of the worthy receiuer, his very body and bloud, by those outward elements of bread and wine, which are figures and signes of his body and bloud. And therefore, though he said not, This is a figure or signe of my body, and bloud: yet hee saide in the same sence: *This cup is the New Testament in my blood.* By which forme of speach, he declared, that the visible element is a signe or seale of the New Testament established in his blood, shed on the Crosse, and not conuerted or turned into his blood. For his naturall blood, is not the New Testament in his blood, neither is the cuppe properly, but figuratiuely, the Newe Testament. Wherefore it remaineth, that it is a Sacrament, that is, an holy signe and seale of the Newe Testament, confirmed by the death and blood shedding of Christ. And so the ancient Fathers doe meane, when they call the bread a figure or signe of his body, and not the outward formes or accidents of bread, separated from the substance of bread, for of that monster they neuer heard. Tertullian against Marcion, which denied Christ to haue a true body, writeth thus. Real presence.

thus. *The bread which he tooke and distributed to his Disciples, he made his body, saying, This is my body, that is, a figure of my body, now it had not bene a figure, except he had had a true body. For a voyde thing, which is a fantasie, could not haue a figure. Or if he fayned the bread to be his body, because hee lacked a true body, he ought to haue deliuered the bread for vs. It would haue made for Marcions vanitie, that the bread should haue bene crucified.* These wordes of Tertullian declare, that he meaneth the bread to be a figure of Christes true body, and not the accidents of bread. For if this fantasie of transubstantiation, had bene thought of in those dayes, Marcion would haue taken hold of the abolishing of the substance of bread, to proue the body of Christ to be onely in forme or shew, and not in deede, as the bread which is turned into it is. Againe, he might haue confirmed his heresie, that the world was not created by God the Father of our Lord Iesus Christ, seeing he did away the creature of bread, to make it his body. But Tertullian *Lib.* 5. saith: *By the Sacrament of the bread, and the cuppe now in the Gospel, we haue proued the trueth of our Lords body and bloud, against the phantasme of Marcion.* Likewise S. Augustine saith: *Nam ex eo, &c. For of that it is written, that the bloud of a beast is the soule of it, beside that I said, that is pertaineth not to me, what becommeth of the soule of a beast, I may also interprete that precept in a signe. For our Lord doubted not to say, This is my body, when hee gaue the signe of his body. Cont. Adimant. cap.* 12. The bloud of a beast is a signe of the soule, or life thereof, so is the bread a signe of the body of Christ. What place is here for accidents of bread, to be called the signe of his body? except you will say, the accidents of bloud, were forbidden in the Law, and not the bloud it selfe. But bloud it selfe, as a signe of the life of the beast, was forbidden to be eaten, as bread is giuen to be eaten, as a signe of Christ. Other ancient Fathers, are also in plaine wordes directly against transubstantiation, as Chrys. *In Epist. ad Cæsarium. Theodoret. Dial.* 2. Gelasius Bishop of Rome *contra Eutychen.* All these in plaine wordes affirme, the substance of bread and wine, to remaine after consecration.

Cont. Marc. lib. 4.

Transubstantiation.

RHEM. 10 28. Bloud of the new Testament.) *As the old Testament was dedicated with bloud in these wordes.* This is the bloud of the Testament, &c. Heb. 9. *so here is the institution of the new Testament in Christes bloud, by these wordes,* This is the bloud of the new Testament, &c. *which is here mystically shed, and not only afterward vpon the Crosse: for the Greeke is the present tense in al the Euangelists, and S. Paul: and likewise speaking of the body* 1. Cor. 11. *it is in the Greeke the present tense, and* Luc. 22. *and in the Latin here. And the Heretikes them selues so put it in their translations.*

ἐκχυνόμενον. κλώμενον. διδόμενον.

FVLKE. 10 The bloud of Christ, was not mystically shed in the Sacrament, but as it is mystically present. The Apostles and Euangelists, vsing the present tense for the future, doe signifie, that the passion of Christ was euen at hand. And therefore your vulgar Interpreter, according to the sence, hath truely translated the worde by the future tense. For it is not onely said, that his bloud is shed, but it is added, for many, vnto remission of sinnes, and his bodie is broken, which was not but on the Crosse. For if the blood of Christ was shedde for the remission of the sinnes of the world in the Sacrament, the passion of Christ was needlesse: and so to establish your blasphemous sacrifice of the Masse, you make voyde and frustrate, the most glorious and onely sacrifice propitiatorie for sinnes, offered by our Sauiour Christ vpon the Crosse. *Vocationis ad pœnitentiam principale est beneficium gratuita remissio peccatorum: pro qua idem redemptor noster, peracto paschali cœna cominio, sanguinem suum emptiat effundendum, Bibite, inquit, ex hoc omnes; hic est enim sanguis meus noui Testamenti, qui pro multis effundetur in remissionem peccatorum.* Fulgen. de Remis. pecc. lib. 1. cap. 5.

Sacrifice of the Masse.

RHEM. 11 29. Fruite of the vine.) *S. Luke putteth these wordes before he come to the consecration, whereby it seemeth that hee speaketh of the wine of the Paschal lambe, and therefore nameth it, the fruit of the vine. but if hee speake of the wine which was now his bloud, hee nameth it notwithstanding wine, as S. Paul nameth the other bread, for three causes: first because it was so before: as Eue is called Adams bone, and* Aarons rod deuoured their roddes: *whereas they were not now roddes, but serpents. And,* He tasted the water turned into wine: *whereas it was now wine and not water: and such like. secondly, because it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphael is called a yong man* Tob. 5. *and,* three men appeared to Abraham Gen. 18. *whereas they were three Angels. thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding and refreshing vs in body and soule to euerlasting life.*

The elements after consecration called bread and wine. Gen. 2. Exo. 7. Ioa. 2.

FVLKE. 11 Vaine shifts against the plaine trueth of the text, and the euident wordes thereof. The demonstratiue Pronoune This, declareth, that he spake of the wine in his hand. And so the ancient Fathers haue alwayes taken it. Clemens Alexandrinus saith: *Quod autem vinum esset, &c. That it was wine which was blessed, he sheweth againe, saying to his Disciples, I wil not drinke of the fruite of this vine. Pædagog. l. 2. Cap. 2.* S. Cyprian vpon these wordes of the fruite of the vitte, which he calleth the creature of the vine inferreth: *Qua in parte, &c. In which part we finde, that the cuppe which our Lord offred, was mixt, and that it was wine which he called his blood. Ep. 65. Cæcilio.* Chrysostome also vpon the same text, saith: *He meane to pul vp by the rootes, a certaine pernicious heresie, of them which vse water in the mysteries, so that he shewed, that when he deliuered this mysterie, hee deliuered wine, and now after his resurrection, in the bare table of the mysterie, he vsed wine. He saith, Of the fruite of the vine, which truly bringeth foorth wine, and not water. In Matth. Hom.* 83. Seeing Christ therefore deliuered wine, as the text and the Fathers say, your three causes are vaine. For the Sacrament is called bread and wine, because it is so indeede, although it be also called the body and blood of Christ, as it is indeede, after a spiritual maner, to the worthy receiuer. But to examine your causes a litle: you say, *S. Paul nameth it bread, because it was so before, as Eue is called Adams bone.* But Eue was not called Adams bone, absolutely, but bone of his bones, and flesh of his flesh. And that she was in deede, at that present in respect of her body, for I suppose you will not say, her soule was made of Adams bone. Likewise in your second example: Aarons rodde deuoured their roddes, Moses calleth it Aarons rodde, that it was when he wrote, namely a rodde, and the Sorcerers roddes were not true Serpents, but in shew. Therefore S. Augustine saith of Aarons rodde: *The thing was called by that name, from whence it was turned, and into which it was returned againe, therefore it ought to bee called that which it was principally. Quæst. sup. Exod. lib. 2. Quæst.* 21. Your third example of water turned into wine, is most impertinent: for there it is expressed, both what it was before the turning, and what it was after. Your second forged cause, *for that some things are called as they appeare, and not as they are, as Angels are called men,* is also vnlike your matter, for the Angels that appeared, were not phantasticall shewes or accidents, but they appeared in very bodies as of men, which they assumed for the time, as it is plaine by the text: your third cause is also vaine: *that the Sacraments should be called bread and wine, because Christ is the true bread and wine feeding vs in body and soule vnto eternal life.* for S. Paul nameth it bread, in them which eate it vnworthily, to their condemnation.

Transubstantiation.

RHEM. 39. Not as I wil.) *A perfect example of obedience and submitting our selfe and our wills to Gods will and ordinance in al aduersitie: and that wee should desire nothing temporal, but vnder the condition of his holy pleasure and appointment.*

RHEM. 12 41. Watch and pray.) *Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitiue Church of al Christians, as is plaine by S. Cyprian and S. Hierom: but afterward and vntil this day, specially of Religious persons.*

De Orat. Dom. 15. Vigils and Nocturnes. *Adu. Vigilant. cap. 13.

Watching

FVLKE. 12 Watching vnto prayer is commended in this place, and in many other of the Scripture. And therefore in the Primitiue Church they had set times of watching in prayer. But your vigils, that is, holy day eues, and nocturnes, that is a certaine taske of Psalmes, and other prayers, are rather mockeries of watches and prayers, then either that which Christ willed his Disciples to doe, or the Primitiue Church vsed: although you say your religious persons vse them still. Popish Vigils.

RHEM. 69. Wench.) *S. Gregory declaring the difference of the Apostles before the receiuing of the holy Ghost and after, saith thus:* Euen this very Pastor of the Church himselfe, at whose most sacred body wee sit, how weake he was, the wench can tell you: but how strong he was after, his answere to the high Priest declareth, Acts.5.29: Wee must obey God rather then men. Greg.ho.20.in Euang. The vertue of the holy Ghost.

74. To curse.) *A goodly example and warning to man infirmitie, and to take heede of presumption, and to hang only vpon God in tentations.* Mans infirmitie.

RHEM. 13 75. Wept bitterly.) *S. Ambrose in his Hymne that the Church vseth at Lauds, speaking of this, saith,* Hoc ipsa Petra ecclesiæ canente, culpam diluit. *when the Cocke crew, the Rocke of the Church him selfe washed away his fault.* S.August. 1.Retract.c.21. Peters teares and repentance.

FVLKE. 13 If you alledge this for the rocke of the Church, there hath bene ynough saide vpon the 16.Chapiter. If for washing away his sinnes, to insinuate that his teares were a satisfaction of them: The same Ambrose saith againe *In Luc.cap.22.Lachrymas eius lego, satisfactionem non lego. I read his teares, I read not his satisfaction.* Satisfaction.

CHAP. XXVII.

The cheefe of the Iewes accuse him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudges wife, testifying in the meane time manifoldly his innocencie:) 20 and perswade the common people also not onely to preferre the murderer Barrabas, but also to cry, CRVCIFIGE: *(All, to the reprobation of their whole nation, & nothing but fulfilling the Scriptures.) 27 After many illusions, 31 he is crucified by the Gentiles. 38 which the Iewes seeing, do triumph as if they had now the victory. 45 But euen then by many wonderful workes he declareth his might, to their confusion. 57 Finally being buried, they to make all sure, set souldiars to keepe his sepulcher.*

PRIME or Hora prima in the Churches Seruice. Mr.15,1. Lu.23,1. Io.18,28. GOOD FRIDAY.

AND when morning was come, all the cheefe Priestes and auncients of the people consulted together against IESVS, that they might put him to death.

2 And they brought him bound and deliuered him to Ponce Pilate the President.

3 Then Iudas that betrayed him, seeing that he was condemned, ‖ repenting him, returned the thirtie siluer peeces to the cheefe Priestes and auncients,

4 Saying, I haue sinned, betraying iust bloud. But they said, what is that to vs? looke thou to it.

5 And casting downe the siluer peeces in the temple, he departed: and went & ‖ hanged him selfe with an halter.

6 And the cheefe Priestes hauing taken the siluer peeces, said, It is not lawfull to cast them into the ‡ Corbana: because it is the price of bloud.

‡ This Corbana was a place about the Temple, which receiued the peoples gifts or offerings. See Mar.12, v.42.

7 And after they had consulted together, they bought with them the potters field, to be a burying place for strangers.

8 For this cause that field was called *Haceldama*, that is, *the field of bloud*, euen to this present day.

9 Then was fulfilled that which was spoken by Ieremie the Prophet, saying, *And they tooke the thirtie pieces of siluer, the price of the priced, whō they did price of the childrē of Israel:*

Zach.11,12.

10 *And they gaue them into the potters field, as our Lord did appoint to me.*

11 And IESVS stoode before the President, and the President asked him, saying, Art thou the King of the Iewes? IESVS saith to him, Thou sayest.

12 And when he was accused of ỹ cheefe Priests and auncients, he answered nothing.

13 Then Pilate saith to him, Doest thou not heare howe many testimonies they alleage against thee?

14 And

WHen the morning was come, * *all the chiefe Priests and Elders of the people helde a counsel against Iesus to put him to death.* Mar.15.1. luke 22. 66. iohn 18.28.

2 And when they had bound him, they led him away, and deliuered him to Pontius Pilate the Deputie.

3 Then Iudas, which had betrayed him, when hee saw that hee was condemned, repented himselfe, and brought againe the thirtie siluer peeces to the chiefe Priests and Elders,

4 Saying, I haue sinned, in that I haue betrayed the innocent blood. And they said, What is that to vs? see thou to that.

5 And when hee had cast downe the peeces of siluer in the Temple, hee departed, * *and went his way, and hanged himselfe.* Acts.1.18.

6 And the chiefe Priestes tooke the siluer peeces, and said, It is not lawfull for to put them into the Treasurie, because it is the price of blood.

7 And when they had taken counsell, they bought with them the potters field, to bury strangers in.

8 Wherefore that field was called, * *The field of blood vntil this day.* Acts.1.19.

9 (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, * *And they tooke the thirtie siluer pieces, the price of him that was valued, whom they bought of the children of Israel:* Zach.11.12.

10 And gaue them for the potters fielde, as the Lord appointed me.)

11 Iesus stoode before the Deputie, and the Deputie asked him, saying, Art thou the King of the Iewes? Iesus sayeth vnto him, Thou sayest.

12 * *And when he was accused of the chiefe Priestes and Elders, he answered nothing.* Mar.15.3.

13 Then sayeth Pilate vnto him, Hearest thou not how many things they witnesse against thee?

14 And

14 And he answered him not to any word; so that the President did maruel exceedingly.

HORA TERTIA of the Churches seruice.

15 And vpon the solemne day the President had accustomed to release vnto the people one prisoner whom they would.

16 And hee had then a notorious prisoner, that was called Barabbas.

17 They therefore being gathered together, Pilate said: whom wil you that I release to you, Barabbas, or IESVS that is called Christ?

18 For hee knew that for enuie they had deliuered him.

19 And as he was sitting in place of iudgment, his wife sent vnto him, saying: Haue thou nothing to doe with that iust man, for I haue suffered many things this day in my sleepe for him.

20 But the cheefe Priestes and ancients perswaded the people, that they should aske Barabbas, and make IESVS away.

21 And the President answering, saide to them: whether will you of the two to bee released vnto you? But they said, Barabbas.

22 Pilate saith to them, what shall I doe then with IESVS, that is called Christ? They say all, Let him be crucified.

23 The President saide to them, Why what euill hath hee done? But they cried the more, saying, Let him be crucified.

24 And Pilate seeing that hee nothing preuailed, but rather tumult was towarde: taking water he washed his handes before the people, saying, I am innocent of the bloud of this iust man: looke you to it.

25 And the whole people answering, said, His bloud be vpon vs, & vpon our children.

26 Then he released to them Barabbas, and hauing scourged IESVS, deliuered him vnto them for to be crucified.

27 Then the Presidents souldiers taking IESVS into the Palace, gathered together vnto him the whole band:

Io.19,2. 28 * And stripping him, put a scarlet cloke about him,

29 And platting a crowne of thornes, put it vpon his head, and a reede in his right hand. And bowing the knee before him, they mocked him, saying, Haile king of the Iewes.

30 And spitting vpon him, they tooke the reede, and smote his head.

31 And after they had mocked him, they tooke off the cloke from him, & put on him his owne garments, and ledde him away to crucifie him.

32 And in going they founde a man of Cyrene, named Simon: him they forced to take vp his Crosse.

HORA SEXTA In the Churches Seruice.

33 And they came into the place that is called Golgotha, which is, the place of Caluarie.

34 And they gaue him wine to drinke mingled

14 And hee answered him to neuer a worde: in so much that the Deputie maruelled greatly.

*15 * At that feast the Deputie was woont to lese loose vnto the people a prisoner, whom they would.* Mar.15.6. luke 23.17.

16 Hee had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate saide vnto them, Whether will yee that I giue loose vnto you Barabbas, or Iesus, which is called Christ?

18 For he knew that for enuie they had deliuered him.

19 When he was set downe on the iudgement seate, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man: For I haue suffered many things this day in a dreame because of him.

*20 * But the cheefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Iesus.* Mar.15.11. luke 23.17. iohn 18.40. acts.3.14.

21 The Deputie answered, and saide vnto them, Whether of the twaine will yee that I let loose vnto you? They said, Barabbas.

22 Pilate saide vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified.

23 The Deputie saide, What euill hath hee done? But they cried exceedingly, saying, Let him be crucified.

24 When Pilate saw that he could preuaile nothing, but that more businesse was made, hee tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person: see ye to it.

25 Then answered all the people, and saide, His blood be on vs, and on our children.

26 Then let hee Barabbas loose vnto them, and when hee had scourged Iesus, hee deliuered him to be crucified.

*27 * Then the souldiers of the deputie, when they had taken Iesus into the common hall, gathered vnto him all the band of souldiers.* Mar.15.16. iohn 19.1.

28 And when they had stripped him, they put on him a scarlet robe:

29 And when they had platted a crowne of thornes, they put it vpon his head, and a reede in his right hande: and when they had bowed the knee before him, they mocked him, saying, Haile King of the Iewes.

30 And when they had spit vpon him, they tooke the reed, and smote him on the head.

31 And after that they had mocked him, they tooke the robe off him, and put his owne raiment on him, and led him away to crucifie him.

*32 * And as they came out, they founde a man of Cyrene, Simon by name: him they compelled to beare his Crosse.* Mar.15.21. luke 23.26.

*33 * And when they were come vnto a place called Golgotha, that is to say, a place of a skull,* Mar.15.22. luke 23.32. iohn 19.16.

34 They gaue him vineger to drinke, mingled

mingled with gall. And when he had tasted, he would not drinke.

35 And after they had crucified him, they deuided his garments, casting lottes: that it might bee fulfilled which was spoken by the Prophet, saying: *They deuided my garments among them: and vpon my vesture they did cast lottes.* Psa.22,19.

36 And they sate and watched him.

37 And they put ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWES.

38 Then were crucified with him two theeues: one on the right hande, and one on the left.

39 And they that passed by, blasphemed him, wagging their heads,

40 And saying, Vah, thou that destroyest the temple of God, and in three dayes doest reedifie it: saue thine owne selfe: if thou be the Sonne of God, come downe from the Crosse.

41 In like maner also the chiefe Priestes with the Scribes and ancients mocking, said:

42 Hee saued other: himselfe hee cannot saue: if he be the King of Israel, let him now come downe from the Crosse, and wee will beleeue him.

43 *He trusted in God: let him now deliuer him if he will: for he said, That I am the sonne of God. Psa.21,9. Sap.2,18.

44 And the selfe same thing the theeues also that were crucified with him, reproched him withall.

45 And from the sixt houre, there was darkenes made vpon the whole earth, vntill the ninth houre.

46 And about the ninth houre IESVS cried with a mighty voyce, saying, *Eli, Eli, lamma-sabacthani?* that is, *My God, my God, why hast thou forsaken me?*

47 And certaine that stoode there and heard, said, He calleth Elias.

48 And incõtinent one of them running, tooke a sponge, and filled it with vinegre: and put it on a reed, and gaue him to drinke.

49 And other said, Let be, let vs see whether Elias come to deliuer him.

50 And IESVS againe crying with a mighty voyce, yeelded vp the ghost.

HORA NONA in the Churches Seruice.

51 And beholde the vele of the temple was rent in two peeces, from the top euen to the botome. and the earth did quake, and the rockes were rent,

52 And the graues were opened: and many bodies of the saincts that had slept, rose.

53 And they going forth out of the graues after his resurrection, came into the holy Citie: and appeared to many.

54 And the Centurion and they that were with him watching IESVS, hauing seene the earth-quake and the things that were done, were

gled with gall: and when hee had tasted thereof, he would not drinke.

35 When they had crucified him, they parted his garments, casting lots: that it might bee fulfilled which was spoken by the Prophet. They parted my garments among them, and vpon my vesture did they cast lots. Mar.15.24. Psal.22.19.

36 And sitting downe, they watched him there:

37 And set vp ouer his head his accusation written, THIS IS IESVS, THE KING OF THE IEWES.

38 Then are there two theeues crucified with him: one on the right hande, and another on the left.

39 They that passed by, reuiled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three dayes, saue thy selfe: If thou bee the Sonne of God, come downe from the Crosse. Iohn 2.19.

41 Likewise also the high Priestes mocking him, with the Scribes and Elders, said,

42 Hee saued other, him selfe can hee not saue: If hee be the King of Israel, let him nowe come downe from the Crosse, and wee will beleeue him.

43 He hath trusted in God, let him deliuer him now if he will haue him: for he said, I am the sonne of God. Psal.22.9. wisd.2.18.

44 The theeues also which were crucified with him, cast the same in his teeth.

45 From the sixth houre was there darkenes ouer all the land, vnto the ninth houre.

46 And about the ninth houre, Iesus cried with a lowd voice saying, Eli, Eli, Lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Psal.22.1

47 Some of them that stoode there, when they heard that, sayde, This man calleth for Elias.

48 And straightway one of them ranne, and tooke a sponge, and when he had filled it full of vineger, and put it on a reede, hee gaue him to drinke. Psa.69.22.

49 The rest saide, Let be, let vs see whether Elias will come to saue him.

50 Iesus, when hee had cried againe with a lowd voyce, yeelded vp the Ghost.

51 And beholde, the vaile of the temple was rent in two partes, from the toppe to the bottome, and the earth did quake, and the stones rent, 1.Chr.3.14.

52 And graues were opened, and many bodies of saincts which slept, arose,

53 And after that they were come out of the graues after his resurrection, came into the holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake and those things that were done, they feared greatly,

were sore afraid, saying, Indeede this was the sonne of God.

55 And there were there many women a farre off, which had followed IESVS from Galilee, ministring vnto him:

56 Among whom was Mary Magdalen, and Marie the mother of Iames and Ioseph, and the mother of the sonnes of Zebedee.

HORA VESPERARVM, or, Euensong.

57 And when it was euening, there came a certaine rich man of Arimathæa, named Ioseph, who also himself was disciple to IESVS.

58 He went to Pilate, and asked the body of IESVS. Then Pilate commanded that the body should be deliuered.

HORA COMPLETORII, or, Complin.

59 And Ioseph taking the body, ‖ wrapt it in cleane sindon,

60 And layd it in his owne newe monument, which hee had hewed out in a rocke. And hee rolled a great stone to the doore of the monument, and went his way.

61 And there was there Marie Magdalene, & the other Marie, sitting ouer-against the sepulchre.

SATVRDAY called Sabbatum sanctum.

62 And the next day, which is after the Parasceue, the chiefe Priestes and the Pharisees came together to Pilate,

63 Saying, Sir, we haue remembred, that that seducer said yet liuing, After three dayes I will rise againe.

64 Command therefore the sepulchre to be kept vntill the third day: lest perhaps his disciples come, and steale him, and say to the people, He is risen from the dead: and the last errour shall be worse then the first.

65 Pilate sayd to them, You haue a gard: goe, gard it as you know.

66 And they departing, made the sepulchre sure: sealing vp ỹ stone, with watchmen.

greatly, saying, Truely this was the sonne of God.

55 And many women were there (beholding him afarre off) which followed Iesus from Galilee, ministring vnto him.

56 Among which was Mary Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedees children.

*57 *When the Euen was come, there came a rich man from* the citie of *Arimathea, named Ioseph, which also himselfe was Iesus disciple.* Marke 15.42. luke 23.50. iohn 19.38.

58 He went to Pilate, and begged the bodie of Iesus: then Pilate commanded the body to bee deliuered.

59 And when Ioseph had taken the body, he wrapped it in a cleane linen cloth,

60 And layd it in his newe tombe which he had hewen out in the rocke: and when hee had rolled a great stone to the doore of the sepulchre, he departed.

61 And there was Marie Magdalene, and the other Mary sitting ouer against the sepulchre.

62 The next day that followed the day of preparing, the high Priests and Pharisees came together vnto Pilate,

63 Saying, Sir, we remember that this deceiuer said while he was yet aliue, After three dayes I arise againe.

64 Command therefore, that the sepulchre bee made sure vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: and the last errour shall be worse then the first.

65 Pilate said vnto them, Ye haue the watch, goe your way, make it as sure as ye knowe.

66 So they went, and when they had sealed vp the stone, they made the sepulchre sure with the watch.

ANOTATIONS. CHAP. XXVII.

RHEM. 3. Repenting him.) *Note howe speedily the plague of God falleth after sinne, and specially men must note what torment of conscience, and desperation often followeth the shedding of innocent blood.* Horror of conscience.

5. Hung himselfe.) *If he had rightly repented, notwithstanding his horrible treason, he might haue obtained mercie: but by hanging himselfe he tooke away all meanes of mercie and saluation, because he died finally impenitent.* Desperation.

RHEM. 24. Innocent of his blood.) *Though Pilate was much more innocent then the Iewes, and would haue bene free from the murder of our Sauiour, seeking all the meanes that he could (without offending the people and the Emperors Lawes) to dimisse him: Yet he is damned for being the minister of the peoples wicked will against his owne conscience, euen as all officers be, and specially the iudges and Iuries which execute lawes of temporall Princes against Catholike men: for all such bee guilty of innocent blood, and be nothing excused by that they execute other mens will according to the lawes, which be vniust. For they should rather suffer death themselues, then put an innocent man to death.* They that execute lawes against their conscience, are like to Pilate.

FVLKE. 1. They that execute godly lawes, against popish traytours and heretikes, be in no danger of Pilates condemnation.

RHEM. 40. If thou be the Sonne.) *Mariel not, when thou heares our Sauiour in the B. Sacrament mocked at, or seest him abused of wicked men, that he straight reuengeth not such blasphemies: or that he sheweth not himselfe there visibly and to the senses, when faithles Heretikes will say, Let me see him, taste him, &c. for he suffered here the like on the Crosse, when he might as his will haue come downe with as much ease as he rose when he was dead.* Christ derided in the B. Sacrament, euen as vpon the Crosse.

FVLKE. 2. You must first proue, that Christ is as vetely present in your popish singing cake, as hee was present on the crosse, and had by many arguments approued himselfe to be the sonne of God, or els your comparison is vaine and ridiculous.

RHEM. 3. 46. Why hast thou forsaken me?) *Beware here of the detestable blasphemie of Caluin and the Caluinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soule and conscience the very feares and torments of the damned. And to take away the Article of his descending into Hell after his death, (which was with triumph & not with paine) they say that his descending was nothing els, but that his soule suffred the very paines of Hel vpon the Crosse, whereas indeed by these words out of the Psalme, our Sauiour will signifie no more but that his paines (being now so long on the Crosse and ready to die) were very great, and therefore according to the infirmity of his humane nature, for very anguish (as before his the garden when he was but toward his passiõ) he saith he was forsaken, for two causes, first because it was the will of God not to deliuer him, but that he should die: secondly, because his diuine nature did so represse it selfe for the time, that he felt no cõfort therof at al, but was left to die in extreme paine as a mere man.* *Catechis. Cal. & Instit. lib. 2. 16.* Caluins blasphemie.

FVLKE. 3. Caluine blaſphemeth not, but honoureth our Sauiour Chriſt, when hee ſayth that hee ſuffered in ſoule the wrath of God due for the ſinnes of the world: which alſo he began to ſuffer in the garden, when he felt no torment of body, but yet was in ſuch an extreme agonie, that his body did ſweate drops of blood, which was not feare of bodily paine or death onely, for then hee had bene of greater infirmitie, then many of his ſeruants, which through faith in him, haue reioiced in both. Therefore it was the burthen of ſinne, which he bare, and the curſe of God due vnto ſinne, which he tooke vpon him, to deliuer vs from ſinne, and the puniſhment thereof, and not onely the bodily paine of death that enforced him that was God, to complaine that hee was forſaken of God. As for the triumph ouer hell gained by his death, Caluine doth not denie, and what by Scripture you can proue, of the deſcent of his ſoule into hell after his death, it ſhall be yeelded vnto you.

RHEM. 4. 59. Wrapped.) *This honour and dueti'e done to Chriſtes body being dead, was maruelous gratefull and meritorious. And this wrapping of it in cleane ſindon may ſignifie by S. Hierome, that the body of our Lord is to bee wrapped not in golde, precious ſtones, and ſilke, but in pure linnen. And ſo in the whole Church it is obſerued by *S. Silueſters conſtitution, that the Corporall whereupon our Lords bodie lieth on the altar, muſt be pure and fine linen.* Reuerent vſing of our L. Body, Corporals. S. Hier. in hunc locum. *To. 1. Concil.

FVLKE. 4. The honour done to Chriſts dead bodie, was no doubt gratefull, as a token of their faith and loue towards him, but meritorious you cannot proue it. S. Hierome ſpeaketh not of the laying of the Sacrament on the altar in the corporall: for there was no ſuch laying and wrapping of it in S. Hieromes time. But he ſpeaketh of a ſpirituall vnderſtanding, which afterward he expreſſeth when he ſaith, *He wrappeth Ieſus in a cleane ſindon, which ſhall receiue him in a pure mind.* And of the miniſtration of the Lords Supper he ſaith, *None is richer then hee which carieth the Lords body in a wicker basket, and his blood in a glaſſe.* And if it be S. Silueſters cõſtitution (as you ſay) that the corporal whereon our Lords bodie lieth, muſt be pure linen: why do you lay it vpon a gilt patten, and cary his blood (which by concomitance you wot is his body alſo) in a gilt chalice? Againe, you haue a certain poke for reſeruation: whether you call it corporall, or corporax, lined indeede with linen, but the outſide is ſilke, gold, ſiluer, and pearles, &c. How doth that, and euen your Pixe and Canapie, agree with Silueſters conſtitution? I would alſo haue marueiled, why you lay the body of Chriſt, as it was buried, but that you told vs before, that he dieth in myſtery and Sacrament, and therefore belike he muſt be wrapped in the corporal and buried. But the decree is as truely S. Silueſters, as it is true that the ſame authors affirme, that Conſtantine was baptized by him after he was clenſed of a leproſie: which the ancient hiſtories proue to be falſe, Euſeb. in vita Conſtantini lib. 4. who was preſent at his baptiſme in Nicomedia, as ſeemeth by hiſt. tripartit. lib. 3. cap. 12. Apocalyps.

CHAP. XXVIII.

He riſeth againe the third day, and (the blind moſt obſtinate Iewes by briberie working to their owne reprobation) hee appeareth to his Diſciples in Galilee (as both before his paſſion he foretolde them Mat. 26. and nowe after his reſurrection, firſt the Angel, then alſo himſelfe appointed by the women) 18 and ſendeth them to all nations to build his Church among the Gentiles.

THE GOSPEL for ſ night Maſſe of Chriſts reſurrection, which is now vſed to be ſaid on Eaſter eue in the morning.

EASTER day. Mar. 16, 1. Luk. 24, 1. Io. 20, 1.

AND in the euening of the Sabboth which dawneth on the firſt of the Sabboth, came Marie Magdalene, and the other Marie ‖ to ſee the ſepulchre.

2 And beholde there was made a great earth-quake. For an Angel of our Lord deſcended from heauen: and comming, rolled backe the ſtone, and ſate vpon it:

3 And his countenance was as lightning: and his garment as ſnow.

4 And for feare of him, the watchmen were frighted, and became as dead.

5 And the Angel anſwering ſayd to the women, Feare not you. for I know that you ſeeke IESVS that was crucified.

Mat. 29, 32. 6 He is not here: for he is riſen, * as hee ſayd. come, and ſee the place where our Lord was layd.

7 And going quickly, tel ye his Diſciples that he is riſen: and beholde he goeth before you into Galilee. there you ſhall ſee him. loe I haue foretold you.

8 And they went forth quickly out of the monument with feare and great ioy, running to tell his Diſciples.

9 And beholde IESVS mette them, ſaying, All haile. But they came neere and tooke hold of his feete, and adored him.

10 Then IESVS ſayd to them, Feare not. goe, tell my brethren that they goe into Galilee, there they ſhall ſee me.

11 Who when they were departed, beholde certaine of the watchmen came into the

*IN the latter *ende of the Sabboth day, which dawneth the firſt day of the weeke, came Marie Magdalene, and the other Marie to ſee the ſepulchre.* Mar. 16, 1. iohn 20, 1.

2 And behold, there was a great earthquake, for the angel of the Lord deſcended from heauen, and came & rolled backe the ſtone from the dore, and ſate vpon it.

3 His countenance was like lightning, and his raiment white as ſnow

4 And for feare of him the keepers did ſhake and became as dead men.

5 The angel anſwered and ſaid vnto the women, Feare not: for I know that yee ſeeke Ieſus, which was crucified.

6 He is not here, he is riſen, as he ſayd, Come ſee the place where the Lord was laid,

7 And goe quickly, and tel his diſciples that he is riſen from the dead. And beholde, he goeth before you into Galilee, there ſhall ye ſee him: loe, I haue told you.

8 And they departed quickly from the ſepulchre, with feare and great ioy, and did runne to bring his diſciples word.

9 And as they went to tell his diſciples, beholde, Ieſus met them, ſaying, All haile. And they came, and helde him by the feete, and worſhipped him.

10 Then ſaid Ieſus vnto them, Be not afraid: goe tell my brethren that they goe into Galilee, and there they ſhall ſee me.

11 When they were gone, beholde, ſome of the watch came into the citie, and ſhewed vn-

to

the citie, and told the chiefe Priests all things that had bene done.

12 And being assembled together with the auncients, taking counsell, they gaue a great summe of money to the souldiers,

13 Saying, Say you, That his Disciples came by night, and stole him away when we were a sleepe.

14 And if the President shal heare of this, we will persuade him, and make you secure.

15 But they taking the money, did as they were taught. And this worde was bruited abroad among the Iewes, euen vnto this day.

THE GOSPEL vpon Friday in Easter weeke.

16 And the eleuen Disciples went into Galilee, vnto the mount where IESVS had appointed them.

17 And seeing him they adored, but some doubted.

THE GOSPEL in the feast of the B. Trinitie.

18 And IESVS comming neere spake vnto them, saying. All power is giuen to me in heauen and in earth.

19 ‖ Going therefore teach ye all nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST,

20 Teaching them to obserue all things whatsoeuer I haue commaunded you, and behold I am with you ‖ all dayes, euen to the consummation of the world.

to the high Priests all the things that were done.

12 And when they were assembled with the Elders, and had taken counsell, they gaue large money vnto the souldiers,

13 Saying, Say yee, His Disciples came by night, and stole him away while we slept.

14 And if this come to the Deputies eares, wee will perswade him, and make you careless.

15 So they, when they had taken the money, did as they were taught. And this saying was noysed among the Iewes vntill this day.

16 Then the eleuen disciples went away into Galilee, into a mountaine where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, All power is giuen vnto me in heauen and in earth.

*19 *Goe ye therefore, and teach all nations, baptizing them in the name of the father, and of the sonne, and of the holy ghost:* Mar. 16. 15.

20 Teaching them to obserue all thinges whatsoeuer I haue commaunded you: and loe, I am with you alway, euen vnto the ende of the world.

ANNOTATIONS. CHAP. XXVIII.

RHEM. 1. 1. To see the Sepulcher.) *The deuoute women came to visite our Sauiours Sepulcher, and for their deuotion first deserued to knowe the Resurrection, and to see him risen. The honour of the which Sepulcher and the Pilgrimage thereunto in the Primitiue Church, S. Hierome declareth in these wordes,* The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs, and the Propitiatorie, and the Arke of the Testament, Manna, Aarons rod, and the golden altar. Doth not the Sepulcher of our Lord seeme vnto thee more honourable? Which as often as we enter into, so often doe we see our Sauiour lie in the sindon: and staying there a while, we see the Angel againe sit at his feete, and at his head the napkin wrapped together. The glory of whose Sepulcher, we knowe was long prophesied before Ioseph hewed it out, by Esay saying, And his rest shall be honour: to wit, because the place of our Lords buriall should be honoured of all men. *And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Christians come out of all the world in Pilgrimage to it.* The holy Sepulcher, and Pilgrimage thereunto. In Ep. 17. Paula & Eustoch. ad Marcel. to 1. Esa. 11.

FVLKE. 1 The cause of the womens comming, is expressed in the text, to finish the office of solemne buriall, which they intended, and were interrupted by the Sabboth. Their desert the Scripture doth neuer make cause of Gods free gift. The visitation of the Sepulchre in S. Hieroms time, was not for merit, as merit is accompted of Papists, but by sight of the place, to stirre vp their minds to the consideration of the benefits of Christs death, buriall, and resurrection, as the place you cite out of S. Hierome doth testifie, little fauouring popish superstition. Pilgrimage to Ierusalem,

RHEM. 19. Going then.) *Commission to baptize and preach to all Nations giuen to the Apostles, and grounded vpon Christes soueraigne authoritie, to whom was giuen all power in heauen and in earth.* The Catholike Church to bee gathered of all Nations,

RHEM. 2. 20. With you all dayes.) *Here Christ doth promise his concurrence with his Apostles and their successors, as well in preaching as ministring the Sacraments, and his protection of the Church neuer to cease till the worldes ende: contrary to our Aduersaries, saying that the Church hath failed many hundred yeeres till Luther and Caluin.* And Christes continual protection of the same Church.

FVLKE. 2. An impudent slander. We neither say nor thinke, that the Church hath failed many hundred yeeres till Luther and Caluine: but we doe constantly beleeue, that it hath alwayes continued, and alwayes shall continue, to the ende of the world. Slaunder,

Here endeth the Gospel by S. Matthewe.

THE ARGVMENT OF S. MARKES GOSPEL.

RHEM. *Saint Markes Gospell may be well diuided into foure parts.*

The first part of the preparation that was made to the manifestation of Christ: chap.1. in the beginning.

The second, of his manifesting himselfe by preaching and Miracles, and that in Galilee: the residue of the 1. chap. vnto the 10. chap.

The third, of his comming into Iurie, towards his Passion: chap.10.

The fourth of the Holy weeke of his Passion in Hierusalem: chap.11 to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act.12. and 15. somewhat also Col.4 and 2.Tim.4 and to Phil mon. Moreouer his familiaritie with the Prince of the Apostles S. Peter, we haue 1.Pet 5. For so it pleased our Lord, that onely two of the Euangelists should be of his twelue Apostles, to wit, S. Matthew and S. Iohn The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquitie counted as the Gospels of S. Peter and S. Paul themselues. Marke the disciple and interpreter of Peter (*saith S. Hierom*) according to that which he heard of Peters mouth, wrote at Rome a briefe Gospel at the request of the Brethren (*about 10. or 12. yeres after our Lords Ascension.*) Which when Peter had heard, he approued it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth li.6. hypotypos. In Catal. Script. Ecclesiast.

RHEM. 1. *In the same place S. Hierom addeth how he went into Egypt to preach, and was the first Bishop of the chiefe Citie there, named Alexandria: and how Philo Iudæus at the same time seeing and admiring the life and conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not only S. Hierom (in Marco, & in Philem) But also Eusebius Hist. li.2.ca.15, 16, 17. Epiphanius Secta 29. Nazareorum, li.1 to 2. Cassianus de Instit. Cœnobiorum li.2 c.5. Sozomenus li 1.c.12. Nicephorus li.2.c.15. and diuers doe make mention of the sayd Monkes out of the same Author. Finally,* He died (*saith S. Hierom*) the 8. yere of Nero, and was buried at Alexandria, Anianus succeeding in his place. *But from Alexandria he was * translated to Venice, anno Dom 830.* Philo de Suppl. cibus. In Catalogo.

FVLKE. 1. The booke that *Philo* did write, is of a sect of Iewes, not Christians, such as *Iosephus* describeth the *Esses*. And S. Hieronym confesseth, that he writeth it as in praise of his owne nation. *In Mar.* Who also saith, the life of all Christians, at that time, was such as Monkes in his time endeuoured to be, so that they had no special order of Monkes in that time, except al Christians were Monkes. *Epiphanius* saith, this booke of Philo, was intituled, *περὶ ἱκετῶν*, which name, though he labour to draw to Christians, by his coniectures, as though it were deriued of *Iessa Dauides* father, or of Iesus, before the name of Christians was published from *Antiochia*: yet it is most like, that *Philo* ment the same, whom *Iosephus* calleth *Essenos*, and euen that description of them, which *Eusebius* transcribeth out of *Philo*, though he would draw it to Christians, is plaine enough for that sect of the Iewes, and vnlike to the profession of Christians, except in certaine ceremonies, of praying, fasting, and such like, which the Iewes and especially the sect of the *Essenes*, obserued. *For they had* (saith he) *the writte bookes of men of old time, which being Auctors of their sect, left them many monuments of the forme of allegorical interpretations.* Which though *Eusebius* doe vnderstand of the writings of the Apostles and Euangelists: yet it is certaine, that the Apostles and the Euangelists, being many then liuing, or not long before that time when *Philo* did write, could not be called by him *πάλαιοι ἀνθρωποι*, men of ancient time. Therefore as *Epiphanius* and Hierom saith, they were common Christians of that time, or els as it is most like, a sect of Iewish *Essens*, somewhat like indeede to Popish Cloisters. Antiquitie of Monkes.

RHEM. 2. *It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholer to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accompted the chiefe Metropolitane or Patriarch of the East, and that by the first Councel of Nice. Wherof see S. Leo ep.53. S. Gregorie li.5.ep.60. & li.6.ep.37.*

FVLKE. 2. The See of *Alexandria*, by the Councel of *Nice*, without any respect of S. Marke sent thither by Peter, was iudged equall to the See of Rome. For if they had had respect to Peter, they would haue preferred the See of *Antioche* where Peter himselfe sate, rather then *Alexandria*, where Marke sent by Peter, did sit. The sixt Canon is plaine. They decree, *that the ancient custome be obserued, that the B. of Alexandria, haue the ouersight of the Churches of Egypt, Libya, and Pentapolis, because the Bishop of Rome hath the like authority of the Churches neere the Citie*, Which *Ruffinus* called *Suburbicarias li.1.cap.6.* Indeede Leo bishop of Rome, could not brooke the decree of the generall Councel of *Chalcedon*, by which the bishop of *Constantinople* was not onely preferred before the bishop of *Alexandria*, but also made equal with the bishop of Rome, and therefore writeth to *Anatolius* bishop of *Constantinople*, to dissuade him, as also to *Martian* the Emperour, & to *Pulcheria* the Empresse, to haue the decree staied, but for all his gainesaying and labour against it, the Councel decreed it. For in matters of discipline and gouernment of the Church, the fathers of *Chalcedon* knew, they had as great authority as the fathers of *Nice*. Or as the fathers of *Constantinople* the first, where the like decree was made without any interruption or contradiction of the Romish See, which now in the time of Leo had gotten great stomacke, and therefore could not away with it. No marueile then if Gregorie, comming after Leo, did not well allow it. Yet *lib.5.ep.60.* he is content that in as much as Marke was sent to *Alexandria* by Peter, he himselfe being bishop of Rome, should seeme *to haue authoritie ouer the seate of the disciple, for the masters sake, and the bishop of Alexandria, should haue authoritie ouer the seate of the master* (that was Rome) *for the disciples sake.* This was greater modestie, then any of his successors would euer shewe. In the other Epistle, you quote *lib.6 ep.37.* He acknowledgeth three Sees of Peter, all equall in Principality, *Antioche, Rome* and *Alexandria*. And where as *Eulogius* bishop of *Alexandria*, had ascribed as much to himselfe, (as sitting in *Peters chaire* euen by Gregories confession) as hee did vnto Gregorie: hee answereth in these words, *Et cum me specialis honor, &c. And whereas speciall honour by no meanes doth delight me, yet I reioyced greatly that you (most holy) gaue vnto your selfe, the same that you bestowed vpon me.* Thus was Gregorie a more felowlike bishop then those that came after him, which can abide no man to sit in *Peters Chaire*, but themselues, no man to haue principalitie of dignitie, or speciall honour, but themselues. Thus while you will needes bring in the dignitie of Peters disciple for his sake, vnawares you haue giuen *Peters Chaire* of Rome a mate. *Naucler. genar. 28. Peters chaire. *Præsidere.*

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

*Iohn (*the Eremite of whom the Prophet) preaching penance, and liuing himselfe accordingly, baptizeth the people to prepare* *FVLKE. No Prophet nameth Iohn, the Eremite
the to Christ, 7 telling them, that it is not his, but Christs Baptisme, in which they shal receiue the Holy Ghost. 9 IESVS
there is manifested from heauen: 12 and by and by he goeth also into the wildernes. 14 Beginning in Galilee, 16 after
that he hath called foure Disciples, 21 he preacheth first in Capernaum, confirming his doctrine with beneficial Miracles,
to the great admiration of all: 35 then also (but first retiring into the wildernes) in al the rest of Galilee with like miracles.

THE FIRST part of the Gospel: of the preparatiō to Christs manifestation.

¶ The Translation of Rhemes.

Mal.3,1. Esa.40,3. THE beginning of the Gospel of IESVS CHRIST the sonne of God.

†the prophets. 2 As it is written in †Esay the Prophet, (*Behold I send mine Angel before thy face, who shall prepare thy way before thee,*)

3 *A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his pathes.*

Mt.3,1. Lu.3,4. Io.1,15. 4 *Iohn was in the desert baptizing, and preaching the baptisme of penance †vnto remission of sinnes.

5 And there went foorth to him all the countrie of Iewrie, & al they of Hierusalem: and were baptized of him in the riuer of Iordan, ‖confessing ‖their sinnes.

6 And Iohn was ‖clothed with camels heare, & a girdle of a skinne about his loines: and he did eate locusts and wild honie.

7 And he preached, saying, There commeth a stronger then I after me: whose latchet of his shoes I am not worthie stouping downe to vnloose.

8 I haue baptized you ‖with water: but he shall baptize you with the holy Ghost.

9 And it came to passe: in those dayes came IESVS from Nazareth of Galilee: and was ‖baptized of Iohn in Iordan.

10 And forthwith comming vp out of the water, he saw the heauens opened, and ‖the Spirit as a doue descending, and remaining on him.

11 And a voice was made from heauen, Thou art my beloued sonne, in thee I am wel pleased.

Mt.4,1. Lu.4,1. 12 And forthwith *the Spirit droue him out into ‖the desert.

THE SECOND part of this Gospel: of Christs manifestation.

13 And he was in the desert fourty daies, and fourtie nights: and was tempted of Satan. and he was with beastes, and the Angels ministred to him.

Mat.4,12. Luc.4,14. 14 And *after that Iohn was deliuered vp, IESVS came into Galilee, preaching the Gospel of the kingdom of God,

15 And saying, That the time is fulfilled, and the kingdom of God is at hand: be †penitent, and beleeue the Gospel.

Mat.4,18. Lu.5,2. 16 *And passing by the sea of Galilee, hee saw Simon and Andrew his brother, casting nettes

¶ The Translation of the Church of England.

THE beginning of the Gospell of Iesus Christ, the sonne of God,

*2 As it hath bene written in the Prophets, *Beholde, I send my messenger before thy face, which shall prepare thy way before thee,* Mal.3.1.

*3 *A voice of him that crieth in the wildernesse, Prepare ye the way of the Lord, and make his pathes straight.* Esa.40.3. iohn 1.15. luke 3.4.

*4 *Iohn was baptizing in the wildernes, and preaching the baptisme of repentance for the remission of sinnes.* Matth.3.4.

*5 *And all the land of Iewrie, and they of Hierusalem went out vnto him, and were all baptized of him in the riuer of Iordan, confessing their sinnes.* Matth.3.5.

*6 Iohn was clothed with camels haire, and with a girdle of a skinne about his loines: * and he did eate locusts and wild honie,* Leuit.11.22.

*7 *And preached, saying, He that is stronger then I, commeth after mee, whose shoe latchet I am not worthy to stoupe downe, and vnloose.* Matth.3.12. luke 3.16. iohn 1.27.

8 I haue baptized you with water: but hee shall baptize you with the holy Ghost.

*9 *And it came to passe in those dayes, that Iesus came from Nazareth a citie of Galilee, *and was baptized of Iohn in Iordane.* Acts 1.5. Matth.3.14. luke 3.22. iohn 1.33.

10 And assoone as he was come vp out of the water, he saw heauen open, and the spirit descending vpon him like a Doue.

11 And there came a voice from heauen, Thou art my deare Sonne, in whome I am well pleased.

*12 *And immediatly the spirit driueth him into wildernesse.* Matth.4.1. luke 4.1.

13 And hee was there in the wildernesse fourtie dayes tempted of Satan, and was with the wilde beastes, and the Angels ministred vnto him.

14 After that Iohn was deliuered to prison, **Iesus came into Galilee, preaching the Gospell of the kingdome of God,* Matth.4.12. luke 4.14. iohn 4.43.

15 And saying, The time is come, and the kingdome of God is at hand: repent yee, and beleeue the Gospel.

*16 *As he walked by the sea of Galilee, hee saw Simon, and Andrew his brother, casting nets* Matth.4.18. luke 5.2.

nettes into the sea (for they were fishers.)

17 And IESVS said to them, Come after me, and I wil make you to become fishers of men.

18 And immediatly leauing their nettes, they followed him.

19 And being gone thence a litle further, he saw Iames of Zebedee, and Iohn his brother, and them repairing their nets in the ship:

20 And forthwith he called them. And leauing their father Zebedee in the ship with his hired men, they folowed him.

Mat.4,13. Lu.4,31. 21 And * they enter into Capharnaum, and he foorthwith vpon the Sabboths going into the Synagogue, taught them.

22 And they were astonied at his doctrine, for he was teaching them as hauing power, and not as the Scribes.

Lu.4,32. 23 And *there was in their Synagogue a man in an vncleane spirit: and he cried out,

24 Saying, What to vs and to thee IESVS of Nazareth? art thou come to destroy vs? I know who thou art, the Sainct of God.

25 And IESVS threatned him, saying, Hold thy peace, and goe out of the man.

26 And the vncleane spirit tearing him, and crying out with a great voyce, went out of him.

27 And they marueled all, insomuch that they questioned among themselues, saying, What thing is this? what is this newe doctrine? for with power he commaundeth the vncleane spirits also, and they obey him.

28 And the bruite of him went forth incontinent into all the countrey of Galilee.

Mat.8,14. Lu.4,42. 29 And immediatly * going forth out of the Synagogue, they came into the house of Simon and Andrewe, with Iames and Iohn.

30 And Simons wiues mother lay in a fit of a feuer: and forthwith they tell him of her.

31 And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she ministred vnto them.

32 And when it was euening after sunne set, they brought to him al that were il at ease and that had deuils.

33 And all the citie was gathered together at the doore.

34 And hee cured many that were vexed with diuers diseases: and hee cast out many deuils, and he suffred not them to speake that they knew him.

35 And rising very early, and going forth he went into ‖ a desert place: and there hee prayed.

36 And Simon sought after him, and they that were with him.

37 And when they had found him, they said to him, That all seeke for thee.

38 And he saith to them, Let vs goe into the

into the sea (for they were fishers.)

17 And Iesus sayd vnto them, Followe me, and I will make you to become fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 And when hee had gone a little further thence, he saw Iames the sonne of Zebedee, and Iohn his brother, which also were in the ship mending their nets.

20 And anon hee called them: and they left their father Zebedee in the shippe with the hired seruants, and followed him.

*21 * And they came into Capernaum, and straightway on the Sabboth dayes, he entred into the Synagogue, and taught.* Matth.4.13. luke 4.31.

*22 * And they were astonied at his learning: for hee taught them as one that had authoritie, and not as the Scribes.* Matth.7.28. luke 4.32.

*23 * And there was in their Synagogue, a man vexed with an vncleane spirit, and he cried aloude,* Luke 4.32.

24 Saying, Let vs alone, what haue wee to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the vncleane spirit had torne him, and cried with a loud voyce, hee came out of him.

27 And they were all amazed, insomuch that they demanded one of another among themselues, saying, What thing is this? What newe doctrine is this? For with authoritie commandeth he the fowle spirits, and they doe obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galilee.

*29 * And foorthwith, when they were come out of the Synagogue, they entred into the house of Simon, and Andrew, and Iames, and Iohn.* Matth.7.14. luke 4 32.

30 But Simons wiues mother lay sicke of a feuer: and anon they tell him of her.

31 And hee came and tooke her by the hand, and lift her vp: and immediatly the feuer forsooke her, and she ministred vnto them.

32 And at Euen, when the sunne was downe, they brought vnto him all that were diseased, and them that were vexed with deuils:

33 And all the citie was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases, and cast out many deuils, and suffered not the deuils to speake, because they knewe him.

35 And in the morning very early before day, Iesus, when he was risen vp, went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him:

37 And when they had found him, they said vnto him, All men seeke for thee.

38 And he said vnto them, Let vs go into the

next

the next townes and cities, that I may preach there alſo: for to this purpoſe am I come.

39 And he was preaching in their Synagogues, and in all Galilee; and caſting out deuils.

Mt.8,2. Luc.5,12. 40 And a *leper commeth to him beſeeching him: and kneeling downe ſaith to him, If thou wilt, thou canſt make me cleane.

41 And IESVS hauing compaſſion on him, ſtretched forth his hand: and touching him, he ſaith vnto him, I will, be thou made cleane.

42 And when he had ſpoken, immediatly the leproſie departed from him, & he was made cleane.

43 And he threatned him, and forthwith caſt him forth.

44 And he ſaith to him, See thou tell no bodie: but goe, ſhew thy ſelfe ‡ to the high prieſt, and offer for thy cleanſing the things that *Moyſes commanded, for a teſtimonie to them.

‡ Our Sauiour euen when he healed the leper by extraordinary miraculous power, would not yet breake order, but ſent the partie to the Prieſt. Leu. 14,3.

45 But he being gone foorth, began to publiſh, and to blaſe abrode the worde: ſo that now hee could not openly goe into the citie, but was abrode in deſert places, and they came together vnto him from all ſides.

next townes, that I may preach there alſo: for therefore am I come.

39 And he preached in their Synagogues in all Galilee, and caſt the deuils out.

*40 * And there came a leper to him, beſeeching him, and kneeling downe to him, and ſaying vnto him, If thou wilt, thou canſt make mee cleane.* Matth.8.2. luke 5.12.

41 And Ieſus hauing compaſſion on him, whē he had put forth his hand, touched him, and ſaith vnto him, I will, be thou cleané.

42 And as ſoone as he had ſpoken, immediatly the leproſie departed from him, & he was made cleane.

43 And after hee had giuen him a ſtraight commandement, he ſent him away forthwith:

*44 And ſaith vnto him, See thou ſay nothing to any man: but get thee hence, ſhewe thy ſelfe to the Prieſt, * & offer for thy clenſing thoſe things which Moyſes commanded, for a witnes vnto them.* Leui.14.4. luke 5.12.

45 But he, as ſoone as he was departed, began openly to declare many things, and to publiſh this rumor: inſomuch, that Ieſus could no more openly enter into the citie, but was without in deſert places: and they came to him from euery quarter.

MARGINALL NOTES. CHAP. I.

RHEM. 1 4 Vnto remiſſion.) *Iohns baptiſme put them in hope onely of remiſſion of ſinnes as a preparatiue to Chriſts Sacrament by which ſinnes were in deede to be remitted.* Aug. lib. 5. de bapt. c. 10.

FVLKE. 1 Forgiueneſſe of ſinnes is onely in Chriſt: yet was the baptiſme of Iohn, a true ſeale of forgiueneſſe of ſinnes by Chriſt, as the baptiſme of Chriſts diſciples was. As for the *preparatiue to Chriſtes Sacrament, by which ſinnes were indeede to be remitted*, be your owne words and none of S. Auguſtines: who was indeede deceiued, becauſe he ſuppoſed, that ſome were baptiſed againe by Paul, which had receiued Iohns baptiſme, which the text rightly tranſlated, doth not ſay: yet he concludeth the matter in theſe wordes: *Tamen ne quiſquam, &c. Yet leſt any man ſhould contend, that euen in the baptiſme of Iohn, ſinnes were forgiuen, after ſome larger ſanctification to be giuen by the baptiſme of Chriſt, vnto thoſe whom Paul commanded to be baptized againe, I doe not greatly ſtriue.* Iohns baptiſme. Acts 19.

RHEM. 2 15 Be penitent.) *He doeth not preach beleefe or faith onely, but penance alſo.*

FVLKE. 2 No Chriſtian man doeth preach faith onely without repentance, or voyde of good workes, though they preach, that faith without workes doth iuſtifie. Faith onely.

ANNOTATIONS. CHAP. I.

RHEM. 3 5 Confeſſing their ſinnes.) *A certaine confeſſion of ſinnes there was euen in that penance which Iohn preached, and which was made before men were baptized. Whereby it is cleare that Iohn made a preparation to the Sacrament of Penance which afterward was inſtituted by Chriſt, as well as he did by baptizing prepare the way to Chriſtes baptiſme.* Confeſſion.

FVLKE. 3 You are neuer able to prooue, that Chriſt did inſtitute any Sacrament of penance. Iohn by his doctrine and baptiſme, which was the ſeale thereof, prepared a way to Chriſt, but not to the baptiſme of Chriſt, for he preached not his owne baptiſme, but the waſhing away of our ſinnes by Chriſt: therefore he alſo was a miniſter of the baptiſme of Chriſt. The popiſh Sacrament of penance.

RHEM. 4 5 Their ſinnes.) *He doth not ſay that they confeſſed themſelues to be ſinners, which may be done by a generall confeſſion: but that they confeſſed their ſinnes, which is a particular confeſſion.* Particular confeſſion.

FVLKE. 4 If he heard a particular confeſſion of ſinnes, of ſo many thouſands as he baptized, he needed to haue exerciſed his office more yeeres, then he did moneths. Confeſſion or ſhrift.

RHEM. 6 Clothed.) *The holy Ghoſt thought it worthy of ſpeciall reporting how ſtraitly this Prophet liued, and how he abſtained from delicate meates and apparell.* See Mat. c. 3. Iohns example of penance.

RHEM. 5 8 With water.) *Iohn with water only, Chriſt with the holy Ghoſt, not only, as the Heretikes hold, that ſay water is not neceſſary, but with water and the holy Ghoſt, as it is plaine Io. 3.* vnleſſe a man be borne againe of water and the holy Ghoſt, he ſhall not enter into the kingdome of heauen. Baptiſme in water. *Calu. 4. inſt. c. 16.*

FVLKE 5 Chriſt baptiſed none with water, Ioan. 4. 2. Notwithſtanding, the baptiſme with water by his miniſters, is neceſſary, if it may be had according to Chriſts inſtitution, neither doth *Caluine* teach otherwiſe. But if it cannot be had in them that are preuented by death, the lacke of water ſhall not depriue Gods children of their inheritance. *Ambroſe de obitu Valentin. Imper.* doubteth not of the ſalnation of the Emperour, which was ſlaine before he was baptized. *Sed audiui vos dolere, &c. But I haue heard* (ſaith he) *that you are grieued, becauſe he receiued not the Sacrament of baptiſme. Tell me what other thing is there in vs but a will, but a requeſt?* Further he citeth the ſaying of the wiſe man, *The iuſt by what death ſo euer he be preuented his ſoule ſhalbe in reſt.* And the example of Martyrs which were ſlaine before they were baptized, *who if they be waſhed in their owne blood* (ſaith he) *this mans will hath waſhed him.* And the text of Iohn 3, maketh no more for the neceſſitie of water, then the like Iohn 6. for giuing the communion to infants, Except ye eate the fleſh of the Sonne of man, &c. The neceſſitie of baptiſme. Slander.

9 Baptiſed

RHEM. 9 Baptised of Iohn.) *The humility of Christ not disdaining his seruants baptisme, which is an example for all faithfull not to disdaine Christs Sacraments of any Priest be he neuer so simple, being by the Catholike Church lawfully called.* Aug. lib. 5. de bapt. c. 9.

RHEM. 10 The Spirit.) *Expresse mention of the B. Trinitie the Father speaketh from heauen, the holy Ghost appeareth in the likenesse of a dowe, the Sonne also is recommended vnto vs.* Ambros. lib. 1. de Sacram. c. 5. — The B. Trinitie.

RHEM. 6 12 Desert.) *Christ doing penance by long fasting, solitarinesse, and conuersing with wilde beasts, gaue example and instruction to the Church for Lent fast, and to holy Eremites of retyring themselues to the wildernesse and prayer.* — Christs example of penance.

FVLKE. 6 Blasphemie: Christ was free from sinne, and therefore needed no repentance. But if to salue the matter you say, that doing penance is nothing but fasting and such exercises of an austere and streight life: then with you, there may be doing of penance without repentance and sorow for sinnes. And so your doing of penance is not that μετάνοια changing of the mind whereunto Iohn and Christ exhorted. For Lent fast, and Eremites, See Matth. 3. c. 4. the notes there. — Christ did no penance.

RHEM. 35 Desert place.) *Christ vsed very often to retire into solitary places, no doubt for our example, to teach vs that such places are best for prayer and contemplation, and that we should often retire our selues from worldly matters to solitary meditation of heauenly things.* — Solitary contemplation.

CHAP. II.

Against the Scribes and Pharisees he defendeth first his power to remit sinnes in earth, 23 and his eating with sinners (as being the Physicion of soules, signified in those his miraculous cures vpon bodies:) 18 then also he defendeth his Disciples, not hauing as yet any fasts by him prescribed vnto them, and plucking eares of corne vpon the Sabboth: signifying withall that he will change their ceremonies.

Mt. 9, 1. Lu. 5, 18. AND againe he entred into Capharnaum after some dayes, and it was heard that he was in the house,

2 And many came together, so that there was no place no not at the doore, and he spake to them the word.

3 And they came to him bringing one sicke of the palsey, who was caried of foure.

4 And when they could not offer him vnto him for the multitude, they ‖ vncouered the roofe where he was: and opening it they did let downe the couch wherein the sicke of the palsey lay.

‡ Our Lord is moued to be mercifull to sinners by other mens faith and desires, and not onely by the parties owne meanes alway.

5 And when IESVS had seene ‡ their faith, hee sayth to the ‖ sicke of the palsey, Sonne, ‖ thy sinnes are forgiuen thee.

6 And there were certaine of the Scribes sitting there and thinking in their hearts,

7 Why doth he speake so? hee blasphemeth. * who can forgiue sinnes but onely God?

Iob. 14, 5. Esa. 43, 25.

8 Which by and by IESVS knowing in his spirit, that they so thought within themselues, sayth to them, why thinke you these things in your hearts?

9 Whether is easier, to say to the sicke of the palsey, Thy sinnes are forgiuen thee: or to say, Arise, take vp thy couch, and walke?

10 But that you may knowe that ‖ the Sonne of man hath power ‖ in earth to forgiue sinnes (he saieth to the sicke of the palsey)

11 I say to thee, Arise, take vp thy couch, and goe into thy house.

12 And foorthwith he arose: and taking vp his couch, went his way in the sight of all, so that all marueled, and glorified God, saying, That we neuer saw the like.

13 And he went foorth againe to the sea: and all the multitude came to him, and hee taught them.

Mt. 9, 9. Lu. 5, 27. 14 And when he passed by, * he saw Leui of

AFter a fewe dayes also, * *hee entred into Capernaum againe, and it was noysed that he was in the house,* — Matt 9. 1.

2 And anon many were gathered together, insomuch *that now there was no roome to receiue* them, *no not so much as about the doore: and hee preached the word* of the Gospel *vnto them.*

3 And they come vnto him, bringing one sick of the palsie, which was borne of foure men.

4 And when they could not come nigh vnto him for preasse, they vncouered the roofe of the house *that he was in: and when they had broken vp the roofe, they doe* with cordes *let downe the bed wherein the sicke of the palsie lay.*

5 When Iesus sawe their faith, he said vnto the sicke of the palsie, Sonne, thy sinnes be forgiuen thee.

6 But there were certaine of the Scribes sitting there, and reasoning in their hearts,

*7 Why doeth hee thus speake blasphemies? * Who can forgiue sinnes but God onely?* — Iob. 14. 4. esai. 43. 25.

8 And immediatly, when Iesus perceiued in his spirit that they so reasoned within themselues, he saith vnto them, Why reason ye such things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes be forgiuen thee, or to say, Arise, take vp thy bed and walke?

10 But that ye may knowe that the sonne of man hath power in earth to forgiue sinnes, (He saith to the sicke of the palsie,)

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine house.

12 And immediatly he arose, tooke vp the bed, and went foorth before them all, insomuch that they were all amazed, and glorified God, saying, We neuer sawe it on this fashion.

*13 * And he went againe by the sea side, and all the people resorted vnto him, and hee taught them.* — Matth. 9. 9. luke 5. 27.

14 And as Iesus passed by, he sawe Leui the sonne

of Alphæus ſitting at the cuſtome place: and he ſaith to him, Folow me. And riſing vp he followed him.

15 And it came to paſſe, as he ſate at meat in his houſe, many Publicans and ſinners did ſit downe together with IESVS and his Diſciples. for they were many, who alſo folowed him.

16 And the Scribes and the Phariſees ſeeing that hee did eate with Publicans and Sinners, ſayde to his Diſciples, why doeth your Maiſter eate and drinke with Publicans and ſinners?

17 IESVS hearing this, ſayth to them, The whole haue not need of a Phyſicion, but they that are ill at eaſe. for I came not to call the iuſt, but ſinners.

Mt.9,13. Luc.5,32. 18 And * the Diſciples of Iohn and the Phariſees did vſe to faſt: and they come, and ſay to him, why doe the diſciples of Iohn and of the Phariſees faſt: but thy diſciples do not faſt?

19 And IESVS ſaide to them, why, can the children of the mariage faſt, as long as the bridegrome is with them? So long time as they haue the bridegrome with them, they can not faſt.

20 But the dayes will come when the bridegrome ſhall be taken away from them: and then they ſhall ‡ faſt in thoſe dayes.

‡ He foretelleth that faſting ſhall be vſed in his Church, no leſſe then in the old law or in the time of Iohn the Baptiſt. See Mat. 6,9,15.

21 No body ſoweth a peece of raw cloth to an old garment: otherwiſe hee taketh away the new peecing from the old, and there is made a greater rent.

22 And no bodie putteth new wine into old bottels: otherwiſe the wine burſteth the bottels, and the wine will be ſhed, and the bottels will be loſt. but new wine muſt be put into new bottels.

Mt.12,1. Luc.6,1. 23 And * it came to paſſe againe when hee walked through the corne on the Sabboths, and his Diſciples began to goe forward and to plucke the eares.

24 And the Phariſees ſaid to him, Behold, why doe they on the Sabboths that which is not lawfull?

25 And hee ſayd to them, Did you neuer read what Dauid did, when hee was ‖ in neceſſitie, & himſelfe was an hungred and they that were with him?

1.Re.21,6. 26 How * he entred into the houſe of God vnder Abiathar the high Prieſt, and did eate the loaues of Propoſition, which it

Leu.24,9. was not lawfull to eate * but for the Prieſts, and did giue vnto them which were with him?

‡ The maker of the law may abrogate or diſpence when and where for iuſt cauſe it ſeemeth good to him. 27 And he ſaide to them, The Sabboth was made for man, and not man for the Sabboth.

28 Therefore the ſonne of man is ‡ Lord of the Sabboth alſo.

ſonne of *Alphee* ſitting at the receit of cuſtome, and ſayd vnto him, *Followe me.* And hee aroſe and followed him.

15 *And it came to paſſe, that when Ieſus* ſate at meate in his houſe, many publicanes and ſinners ſate alſo together at meate with *Ieſus* and his Diſciples: for there were many, and they folowed him.

16 *And when the Scribes and Phariſees* ſawe him eate with Publicanes and ſinners, they ſayde vnto his Diſciples, How is it that hee eateth and drinketh with Publicanes and ſinners?

17 *When Ieſus heard* that, hee ſayeth vnto them, They that be whole, haue no neede of the phyſicion, but they that are ſicke: I came not to call the righteous, but ſinners to repentance.

18 * *And the Diſciples of Iohn, and of* the Phariſees did faſt: and they come and ſay vnto him, Why doe the Diſciples of *Iohn*, and of the Phariſees faſt, but thy diſciples faſt not? 1.Tim.1.15. matth.9.14. luke 5.33.

19 *And Ieſus* ſaide vnto them, Can the children of the bride chamber faſt, while the bridegrome is with them? As long as they haue the bridegrome with them, they can not faſt.

20 *But the dayes will come, when the bridegrome* ſhal be taken away from them, and then ſhall they faſt in thoſe dayes.

21 *No man alſo ſoweth a peece of new cloth* vnto an olde garment: otherwayes, his new piece taketh away ſomewhat from the olde garment, and ſo the rent is made worſe.

22 *And no man powreth new wine into olde veſſels, elſe the new wine doeth burſt the veſſels,* and the wine runneth out and the veſſels will be marred: But newe wine muſt be put into newe veſſels.

23 * *And it came to paſſe, that hee went* thorow the corne fieldes on the Sabboth dayes, and his diſciples began by the way to plucke the eares of corne. Matth.12.1. luke 6.2.

24 *And the Phariſees ſaid vnto him, Behold,* why doe they on the Sabboth dayes that which is not lawfull?

25 *And he ſaid vnto them,* * *Haue ye* neuer read what Dauid did, when he had neede, and was an hungred, both he, and they that were with him? 1.Reg.21.6.

26 *How he went into the houſe of God in the* dayes of Abiathar the high Prieſt, and did eate the ſhew bread, * which was not lawfull to eate but for the Prieſts, and gaue alſo to them which were with him? Exod.29.33. leuit.8.31.

27 *And he ſaid vnto them, The Sabboth* was made for man, and not man for the Sabboth.

28 *Therefore is the ſonne of man Lord alſo* of the Sabboth.

ANNO.

ANNOTATIONS. CHAP. II.

RHEM. 4 Vncouered.) *Such diligence ought to be vsed to bring sinners to Christ in his Sacraments, as was vsed to procure this man and others, by Christ, the health of their bodies.*

RHEM. 5 Sicke of the palsey.) *Such as this man was in body by dissolution of his limmes, such also was he in soule by the noisome desires of the world occupying his heart, and withdrawing him from all good workes.* Aug. de Pastor. c. 6. to. 9.

RHEM. 1 5 Thy sinnes.) *Hereby it appeareth that Christ healed this sicke man first in his soule, before he tooke away his bodily infirmitie: which may be an instruction for all men in bodily disease, first to call for the Sacraments, which be medicines of the soule. As hereby also may be gathered that many diseases come for sinne, and therefore cannot be healed till the sinnes be remitted.* The Sacraments to be called for in sicknesse.

FVLKE. 1 Seeing sickneſſe commeth for ſinne, men in ſickneſſe ought firſt to repent of their ſinnes. For the Sacraments without repentance, doe nothing auaile, in them that be of yeeres of diſcretion. But when they are truely penitent of their ſinnes, to confirme their faith in the promiſes of God concerning the remiſſion of ſins, they may deſire the Sacrament of the Lords ſupper: other Sacraments, for men baptized, the Church of God doth not acknowledge. Sacraments,

RHEM. 2 10 The Sonne of man.) *As Christ proueth vnto them, that himselfe as man, and not as God onely, hath power to remit sinnes, by that in all their sights he was able to doe miracles and make the sicke man suddenly arise: so the Apostles hauing power graunted them to doe miracles, though they be not God, may in like maner haue authority from God to remit sinne, not as God, but as Gods ministers.* Man hath power to remit sinnes.

FVLKE. 2 The Sonne of man did forgiue ſinnes properly, as he was God, his Apoſtles by aſſuring men of Gods forgiueneſſe as Gods miniſters, did alſo forgiue ſinnes. See the notes vpon Matth. 9. Remiſſion of ſinnes.

RHEM. 3 10 In earth.) *This power that the Sonne of man hath to remit sinnes in earth, was neuer taken from him, but dureth still in the Sacraments, and ministers, by whom he remitteth sinnes in the Church, and not in heauen only. For concerning sinne, there is one court of conscience in earth, and another in heauen: and the iudgement in heauen followeth and approoueth this on earth: as is plaine by the wordes of our Sauiour to Peter first, and then to all the Apostles.* Whatsoeuer you shall bind vpon earth, shalbe bound in heauen: Whatsoeuer you shall loose vpon earth, shall be loosed in heauen: *whereupon S. Hierome saith,* That Priests hauing the keyes of the kingdome of heauen, iudge after a sort before the day of iudgement. *And S. Chrysost. lib. 3. Sacerd. paul. post princip.* more at large. Christ remitteth sinnes by the Priests ministery, Mt. 16. 19. Mt. 18. 18. *ad Heliod. ep. 1.*

FVLKE. 3 God onely forgiueth ſinnes abſolutely and properly: his miniſters follow the ſentence of Gods word in binding and looſing, remitting and retayning of ſinnes, or elſe they looſe their labour. And though their ſentence be giuen before the day of iudgement, yet it is according to the ſentence that God before them, gaue in his holy word, by which they know, who is to be bound and who to be looſed. Hierom in Math. 16. See more the notes in Math 9.

RHEM. 25 In neceſſity.) *In necessity many things be done without sinne, which els might not be done: and so * the very chalices and consecrated iewels and vessels of the Church in cases of necessity are by lawfull authority turned to prophane vses: which otherwise to alienate to a mans priuate commoditie is sacriledge.* *Amb. li. 2. off. c. 28.*

CHAP. III.

The blind Phariſees ſeeking his death for doing good vpon the Sabboth, hee meekely goeth out of the way: where the people that flocke vnto him, and his Miracles, are innumerable. 13 Yea to his Twelue alſo (hauing neede of moe workemen) he giueth power to worke Miracles. 20 Hee ſo occupyeth himſelfe for ſoules, that his kinne thinke him madde. 22 The Scribes of Hieruſalem come ſo farre, and yet haue nothing but abſurdly to blaſpheme his caſting out of Diuels, to their own damnation. 31 That the Iewes ſhould not (after their maner) thinke it ynough, that he is of their blond, he telleth that ſuch rather are deare to him, as keepe Gods commandements.

Mt. 12, 9. Lu. 6, 6.

AND hee entred againe into the Synagogue, and there was a man there that had a withered hand.

2 And they watched him whether hee would cure on the Sabbothes: that they might accuſe him.

3 And he ſaieth to the man that had the withered hand, Riſe vp into the middes.

4 And he ſaieth to them, Is it lawfull on the Sabboths to do wel or ill? to ſaue a ſoule, or to deſtroy? but they held their peace.

5 And looking round about vpon them with anger, being ſorowfull for the blindnes of their heart, he ſayeth to the man, Stretch forth thy hand. And he ſtretched it forth: and his hand was reſtored vnto him.

6 And the Phariſees going forth, immediatly made a conſultation with the Herodians againſt him howe they might deſtroy him.

7 But IESVS with his Diſciples retired to the ſea: and a great multitude from Galilee and Iewrie followed him,

8 And from Hieruſalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the

*AND *he entred againe into the Synagogue, and a man was there which had a withered hand:* Matth 12. 9. luke 6. 6.

2 And they watched him, whether hee would heale him on the Sabboth day, that they might accuſe him.

3 And he ſaid vnto the man which had the withered hand, Ariſe, and ſtand *in the mids.*

4 And he ſaith vnto them, Is it lawfull to do good on the Sabboth dayes, or to doe euill? to ſaue life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, mourning for the hardneſſe of their hearts, he ſaith vnto the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

6 And the Phariſees departed, and ſtraightway gathered a counſell with the Herodians againſt him, that they might deſtroy him.

7 But Ieſus auoyded, with his diſciples, to the ſea: and a great multitude followed him from Galilee, and from Iurie,

8 And from Hieruſalem, and from Idumæa, and from the region which is *beyond Iordane, and they that dwelt about Tyre and Sidon, a great multitude, when they had heard*

what

the things which he did, came to him.

9 And he ſpake to his Diſciples that a boate might attend on him becauſe of the multitude, leſt they ſhould throng him.

10 For hee healed many, ſo that there preaſed in vpon him for ‡ to touch him, as many as had hurts.

11 And the vncleane ſpirits, when they ſaw him, fell downe vnto him: and they cryed ſaying,

12 ‖ Thou art the ſonne of God. And he vehemently charged them that they ſhould not diſcloſe him.

Mt 5,1.10,1. Lu.6,12.9,1. 13 And *aſcending into a mountaine, he called vnto him whom hee would himſelfe: and they came to him.

14 And he made that ‖ twelue ſhould be with him, and that he might ſend them to preach.

15 And he gaue them power to cure infirmities, and to caſt out deuils.

16 And hee gaue to Simon the name ‖ Peter.

17 And Iames of Zebedee, and Iohn the brother of Iames: and he called their names, *Boanerges*, which is, *the ſonnes of thunder.*

18 And Andrew and Philip, and Bartlemew and Matthew, and Thomas and Iames of Alphæus, and Thaddæus and Simon Cananæus,

19 And Iudas Iſcariot, who alſo betrayed him.

20 And they come to a houſe: and the multitude reſorteth together againe, ſo that they could not ſo much as eate bread.

21 And when his had heard of it, they went foorth to lay handes on him. For they ſaid, That he was become ‡ mad.

‡ See heere the conceit of worldly friends who thinke the zeale of religion, madneſſe: and therefore count them mad, that are zealous in Gods cauſe, and for the Catholike faith: and the more zealous, the more mad.

22 And the Scribes which were come downe from Hieruſalem, ſaid, *That he hath Beelzebub: and that in the prince of deuils he caſteth out deuils.

*Mat.12,24. Luc.11,15.

23 And after he had called them together, he ſaide to them in parables, How can Satan caſt out Satan?

24 And if a ‖ kingdom be deuided againſt it ſelfe, that kingdome cannot ſtand.

25 And if a houſe be deuided againſt it ſelfe, that houſe cannot ſtand.

26 And if Satan be riſen againſt himſelfe, he is deuided, and cannot ſtand, but hath an end.

27 No bodie can rifle the veſſell of the ſtrong, being entred into his houſe, vnleſſe he firſt binde the ſtrong, and then ſhall hee rifle his houſe.

28 Amen I ſay to you, that all ſinnes ſhal be forgiuen the ſonnes of men, and the blaſphemies wherewith they ſhall blaſpheme.

29 But hee that ſhall blaſpheme againſt the holy Ghoſt, he hath not forgiueneſſe for euer, but ſhalbe guilty of an ‖ eternall ſinne.

30 Becauſe

what things he did, came vnto him.

9 And Ieſus commanded his diſciples that a ſhip ſhould waite on him, becauſe of the people, leaſt they ſhould throng him.

10 For he had healed many, inſomuch that they preaſſed vpon him for to touch him, as many as had plagues.

11 And the vncleane ſpirites, when they ſawe him, they fell downe before him at his feete, *and cryed, ſaying, Thou art the ſonne of God.*

12 And he ſtraightly charged them, that they ſhould not make him knowen.

*13 *And he goeth vp into a mountaine, and calleth vnto him whom he would: and they came vnto him.* Mat.10.1. luke 9.1.

14 And he ordeined twelue, that they ſhould be with him, and that he might ſend them forth to preach:

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And he gaue vnto Simon to name, Peter.

17 And he called Iames the ſonne *of Zebedee, and Iohn Iames brother (and gaue them names, Boanerges, which is to ſay, The ſonnes of thunder.)*

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Iames the ſonne *of Alphee, and Thaddeus, and Simon the Cananite,*

19 And Iudas Iſcariot which alſo betrayed him: and they come into an houſe.

20 And the people commeth together againe, ſo that they could not ſo much as eate bread.

21 And when they that belonged vnto him, heard of it, *they went out to lay hands vpon him, for they ſaid, He is mad.*

*22 And the Scribes which came downe from Hieruſalem, ſaid, *He hath Beelzebub, and by the prince of the deuils, caſteth he out deuils.* Matth.9.34. and 12.24. luke 11.14.

23 And when he had called them vnto him, he ſaid vnto them in parables, How can Satan caſt out Satan?

24 And if a realme be diuided againſt it ſelfe, that realme cannot endure.

25 And if a houſe be diuided againſt it ſelfe, that houſe cannot continue.

26 And if Satan make inſurrection againſt himſelfe, and be diuided, he cannot continue, but hath an end.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he will firſt bind the ſtrong man, and then will ſpoile his houſe.

*28 *Verily I ſay vnto you, All ſinnes ſhall bee forgiuen vnto the children of men, and blaſphemies, wherewith ſoeuer they ſhall blaſpheme:* Mat.12.38. luke 12.10. iohn 5,16.

29 But he that ſhall blaſpheme againſt the holy Ghoſt, hath neuer forgiueneſſe, but is in danger of eternall damnation.

30 For

30 Because they saide, He hath an vncleane spirit.

Mt. 12,46. Luke 8,19. 31 And *there come his mother and brethren: and standing without they sent vnto him calling him,

32 And the multitude sate about him: and they say to him, Behold thy mother and thy brethren without seeke thee.

33 And answering them, he saide, ‖ who is my mother and my brethren?

34 And looking about vpon them which sate round about him, he saieth, Behold my mother and my brethren.

35 For whosoeuer shall doe the will of God, hee is my brother and my sister and mother,

30 For they sayde, He hath an vncleane spirit.

*31 *There come his mother, and his brethren, and standing without, sent vnto him, calling him.* Matt.12.46. luke 8.19.

32 And the people sate about him, and said vnto him, Behold, thy mother, and thy brethren, and thy sisters seeke for thee without.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And when he had looked round about on them which sate about him, he sayd, Behold my mother and my brethren.

35 For whosoeuer shall doe the will of God, the same is my brother, and my sister, and mother.

MARGINALL NOTES. CHAP. III.

RHEM. 1 10 To touch him.) *The onely touching of Christs holy person, or any part of his clothes, or whatsoeuer belonged to him, did heale all diseases.*

FVLKE. 1 Touching of Christ. Christ did heale them that touched him by faith, otherwise only touching of him, or his garments, was no benefit to any that were void of faith. *Ambr. In Luc. lib. 6. c. 8.* Iudas kissed him, the souldiers stripped him, the high priests seruants smote him, the people thronged and pressed him. But they touched him (saith S. Bede) which receiued his faith and loue in a true heart. *In Marc. lib. 1. c. 3.*

ANNOTATIONS. CHAP. III.

RHEM. 2 13 Thou art the Sonne.) *The confession of the trueth is not gratefull to God, proceeding from euery person. The diuell acknowledging our Sauiour to be the sonne of God, was bidden hold his peace: Peters confession of the same was highly allowed and rewarded.* Aug. tract. 10. in ep. Ioan. Ser. 30. 31. de verb. Apostoli. *Therefore neither Heretikes sermons must be heard, no not though they preach the trueth. So is it of their prayer and seruice, which being neuer so good in it selfe, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues.* Hiero. in 7. Osee. Sermons, Seruice, and prayer of Heretikes.

FVLKE. 2 Of them that preach the trueth, we may heare the sermons: and if their prayers be good, we may be partakers of their prayers. For why should we iudge them heretikes that preach the trueth and pray rightly? If they be heretikes closely to themselues, they hurt themselues and not vs, which communicate with the trueth which they professe openly, and not with heresie which they hold priuily. But if they preach heresie, though they preach some trueth among, as all heretikes doe, the weake shall doe well to forbeare their sermons, and all men ought to refuse communion or fellowship in prayers and sacraments with them. Communion with heretikes,

RHEM. 14 Twelue.) *This number of twelue Apostles is mysticall and of great importance (as appeareth * by the choosing of Mathias into Iudas place to make vp againe this number) prefigured in the 12. Patriarkes,* Gen. 49. *the 12. Princes of the children of Israel,* Num. 1. *the 12. fountaines found in Elim,* Exod 15 *the 12. precious stones in the Rationall of Aaron,* Exo. 39. *the 12. Spies sent by Moyses,* Num. 13. *the 12. stones taken out of Iordan whereof the Altar was made,* Iosu. 4. *the 12. loues of proposition,* Leuit. 24. &c. Anselm. in Mt. c. 10. *And these are the 12. foundations of heauenly Hierusalem.* Apoc. 21. The number of twelue, mysticall. Act. 1.

RHEM. 3 16 Peter.) *Peter in numbering the twelue is alwayes the first, and his name is so giuen him for signification of his calling to be the * Rocke or Foundation of the Church vnder Christ: as here also the name* BOANERGES *is giuen to other two Apostles for signification, and so names els where in the old Testament and in the new.* Peters preeminence. Mt. 16.

FVLKE. 3 Peter is not alwayes named first, for S. Paul nameth Iames before him, Gal. 2. 9. and 1. Cor. 9. 5. he nameth him last of all the Apostles. And albeit when the twelue are named, Peter is named first, it prooueth no greater authoritie of Peter, then of the foreman of a Iewry who is called first for order sake, yet hath no power or authoritie ouer his fellowes. So was Peter a foundation stone, and all the twelue were the same, as you confesse, vpon the 14. verse of this chapter. But of Peters primacie, see more in the notes. Math. 16. Peters primacie

RHEM. 24 Kingdome against kingdome.) *As this is true in all Kingdomes and Common-weales where Ciuill dissension reigneth, so is it specially verified in heresies and heretikes, which haue alwaies diuisions among themselues as the plague of God, for diuiding themselues and others from the Church.* Dissension of Heretikes. Greg. li. 4. ep. 3.

RHEM. 4 29 Eternall sinne.) *That which is here called eternall, is (as S. Matthew expresseth it) that which shall neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are also sinnes not eternall: and by S. Matthew, that they are such as shall be forgiuen either here, or in the life to come.* Mt. 12, 32. Venial sinnes forgiuen after death.

FVLKE. 4 That all sinnes are pardonable (except the sinne against the holy ghost) we see it plaine by the text: that any sinne shall be forgiuen after death, which is not forgiuen in this life, no Logitian in *Rhemes*, can conclude in a true syllogisme, either out of S. Marke, or S. Matth. See the notes vpon Matth. 12. 32. Purgatory.

RHEM. 5 33 Who is my mother?) *Neither is it here said, that he had no mother, as some vpon these words falsly gather: nor ingratitude to our parents is taught vs by this answere: but we be hereby admonished to preferre the spirituall mother of the faithfull, which is the Church Catholike, and our brethren in her, and their spirituall good, aboue our carnall parents or kinne. For so our Maister being occupied here about heauenly things, accounted all them his mother and brethren, which did the will of his Father, in which number our Lady his mother was also included, for she did his fathers will.* Aug. ep. 38. *Yea and aboue all others, because she had so much grace giuen her that she neuer sinned not so much as venially in all her life.* Aug. de nat. & grat. cap. 36. Spirituall kinred and busines preferred before carnall and worldly. The B Virgin without sinne.

FVLKE. 5 That the blessed virgin Mary the mother of God neuer sinned, not so much as venially in all her life, it is a blasphemous heresie against our Sauiour Christ Iesus: Who came to saue that was lost, and had his name for because he should saue his people from their sinnes, Matt. 1. Who did not vniustly reprehend her. Luke 2. 49. & Iohn 2. 4. It is contrary to the Scripture in many places, *There is no man that sinneth not* saith Salomon. 1. Reg. 8. 46. *There is no difference* sayth S. Paul. *All haue sinned, and are depriued of the glory of God being iustified freely by his grace, through the redemption which is in Iesus Christ.* Rom. 3. 23. what were the authoritie of S. Augustine, against The virgin Mary not free from all sinne.

these

theſe and many ſuch ſo cleere teſtimonies of the holy ſcripture? But in truth, you do falſly aſcribe this hereticall ſaying to S. Auguſtine, who hath no ſuch affertion. But when the Pelagians named a great manie holy men and women, who (as they ſaid) ſinned not, and laſt of all the mother of our Lord & Sauiour, which they ſayd, it was neceſſary vnto piety, to confeſſe, to be without ſinne, S. Auguſtine anſwereth: *Except the holy virgin Mary, of whom I will haue no queſtion for the honour of our Lord when we talke of ſinnes. For whence know we that more grace was giuen to her to ouercome ſinne of all parts, which obtained to conceiue and to bring forth him whom it is certaine to haue had no ſinne. This virgin then excepted, if we could haue them together all thoſe holy men and women when they liued, and haue asked whether they were without ſinne, what thinke we they would haue anſwered?* In this ſpeech we ſee, although S. Auguſtine will haue no queſtion of her ſinne, yet he doth not affirme that ſhe neuer ſinned. And elſe where, he vtterly ouerthrew the ground of this your hereſie, affirming that ſhee was conceiued in Originall ſinne. *Et quid incoinquinatius &c. And what is more vndefiled, then that wombe of the virgine, whoſe fleſh although it came of the propagation of ſinne, yet it conceiued not of the offspring of ſinne. De geneſ. ad liter. lib. 10. cap. 18, Caro Mariæ quæ in iniquitatibus fuerat humana ſolemnitate concepta, caro fuit vtiq; peccati quæ filium Dei genuit in ſimilitudine carnis peccati:* Fulgen. de incarn. & gr. c. 6. *Procopius Gazæus in Gen. cap. 3. Cum peccatis impedita nequiuiſſet parere inculpatum, angelus præcurrens & gaudio exultans lætum nuncium obiecit. &c.* Anſelmus lib. 2. Cur Deus homo. c. 16. *Licet ipſa hominis eiuſdem conceptio ſit munda & abſque carnalis delectationis peccato, virgo tamen ipſa, vnde aſſumptus eſt, in iniquitatibus concepta eſt, & in peccatis concepit eam mater eius, & cum originali peccato nata eſt, quoniam & ipſa in Adam peccauit in quo omnes peccauerunt.*

CHAP. IIII.

The parables (in which he ſpeaketh to the Iewes, becauſe they were reprobate) he expounded to his Diſciples, ſhewing that in his ſowing, three parts of foure ſhall periſh, through the fault of the hearers. 21 and that his ſeruants muſt confeſſe their faith, 24 and vſe their gifts (contrary to thoſe ſtonie and thornie hearers.) 26 and that his Church (notwithſtanding the looſing of thoſe three parts of the ſeede) ſhall be brought by his prouidence to the harueſt, that is, to the end of the world: 30 growing ouer all in time, though in the beginning it be as the litle muſtard ſeede, 35 and though ſuch tempeſts of perſecution in the ſea of this world doe riſe againſt it.

Mt.13,1. Luc.8,4.

AND againe he began to teach at the ſea ſide: and a great multitude was gathered together vnto him, ſo that hee went vp into a boate, and ſate in the ſea, and all the multitude about the ſea was vpon the land:

2 And he taught them in parables many things, and ſaid to them in his doctrine,

3 Heare yee: Beholde, the ſower went foorth to ſow.

4 And whiles he ſoweth, ſome fell by the way ſide, and the foules of the aire came, and did eate it.

5 And other ſome fell vpon rockie places where it had not much earth: and it ſhot vp immediatly, becauſe it had no deepeneſſe of earth:

6 And when the ſunne was riſen, it parched, and becauſe it had not roote, it withered.

7 And ſome fell among thornes: and the thornes grew vp, and choked it, and it yelded not fruite.

8 And ſome fell vpon good ground: and it yeelded fruite that grew vp and increaſed, and it brought foorth, one thirtie, one ſixtie, and one an hundred.

9 And he ſaide, Hee that hath eares to heare, let him heare.

10 And when he was alone, the Twelue that were with him, asked him the parable.

11 And he ſayd to them, To you it is giuen to know the myſterie of the kingdome of God: but to ‡ them that are without, all things are done in parables:

Eſa.6.9. 12 That * ſeeing they may ſee, & not ſee: and hearing they may heare, and not vnderſtand: ‖ leſt at any time they ſhould be conuerted and their ſinnes be forgiuen them.

13 And he ſaith to them, Doe you not know

AND * *he began againe to teach by the ſea ſide: and there gathered vnto him much people, ſo that he entred into a ſhip, and ſate in the ſea: and all the people was by the ſea ſide on the ſhore.* Mat. 13. 1. luke 8.4.

2 And he taught them many things by parables, and ſaid vnto them in his doctrine,

3 Hearken, Behold, there went out a Sower to ſowe:

4 And it fortuned as he ſowed, that ſome fell by the wayes ſide: and the fowles of the aire came, and deuoured it vp.

5 Some fell on ſtonie ground, where it had not much earth: and immediatly it ſprang vp, becauſe it had no depth of earth.

6 But as ſoone as the ſunne was vp, it caught heate, and becauſe it had no roote, it withered away.

7 And ſome fell among thornes, and the thornes grew vp, and choked it, and it gaue no fruit.

8 And ſome fell on good ground, and did yeld fruite that ſprang vp, and grew, and brought forth, ſome thirtie, and ſome ſixtie, and ſome an hundred.

9 And he ſaide vnto them, He that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked of him the parable.

11 And he ſaid vnto them, Vnto you it is giuen to know the myſterie of the kingdom of God: but vnto them that are without, all things are done by parables,

*12 * That when they ſee, they may ſee, and not diſcerne: and when they heare, they may heare, and not vnderſtand: leaſt at any time they ſhould turne, and their ſinnes ſhould be forgiuen them.* Eſai 6.9. matt. 13.14. luke 8.10. iohn 12.40. act. 28.26. rom. 11. 8.

13 And he ſaid vnto them, Know ye not this

know this parable? and how shall you know all parables?

14 He that soweth: soweth the word.

15 And they by the way side, are these: where the worde is sowen, and when they shall haue heard, immediatly commeth Satan, & taketh away the word that was sowen in their hearts.

16 And they likewise that are sowen vpon the rockie places, are these: who when they heare the worde, immediatly with ioy receiued it.

17 And they haue not root in themselues, but are temporall: afterward when tribulation is risen and persecution for the worde, forthwith they are scandalized.

18 And other there be that are sowen among thornes: these are they that heare the word,

19 And the cares of the worlde and the deceitfulnesse of riches, and concupiscences about other thinges entring in choke the word, and it is made fruitlesse.

20 And these are they that were sowen vpō the good ground, which heare the word and receiue it, and yeeld fruit one thirtie, one sixtie, and one an hundred.

Luc.8,16. 21 And he sayd to them, *Commeth a candle to be put ‡ vnder a bushell, or vnder a bed? and not to be put vpon the candlesticke?

‡ Christ came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the whole world therewith.

22 For there is nothing hid, which shall not be made manifest: neither was any thing made secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he said vnto them, See what you heare. Luc.8,18. *In what measure you mete, it shall be measured to you againe, and more shal be giuen † to you.

† To you that heare.

25 For he that hath, to him shalbe giuen: & he that hath not, that also which he hath, shall be taken away from him.

26 And he saide, So is the kingdome of God, as if a man cast seede into the earth,

27 ‖And sleepe, and rise vp night and day, and the seede spring, and grow vp whiles he knoweth not.

28 For the earth of it selfe bringeth forth fruite, first the blade, then the eare, afterward the full corne in the eare.

29 And when the fruite hath brought out it selfe, immediatly he putteth in the sickle, because haruest is come.

Mat.13,31. Luc.13,19. 30 *And he said, To what shall we liken the kingdome of God? or to what parable shall we compare it?

31 As a ‖ mustard seede: which when it is sowen in the earth, is lesse then all the seedes that are in the earth:

32 And when it is sowen, it riseth vp, and becommeth greater then all herbes, and maketh great boughes, so that the ‖ birdes of the

parable? And how then will ye knowe all parables?

14 The Sower soweth the word.

15 And they that receiued seed by the way side, are those where the word is sowen, but when they haue heard, Satan commeth immediatly, & taketh away the word that was sowen in their hearts.

16 And likewise they that receiue seede into the stonie ground, are they, which when they haue heard the worde, at once receiue it with gladnesse:

17 Yet haue no roote in themselues, and so endure but a time: and anon when trouble and persecution ariseth for the wordes sake, immediatly they are offended.

18 And those be they that receiue seede among thornes: and they are such as heare the word,

19 And the cares of the world, and the deceitfulnesse of riches, & the lustes of other things entring in, choke the worde, and it is made vnfruitfull.* 1.Tim.6.17.

20 And they which receiued seede into good ground, are such as heare the word, and receiue it, so that one corne doth bring forth thirtie, some sixtie, some an hundred.

*21 And he said vnto them, * Is the candle lighted to be put vnder a bushell, or vnder the table? and not to be put on a candlesticke?* Matth.5.15. luke 8.16. and 11.33.

*22 * For there is nothing so prinie, that shall not be opened: neither hath it bene so secret, but that it shall come abroad.* Matth.10.26. luke 8.17. and 12.2.

23 If any man haue eares to heare, let him heare.

*24 And he said vnto them, Take heede what ye heare: * With what measure ye mete, with the same shall it be measured to you againe: And vnto you that heare, shall more be giuen.* Matth.7.2. luke 6.38.

*25 * For vnto him that hath, shal it be giuen: and from him that hath not, shall be taken away, euen that which he hath.* Matt.13.12. and 25.29. luke 8.18. and 19.26.

26 And he said, So is the kingdome of God, euen as if a man should sow seede in the ground,

27 And should sleepe, and rise night and day, and the seed should spring and grow vp, he knoweth not how.

28 For the earth bringeth foorth fruit of her selfe, first the blade, then the eare, after that the full corne in the eare.

29 But when the fruit is brought foorth, anon he thrusteth in the sickle, because the haruest is come.

*30 And he said, * Whereunto shall we liken the kingdome of God? Or with what comparison shall we compare it?* Matt.13.31. luke 13.19.

31 It is like a graine of mustard seede: which when it is sowen in the earth, is lesse then all seeds that be in the earth:

32 And when it is sowen, it groweth vp, and is greater then all herbes, and beareth great braunches, so that the fowles of the

aire

the aire may dwell vnder the ſhadowe thereof.

33 And with many ſuch parables hee ſpake to them the word, according as they were able to heare:

34 And without parable hee did not ſpeake vnto them. but apart, hee explicated all things to his Diſciples.

35 And he ſaith to them in that day, when euening was come, * Let vs paſſe ouer to the other ſide. Mt.8,23. Luc. 8, 22.

36 And diminiſſing the multitude, they take him ſo as he was in the boate: and there were other boates with him.

37 And there aroſe a great ſtorme of winde, and the waues bette into the boate, ſo that the boate was filled.

38 And he was in the hinder part of the boate ſleeping vpon a pillow: and they raiſe him, and ſay to him, Maiſter doth it not pertaine to thee that we periſh?

39 And riſing vp hee threatened the winde, and ſaid to the ſea, Peace, be ſtill. And the winde ceaſed: and there was made a great calme.

40 And he ſaid to them, Why are you fearefull? neither yet haue you faith? And they feared with great feare: and they ſayd one to another, Who is this (thinkeſt thou) that both winde and ſea obey him?

aire may make their neſtes vnder the ſhadowe of it.

*33 *And with many ſuch parables preached hee the worde vnto them, as they were able to heare it.* Matt. 13.24.

34 But without parable ſpake he not vnto them: but when they were alone, he expounded all things to his diſciples.

*35 * And the ſame day when the Euen was come, he ſaith vnto them, Let vs paſſe ouer vnto the other ſide.* Marth.8.23. luke 8.22.

36 And they left the people, and tooke him, euen as he was in the ſhip, and there were alſo with him other litle ſhips.

37 And there aroſe a great ſtorme of winde, and the waues daſhed into the ſhip, ſo that it was now full.

38 And he was in the ſterne aſleepe on a pillow: and they awake him, and ſay vnto him, Maiſter, careſt thou not that we periſh?

39 And he aroſe, and rebuked the winde, and ſaid vnto the ſea, Peace, and be ſtill: and the winde ceaſed, and there followed a great calme.

40 And he ſayde vnto them, Why are yee fearefull? How is it that ye haue no faith?

41 And they feared exceedingly, and ſaid one to another, Who is this, that both the winde and the ſea obey him?

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 ‡11 Them that.) *Such as be out of the Church, though they heare and read neuer ſo much they cannot vnderſtand.* Bed. in 4. Marc.

FVLKE. 1 You ſlander S. Bede, he ſaith not ſo. For how ſhould heretikes be brought to the Church, if they did not profit by reading and hearing? How was S. Auguſtine when he was an heretike, brought to be a catholike, but by reading, and hearing of S. Ambroſe; as he himſelfe confeſſeth? Bedes words are theſe: *Illis ergo qui foris ſunt, &c. To them that are without, and come not neere to our Lords frete, that they may be partakers of his doctrine, all things are done in parables, both the workes and the words of our Sauiour, for neither in thoſe wonders which he wrought, nor in thoſe ſecrets which he preached, they are able to knowe God, therefore they are not meete to atteine to remiſſion of ſinnes, which is to be attained by grace of this faith.* Of theſe wordes it is plaine, that Bede ſpake not of euery one that is out of the Church, but of obſtinate deſpiſers of the trueth, which will not become ſcholers to our Sauiour Chriſt.

ANNOTATIONS. CHAP. IIII.

RHEM. 2 12 Leſt they ſhould be conuerted.) *Theſe ſpeeches here and els where, we muſt not ſo vnderſtand as though he ſpake in parables of purpoſe and to this end, that the hearers might not vnderſtande, leſt they ſhould be conuerted: which were as much to ſay as that he would not haue them vnderſtande, nor be conuerted: but we muſt learne the true ſenſe of this very place in S. Matthew and in the Actes, where our Sauiour and S. Paul ſpeake thus,* They haue heard heauily, and haue ſhut their eyes, leſt perhaps they may ſee, and vnderſtand, and be conuerted, and I heale them. *Whereby it is euident, that the ſpeaking in parables was not the cauſe (for many beſide the Apoſtles heard and vnderſtood) but themſelues would not heare, and vnderſtand, and be conuerted: and ſo were the cauſe of their owne wilfull and obſtinate infidelitie. And therefore alſo he ſpake in parables, becauſe they were not worthy to vnderſtand, as the other to whom he expounded them.* God is not author of ſinne but mans owne will. Mt. 13. Act. 28.

FVLKE. 2 We neede not feare leſt in theſe ſpeeches God be made author of ſinne, for he withdraweth his grace from the wicked, and giueth them ouer to a reprobate mind, not as an euill author but as a righteous iudge: And both thoſe ſayings are true, They haue ſhut their eyes that they ſhould not ſee, &c. And to them without all things are in parables, that ſeeing they may ſee and not ſee, &c. For thoſe that maliciouſly and obſtinately refuſe his grace offered, God will not haue them to ſee that they may take it. And Chriſt reueiled the trueth to his diſciples, not becauſe they were worthy, but becauſe through Gods grace they were willing to learne. God is not author of euill.

RHEM. 27 And ſleepe.) *The Church, and Chriſts doctrine, (ſleepe we, wake we) increaſeth by the great prouidence of God, onely the preachers muſt ſow, and plant, and water, and * God will giue the increaſe, nouriſhing the ſeede in mens hearts. And therefore we may not giue ouer, or be impatient and ſolicitous, if we haue not alwayes good ſucceſſe: but doing our duetie, commit the reſt to God.* 1. Cor. 3.

RHEM. 3 31 Muſtard ſeede.) *If the Church and Trueth had more and more decayed and beene obſcured after the Apoſtles time vnto ours, as the heretikes holde: then had it beene great in the beginning, and ſmall afterward: where this parable ſaith contrary, that it was a muſtard ſeede firſt, and afterward a great tree.* Vide Chryſ. to. 5. contra Gentiles in vita S. Babylæ Mart. The Church viſibly increaſing.

FVLKE. 3 We holde not, that the Church hath more and more decayed, or beene obscured since the Apostles time vntill ours, for we know it was spred further and acknowledged in a greater compasse of the earth, foure or fiue hundred yeeres after the Apostles times, then it was in the Apostles age. But that it is drawen into a smaller number since Mahomet in the East, and the Pope in the West haue seduced great nations, he is wilfully blinde, that will not acknowledge. As for the trueth, it was most perfectly knowen in the Apostles times, albeit in matters necessary vnto saluation, it was neuer obscured from the faithfull members of the true church of Christ, in any age. Slander.

RHEM. 32 The birdes.) *Of all sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible: but the successe thereof farre passed all mans doctrine: insomuch that afterward all the wisest and greatest of the world made their residence and rest therein.*

CHAP. V.

To the Gerasens (and in them to all men) Christ manifesteth how the deuill of his malice would vse them, if he would permit. 17 and yet they like not their Sauiours presence. 21 A woman Gentill, that began her sickenesse when the Iewes daughter began her life (signifying Abrahams time) he cureth by the way as he was comming to heale the Iewes. And euen then the Iewes doe die, but yet them also he will reuiue, as here the Iewes daughter.

Mat.8,28. Luc.8,26. AND they came beyond the straite of the sea into the countrie of the Gerasens.

2 And as he went out of the boate, immediatly there mette him out of the sepulchres a man in an vncleane spirit,

3 That had his dwelling in the sepulchres, and neither with chaines ‖ could any man now binde him:

4 For being often bound with fetters and chaines, he had burst the chaines, and broken the fetters. and no bodie could tame him.

5 And he was alwayes day and night in the sepulchres and in the mountaines, crying and cutting himselfe with stones.

6 And seeing IESVS a farre off, he ranne and adored him:

7 And crying with a great voyce, sayde, What to mee and thee IESVS the sonne of God most high? I adiure thee by God that thou torment me not.

8 For he saide vnto him, Goe out of the man thou vncleane spirit.

9 And he asked him, What is thy name? And he saith to him, My name is Legion: because we are many.

10 And he besought him much, that he would not expell him out of the countrey.

11 And there was there about the mountaine a great heard of swine, feeding.

12 And the spirits besought him, saying, Send vs ‡ into the swine, that we may enter into them.

‡ It is not without mysterie that the diuels desired, and Christ suffered them to enter into the swine, signifying that filthy liuers be meet dwelling places for diuels. *Aug. tract. 6. in ep. Io.*

13 And IESVS immediatly granted vnto them. And the vncleane spirits going out, entred into the swine: and the heard with great violence was caried headlong into the sea, about two thousand, and were stifled in the sea.

14 And they that fedde them, fled, and caried newes into the Citie and into the fields. And they went forth to see what was done:

15 And they came to IESVS, and they see him that was vexed of the deuill, sitting, clothed, and well in his wits: and they were afraid.

16 And they that had seene it, told them, in

*AND * they came ouer to the other side of the sea, into the countrey of the Gadarenes.* Matth 8.28. Iuke 8.26.

2 And when he was come out of the ship, immediatly there met him from among the tombes, a man possessed *of an vncleane spirit,*

3 Which had his abiding among the tombes, and no man could binde him, no not with chaines.

4 Because that hee had beene often bound with fetters and chaines, and the chaines had beene plucked asunder by him, and the fetters broken in peeces: neither could any man tame him.

5 And alwayes, night and day, he was in the mountaines, and in the tombes, crying, and all to cutting himselfe with stones.

6 But when he had spied Iesus a farre off, hee ranne, and worshipped him,

7 And cryed with a loud voyce, and sayd, What haue I to doe with thee, Iesus, thou sonne of the most highest God? I require thee in the name of God, that thou torment me not.

8 (For he saide vnto him, Come out of the man, thou foule spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And hee prayed him instantly that he would not send them away out of the countrey.

11 But there was there nigh vnto the mountaines, a great heard of swine, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And anon Iesus gaue them leaue. And the vncleane spirites went out, and entred into the swine, and the heard ran headlong into the sea (they were about two thousand) and were choked in the sea.

14 And the swineheards fled, and tolde it in the citie, and in the countrey. And they went out for to see what was done:

15 And they come to Iesus, and see him that was vexed with the feend, and had the legion, sitting, and clothed, and in his right minde: and they were afraid.

16 And they that saw it, tolde them how it came

in what manner he had beene dealt withall that had the diuell: and of the swine.

17 And they began to desire him, that he would depart from their coasts.

18 And when hee went vp into the boat, he that had beene vexed of the diuell, began to beseech him that he might be with him.

19 And he admitted him not, but saith to him, Goe into thy house to thine, and tell them how great things the Lord hath done for thee, and hath had mercy vpon thee.

20 And he went his way, and began to publish in Decapolis how great things IESVS had done to him: and all marueiled.

Matt.9,18. Luc.8,41.

21 *And IESVS had passed in boate againe ouer the straite, a great multitude assembled together vnto him, and hee was about the sea.

Archsynagogue. chiefe gouernour of a Synagogue.

22 And there commeth one of the Archsynagogues, named Iairus: and seeing him, he falleth downe at his feete,

23 And besought him much, saying, That my daughter is at the point of death, come, impose thy hands vpon her, that she may be safe and liue.

24 And hee went with him, and a great multitude followed him, and they thronged him.

25 And a woman which was in an issue of blood twelue yeeres,

26 And had suffred many things of many Physicions, & had bestowed all that she had, neither was any thing the better, but was rather worse:

27 When she had heard of IESVS, she came in the preasse behind him, and touched his garment.

28 For she said, That ‖ if I shall touch but his garment, I shall be safe.

29 And forthwith the fountaine of her blood was dryed: and shee felt in her bodie that she was healed of the maladie.

30 And immediatly IESVS knowing in himself ‖ the vertue that had proceeded from him, turning to the multitude, saide, Who hath touched my garments?

31 And his Disciples saide to him, Thou seest the multitude thronging thee, & sayest thou, Who hath touched me?

32 And he looked about to see her that had done this.

33 But the woman fearing and trembling, knowing what was done in her: came and fell downe before him, and told him all the trueth.

34 And hee sayd to her, Daughter, thy faith hath made thee safe, goe in peace, and be whole of thy maladie.

† from

35 As hee was yet speaking, they come to † the Archsynagogue, saying, That thy daughter is dead: why doest thou trouble the Maister any further?

36 But

came to passe to him that was possessed with the deuill, and also of the swine.

17 And they began to pray him to depart out of their coastes.

18 And when he was come into the ship, hee that had beene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus suffered him not, but saith vnto him, Goe home to thy friends, and shew them how great things the Lorde hath done for thee, and had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Iesus had done for him: and all men did marueile.

21 And when Iesus was come ouer againe by shippe vnto the other side, much people gathered vnto him, and hee was nigh vnto the sea.

*22 * And behold, there commeth one of the rulers of the Synagogue, Iairus by name: and when he saw him, he fell downe at his feete,* Matth.9.18. luke 8.41.

23 And besought him greatly, saying, My young daughter lyeth at point of death, I pray thee come and lay thy hands on her, that she may be safe, and she shall liue.

24 And Iesus went with him, and much people followed him, and thronged him.

25 And there was a certaine woman which had beene diseased of an issue of blood twelue yeeres,

26 And had suffered many things of many Physicians, and had spent all that she had, and felt none amendment at all, but rather the worse.

27 When she had heard of Iesus, she came in the presse behinde him, and touched his garment.

28 For she said, If I may but touch his clothes, I shalbe whole.

29 And straightway the fountaine of her blood was dryed vp: and she felt in her body that she was healed of the plague.

30 And Iesus immediatly knowing in himselfe that vertue proceeded from him, turned him about in the preasse, and sayd, Who touched my clothes?

31 And his Disciples said vnto him, Thou seest the people thrust thee, and askest thou, Who did touch me?

32 And he looked round about, for to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done within her, came and fell downe before him, and tolde him all the trueth.

34 And he saide vnto her, Daughter, thy faith hath saued thee, goe in peace, and be whole of thy plague.

35 While he yet spake, there come from the ruler of the synagogues house, certaine which saide, Thy daughter is dead, why diseasest thou the master any further?

36 But IESVS hauing heard the worde that was ſpoken, ſaith to the Archſynagogue, Feare not: ‖ onely beleeue.

37 And he admitted not any man to follow him, but Peter and Iames and Iohn the brother of Iames.

38 And they come to the Archſynagogs houſe, and he ſeeth a tumult, and folke weeping and wailing much.

39 And going in, he ſaith to them: Why make you this a doe and weepe? the wench is not dead, but ‡ ſleepeth.

‡ To Chriſt, that can more eaſily raiſe a dead man then we can doe one that is but a ſleepe, death is but ſleepe. *Aug. de verb. Do. Ser. 44.*

40 And they deryded him. But he hauing put forth all, taketh the father & the mother of the wench, and them that were with him, and they goe in where the wench was lying.

41 And holding the wenches hand, hee ſaith to her, *Talitha cumi*, which is being interpreted, ‖ *wench* (I ſay to thee) *ariſe*.

42 And foorthwith the wench roſe vp, and walked: and ſhe was twelue yeeres old: and they were aſtonied with great aſtoniſhment.

43 And he commaunded them earneſtly that no body ſhould know it: and he bad that ſome thing ſhould be giuen her to eate.

36 *As ſoone as Ieſus heard the word that was ſpoken, he ſaith vnto the ruler of the ſynagogue, Be not afraid, onely beleeue.*

37 *And he ſuffered no man to follow him ſaue Peter, and Iames, & Iohn the brother of Iames.*

38 *And he commeth to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.*

39 *And when he was comen in, he ſaith vnto them, why make ye this ado, and weepe? the Damoſell is not dead, but ſleepeth.*

40 *And they laughe him to ſcorne: but he after that he had put them all out, taketh the father and the mother of the Damoſell, and them that were with him, and entreth in where the Damoſell lay.*

41 *And when hee had taken the Damoſell by the hande, he ſaieth vnto her, Talitha cumi, which is, being interpreted, Damoſell (I ſay vnto thee) ariſe.*

42 *And ſtraightway the Damoſel aroſe, and walked, for ſhe was of the age of twelue yeeres: and they were aſtonied out of meaſure.*

43 *And he charged them ſtraightly that no man ſhould know of it: and commanded to giue her meate.*

ANNOTATIONS. CHAP. V.

RHEM. 1 3 Could bind him.) *We ſee here that mad men which haue extraordinary ſtrength, are many times poſſeſſed of the diuell: as there is alſo a deafe and a dumme diuell, and ſuch like ſpirits, which worke theſe effects in men poſſeſſing their bodies. All which things infidels and carnall men following onely nature and reaſon, attribute to naturall cauſes: and the leſſe faith a man hath, the leſſe he beleeueth that the diuell worketh ſuch things.* Profane and naturall men.

RHEM. 1 28 If I ſhall touch.) *So the good Catholike ſaith, if I might but touch one of his Apoſtles, yea one of his Apoſtles napkins, yea but the ſhade of one of his Saincts, I ſhould be better for it.* Act. 5. and 19. See S. Chryſ. to. 5. cont. Gent. in principio. in vit. Babylæ. *Yea S. Baſill ſaith, He that toucheth the bone of a martyr, receiueth in ſome degree holineſſe of the grace or vertue that is therein.* The touch of Relikes. *Baſil. in pſ. 115.*

FVLKE. 1 When Chriſt diſpenſeth the miraculous gift of healing by touching of his garment, or his Apoſtles, or their napkins, or their ſhadow, the good Catholike conceiueth hope to be healed by ſuch meanes. But ſince the gift of miracles is ceaſed, to looke for helpe or holineſſe of ſuch things, it is ſuperſtition, or tempting of God. Chryſoſtome in that place quoted, ſpeaketh of the miracles done in the Primitiue church by the Apoſtles, and other which had the gift of working miracles in thoſe times. That which S. Baſil ſaith is this: He ſheweth that the death of all the Saincts of God (that is of all true Chriſtians) is precious in the ſight of God, as the Pſalmiſt ſayth: And although by the Iewiſh law, he that touched a dead bodie, was vncleane, and muſt waſh his garments: *Yet now* (ſaith he) *he that hath touched a martyrs bones, receiueth a certaine participation of ſanctification, of the grace, that reſted in the bodie: therefore precious in the ſight of the Lord is the death of his Saincts.* By touching a martyrs bones, he meaneth not ſuperſtitious touching (for which you abuſe his words) but ſuch touching, as is neceſſarie in them, that burie the Saincts, or gather their bones together for buriall, after they be burnt or otherwiſe diſperſed by their perſecutors. As it is manifeſt, by the Iewiſh pollution by touching, which was the office of buriall, forbidden to the Prieſts. And the participation of ſanctification which hee nameth, is the holy communion or fellowſhip that Chriſtians haue, with the ſaincts departed in the grace of God, whereof they were partakers in their life. Whereof they declare themſelues to be partakers, whilſt they exerciſe ſuch offices of charitie, towards the bodies & bones of the Saincts and Martyrs departed. And this is the right meaning of Baſiles wordes, which you haue peruerted both in ſenſe and tranſlation. For what honour he thought meete to be giuen to the Martyrs, he teſtifieth in the Homily vpon the Martyr Gordius *Hom. 48. It is the moſt ridiculous thing that can be* (ſaith he) *when the righteous deſpiſed the whole world, that we ſhould take vpon vs to ſet forth their full commendation, of a few things which they contemned. Therefore a remembrance is ſufficient for our perpetuall profit. For they haue no needs of any increaſe to their glory, but a remembrance is needfull for vs, that we may imitate or folow them.* In theſe wordes Baſil declareth, that all other wayes of honouring the Martyrs and Saincts departed, then by imitation, are vaine and ſuperfluous. And that a remembrance for imitation, is ſufficient for vs to take perpetuall profite by them. As for grace or vertue that is in their bones, to communicate to them that ſuperſtitiouſly touch them, is farre, both from his words, and from his meaning. Honour of S. Incts. Reliques. Miracles. Holineſſe of creatures.

RHEM. 2 30 Vertue.) *Vertue to heale this womans maladie, proceeded from Chriſt, though ſhe touched but his coate: ſo when the Saincts by their Relikes or garments doe miracles, the grace and force thereof commeth from our Sauiour, they being but the meanes or inſtruments of the ſame.*

FVLKE. 2 While the gift of miracles continued in the Church, it is true that the grace and force of them, came from our Sauiour. But that by relikes or garments of Saincts, Chriſt worketh miracles at this day, it is more needfull to proue, then to ſhew whence the grace and force of them doth come. Except you will aduouch, all the fained miracles rehearſed in your Legendes, and the bookes of Saincts liues, to be true: by this argument. Chriſt can worke miracles by reliques and garments of Saincts, *ergo* there is no queſtion to be made, but all miracles of the Legend were as truely done, as thoſe that be recorded in the Goſpel. Reliques. Miracles.

36 Onely

RHEM. 36. Only beleeue.) It is a common speech, wherein we require nothing specially, though other things also bee as necessary, and more necessarie, of the Physicion to his patient. Only haue a good hart: when he must also keepe a diet, and take potions, things more requisite. So Christ in this great infidelitie of the Iewes, required only that they would beleeue he were able to do such a cure, such a miracle, and then he did it: otherwise it followeth in the next chapter, He could not doe miracles there because of their incredulitie. Againe, for this faith he gaue them here and in all the places both of body, which they desired, & therefore saith Saint Iames, They shall be healed that haue their sores both inward & outward, sick or whole. Againe, this was the faith of faith which could not iustifie the damned. whereby it is most euident, that his Scriptures, and the like are foolishly alleaged of the Heretikes to proue that onely faith iustifieth. Scripture fondly applied to proue onely faith. V.5.

FVLKE. 3. You would beare your scottish disciples the Papists in hand, that wee haue no better arguments to proue iustification by faith onely without the workes of the lawe, then these words of our Sauiour, Only beleeue. And therefore you draw our Sauiours wordes, to be like a common inconsiderate speech of ours, when the Phisitio on sayth, Only haue a good heart, where other things are necessary. But although the question of iustification in this place be not handled specially, nor directly, yet the wordes of our Sauiour Christ, declare generally, that to receiue any benefit from him, there is required at our hand nothing els but faith, that we may bee able to receiue it. And yet he meaneth not a dead and solitarie faith, but a faith liuing, and which is fruitful of good workes, yet not by the workes, but by the faith onely, his benefit is receiued. Hierome and Beda vpon this text, extend it to iustification by faith, as the very antilegie from the bodie to the soule, doth leade them. Iustification by faith onely.

RHEM. Aug. de verb. Dom. ser. 44. 41. Weuche arise.) Christ, miracles besides that they be wonders and myracles to shew his power, be also significatiue, as these which he corporally raised from death, put vs in minde of his raising our soules from sinne. The Scripture maketh speciall mention only of three raised by our Sauiour, of which three, this wench is one, within the house: an other, the yong man (whose sonne in Naim, now carried out couered the graue: the third, Lazarus hauing been in the graue foure dayes, and therefore stinking, which diuersity of dead bodies, signifie diuersitie of dead soules, some more desperate then other, some past all mans hope, and yet by the grace of Christ to be reuiued and reclaimed. By three dead, are signified three kind of sinners.

CHAP. VI.

In his owne countrey (signifying the reprobate Iewes) hee is contemned, and therefore worketh little in respect. 6 His Apostles preach euery where and worke miracles, so that King Herode (who shamefully killed Iohn Baptist) and others are striken with great admiration. 30 After Iohns death hee goeth into the Desert, where great multitudes being gathered vnto him, he feedeth 5000. with fiue loaues. 46 And after he had prayed long in the mountaine, he walketh vpon the sea. 53 And with the very touch of the garments hemme he healeth innumerable.

Mt.13,54. Lu.4,16. AND going out from thence, he went into his countrie and his Disciples followed him.

2 And when the Sabboth was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying, Howe came this felow by all these things? and what wisedom is this that is giuen to him, & such vertues as are wrought by his hands?

3 Is not this ‖ the Carpenter, the sonne of MARIE, the brother of Iames and Ioseph and Iude and Simon? why, are not also his sisters here with vs? And they ‖ were scandalized in him.

4 And IESVS said to them, That there is not a Prophet without honour, but in his owne countrie, and in his owne house, and in his owne kinred.

5 And ‖ hee could not doe any miracle there, but only cured a fewe that were sicke, imposing his hands.

6 And hee marueled because of their incredulitie, and he went about the townes in circuite teaching.

Mt.10,1. Lu.9,1. 7 * And he called the Twelue: and began to send them two and two, and gaue them power ouer vncleane spirits.

8 And hee commaunded them that they should take nothing for the way, but a rod only: not skrippe, not bread, nor money in their purse,

9 But shod with sandals, and that they should not put on ‖ two coates.

10 And he said to them, whithersoeuer you shall enter into an house, there tarie till you depart thence.

11 And

*AND he * departed thence, and came into his owne countrey, and his disciples followe him.* Matth.13.54. luke 4.16.

2 And when the Sabboth daye was come, he began to teach in the Synagogue: And many hearing him, were astonied, saying, From whence hath hee these things? And what wisdome is this that is giuen vnto him, and such mighty workes that are wrought by his handes?

3 Is not this the Carpenter, Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? And are not his sisters here with vs? And they were offended at him.

*4 Iesus sayd vnto them, * A Prophet is not without honour, but in his owne countrey, and among his owne kinne, and in his owne house.* Iohn 4.44.

5 And he could there doe no mighty worke: but layd his handes vpon a fewe sicke folke, and healed them:

*6 And hee marueiled because of their vnbeliefe. * And he went about by the villages that lay on euery side, teaching.* Matth.9.35. luke 13.22.

*7 * And hee calleth the twelue, and began to send them forth, two and two, & gaue them power against vncleane spirits,* Matth.10.1. luke 9.1.

8 And commaunded them that they should take nothing in their iourney, saue a staffe onelie: no scrippe, no bread, no money in their purse:

*9 But should be shooed with * sandales: and that they should not put on two coates.* Acts 12.8.

10 And he sayd vnto them, Where soeuer ye enter into an house, there abide till yee depart thence.

11 * And

11 And whosoeuer shall not receiue you, nor heare you: going foorth from thence shake off the dust from your feete for a testimonie to them.

12 And going foorth they preached that they should doe penance:

13 And they cast out many diuels, and Ia.5,14. *anointed with oyle ‡many sicke, and healed them.

Mt.14,1. Lu.9,7. 14 And *king Herod heard (for his name was manifest) and he sayd, That Iohn the Baptist is risen againe from the dead, and therefore vertues worke in him.

15 And others sayd, That it is Elias. But others said, That it is a Prophet, as one of the Prophets.

16 Which Herod hearing, sayd, Iohn whom I beheaded, hee is risen againe from the dead.

THE GOSPEL vpon the decollation of S. Iohn Baptist Aug. 29.

17 For the sayde Herod sent and apprehended Iohn, and bound him in prison for Herodias the wife of ‡Philippe his brother, because he had maried her.

Leu.18,16, 20,21. 18 For Iohn sayd to Herod, *It is not lawfull for thee to haue thy brothers wife.

19 And Herodias lay in waite for him: and was desirous to kill him, and could not.

20 For Herod feared Iohn, knowing him to bee a iust and holy man: and he kept him, and by hearing him did many things: and he heard him gladly.

21 And when a conuenient day was fallen, Herod made the supper of his birth-day to the Princes and the Tribunes & the chiefe of Galilee.

22 And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sate with him at the table: the King sayd to the damsel, Aske of mee what thou wilt, and I will giue it thee.

23 And hee sware to her, That whatsoeuer thou shalt aske I will giue thee, though the halfe of my kingdom.

24 Who when she was gone foorth, sayd to her mother, what shal I aske? But she sayd, The head of Iohn the Baptist.

25 And when she was gone in by and by with hast to the King, shee asketh saying, I will that forthwith thou giue me in a platter the head of Iohn the Baptist.

26 And the King was strooken sad. Because of his othe and for them that sate together at table he would not displease her:

27 But sending the hangman, commaunded that his head should bee brought in a platter.

28 And hee beheaded him in the prison, and brought his head in a platter: and gaue it to the damsel, and the damsel gaue it to her mother.

29 Which

11 *And whosoeuer shall not receiue you, Mat.10.14. nor heare you, when ye depart thence, *shake off luke 9.5. the dust that is vnder your feete, for a witnesse a- Acts 13.51. gainst them: I say verely vnto you, it shal be eas- & 18.6. ier for the Sodomites & the Gomorrheans in the day of iudgement, then for that citie.

12 And they went out, and preached, that men should repent.

13 And they cast out many deuils, *and a- Iames 5.14. nointed many that were sicke, with oyle, and healed them.

14 *And king Herode heard of him, (for Mat.14 1. his name was spred abroade:) and he sayd that luke 9.7. Iohn Baptist was risen from the dead, and therefore mightie workes doe shewe foorth themselues in him.

15 Other sayd, That it is Elias. Some sayd, That it is a Prophet, or as one of the Prophets.

16 *But when Herode had heard of him, he Luke 3.19. sayd, It is Iohn, whom I beheaded, hee is risen from death.

17 For Herode himselfe had sent foorth and layd handes vpon Iohn, and bound him in prison for Herodias sake, his brother Philips wife, because he had married her.

18 For Iohn sayd vnto Herode, *It is not Leuit.18.16. lawfull for thee to haue thy brothers wife.

19 Therefore Herodias layd waite for him, and would haue killed him, but she could not.

20 For Herode feared Iohn, knowing that he was a iust man, and an holy, and gaue him reuerence: and when he heard him, hee did many things, and heard him gladly.

21 And when a conuenient day was come, that Herode on his birth day made a supper to the lordes, high captaines, and chiefe estates of Galilee:

22 And when the daughter of the same Herodias came in, and dauced, and pleased Herod, and them that sate at boorde also, the king sayd vnto the Damosel, Aske of me what soeuer thou wilt, and I will giue it thee.

23 And he sware vnto her, What soeuer thou shalt aske of me, I will giue it thee, euen vnto the one halfe of my kingdome.

24 And shee went foorth, and sayd vnto her mother, What shall I aske? Shee sayd, Iohn Baptists head.

25 And shee came in straight way with haste vnto the king, and asked, saying, I will that thou giue me by and by in a charger, the head of Iohn Baptist.

26 And the king was exceeding sorie, howbeit, for his othes sake, and for their sakes which sate at supper also, hee would not cast her off.

27 And immediatly the king sent the hangman, and commanded his head to be brought in, and he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the Damosel, and the Damosel gaue it to her mother.

29 And

29 Which his disciples hearing came, and tooke his body: and they put it in a monument.

Lu9,10. 30 And * the Apostles gathering together vnto Iesus made relation to him of all things that they had done and taught.

31 And he sayd to them, Come apart into the desert place, and rest a little. For there were that came and went, many: and they had not so much as space to eate.

Mt.14,13. 32 And * going vp into the boate, they went into a desert place apart.

33 And they saw them going away, and many knew: and they ranne flocking thither on foote from all cities, and preuented them.

34 And going forth, IESVS saw a great multitude: and he had compassion on them, because they were as sheepe not hauing a shepheard, and he began to teach them many things.

Mt.14,15. Lu9,12. Io6,5. 35 And * when the day was nowe farre spent, his Disciples came to him, saying, This is a desert place, and the houre is now past:

36 Dimisse them, that going out into the next villages and townes, they may bie them selues meates to eate.

37 And he answering said, Giue ye them to eate. And they said to him, Let vs goe and bie bread for two hundred pence: and wee will giue them to eate.

38 And he saith to them, Howe many loaues haue you? goe and see. And when they knew, they say, Fiue, and two fishes.

39 And he commaunded them that they should make al sit downe, by companies vpon the greene grasse.

40 And they sate down in rankes by hundreds and fifties.

41 And when he had taken the fiue loaues, and the two fishes: looking vp vnto heauen, he blessed, and brake the loaues, & gaue to his Disciples to set before them: and the two fishes he diuided to al.

42 And all did eate, and had their fill.

43 And they tooke vp the leauings, twelue baskets full of fragments: and of the fishes.

44 And they that did eate, were fiue thousand men.

45 And immediately hee compelled his Disciples to goe vp into the boate, that they might goe before him beyond the straite to Bethsaida: whiles himselfe did dimisse the people.

THE GOSPEL on Saturday after Ashwednesday. Mt.14,23. Io6,16. 46 And * when he had dimissed them, he went into the mountaine to pray.

47 And when it was late, the boate was in the middes of the sea, and himselfe alone on the land.

48 And seeing them labouring in rowing

29 *And when his disciples heard of it, they came and tooke vp his bodie, and layd it in a tombe.*

30 * *And the Apostles gather themselues together vnto Iesus, and tolde him all things both what they had done, and what they had taught.* Luke 9.10.

31 *And hee sayd vnto them, Come yee alone out of the way into the wildernesse, and rest a while. For there were many commers and goers, and they had no leysure so much as to eate.*

52 * *And they departed by shippe out of the way into a desert place.* Matt.14.13. luke 9.10.

33 *And the people spied them when they departed, and many knew him, and ranne afoote thither out of all cities, and came thither before them, and came together vnto him.*

34 * *And Iesus when hee came out, sawe much people, and had compassion on them, because they were like sheepe not hauing a shepheard:* * *And hee began to teach them many things.* Matth.9.36. & 14.14. Luke 9.11.

35 * *And when the day was nowe farre spent, his Disciples come vnto him, saying, This is a desert place, and nowe the time is farre passed.* Matth.14.15.

36 *Let them depart, that they may goe into the countrey round about, and into the villages, and buy them bread: for they haue nothing to eate.*

37 *Hee answered, and sayd vnto them, Giue ye them to eate. And they say vnto him,* Shal we *goe and buy two hundred peniworth of bread, and giue them to eate?*

38 *He sayth vnto them, Howe many loaues haue ye? goe and looke.* * *And when they had searched, they say, Fiue, and two fishes.* Matth.14.17. luke 9.13. iohn.6.9.

39 *And he commanded them to make them all sitte downe by companies vpon the greene grasse.*

40 *And they sate downe, here a rowe, and there a rowe,* by *hundreds, and* by *fifties.*

41 *And when hee had taken the fiue loaues, and the two fishes, and looked vp to heauen, hee blessed, and brake the loaues, and gaue them to his disciples to set before them: and the two fishes deuided he among them all.*

42 *And they all did eate, and were satisfied.*

43 *And they tooke vp twelue baskets full of the fragments, and of the fishes.*

44 *And they that did eate the loaues, were about fiue thousand men.*

45 *And straightway hee constrained his disciples to goe into the ship, and to goe ouer the sea before vnto Bethsaida, while hee should send away the people.*

46 *And when he had sent them away, he departed into a mountaine to pray.*

47 * *And when Euen was come, the ship was in the middest of the sea, and hee alone on the land,* Matth.14.23. iohn 6.16.

48 *And hee sawe them troubled in rowing*

(for

ing (for the winde was against them) and about the fourth watch of the night hee commeth to them walking vpon the sea: and he would haue passed by them.

49 But they seeing him walking vpon the sea, thought it was a ghost, and cried out.

50 For all saw him, and were troubled. And immediately he talked with them, and said to them, Haue confidence, it is I, feare ye not.

51 And he went vp to them into the ship, and the winde ceased: and they were farre more astonied within themselues:

52 For they vnderstoode not concerning the loaues: for their hart was blinded.

Mt.14,34. 53 And *when they had passed ouer, they came into the land of Genezareth, and set to the shore.

54 And when they were gone out of the boate, incontinent they knewe him:

55 And running through the whole countrie, they beganne to carie about in couches those that were ill at ease, where they heard he was.

56 And whithersoeuer hee entred into townes or into villages or cities, they laid the sicke in the streates, and besought him that they might touche but the hemme of his garment: and as many as touched him, were made whole.

(for the wind was contrary vnto them:) and about the fourth watch of the night, he commeth vnto them, walking vpon the sea, and would haue passed by them.

49 But when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 (For they all saw him, and were troubled:) and anon he talked with them, and sayth vnto them, Bee of good cheare, It is I, bee not afraid.

51 And he went vp vnto them into the ship, and the wind ceassed, and they were sore amazed in themselues beyond measure, and marueiled.

52 For they vnderstood not what was done of the loaues, because their heart was hardened.

*53 * And when they had passed ouer, they came into the land of Genezareth, and drew vp into the hauen.* Mar.14.34.

54 And when they were come out of the ship, straightway they knew him,

55 And ran foorth throughout all the region round about, and began to carie about in beds, those that were sicke, thither where they heard that he was.

56 And whithersoeuer he entred, into villages, or cities, or fields, they layd the sicke folkes in the streetes, and prayed him that they might touche and it were but the hemme of his garment: and as many as touched it, were made whole.

MARGINALL NOTES. CHAP. VI

RHEM. 1. 13. Oile many sicke.) *A preparatiue to the Sacrament of extreme vnction.* Iac.5.

FVLKE. 1. A preparatiue to a Sacrament, that neuer was instituted to be perpetual. Nay rather a cleere demonstration, that S. Iames speaketh of a temporall ceremonie of anointing with oyle, to continue so long, as the gift of healing remained with the elders of the Church. Extreme vnction

RHEM. 2. 17. Philippe his brother.) *He might and should by Moyses law haue maried his brothers wife, if he had bin dead without issue: but this Philip was yet aliue, and had also this daughter that daunced.*

FVLKE. 2. He neither might nor could by Moses lawe, haue married his naturall brothers wife, which is expresly forbidden. Leu.18.16.20.21. Therefore the lawe, Deut.25.5. is to be vnderstood of kinsemen, not prohibited by the former law: and that the practise declareth Ruth.4. For the Hebrew tongue calleth all kinsmen brethren, as is plaine in this Chapter, verse 3. Therefore this is both an hereticall and a traiterous note. Mariage of the brothers wife.

ANOTATIONS. CHAP. VI.

RHEM. 3. 3. The carpenter.) *As his countrie-folkes seeing him not only to be a poore man, but also knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or scandale of him: so doe the Heretikes take like offence at his person in the B. Sacrament, saying, why, this is not God: for it is bread made of corne by such a baker, of the same mould that such a lofe is: not marking that it was not made Christ by baking, but by Consecration, and the vertue of Christs wordes.*

FVLKE. 3. Christ was God manifested in the flesh, both by the Scriptures and his glorious workes. But the supposed presence of his body in the Masse cake, is contrary to the Scriptures, and the trueth of his naturall body. If you alleage the words of Christ, *this is my bodie*, the Iewes had many textes of Scripture, concerning the eternall generation of Christ, and his glorious kingdome, which seemed contrary to the infirmitie, and humilitie of his first comming, yet were not being rightly vnderstood. No more is that text of the presence of his body after a spirituall maner to the faith of the worthy receiuers, contrary to those Scriptures, which auouch the trueth of his humanitie: whereunto the popish imaginarie ptesence is contrary, and cannot bee reconciled without fables, and fained miracles, where none is, as S. Augustine sayth, *De trinit. lib.3. cap.4.* Reall presence,

RHEM. 3. They were scandalized.) *This scandal rose partly of enuie of his equals by birth, who reputing themselues as good as he, tooke scorne to be taught of him. whereupon Christ saith,* A Prophet is not without honour but in his owne countrie: *signifying (as it is plaine in Luke) the malice and enuie of the Iewes his countrie men in refusing him* (Io.1.) *and that the Gentiles would more esteeme of him.* Chrysho.49. in Mt. Lu.4.15.

RHEM. 4. 5. He could not.) *It is said that he could not worke miracles there, not meaning that hee was not able, but that on their part there wanted apt disposition to receiue them. And therefore he would not of congruitie worke there, where their incredulitie was so great, that it would not haue profited them. And for this cause he saith * els where to them that will see and enioy his miracles,* Onely beleeue. Mar 5.36. Mat.10.

FVLKE. 4. They wanted faith, which is the onely instrument to receiue the benefits of God.

RHEM. 5 8. Not two coates.) *He forbiddeth superfluities, and to careful prouision of bodily things, when they are about Gods*

seruice

ſeruice in gaining ſoules. And for the contrarie that ſeemeth here and in S. Mathew, vnderſtand that there he forbiddeth them to carie rod or ſtaffe to defend themſelues, here he permitteth a walking rod or ſtaffe to leane and ſtay vpon: there he forbiddeth ſhooes to couer all the foote, ſuch as we weare: here hee permitteth ſandals, that is ſuch as had ſoles onely, which the poore commonly ware in Iewry and now ſome religious men. See S. Auguſt. opinion li.2.c.30.de conſenſu Euang.to.4.

FVLKE. 5. Barefoote Friers, with their ſandales, be not ſo good as apes of the Apoſtles, in this their ſpeciall commiſſion. Neither doeth S. Auguſtine ſpeake any thing of them. Their father Francis, was not borne ſcarſe a thouſand yeeres after S. Auguſtine. Barefoote Friers.

RHEM. 6. 13. With oyle.) *In the wordes of the commiſſion oyle is not mentioned, and yet it is certaine by this their vſing of oyle, that either Chriſt did then appoint them to vſe it, or they might take it vp of themſelues, by vertue of the generall commiſſion.*

FVLKE. 6 Saint Marke in declaring their commiſſion, expreſſeth not that they had power granted to heale the ſicke, yet it is manifeſt, both by S. Matthewe, and by that which S. Marke reporteth of their practiſe, that they had commiſſion to cure the ſicke. Euen ſo, although the viſible ſigne of oyle, is not expreſſed in reherſall of their commiſſion: yet it is to be vnderſtoode by their practiſe, that it was appointed them, ſo to vſe it: and not that they tooke it vp of themſelues, by any generall commiſſion. And ſo thinketh Euthymius vpon this text. Expreſſe word of God.

RHEM. 7 13. With Oile.) *By this it is cleere that not onely the Apoſtles or other may haue power to worke miracles, by their onely worde and inuocation of Chriſtes name, but alſo by application of creatures: which creatures alſo haue a miraculous medicinall vertue to heale diſeaſes.*

FVLKE 7 They that haue the power granted of God, as the Apoſtles had, may doe as they did, but who bee they? or where be they nowe, that haue the power of working miracles? But when there was ſuch, theſe creatures were but externall tokens of the grace of God diſpenſed by the vſe of them, they had no miraculous medicinal vertue in them. For none could cure diſeaſes by the ſame oyle that the Apoſtles occupied but they that had the ſame gift of healing that the Apoſtles had, and faith as the Apoſtles had. Whereas if the oyle had a maruelous medicinal vertue in it, euery one without faith might haue done the ſame as with a naturall ſalue. Miracles.

CHAP. VII.

The maſters of Ieruſalem comming ſo farre to carpe him. 6 he chargeth with traditions, partly friuolous, 9 partly alſo contrarie to Gods commandements. 14 And to the people he yeeldeth the reaſon of that which they carped, 17 and againe to his Diſciples, ſhewing the ground of the Iewiſh waſhing (to wit, that meates otherwiſe defile the ſoule) to bee falſe. 24 But by and by among the Gentiles, in a woman he findeth wonderfull faith, vpon her therefore he beſtoweth the crumme that ſhe asked, 32 returning (becauſe the time of the Gentiles was not yet come) to the Iewes with the loafe. 32 Where hee ſheweth his compaſſion towards mankinde ſo deafe and dumbe, 36 and of the people is highly magnified.

Mat.15,1. AND there aſſembled together vnto him the Phariſees & certaine of the Scribes, comming from Hieruſalem.

2 And when they had ſeene certaine of his Diſciples eate bread with ‖ common hands, that is, not waſhed, they blamed them.

3 For the Phariſees and all the Iewes, vnleſſe they often waſh their handes, eate not, holding the tradition of the Ancients:

4 And from the market, vnleſſe they be waſhed, they eate not: & many other things there bee that were deliuered vnto them to obſerue, the waſhings of cuppes and cruſes, and of braſen veſſels and beddes.

5 And the Phariſees and Scribes asked him, why doe not thy diſciples walke according to the tradition of y Auncients, but they eate bread with common hands?

6 But he anſwering, ſaid to them, wel did Eſay Propheſie of you hypocrites, as it is written, *This people honoureth me ‡ with their lippes, but their hart is farre from me.*

‡ They that ſay well or teach and preach well, or haue Chriſt and his word in their mouth, and liue naughtily, be touched in this place. Eſa.29,13.

7 *And in vaine doe they worſhip me, teaching doctrines ‖ precepts of men.*

8 For leauing the commaundement of God, you hold the traditions of men, the waſhings of cruſes and cuppes: and many other things you doe like to theſe.

9 And he ſaid to them, well doe you fruſtrate the precept of God, that you may obſerue your owne tradition.

Exo.20,12. Leu.20,9. 10 For Moyſes ſaid, *Honour thy father and thy mother*, and, *Hee that ſhall curſe father or mother, dying let him die.*

11 But

*AND * the Phariſees come together vnto him, and certain of the Scribes, which came from Hieruſalem.* Mat.15.2.

2 And when they ſawe ſome of his diſciples eate bread with defiled (that is to ſay, with vnwaſhen hands) they found fault.

3 For the Phariſees, and all the Iewes, except they waſh their hands oft, eate not, obſeruing the tradition of the elders.

4 And when they *come from the market, except they waſh, they eate not. And many other things there be, which they haue taken vpon them to obſerue, as the waſhing of cups and pots, braſen veſſels, and of tables.*

5 Then asked him the Phariſees and Scribes, Why walke not thy diſciples according to the tradition of the elders, but eate bread with vnwaſhen hands?

*6 He anſwered and ſayd vnto them, Surely Eſaias hath propheſied well of you hypocrites, as it is written, * This people honoureth mee with their lippes, but their heart is farre from me.* Eſa.29.13.

7 Howbeit in vaine do they worſhip me, teaching doctrines, the commandements of men.

8 For the commandement of God being laid apart, ye obſerue the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye doe.

9 And he ſaid vnto them, Full well ye caſt aſide the commandement of God, that ye may keepe your owne tradition. Exod.20.12. deut.5.16. ephe.6.2.

*10 For Moſes ſaid, * Honour thy father and thy mother: * and whoſo curſeth father or mother, let him die the death.* Exod.21.1. leuit.20.9. pro.20.20.

11 But

11 But you say, If a man say to father or mother, *Corban* (which is a gift) whatsoeuer proceedeth from me, shall profit thee:

12 And further you suffer him not to doe ought for his father or mother,

13 Defeating the worde of God for your owne tradition which you haue giuen forth. and many other things of this sort you doe.

14 And calling againe the multitude vnto him, he said to them, Heare me al you, and vnderstand.

15 ‖Nothing is without a man entring into him, that can defile him. but the things that proceede from a man those are they that make a man ‡ common.

‡ See the first annotation vpon this chapter.

16 If any man haue eares to heare, let him heare.

17 And when hee was entred into the house from the multitude, his Disciples asked him the parable.

18 And he saith to them, So are you also vnskilfull? Vnderstand you not that euery thing from without, entring into a man, can not make him common:

19 Because it entreth not into his hart, but goeth into the bellie, and is cast out into the priuie, purging all the meates?

20 But he said that ỹ things which come forth from a man, they make a man cõmon.

21 For from within out of the hart of men proceede euill cogitations, aduouteries, fornications, murders,

22 Thestes, auarices, wickednesse, guile, impudicities, an euill eye, blasphemie, pride, foolishnesse.

23 All these euils proceede from within, and make a man common.

Mt.15,21. 24 And * rising from thence he went into the coasts of Tyre and Sidon: and entring into a house, he would that no man should knowe, and he could not be hid.

25 For a woman immediatly as she heard of him, whose daughter had an vncleane spirit, entred in, and fell downe at his feete.

26 For the woman was a Gentile, a Syrophœnician borne. And shee besought him that he would cast forth the deuill out of her daughter.

27 Who said to her, Suffer first the children to be filled. for it is not good to take the childrens bread, and cast it to the dogges.

28 But she answered, & said to him, Yea Lord. for the whelpes also eate vnder the table of the crummes of the children.

29 And he saide to her, For this saying goe thy way, the deuill is gone out of thy daughter.

30 And when she was departed into her house, she founde the maide lying vpon the bed, and the deuill gone out.

*THE GOSPEL vpon the 11. Sunday after Pentecost.

31 * And againe going out of the coastes ‖ of Tyre, hee came by Sidon to the sea of Galilee

‖ Of Tyre and Sidon, he came,

11 But ye say, If a man shall say to his father or mother, Corban (that is by the gift) that is offered of me, thou shalt be helped.

12 And so ye suffer him no more to doe ought for his father, or his mother,

13 Making the worde of God of none effect through your tradition, which ye haue ordeined: And many such things doe ye.

*14 * And when hee had called all the people vnto him, he said vnto them, Hearken vnto me euery one of you, and vnderstand.* Matth.15.10.

15 There is nothing without a man that can defile him, whē it entreth into him: but the things which proceede out of a man, those are they that defile the man.

16 If any man haue eares to heare, let him heare.

17 And when he came into the house away from the people, his disciples asked him of the similitude.

18 And he saith vnto them, Are ye also so without vnderstanding? Doe ye not perceiue that whatsoeuer thing from without entreth into the man, it cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all the meates?

20 And he said, That which commeth out of the man, defileth the man.

*21 * For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murders,* Gene.9.5. and 8.21.

22 Thefts, couetousnesse, wickednes, deceit, wantonnesse, a wicked eye, blasphemie, pride, foolishnesse:

*23 * All these euil things come from within, and defile the man.* Matth.15.21.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entred into an house, and would that no man should haue knowen, but he could not be hid.

25 For a certaine woman, whose yong daughter had an vncleane spirit, when she had heard of him, came and fell at his feete.

26 (The woman was a Greeke, out of the nation of Syrophanicia:) and she besought him that hee would cast out the deuill from her daughter.

27 But Iesus sayde vnto her, Let the children first bee fed: for it is not meete to take the childrens bread, and to cast it vnto the little dogges.

28 She answered & said vnto him, Yes Lord, for the little dogges also eate vnder the table of the childrens crummes.

29 And he said vnto her, For this saying, goe thy way, the deuill is gone out of thy daughter.

30 And when shee was come home to her house, she found that the deuill was departed, and her daughter lying on the bed.

31 And when he was departed againe frō the coasts of Tyre and Sidon, he came vnto the sea of Galilee

through the middes of the coastes of Decapolis.

32 And they bring to him one deafe and dumme: and they besought him that hee would impose his hand vpon him.

33 And taking him from the multitude apart, he put his fingers into his eares & ‖ spitting, touched his tongue.

34 And looking vp vnto heauen, he groned, and said to him, ‖ *Ephphetha*, which is, *Be thou opened.*

35 And immediatly his eares were opened, and the string of his tongue was loosed, and he spake right.

36 And he commaunded them not to tel any body. But howe much he commaunded them, so much the more a great deale did they publish it,

37 And so much the more did they wonder, saying, He hath done all things well: hee hath made both the deafe to heare, and the dumme to speake.

Galilee through the middes of the coasts of Decapolis.

32 And they bring vnto him one that was deafe, and had an impediment in his speach, and they pray him to put his hands vpon him.

33 And when he had taken him aside from the people, hee put his fingers into his eares, and when he had spit, touched his tongue.

34 And when hee had looked vp to heauen, sighed, and saide vnto him, Ephphata, that is to say, Be thou opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and hee spake plaine.

36 And hee commaunded them that they should tell no man: but the more he commaunded them, so much the more a great deale they published it,

37 And were beyond measure astonied, saying, Hee hath done all things well: hee hath made both the deafe to heare, and the dumbe to speake.

ANNOTATIONS. CHAP. VII.

RHEM. 2. Common.) *Common and vncleane is all one. For the Iewes were commaunded by the Lawe to eate certaine kindes of meates onely, and not all indifferently: and because these were separated from other meats, and as it were sanctified to their vse, they called the other common and prophane: and because the Lawe calleth those cleane and these vncleane, hereof it is, that vncleane and common is all one, as in this Chapter often, and* Acts. 10.

RHEM. 1 7. Precepts of men.) *Mens ordinances which be repugnant to Gods commandements, be here condemned: as all obseruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now. for howsoeuer they bragge of Scriptures, all their maner of administration and ministerie is their owne tradition and inuention without all Scripture and warrant of Gods word. But the traditions of the Apostles and Ancients, and all the precepts of holy Church wee are commaunded to keepe, as things not prescribed by man, but by the holy Ghost.* Act. 15, 28. 41. 2. Thessal. 2, 15.

Commandements of men.

Traditions.

FVLKE. 1 Precepts of men be not onely such, as be repugnant to Gods commandements, but euen such as are beside Gods commandements, wherein any part of Religion or the seruice of God is placed. As this washing of hands before meate, and such like of them selues, are not repugnant to Gods commaundements, and may be vsed for cleanlinesse, but not for Religion. So the Popish traditions, which they call the traditions of the Apostles and auncients, and precepts of the holy Church, are either manifestly repugnant to Gods commandements, or els superstitious inuentions of men, by which God is worshipped in vaine. And are nothing like to the decrees of the Councell of the Apostles Acts. 15. nor to the doctrine which S. Paul deliuered 2. Thess. 2. 15. See the notes vpon Matth. 15. the Sect. 2. and 3. That our ministerie and ministration are agreeable to the Scriptures, let the Scriptures beare witnesse, yea your owne conscience and confession by silence: for if any thing could haue bene alledged out of the Scripture against vs, it should not haue bene spared.

Mans precepts.

Traditions.

RHEM. 2 11. Gift.) *To giue to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter vpon his giuing that which should relieue them, to God or to the Altar, that is impious and vnnaturall. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.*

Dutie to parents.

FVLKE. 2 Christ speaketh of the Iewish altar. The Church of Christ hath none such: therefore it is sinne to giue to the idolatrous altar of Poperie. But to the maintenance of Gods religion, it is not forbidden to giue, so we neglect not vnder that pretence, other necessarie duties commaunded by God.

Popish altars.

RHEM. 3 15. Nothing entring into a man.) *As these wordes of our Sauiour do not import, that the Iewes then might haue eaten of those meates which God forbade them: no more doe they now, that we Christians may eate of meats which the Church forbiddeth vs. And yet both then and now all meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abstaine, for that any meats are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.*

Abstinence from certaine meats.

FVLKE. 3 The Church of Christ forbiddeth not meats for religions sake: but Antichrist attending to lying spirits, and the doctrine of deuils, forbiddeth meates and mariages for religion, and in the abstinence placeth Religion, and holinesse. As for your pretence of obedience, and chastisement, is but lying in hypocrisie, for that there is no chastisement of the body, in change of the meate. And those things which of you are not forbidden, as wines, spices, fruites, &c. are more incentiue of lust, then common flesh, which you doe forbid. Durande also (howsoeuer you would cloke the matter) saith flesh is forbidden, and fish allowed, because God cursed the earth, but not the waters. See more vpon Matth. Chap. 15. Sect. 4. and 5.

Forbidding of meates and mariage.

RHEM. 4 33. Spitting.) *Not only by Christs word and will, but also by ceremonie and by application of external creatures which be holy, miracles are wrought, as by Christs spittle, which was not part of his person, being a superfluitie of his body, but yet most holy.* Theophyl. in 7. Marci.

Christs spittle worketh miracles.

FVLKE. 4 Christes spittle worketh not miracles, but Christ by it, or any other thing whatsoeuer it pleaseth him, or without any thing, but by his owne word or will worketh miracles. Therefore wee must not imagine any power or holinesse in ceremonies or creatures vnsensible, to doe any thing of them selues, but when it pleaseth our Sauiour Christ to vse them to such purposes, as in his Sacraments vsually, or in his miracles extraordinarily.

Miracles. Holines in ceremonies or creatures.

RHEM. 5 34. Ephphetha.) *The Church doeth most godly imitate and vse these very wordes and ceremonies of our Sauiour in the Exorcismes before Baptisme, to the healing of their soules that are to be baptized, as Christ healed the bodily infirmitie and the disease of the soule together.* Ambros. li. 1. de Sacram. c. 1.

Exorcismes and other ceremonies in Baptisme.

FVLKE. 5

The Popish Church doeth apishly and ridiculously imitate our Sauiour Christ, in coniuring out of the diuels there, where there is none, and abuseth his holy wordes and actions, to a superstitious purpose. Neither doeth S. Ambrose speake of exorcisme vsed in the ministration of Baptisme, although hee name a ceremonie needlesse, and not vsed of you Papists, namely the touching of the eares of him that was baptized, to signifie that his eares should be open to heare the doctrine of the Priest: and of his nostrels, that hee might receiue the good sauour of eternal pietie. *But shew* [illegible]*th* (saith he) *the Bishop toucheth not*, adding a reason, why they folowed not Christ in touching the mouth, as well as the eares. But that they vsed spittle or the Syrian word *Ephphata* S. Ambrose saith not. They had in that time many superfluous and burthenous ceremonies of mans presumption, about baptisme and other rites, whereof S. Augustine complained, and wished that they might bee aboolished. *Epist.* 118. *Ianuario.*

Apish imitation.

Needlesse ceremonies of old time.

CHAP. VIII.

Of compassion he feedeth the people, 4000. with seuen loaues. 10 *After al which miracles as though they were yet vnsufficient to proue him to be Christ, the obstinate Pharisees doe require some miracle from heauen.* 13 *Whereupon forsaking them, he warneth his Disciples to beware of the leauen of their doctrine, neither to feare want of necessaries.* 22 *He healeth a blinde man by degrees and with ceremonies.* 27 *Peter confesseth him (though men all this while had not learned so farre) to be Christ.* 31 *and by and by he reuealeth to them his passion,* 32 *rebuking also Peter for dissuading it,* 34 *and shewing that it is a thing wherein al that wil be saued (namely in time of persecution) must follow him.*

Mt. 15, 32. THE GOSPEL vpon the 6. Sunday after Pentecost.

IN those dayes againe when there was a great multitude, and had not what to eate: calling his Disciples together, hee saith to them,

2 I haue compassion vpon the multitude: because loe ‡ three dayes they nowe endure with me, neither haue what to eate.

‡ Great feruour and deuotion in the good people, and exceeding force in our Masters preachings that made them abide fasting so long to heare his diuine Sermons.

3 And if I dimisse them fasting into their home, they will faint in the way: for some of them came farre of.

4 And his Disciples answered him, whēce may a man fill them here with bread in the wildernes?

5 And he asked them, How many loaues haue ye? Who said, Seuen.

6 And he commaunded the multitude to sit downe vpon the ground. And taking the seuen loaues, giuing thankes hee brake, and gaue to his Disciples for to set before them, and they did set them before the multitude.

7 And they had a few litle fishes: and he blessed them, and commaunded them to be set before them.

8 And they did eate and were filled. and they tooke vp that which was left of the fragments, seuen maundes.

9 And they that had eaten were about foure thousand: and he dimisſed them.

Mt. 15, 39. 16, 1.

10 And * immediatly going vp into the boate with his Disciples, hee came into the quarters of Dalmanūtha.

11 And the Pharisees went forth, and began to question with him, asking of him a signe from heauen, tempting him.

12 And groning in spirit, hee saith, why doeth this generation aske a signe? Amen I say to you, If a signe shall be giuen to this generation.

13 And leauing them, he went vp againe into the boate, and passed beyond the straite.

14 And they forgot to take bread: and they had but one loafe with them in the boat.

15 And hee commaunded them, saying, Looke well and beware of the leauen of the Pharisees, and the leauen of Herod.

16 And they reasoned among themselues saying, Because we haue not bread.

17 Which

*IN those dayes, *the company being very great, and hauing nothing to eate, when Iesus had called his disciples vnto him, he saith vnto them,* Matth. 15, 32.

2 I haue compassion on the people, because they haue nowe bene with mee three dayes, and haue nothing to eate:

3 And if I send them away fasting to their owne houses, they shal faint by the way: for diuers of them come from farre.

4 And his disciples answered him, From whence can a man satisfie these men with bread here in the wildernesse?

5 And hee asked them, Howe many loaues haue ye? They said, Seuen.

6 And he cōmanded the people to sit downe on the ground: and he tooke the seuen loaues, and when he had giuen thankes, he brake, and gaue to his disciples to set before them: and they did set them before the people.

7 And they had a few smal fishes: and when he had blessed, hee commaunded to set them also before them.

8 So they did eate, and were sufficed: and they tooke vp of the broken meate that was left, seuen baskets full.

9 And they that had eaten, were about foure thousand: And he sent them away.

*10 *And anon, when he had entred into a ship with his disciples, he came into the parts of Dalmanutha.* Matth. 15, 39.

*11 *And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, tempting him.* Matth. 16, 1.

12 And when he had sighed deepely in his spirit, he saith, Why do this generation seeke a signe? Verily I say vnto you, There shall no signe be giuen vnto this generation.

*13 *And when he had left them, and entred into the ship againe, he departed ouer the water.* Matth. 16, 4.

*14 * And they had forgotten to take bread* Matth. 16, 5.
with them, *neither had they in the shippe with them more then one loafe.*

*15 And hee charged them, saying, *Take heede, beware of the leauen of the Pharisees, and of the leauen of Herode.* Matth. 16, 6.

16 And they reasoned among themselues, saying, We haue no bread.

17 And

17 Which IESVS knowing, saith to them, why doe you reason, because you haue not bread? do you not yet know nor vnderstand? yet haue you your heart blinded?

18 Hauing eyes see you not? and hauing eares heare you not? Neither doe you remember?

Mar.6,38. 19 When *I brake fiue loaues among fiue thousand: and how many baskets full of fragments tooke you vp? They say to him, Twelue.

Mr.8,5. 20 *When also seuen loaues amõg foure thousand, how many maundes of fragments tooke you vp? And they say to him, Seuen.

21 And hee saide to them, How doe you not yet vnderstand?

22 And they come to Bethsaida: and they bring to him one blind, and desired him that he would ‡ touch him.

23 And taking the hand of the blinde, he led him foorth out of the towne: and spitting into his eyes, imposing his handes, hee asked him if he saw any thing.

24 And looking vp, he said, I see men as it were trees, walking.

25 After that againe he imposed his hands vpon his eyes, and he began to see, and was restored, so that he saw al things clerely.

26 And hee sent him into his house, saying, Goe into thy house: and if thou enter in to the towne, tel no body.

Mr.16,13. Luc.9,18. 27 And *IESVS went forth and his Disciples into the townes of Cæsarêa-Philippi: and in the way he asked his Disciples, saying to them, Whom doe men say that I am?

28 Who answered him, saying, Iohn the Baptist, some Elias, & other some as it were one of the Prophets.

29 Then he saith to them, But whom doe you say that I am? Peter answering saide to him, Thou art Christ.

30 And hee threatened them that they should not tel any man of him.

31 And he began to teach them, that the Sonne of man must suffer many things, and be reiected of the Auncients and of the high Priestes and the Scribes, and bee killed: and after three dayes rise againe.

32 And hee spake the word openly. And Peter taking him, began to rebuke him.

33 Who turning, and seeing his Disciples, threatened Peter, saying, Goe behind me Satan, because thou sauoureſt not the things that are of God, but that are of men.

34 And calling the multitude together with his disciples, he said to them, If any man will follow mee, let him deny himselfe, and take vp his crosse, and follow me.

35 For he that will saue his life, shall lose it: and he that shall lose his life ‖ for me and the Gospel, shal saue it.

36 For what shal it profit a man, if hee ‖ gaine

17 *And when Iesus knew it, hee saith vnto them, Why reason ye, because yee haue no bread? Perceiue ye not yet, neither vnderstand? Haue ye your heart yet hardened?*

18 Hauing eyes, see ye not? and hauing eares, heare ye not? Doe ye not remember?

*19 *When I brake the fiue loaues among fiue thousande men, howe many baskets full of broken meate tooke yee vp? They say vnto him, Twelue.* Iohn 6.11.

20 Whē I brake the seuen among foure thousande, howe many baskets of the leauings of the broken meate tooke ye vp? They said, Seuen.

21 And he said vnto them, How happeneth it that ye do not vnderstand?

22 And he commeth to Bethsaida, and they bring a blinde man vnto him, and desired him to touch him:

23 And when hee had caught the blinde by the hand, he led him out of the towne: and when hee had spit in his eyes, and put his handes vpon him, he asked him if he saw ought.

24 And hee looked vp, and saide, I see men: for I perceiue them walke as they were *trees.*

25 After that, he put his hands againe vpon his eyes, and made him see: and he was restored, and sawe euery man clearely.

26 And he sent him home to his house, saying, Neither goe into the village, nor tell it to any in the village.

*27 *And Iesus went out, and his disciples, into the villages that long to Cesarea Philippi: and by the way he asked his disciples, saying vnto them, Whom doe men say that I am?* Matth.16.13. luke 9.19.

28 And they answered, Iohn Baptist, and some say, Elias: Againe, some say that thou art one of the Prophets.

29 And hee said vnto them, But whom say yee that I am? Peter answereth, and saith vnto him, Thou art very Christ.

30 And hee charged them that they should tell no man.

31 And he beganne to teach them that the Sonne of man must suffer many things, and bee reproued of the Elders, and of the high Priestes and Scribes, and be killed, and after three dayes rise againe.

32 And hee spake that saying openly. And Peter tooke him aside, and began to rebuke him.

33 But when hee had turned about, and looked on his disciples, hee rebuked Peter, saying, Goe after mee, Satan: for thou sauourest not the things that be *of God, but the things that be of men.*

*34 And when hee had called the people vnto him, with his disciples also, hee saide vnto them, *Whosoeuer will come after me, let him forsake himselfe, and take vp his crosse, and follow me.* Matth.10.38. luke 9.23.

*35 *For whosoeuer will saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, the same shall saue it.* Matth.39. and 16.25. luke 9.24.

36 For what shall it profite a man, if hee shall iohn 12.25.

‖gaine the whole worlde, and suffer damage of his soule?

37 Or what permutation shal a man giue for his soule?

38 For he that shall be ashamed of mee, and of my wordes in this aduouterous & sinfull generation, the Sonne of man also will be ashamed of him, when hee shall come in the glory of his Father with the holy Angels.

winne all the world, and lose his owne soule?

37 Or what shall a man giue for a raunsome of his soule?

*38 *Whosoeuer therefore shall bee ashamed of mee, and of my wordes, in this adulterous and sinfull generation, of him also shall the Sonne of man be ashamed, when he commeth in the glory of his Father, with the holy Angels.* Matth.10.33. luke 9.26.

MARGINALL NOTES. CHAP. VIII.

RHEM. 1 21. Touch him.) *Our Sauiour vsed to worke much by touching: that wee may learne not to contemne the corporal and external application of holy things, not to chalenge by the spirit and faith onely, as Heretikes doe.*

FVLKE. 1 When our Sauiour worketh miracles by touching, we are reuerently & faithfully to esteeme of it. But superstitious touching of any thing, where we haue no word or promise of God, to receiue benefit by such touching, we learne not of our Sauiour Christ. By faith & the spirit of God, we chalenge to obteine that which God hath promised in his holy word. But further to presume, by corporall touching or externall application, of (I cannot tell, and you are belike ashamed to expresse, what) holy things, without faith grounded vpon Gods word, and his spirit tried and proued by the same word, we know it is vaine superstition, yea wicked presumption. Superstitious touching.

ANNOTATIONS. CHAP. VIII.

RHEM. 6. Gaue to his disciples.) *He serueth the people not immediatly himself, but by the Apostles ministerie: so teach vs that we must receiue Christs Sacraments and doctrine, not at our owne hand, but of his Priests and our Pastours.*

RHEM. 2 7. Blessed them.) *So is it in some antient Greeke copies, agreeable to our Latin, and in S. Luke expresly in the common Greeke text, that he blessed the fiue loaues and the two fishes: which must be alwayes marked against the Heretikes, which deny this blessing to pertaine to the creatures, but feine it alwayes to be referred to God for thankesgiuing. For if it were so, he would haue said grace but once for that whole refection: but he did seuerally blesse both the bread first, and afterward the fishes also, multiplying them by his said blessing (as* he did mankinde and other creatures in the beginning by blessing them) and so working effectually some change or alteration in the very creatures themselues.* Luc.9,16. Λαβὼν τοὺς ἄρτους, Blessing of creatures worketh an effect in them. Gen.1,22,28.

FVLKE. 2 That Christ by his blessing multiplied the loaues and fishes, it is alwayes acknowledged of vs. But that Popish blessing of bread, water, candles, floures, and such like, whereof we haue no commandement, nor warrant in the holy Scriptures, wee say still, worketh no effect in them: but argueth an antichristian arrogancie in the blessers, which take vpon them to adde greater vertue or holinesse vnto them, then God hath giuen in the right vse of them. Popish blessing of bread, candles, water, floures, &c.

RHEM. 3 35. For me and the Gospel.) *By the Gospel is signified not only the foure Euangelists, but al Scriptures, and whatsoeuer Christ said that is not in Scripture: for he saith in this very place,* He that shal be ashamed of my wordes, the Sonne of man wil be ashamed of him, &c. *Neither his owne words onely, but whatsoeuer the Apostles taught in word or writing: for our Sauiour saith,* He that despiseth you despiseth me. *For defence of any of al these and of euery Article of the Catholike faith, we ought to die, and this is to lose our life for Christ and his Gospel.* What is to suffer for the Gospel. Luc.9.

FVLKE. 3 All the words of Christ & his Apostles, that perteine to the saluation of Gods children, though not in number and sound, yet in weight and substance, are comprehended and expressed in the holy Scriptures: which are able to make vs wise vnto saluation. 2. *Tim.*3.15. *The Lord of vs all, gaue to his Apostle* (saith *Irenæus*) *power of the Gospel, by whom we haue knowen the truth, that is, the doctrine of the Sonne of God, to whom also the Lord saide: He that heareth you heareth me: and he that despiseth you despiseth me and him which sent me. We haue not knowen the disposition of our saluation by any other, then by them, by whom the Gospel came vnto vs, which then in deed they preached, and afterward by the will of God, deliuered it in the Scriptures, to be a foundation and pillar of our faith. Lib.*3. *cap.*1. If any thing therefore be alledged, as the Gospel, which is not conteined in the holy Scriptures, we may safely say, with *S. Hierom. This because it hath no authoritie of the Scriptures, may as easily be contemned, as it is alledged for proofe. In Matth.*23. The sufficiencie of the Scripture.

RHEM. 36. Gaine the whole world.) *Let such note this, that for feare or flattery of the world condescend to obey the vniust Lawes of men touching religion, against their owne consciences: and be content for the rest of a few dayes of this life, and for saueing their temporal goods, to lose their soule and the ioyes of heauen.* Doing against our owne conscience.

CHAP. IX.

The more to confirme them, he giueth them in his Transfiguration a sight of his glory, whereunto Suffering doth bring, 9 and then againe doth inculcate his Passion. 14 A diuel also he casteth out, which his Disciples (vpon whom therefore the peruerse Scribes triumphed in his absence) could not, for lacke of fasting and praying. 30 Being yet in Galilee, he reuealeth more about his passion. 33 And (because in the way to Capernaum they contended for the Primacie) he teacheth them that humilitie is the way to Primacie before God: 38 bidding them also, not to prohibit such as be not against them: nor to giue scandal to any one of the faithful. and on the other side, the faithfull to auoyd them by whom they may be scandalized and fall, be they neuer so neere vnto them.

Mt.16,27. 17,1. Luc.9,27. AND he said to them, Amen I say to you, that there bee some of them that stand here, which shall not taste of death, vntil they see the kingdome of God cõming in power.

*AND hee said vnto them, *Verily I say vnto you, that there bee some of them that stand here, which shall in no wise taste of death, till they haue seene the kingdome of God come with power.* Matth.16.28. luke 9.27.

4 See the Annotations vpon the 17. of S. Matthew. 2 ‡And after sixe dayes IESVS taketh Peter and Iames and Iohn: and bringeth them alone into a high mountaine apart, and was transfigured before them.

2 And after sixe dayes, Iesus taketh with him Peter, and Iames, and Iohn, and leadeth them vp into an high mountaine out of the way alone: and he was transfigured before them.

3 And his garments were made glistering and white exceedingly as snow, the like whereof a fuller cannot make white vpon the earth.

*3 *And his raiment did shine,* and became *very white, euen as snowe: so as no Fuller vpon the earth can white them.* Matth.17.1. luke 9.28.

4 And

4 And

4 And there appeared to them ‡Elias with Moyses: and they were talking with IESVS.

5 And Peter answering, saide to IESVS, Rabbi, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias.

6 For he knew not what he said: for they were frighted with feare:

7 And there was a cloude ouershadowing them, and a voyce came out of the cloud, saying, This is my Sonne most deere: heare ye him.

8 And immediatly looking about, they saw no man any more but IESVS only with them.

9 And as they descended frō the mountaine, he commanded them that they should not tell any man what things they had seen: but when the Sonne of man shall be risen againe from the dead.

10 And they kept in the word with themselues: questioning together what that should be, *when he shalbe risen from the dead.*

11 And they asked him, saying, What say the Pharisees then and the Scribes, that *Elias must come first?

12 Who answering saide to them, Elias when he cōmeth first, shall restore al things: and ‖how it is writtē of the Sonne of man, that he shall suffer many things & be contemned.

13 But I say to you that ‖ Elias also is come (and they haue done to him whatsoeuer they would) as it is written of him.

14 And *comming to his Disciples, hee sawe a great multitude about them, and the Scribes questioning with them.

15 And foorthwith all the people seeing IESVS, was astonied, and much afraide: and running to him, saluted him.

16 And hee asked them, what doe you question of among you?

17 And one of the multitude answering, saide, Master, I haue brought my sonne to thee, hauing a dumme spirit,

18 Who, whereſoeuer hee taketh him, dasheth him, and hee fometh, and gnasheth with the teeth, and withereth: and I spake to thy Disciples to cast him out, and they could not.

19 Who answering them, said, O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him vnto me.

20 And they brought him. And when he had seene him, immediatly the spirit troubled him: and being throwen vpon the ground, he tumbled foming.

21 And hee asked his father, Howe long time is it since this hath chaunced vnto him? But he said, From his infancie:

22 And often times hath he cast him into fire and into waters, to destroy him. but if thou

4 And there appeared vnto them Elias with Moses: and they were talking with Iesus.

5 And Peter answered, and saide to Iesus, Master, here is good being for vs: and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what he should say: for they were sore afraid.

7 And there was a cloude that shadowed them: and a voyce came out of the cloud, saying, This is my beloued Sonne: heare him.

8 And suddenly when they had looked round about, they sawe no man, more then Iesus onely with themselues.

*9 *And as they came downe from the hill, hee charged them that they shoulde tell no man those things that they had seene, till the Sonne of man were risen from the dead.* Matth. 17.9.

10 And they kept that saying with them, and demaunded one of an other, what the rising from the dead should meane.

*11 And they asked him, saying, Why then say the Scribes, that * Elias must first come?* Mala. 4.5.

*12 Hee answered, and sayde vnto them, Elias verely when hee commeth first, restoreth all things: and the Sonne of man, *as it is written of him, shall suffer many things, and bee set at nought.* Esay 53.4.

13 But I say vnto you, that Elias is come, and they haue done vnto him whatsoeuer they would, as it is written of him.

*14 *And when he came to his disciples, he sawe a great multitude about them, and the Scribes disputing with them.* Matth. 17.14. luke 9.38.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the Scribes, What dispute ye ‖ among your selues?

17 And one of the company answered, and said, Master, I haue brought vnto thee my sonne, which hath a dumbe spirit:

18 And whereſoeuer hee taketh him, hee teareth him, and he fometh, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they shoulde cast him out, and they could not.

19 Hee answereth him, and saith, O faithlesse nation, howe long shall I bee with you, howe long shall I suffer you? Bring him vnto mee.

20 And they brought him vnto him: and when hee sawe him, straightway the spirite tare him, and when hee fell downe on the ground, hee wallowed, foming.

21 And he asked his father, How long is it agoe since this came vnto him? And he said, Of a childe.

22 And oft times it hath cast him into the fire, & into the waters, to destroy him: but if thou

if thou canst any thing, helpe vs, hauing compassion on vs.

23 And IESVS said to him, If thou canst beleeue, all things are possible to him that beleeueth.

24 And incontinent the father of the boy crying out, with teares saide, I doe beleeue Lord: helpe my incredulity.

25 And when IESVS saw the people running together, he threatned the vncleane spirit, saying to him, Deafe and dumme spirit, I commaund thee, goe out of him, and enter not any more into him.

26 And crying out, and greatly tearing him, hee went out of him, and he became as dead, so that many said, That he is dead.

27 But IESVS holding his hand, lifted him vp: and he rose.

28 And when hee was entred into the house, his Disciples secretly asked him, why could not we cast him out?

29 And he saide to them, This kinde can goe out by nothing, but ‡by prayer and fasting. ☞

Note the great force of prayer, and fasting.

30 And * departing thence they passed by Galilee, neither would hee that any man should know.

Mt.17,22. Lu.9,21.

31 And he taught his Disciples, and said to them, That the Sonne of man shall be betrayed into the hands of men, and they shall kil him, and being killed the third day he shal rise againe.

32 But they knew not the worde: and they were afraid to aske him.

33 And * they came to Capharnaum. Who, when he was in the house, asked them, what did you treate of in the way?

Mt. 18,1. Lu.9,46.

34 But they helde their peace. for in the way they had disputed among them selues, which of them should be the greater.

35 And sitting downe, hee called the Twelue, and saith to them, if any man will be first he shall be last of all, and the minister of all.

36 And taking a childe, he set him in the middes of them. Whom when hee had embraced, he said to them,

37 Whosoeuer shall receiue one of such children in my Name, receiueth mee. and whosoeuer shall receiue mee, receiueth not me, but him that sent me.

38 * Iohn answered him, saying, Maister we saw one casting out deuils ‖ in thy Name, who followeth not vs, and wee prohibited him.

Lu.9,49.

39 But IESVS said, Do not prohibit him. for there is no man that doth a miracle in my Name, and can soone speake ill of me.

40 For hee that is not against you, is for you.

41 For whosoeuer shal giue you to drinke a cuppe of water in my Name, because you are

canst doe any thing, haue mercie on vs, and helpe vs.

23 Iesus saide vnto him, This thing if thou canst beleeue, all things are possible to him that beleeueth.

24 And straightway, when the father of the childe had cried with teares, he said, Lord, I beleeue, helpe thou mine vnbeliefe.

25 When Iesus sawe that the people came running together, he rebuked the foule spirit, saying vnto him, Thou dumbe and deafe spirite, I charge thee come out of him, and enter no more into him.

26 And the spirit *when hee had cried, and rent him sore, came out of him, and he was as one that had bene dead, insomuch that many said, He is dead.*

27 But Iesus, when he had caught him by the hand, lifted him vp: and hee arose.

28 And when hee was come into the house, his disciples asked him secretely, Why could not we cast him out?

29 And he said vnto them, This kinde ‖ can come forth by nothing, but by prayer and fasting.

*30 * And after they departed thence, they tooke their iourney thorow Galilee, and he would not that any man should know it.* Matth.17.22. luke 9.22.

31 For he taught his disciples, and said vnto them, The Sonne of man is deliuered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they vnderstood not that saying, and were afraid to aske him.

*33 * And hee came to Capernaum: and when he was come into the house, hee asked them, What was it that yee disputed among your selues by the way?* Matth. 18.1. luke 9.45.

34 And they helde their peace: For by the way they had reasoned among themselues, who should be *the chiefest.*

35 And when he was set downe, hee called the twelue, and saith vnto them, If any man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And when he had taken a yong childe, he set him in the middest of them: and when he had taken him in his armes, he said vnto them,

37 Whosoeuer shall receiue any such a young childe in my Name, receiueth mee: and whosoeuer shall receiue mee, receiueth not mee, but him that sent me.

*38 * Iohn answered him, saying, Master, we sawe one casting out deuils in thy Name, and hee followeth not vs, and we forbade him, because he followeth vs not.* Luke 9.49.

*39 But Iesus said, * Forbid him not, for there is no man, which if he do a miracle in my Name, can lightly speake euill of me.* 1.Cor.12.3.

40 For hee that is not against vs, is on our part.

*41 * Whosoeuer shall in my Name giue you a cuppe of colde water to drinke, because ye belong* Matth.10.42.

are Christs: Amen I say to you, hee shall not lose his ‡ reward.

‡ To giue scandall by our life to the weake in faith, is a great sinne, specially in Priests, Preachers, and Princes.

42 And whosoeuer shal ‡ scandalize one of these litle ones beleeuing in me: it is good for him rather if a milstone were put about his necke, and he were cast into the sea.

43 And if thy hand scandalize thee, cut it off. it is good for thee to enter into life maimed, then hauing two hands to go into hell, into the fire vnquenchable.

44 Where their worme dieth not, and the fire quencheth not.

45 And if thy foot scandalize thee, chop it off. it is good for thee to enter into life euerlasting, lame, rather then hauing two feet, to be cast into the hell of vnquenchable fire,

46 Where their worme dieth not, and the fire quencheth not.

47 And if thine eye scandalize thee, cast it out. it is good for thee with one eye to enter into the kingdome of God, rather then hauing two eyes, to be cast into the hell of fire,

48 Where their worme dieth not, and the fire quencheth not.

49 For euery one shal be salted with fire: and * euery victime shall be salted with salt.

Leu.2,13.

50 Salt is good. but if the salt shall be vnseasoned: wherewith wil you season it? Haue salt in you, and haue peace among you.

to Christ: Verily I say vnto you, he shall not lose his reward.

*42 * And whosoeuer shall offend one of these little ones that beleeue in me, it is better for him if a milstone were hanged about his necke, and he were cast into the sea.* Mat.18.6. luke 17.1.

*43 * And if thy hand offend thee, cut it off: It is better for thee to enter into life maimed, then hauing two hands, to goe into hell, into fire that neuer shalbe quenched.* Mat.5.29. and 18.8.

*44 * Where their worme dieth not, and the fire is not quenched.* Esay.66.24.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then hauing thy two feet, to be cast into hell, into fire that neuer shalbe quenched:

46 Where their worme dieth not, and the fire is not quenched:

47 And if thine eye offend thee, plucke it out: it is better for thee to enter into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire:

48 Where their worme dieth not, and the fire is not quenched.

*49 For euery man shalbe salted with fire, and * euery sacrifice shalbe seasoned with salt.* Leuit.2.13.

*50 * Salt is good: but if the salt be vnsauory, with what thing shall you season it? Haue ye salt in your selues, and haue peace among your selues one with another.* Matth.5.13. luke 14.34.

MARGINALL NOTES. CHAP. IX.

RHEM. 1 4. Elias with.) *The Law and the Prophets ioyne with Christ and his Gospel: the one signified by Moyses, the other by Elias. By whose apparitions here we also learne that sometime there may be personall entercourse betwixt the liuing and the dead, though not ordinarily.*

FVLKE. 1 There may be personall entercourse betwixt the liuing and the dead, when it pleaseth God, for some speciall purpose, as in this singular example, and when the dead rose againe, at the resurrection of Christ, and appeared to many at Ierusalem, Matth.27.53. but not when the dead will, Luk.16.26. Entercourse betweene the dead and the liuing.

RHEM. 2 41. Reward.) *Reward for almes deeds, whereby it is euident they be meritorious.*

FVLKE. 2 Reward for almes deeds, prooueth them not meritorious. For the reward is giuen according to Gods promise, and his promise is according to his grace and mercie, and not according to the worthines of the worke: which also is Gods gift, and not our merit: and therefore S. Augustine saith often times, *God in rewarding our works, doth crowne his gifts*, not our merits. *In Psal.70. Con.2. in Psal.101.* Merits.

ANNOTATIONS. CHAP. IX.

RHEM. 4. Elias with Moyses.) *Moyses representeth the persons of all the Saints that shall be departed this life when Christ commeth in his Maiesty to iudgement: And Elias (who was then liuing) figureth the holy men that shall then be found aliue when he commeth in glorie, who both shall then begin to reigne with Christ in glory.* Beda in 9. Marc. Elias. Moyses.

RHEM. 3 13. Elias also is come.) *Elias was Zealous for Gods Law, a great reprehender of sinne, and an Eremite, and shall be the Precursor of Christ in his second Aduent: So was Iohn before his first Aduent, a Zealot, a Corrector, an Eremite, and his Precursor.* Theod. in caten. Thomæ super hunc locum. *See S. Hierom in the life of Paul the Eremite, that both Elias and Iohn Baptist were counted principall professours of that life.* Elias and Iohn Baptist Eremites.

FVLKE. 3 That Elias shal be a Precursor of Christ in his second comming to iudgement, it is boldly affirmed without authoritie of the Scriptures. That he was in the desert some time, we finde in the Scriptures, but continually he did not remaine in the wildernes. And if he had, by so much he had bene more vnlike to Popish Eremites, of whom many neuer came in the wildernesse, except you count that place, which is a quarter of a mile from a great citie, or a populous towne, a wildernesse. S. Hierom saith: *It hath bene doubted among many, by which of the Monkes or solitary men chiefly, the wildernesse became to be inhabited. For some fetching the matter a farre off, haue taken the beginning from blessed Helias and Iohn. Of which Helias seemeth to vs to haue bene more then a Monke, and Iohn to haue prophesied before he was borne. But other, vnto which opinion all the common sort doth agree, doe affirme that Antony was the head or the beginning of this profession, which is partly true, for he was not so much before all, as by him the desires of all haue bene stirred vp. But Amathas and Macarius the disciples of Antony, of which the former buried his masters body, doe yet still affirme, that one Paul a Theban, was the prince or first beginner of this matter, which we also not so much in the name, as in opinion do approue.* In these words you may see, what principall professors of Heremites life, Elias and Iohn Baptist were accounted by S. Hieronym. Yet the Eremites of his time, were nothing like Popish Eremites but onely in name. Elias. Eremites.

RHEM. 4 38. In thy name.) *Miracles are wrought sometime by the name of* IESVS, *whatsoeuer the man be, when it is for the proofe of a trueth or for the glory of God. Insomuch that Iulian the Apostata himselfe did driue away diuels with the signe of the Crosse, as* S. Gregorie Nazianzene *writeth*, orat.1. in Iulian. Theodoret.li.3.c.3. hist. *And so also heretikes may doe* The name of IESVS worketh miracles.

doe miracles among the heathen, to proue any article of the Christian faith: but they neuer did nor euer shall worke any miracle to proue any of their erronious opinions. as, to proue that Christ is not really in the B. Sacrament.

FVLKE. 4 Heretikes may worke miracles, to confirme their erronious opinions, but they can not proue their erronious opinions by the Scriptures, Deut. 13. *August. de vnitat. eccles. cap.* 16. It is sufficient, that we proue by the Scriptures, which testifie of the trueth of Christes naturall body, that it is not present in the Sacrament, according to the Popish imagination, which is contrarie to the Scriptures, and the iudgement of the ancient Fathers. As for lying miracles, such as Papists worke, to proue it by pricking their fingers to make it appeare bloudy, or by sorcery as Marcus the heretike iugled with the cup *to make it appeare purple & red, that Christ might seeme to drop his blood into his cup*: we leaue to Popish heretikes. The word of God is a sufficient warrant for our doctrine, against all false and counterfet miracles. Miracles. Iren. lib. 1. c. 9.

CHAP. X.

He answereth the tempting Pharisees (and againe his disciples afterward) that the case of a man with his wife shall be (as in the first institution) vtterly dissoluble. 13 *He blesseth children.* 17 *He sheweth what is to be done to get life euerlasting.* 21 *What also for a rich man, to be perfect:* 28 *as also what passing reward they shall haue that doe so in time of persecution.* 32 *Hee reuealeth more to his Disciples touching his Passion:* 35 *bidding the two ambitious suiters to thinke rather of suffering with him:* 41 *and teaching vs in the rest of his Disciples, not to be grieued at our Ecclesiasticall Superiours, considering they are (as he was himselfe) to toile for our saluation.* 46 *Then going out of Iericho, he giueth sight to a blinde man.*

THE THIRD part of this Gospel, Christs comming into Iewrie toward his Passion.

Math. 19, 1. AND rising vp thence, hee commeth into the coastes of Iewrie beyond Iordan: and the multitudes assemble againe vnto him, and as he was accustomed, againe he taught them.

2 And the Pharisees comming neere, asked him, Is it lawfull for a man to dimisse his wife? tempting him.

3 But he answering, said to them, What did Moyses command you?

Deut. 24, 1. 4 Who said, *Moyses ‖ permitted to write a bill of diuorce, and to dimisse her.

5 To whom IESVS answering, said, For the hardnesse of your heart he wrote you this precept.

Gen. 1, 27. 6 But from the beginning of the creation *God made them male and female.

Gen. 2, 24. 7 For this cause, *man shall leaue his father and mother: and shall cleaue to his wife,

8 And they two shalbe in one flesh. therfore now they are not two, but one flesh.

9 That therefore which God hath ioyned together, ‡ let not man separate.

Mt. 19. 9. Mc. 5, 32. Lu. 16, 18. 1. Cor. 7, 11. 10 And *in the house againe his Disciples asked him of the same thing.

11 And he saith to them, whosoeuer dimisseth his wife & ‖ marrieth another: committeth aduoutrie vpon her.

12 And if the wife dimisse her husband, and marrie another, she committeth aduoutrie.

Mt. 19, 13. Lu. 18, 15. 13 And *they offered to him yong children, that he might touch them. And the disciples threatened those that offered them.

14 Whom when IESVS saw, he tooke it ill, and said to them, Suffer the little children to come vnto me, and prohibit them not. for the kingdome of God is for such.

15 Amen I say to you: whosoeuer receiueth not the kingdom of God as a litle child, shall not enter into it.

‡ Our Sauiour gaue the children his benediction. 16 And embracing them, and imposing hands vpon them, he ‡ blessed them.

17 And when hee was gone foorth in the way, a certaine man running forth and kneeling

*AND * when hee rose from thence, hee commeth into the coasts of Iurie, through* the region that is *beyond Iordan: and the people resort vnto him afresh, and as he was woont, hee taught them againe.* Matth. 19. 1.

2 And the Pharisees came, and asked him, Is it lawfull for a man to put away his wife? tempting him.

3 And he answered, and sayd vnto them, What did Moyses command you to doe?

*4 And they said, * Moyses suffered to write a booke of diuorcement, and to put her away.* Deut. 24. 1.

5 And Iesus answered, and said vnto them, For the hardnesse of your heart he wrote this precept vnto you.

*6 But from the beginning of the creation * God made them male and female,* Gene. 1. 17. mat. 19. 4.

*7 * And sayd, For this cause shall a man leaue his father & mother, and bide by his wife,* Gene. 2. 24. 2. cor. 6. 16.

8 And they twaine shalbe one flesh: so then ephe. 5. 31. *are they no more twaine, but one flesh.*

*9 * Therefore, what God hath coupled together, let no man separate.* 1. Cor. 6. 16.

10 And in the house his disciples asked him againe of the same matter.

*11 And he saith vnto them, * Whosoeuer shal put away his wife, and marry another, committeth adulterie against her.* Matth. 5. 32. and 19. 9. luk. 16. 18.

12 And if a woman shall put away her husband, and be married to another, she committeth adulterie.

*13 * And they brought yong children to him, that he should touch them: and his disciples rebuked those that brought them.* Matt. 19. 13. luke 18. 15.

14 But when Iesus saw it, he was sore displeased, and sayd vnto them, Suffer the yong children to come vnto me, and forbid them not: for to such belongeth the kingdome of God.

15 Verily I say vnto you, Whosoeuer shall not receiue the kingdome of God as a yong childe, he shall in no wise enter therein.

16 And when hee had taken them vp in his armes, putting his handes vpon them, hee blessed them.

*17 And when hee was gone foorth into the way, * there came one running, and kneeled to him,* Matt. 19. 16. luke 18. 18.

Mt.19,16. Lu.18,18. ling before him asked him, * Good Maister, what shall I doe that I may receiue life euerlasting?

18 And IESVS sayd to him, Why callest thou me good? ‖ None is good but one, God.

19 Thou knowest the ‡commandements, Exo.20,13. *Commit not aduoutrie, Kill not, Steale not, Beare not false witnesse, Doe no fraud, Honour thy father and mother.

20 But he answering, sayd to him, Maister all these things I haue obserued from my youth.

21 And IESVS beholding him, loued him, and sayd to him, One thing is wanting vnto thee: ‡goe, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, follow me.

22 Who being stroken sad at the worde, went away sorowfull. for he had many possessions.

23 And IESVS looking about, sayth to his Disciples, How hardly shall they that haue money, enter into the kingdome of God!

24 And the Disciples were astonied at his words. But IESVS againe answering, sayth to them, Children, how hard is it for them that trust in money, to enter into the kingdome of God!

25 It is easier for a camel to passe thorow a needles eye, then for ‖ a rich man to enter into the kingdome of God.

26 Who maruelled more, saying to themselues, And who can be saued?

27 And IESVS beholding them, sayth, With men it is impossible: but not with God. for all things are possible with God.

28 And Peter began to say vnto him, Beholde, we haue left all things, and haue followed thee.

‡ Exceeding happie be they that can forsake their temporall things for religion.

29 IESVS answering, sayde, ‡ Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospel:

30 That shall not receiue ‖ an hundred times so much now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life euerlasting.

Mt.19,30. Lu.13,30. 31 But * many that are first, shall be last: and the last, first.

32 And they were in the way going vp to Hierusalem: and IESVS went before them, and they were astonied: and following were afraide. And * taking againe the Twelue, he began to tell them the things that should befall him.

Mr.20,17. Lu.18,31. 33 That, beholde we goe vp to Hierusalem, and the Sonne of man shall be betrayed to the chiefe Priestes, and to the Scribes and

him, and asked him, Good master, what shall I doe that I may inherit eternall life?

18 Iesus sayde vnto him, Why callest thou me good? There is none good but one, which is *God.*

*19 Thou knowest the commandements, Doe not commit adulterie, * Doe not kill, Doe not* Exod.20.13. *steale, Doe not beare false witnesse, Defraud* no man, *Honour thy father and mother.*

20 He answered, and said vnto him, Master, all these haue I obserued from my youth.

21 Iesus beheld him, and loued him, and sayd vnto him, One thing thou lackest: Goe thy way, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come follow me, when thou hast taken vp the crosse.

22 But he was discomforted because of that saying, & went away mourning: for he had great possessions.

23 And when Iesus had looked round about, hee sayeth vnto his disciples, Howe hardly shall they that haue riches, enter into the kingdome of God?

24 And the disciples were astonied at his wordes. But Iesus answereth againe, and sayeth vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God?

25 It is easier for a Camel to goe thorow the eye of a needle, then for the rich to enter into the kingdome of God.

26 And they were astonied out of measure, saying among themselues, Who then can be saued?

27 Iesus, when he had looked vpon them, sayeth, With men it is vnpossible, but not with God: for with God all things are possible.

28 And Peter beganne to say vnto him, Matt.19.27. *Loe, * wee haue forsaken all, and haue followed* luke 18.28. *thee.*

29 Iesus answered, and said, Verily I say vnto you, There is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

30 But he shall receiue an hundred folde now at this present, houses, and brethren, and sisters, and mothers, and children, and landes, with persecutions, and in the world to come eternall life.

*31 * But many that are first, shalbe last: and* Matt.19.30. *the last, first.* luke 13.30.

*32 * And they were in the way going vp to* Matt.20.17. *Hierusalem: and Iesus went before them, and* luke 18.31. *they were amazed, and as they followed, were afrayd: and when hee had againe taken with him the twelue, hee beganne to tell them what things should happen vnto him,*

33 Saying, Behold, we go vp to Hierusalem, and the Sonne of man shall be deliuered vnto the high Priests, and vnto the Scribes: and they shall condemne

and Ancients, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shal mocke him, and spit on him, and scourge him, and kill him, and the third day he shall rise againe.

Mt.20,20. 35 And * there come to him Iames and Iohn the sonnes of Zebedee, saying, Maister, we will that what thing soeuer we shal aske, thou doe it to vs.

36 But hee sayd to them, what will you that I doe to you?

37 And they said, Graunt to vs, that wee may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 And IESVS sayd to them, You wote not what you aske. can you drinke the cuppe that I drinke: or bee baptized with the baptisme wherewith I am baptized?

39 But they sayd to him, Wee can. And IESVS sayd to them, The cup in deed which I drinke, you shall drinke: and with the baptisme wherewith I am baptized, shall you be baptized:

40 But to sit on my right hand or on my left, is not mine to giue vnto you, but to whom it is prepared.

41 And the ten hearing, began to be displeased at Iames and Iohn.

Mt.20,25. Lu.22,25. 42 And IESVS calling them, sayeth to them, * You know that they which seeme to rule ouer the Gentiles, ouerrule them: and their Princes haue power ouer them.

43 But it is not so in you. but whosoeuer will be greater, shalbe your minister:

44 And whosoeuer will bee first among you, shalbe the seruant of all.

45 For the Sonne of man also is not come to be ministred vnto, but to minister, and to giue his life a redemption for many.

Mt.20,29. Lu.18,35. 46 And * they come to Iericho: and when he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bar-timæus the blind man, sate by the way side begging.

47 Who when hee had heard, that it is IESVS of Nazareth: he began to crie, and to say, IESVS, sonne of Dauid, haue mercy vpon me.

48 And many threatned him to holde his peace. but hee cried much more, Sonne of Dauid, haue mercie vpon me.

49 And IESVS standing still commanded him to bee called. And they called the blinde man, saying to him, Be of better comfort, arise, he calleth thee.

50 Who casting off his garment lept vp, and came to him.

51 And IESVS answering, said to him, What wilt thou that I doe vnto thee? And the blinde man sayd to him, Rabbôni, that I may see.

52 And

condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, & spit vpon him, and kill him: and the third day he shall arise.

*35 * And Iames and Iohn the sonnes of Ze-* Matt.20.20.
bedee come vnto him, saying, Maister, wee will that thou shouldest doe for vs what soeuer we shall desire.

36 Hee sayd vnto them, What will yee that I should do for you?

37 They sayd vnto him, Grant vnto vs that we may sit, one on thy right hand, and the other on thy left hand in thy glory.

38 But Iesus said vnto them, Ye wot not what ye aske: Can ye drinke of the cuppe that I drinke of? and be baptized with the baptisme that I am baptized with?

39 And they sayd vnto him, That we can. Iesus sayd vnto them, Ye shall in deede drinke of the cuppe that I drinke of: and with the baptisme that I am baptized withall, shall ye be baptized:

40 But to sit on my right hand, and on my left hand, is not mine to giue, but it shall be giuen vnto them for whom it is prepared.

41 And when the other ten heard it, they began to disdaine at Iames and Iohn.

*42 But Iesus, when hee had called them to him, sayth vnto them, * Ye know that they which* Luke 22.25.
seeme to beare rule among the Gentiles, reigne as lordes ouer them: and they that be great among them, exercise authoritie vpon them.

43 But so shall it not be among you: but whosoeuer of you will be great among you, shalbe your minister:

44 And whosoeuer of you will be the chiefest, shalbe seruant of all.

45 For the sonne of man also came not to be ministred vnto, but to minister, and to giue his life a ransome for many.

*46 * And they came to Iericho: and as hee* Matt.20.29.
went out of the citie of Iericho with his disciples, luke 18.35.
and a great number of people, blind Bartimæus, the sonne of Timæus, sate by the high wayes side, begging.

47 And when hee heard that it was Iesus of Nazareth, he began to crie, and say, Iesus thou sonne of Dauid, haue mercy on me.

48 And many rebuked him, that hee should holde his peace: but hee cried the more a great deale, Thou sonne of Dauid, haue mercie on me.

49 And Iesus stood still, and commaunded him to be called: and they call the blinde, saying vnto him, Be of good comfort, rise, he calleth thee.

50 And when he had thrown away his cloke, he rose, and came to Iesus.

51 And Iesus answered, and sayd vnto him, What wilt thou that I doe vnto thee? The blinde sayd vnto him, Maister, that I might see.

52 Iesus

52 And IESVS sayd to him, Goe thy wayes, thy faith hath made thee safe. And foorthwith he saw, and followed him in the way.

52 Iesus sayd vnto him, Go thy way, thy faith hath saued thee. And immediatly he receiued his sight, and followed Iesus in the way.

MARGINALL NOTES. CHAP. X.

RHEM. 1 9. Let no man separate.) *The obligation betwixt man and wife is so great, that during life it cannot be broken.*

FVLKE. 1 Except in the case of fornication. Matth. 5. 32. 19. 9.

RHEM. 2 19. Commandements.) *Note that the keeping of Gods commandements procureth life euerlasting.*

FVLKE. 2 The perfect keeping of Gods commandements procureth euerlasting life, but euery breach of them deserueth the curse of God. Galath. 3. 10. Therefore no man attaineth to euerlasting life by keeping of Gods commaundements, but by the mercie of God in Christ, apprehended by faith without respect of workes or merits.

RHEM. 3 21. Goe, sell whatsoeuer.) *This is counsell of perfection (not a precept) which the religious professing and keeping voluntary powerty, do follow.*

FVLKE. 3 This was a speciall precept to this one person, in obseruing whereof, he should haue declared in part, that hee had kept the commandements with such affection as the law of God requireth. But in neglecting this precept, he declared that he was a carnall worldly man, farre from the true loue of God and his neighbours: preferring temporall things before the reward of eternall life. As for the superstitious profession of Popish Monkes and Friers, with their blasphemous opinion, to merit for themselues and for others that will pay for it: was farre from the meaning of our Sauiour Christ. Beside that, not one among a thousand of them, if they haue any goods or lands before their profession, doe sell them and giue them to the poore, but rather to their friends and kinsefolks, or vnto the abbeyes, where they know they shall be wealthily and daintily mainteined. The Pope also is good to many, and granteth them capacities to possesse temporall goods and benefices, contrary to their former vow. Popish Monks.

ANNOTATIONS. CHAP. X.

RHEM. 4 4. Permitted.) *Some things are permitted, though not approoued or allowed, to auoid greater inconueniences. No man may do euill for any cause, but he may permit other mens euils for diuers causes: as God himselfe doth, who can doe no euill. So doth the Prince and Common wealth permit lesser euils to eschew greater, and so may the Holy Church much more (as S. Augustine saith she doth) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoeuer is against faith and good life, she neither approueth, nor dissembleth with silence, nor committeth.* Toleration and permission of euill. Aug. ep. 219. c. 19.

FVLKE. 4 The Christian Magistrate or Common-wealth, ought to permit no wickednesse, which he knoweth and can punish: neither doth the holy Church tolerate any thing that is *against faith and good life*, as S. Augustine sayth. Therefore the Church of Rome, and those Princes and Common-wealths that permit open whoredome in Stewes, are not the Church of Christ, nor they godly Princes and Common-wealths, that suffer such grosse wickednesse, openly and dayly committed. Stewes permitted in Poperie.

RHEM. 5 11. And marrieth another.) *That which S. Matthew vttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry another, is heere by this Euangelist (as also by S. Luke) put out of doubt, generally auouching, that whosoeuer putteth away his wife and marrieth another, committeth adultery.* Aug. li. 1. de adult. coniug. c. 11. & sequentibus. Mariage after diuorce vnlawfull. Lu. 16, 18.

FVLKE. 5 S. Marke, S. Luke, and S. Matthew did write all by one spirit, therefore the exception expressed in the one, must be needs vnderstood in the other. Els you may aswell say, there can be no separation for any cause as you say, there can be no marriage after diuorce for any cause. Mariage after diuorce.

RHEM. 18. None is good.) *None is entirely, substantially, and of himselfe good, but God: though by participation of Gods goodnesse, men are truely also called good.*

23. A rich man.) *He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duety to God, then lose them. as all they which liue in schisme or heresie to saue their goods.*

30. An hundred times so much.) *Sometime God doth so blesse men also in worldly benefits that haue forsaken all for him, as S. Gregory, S. Augustine, and S. Paulinus: but the principall meaning is, * that he will giue to such men in this life abundance of grace and spirituall comfort and contentation and ioy of conscience (as they feele which haue experience) the which spirituall gifts exceed the temporall commodities more then an hundred fold. insomuch that he that hath fully forsaken but small things for religion, would not forsake religion to haue all the world.* Their reward in this life that forsake ought for Gods sake. Hiero. in 19. Mat.

CHAP. XI.

Being now come to the place of his passion, he entreth with triumph as their Christ. 12 He curseth that fruitlesse leafie tree. 15 He shroweth his zeale for the house of God: for which the Rulers seeke his destruction. 24 He exhorteth his Disciples to stedfastnesse of faith, and to forgiue their enemies. 27 He auoucheth his power by the witnesse of Iohn who was a man sent of God.

The fourth part of the Gospel, the Holy weeke of his Passion in Hierusalem. PALME Sunday. Mat. 21. Lu. 19, 20. Io. 12, 15.

AND when they came nigh vnto Hierusalem and Bethania to Mount-oliuet, he sendeth two of his Disciples,

2 And saith to them, Go into the towne that is against you, and immediatly entring in thither, you shall finde a colt tied, vpon which no man yet hath sitten: loose him, and bring him.

3 And if any man shal say to you, What do you? say that he is needfull for our Lord: and incontinent he will send him hither.

4 And going their waies, they found the colt tied before the gate without in the meeting of two wayes: and they lose him.

*AND when * they came nigh to Hierusalem, vnto Bethphage and Bethanie, at the mount of Olines, he sendeth foorth two of his disciples,* Matth 21. 1. luke 19. 29.

2 And saith vnto them, Go your way into the towne that is ouer against you, and assoone as yee be entred into it, ye shall finde a colt tied, whereon neuer man sate, loose him, and bring him hither.

3 And if any man say vnto you, Why doe ye so? Say yee that the Lord hath need of him: and straightway he will send him hither.

4 And they went their way, and found the colt tied by the doore without, in a place where two wayes met: and they loose him.

5 And *5 And*

5 And certeine of them that stood there, sayd to them, What do you loosing the colt?

6 Who said to them as IESVS had commanded them: and they did let him go with them.

7 And they brought the colt to IESVS: and they lay their garments vpon him, and he sate vpon him.

8 And ‡ many spread their garments in the way: and others did cut boughs from the trees, and strawed them in the way.

9 And they that went before and they that followed, cried saying, *Hosanna, blessed is he that commeth in the name of our Lord.*

Ps.117,26. *10 Blessed is the kingdome of our father Dauid that commeth, Hosanna in the highest.*

11 And hee entred Hierusalem into the temple: and hauing viewed all things round about, when nowe the euening houre was come, he went foorth into Bethania with the Twelue.

MVNDAY. 12 And the next day when they departed from Bethania, he was an hungred.

Mt.21,19. 13 And * when he had seene a farre off a fig tree hauing leaues, he came if happily hee coulde finde any thing on it. And when hee was come to it, he found nothing but leaues. for it was not the time for figs.

14 And answering he sayd to it, Now no man eat fruit of thee any more for euer. And his Disciples heard it.

Mt.21,12. Lu.19,45. 15 And they come to Hierusalem. And * when hee was entred into the temple, hee began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrew.

16 And hee suffered not that any man should cary a ‖ vessell thorow the temple:

Esa.56,7. Ier.7,11. 17 And hee taught, saying to them, Is it not written, *That my house shall bee called the house of prayer to all nations? But you haue made it* ‖ *a den of theeues.*

18 Which when the chiefe Priestes and the Scribes had heard, they sought how they might destroy him. for they were afrayde of him, because the whole multitude was in admiration vpon his doctrine.

19 And when the euening was come, he went forth out of the citie.

Mt.21,20. 20 And * when they passed by in the morning, they saw the fig tree withered from the roots.

TVESDAY. THE GOSPEL for S. Gregorius Thaumaturgus Nouemb. 17. And in a votiue Masse for any necessitie.

21 And Peter remembring, sayd to him, Rabbi, beholde the fig tree that thou diddest curse, is withered.

22 And IESVS answering saith to them, Haue ‡ faith of God.

‡ Faith of God is to beleeue that he is able, & that he will do it if it be expedient, and no impediment on our part.

23 Amen I say to you, that whosoeuer shall say to this mountaine, Be taken vp and be cast into the sea, and shall not stagger in his heart, but beleeue that whatsoeuer hee saith,

5 And diuers of them that stood there, sayd vnto them, What do ye loosing the colt?

6 And they sayd vnto them euen as Iesus had commanded: and they let them go.

Iohn 12.14. *7 * And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.*

8 And many spred their garments in the way: and other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna, blessed is hee that commeth in the name of the Lord.

10 Blessed be the kingdome that commeth in the name of him that is Lorde of our father Dauid, ‖ *Hosanna in the highest.* ‖ Or, O thou whichart.

Matt.21.10, luke 19.45. *11 * And Iesus entred into Hierusalem, and into the Temple, and when hee had looked round about vpon all things, and nowe the euen tide was come, hee went out vnto Bethanie with the twelue.*

12 And on the morow, when they were come from Bethanie, he hungred.

Matt.21.19. *13 * And when he had spied a fig tree a farre off, hauing leaues, hee came to see if hee might finde any thing thereon: and when he came to it, he found nothing but leaues: for the time of figs was not yet.*

14 And Iesus answered, and sayd vnto the figge tree, Neuer man eat fruit of thee hereafter while the world standeth. And his disciples heard it.

15 And they come to Hierusalem, and when Iesus went into the Temple, he began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that solde doues,

16 And would not suffer that any man should carie any stuffe thorow the Temple.

Esay.56.7. *17 And he taught, saying vnto them, * Is it not written, My house shalbe called the house of prayer vnto all nations? * but yee haue made it a* Iere.7.11. *den of theeues.*

18 And the Scribes and high Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonied at his doctrine.

19 And when euen was come, Iesus went out of the citie.

Matth.21.19. *20 * And in the morning as they passed by, they sawe the figge tree dried vp from the roots.*

21 And Peter hauing remembred saith vnto him, Master, behold, the figge tree which thou cursedst, is withered away.

22 And Iesus answering, sayth vnto them, Haue faith in God.

23 For verily I say vnto you, that whosoeuer shall say vnto this mountaine, Be thou remooued, and be thou cast into the sea, and shall not doubt in his heart, but shall beleeue that those things which he sayth shall come to passe: whatsoeuer he

shall

sayth, shall be done: shall be done vnto him.

24 Therefore I say to you, all things whatsoeuer you aske, praying, beleeue that you shall receiue, and they shall come vnto you.

25 And when you shal stand to pray, forgiue if you haue ought against any man: that also your father which is in heauen, may forgiue you your sinnes.

26 ‡ If so be that you wil not forgiue, neither will your father that is in heauen, forgiue you your sinnes.

27 And they come againe to Hierusalem. And * when he walked in the temple, there come to him the chiefe Priestes and Scribes and the Ancients,

28 And they say to him, In what power doest thou these things? and who hath giuen thee this power, that thou shouldest doe these things?

29 And IESVS answering said to them, I also will aske you one word, and answer you me: and I will tell you in what power I doe these things.

30 The baptisme of Iohn was it from heauen, or from men? answere me.

31 But they thought with themselues, saying, If we say, From heauen: he wil say, Why then did you not beleeue him?

32 If we say, From men, they feared the people: for all accounted Iohn that he was in deed a Prophet.

33 And they answering say to IESVS, We know not. And IESVS answering saith to them, Neither do I tell you in what power I doe these things.

shall say, shall be vnto him.

*24 Therefore I say vnto you, *What things soeuer ye desire when ye pray, beleeue that ye receiue them, and ye shall haue them.* Matt 7.7. luke 11.7.

*25 And when ye stand praying, *forgiue, if ye haue ought against any man: that your father also which is in heauen, may forgiue you your trespasses.* Mar.6.14.

26 But if you do not forgiue, neither will your father which is in heauen forgiue you your trespasses.

*27 And they come againe to Hierusalem: and * as hee walked in the Temple, there come to him the high Priests and the Scribes, and the Elders,* Matt.21.14. luke 20.1.

28 And say vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie to do these things?

29 Iesus answered, and said vnto them, I will also aske of you one question, and answere mee, and I will tell you by what authoritie I doe these things.

30 The baptisme of Iohn, whether was it from heauen, or of men? Answere me.

31 And they reasoned with themselues, saying, If we shall say, From heauen, he will say, Why then did ye not beleeue him?

32 But if we shall say, Of men, ‡ we feare the people: for all men counted Iohn that hee was a very Prophet. ‡ This is the third person in Greeke.

33 And they answering, say vnto Iesus, We can not tell. And Iesus answering, sayeth vnto them, Neither doe I tell you by what authoritie I doe these things.

MARGINALL NOTES. CHAP. XI.

RHEM. 1 8. Many spred.) *All these voluntary duties were gratefull to our Sauiour, and so be the like done to him in the B. Sacrament.*

FVLKE. 1 You must first proue, that Christ is present in your Masse cake, as he was riding to Ierusalem, in such sort as you affirme. Secondly, if he were so present, seeing he commanded the Sacrament to be eaten: you carying it about contrary to his commandement, can not please him, with any thing that you do. For now he is to be worshipped, at the right hand of God in heauen, and not vpon earth. Col.3.1.&2. Abuse of the Sacrament.

RHEM. 2 26. If so be that.) *God neuer forgiueth sinnes to him that pardoneth not his enemies from his heart. Whereby it is euident that more is required then onely faith.*

FVLKE. 2 Though more be required, then onely faith, yet onely faith obteineth remission of sinnes at Gods hand. Rom.4.6.&c.

ANNOTATIONS. CHAP. XI.

RHEM. 3 16. Vessell thorow the Temple.) *He could not abide to see the Temple of God prisoned, no nor suffered those things to be done in it, which otherwise were not vnlawfull but honest, if they had bene done in due place. How much lesse can be abide the profaning of the Churches now with heretical seruice and preaching of heresie and blasphemie.* Profaning of Gods Church.

FVLKE. 3 God can not abide the prophaning of the Church with heretical seruice, and preaching of heresie and blasphemie, therefore he abhorreth the Popish seruice and preaching, which is full of heresie and blasphemie. As for our Church seruice and preaching, being iustified by the word of God expressed in the Scriptures, and referring all honour and glorie of our saluation, to God and Christ onely, must needs be far from blasphemy. But Popery giuing part of the honour of God and Christ to creatures, and part to their owne merits, and ceremonies of their owne inuention, is both heretical and blasphemous. Slander.

RHEM. 4 17. Den of thieues.) *If the Temple was then a den of thieues, because of prophane and secular merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sacrament of the Bodie of Christ, is made a den for the Ministers of Caluins bread.*

FVLKE. 4 The sacrifice of Christes Bodie, was performed once by himselfe, to the eternall saluation of all his chosen. Heb.9.& 10. And therefore, the repetition thereof, supposed in the Popish Masse, is a most horrible blasphemie against the sacrifice and eternall Priesthood of our Sauiour Christ. We minister the Lords Supper, according to his owne institution. Wee haue nothing to doe with Caluins bread, or any mans inuention in celebration of the blessed Sacrament. *The bread which we breake is the participation of the Body of Christ.* 1.Cor.10. Sacrifice of the Masse. Slander.

CHAP. XII.

He foretelleth to the Iewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentiles in their place, 10 himselfe being the head stone thereof. 13 He defeateth the snare of the Pharisees and Herodians about paying tribute to Cæsar: 18 answereth also the invention of the Sadducees against the resurrection: 28 also the opposition of a Scribe. 35 And so having put all the baste sects to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man. 38 Bidding the people to beware of the Scribes, being ambitious and hypocrites, 41 He commendeth the poore widow for her two mites, above all.

Esa.5,1. Mt.21,33. Luc.20,9.

AND he began to speake to them in parables, ‡ A man planted a vineyard and made a hedge about it, and digged a trough, and built a tower, and let it out to husbandmen: and went forth into a strange countrey.

‡ This man, is GOD the Father. This vineyard, is (as Esay sayth 5, 1.) the house of Israel. The seruants sent, are Moyses and the Prophets whom the Iewes did diuersly afflict and persecute.

2 And he sent to the husbandmen in season a seruant, to receiue of the husbandmen, of the fruit of the vineyard.

3 Who apprehending him, beat him: and sent him away emptie.

4 And againe hee sent to them another seruant: and him they wounded in the head, and vsed him reprochfully.

5 And againe he sent another, and him they killed: and many other, beating certein, and killing others.

‡ His sonne, ‖ CHRIST our Sauiour, whom the Iewes crucified out of the citie of Ierusalem, as it were casting him out of the vineyard.

6 Therefore hauing yet one ‡sonne most deere: him also hee sent vnto them last saying, That they will reuerence my sonne.

7 But the husbandmen said one to another, This is the heire: come, let vs kill him: and the inheritance shalbe ours.

8 And apprehending him, they killed him, and cast him forth out of the vineyard.

‡ The Iewes and their guides to whom the vineyard was set, destroyed: & Gods vineyard giuen to the Apostles and their Successours in the Gentils, Ps.117,22. ‡ CHRIST is become the corner stone of the Synagogue, and the Church in which the faithfull both of the Iewes and Gentiles are conteined. Mt.22,15. Lu.20,20.

9 What therefore will the lord of the vineyard doe? ‡ He wil come and destroy the husbandmen: and will giue the vineyard to others.

10 Neither haue you read this Scripture, *The ‡stone which the builders reiected, the same is made the head of the corner:*

11 By our Lord was this done, and it is marueilous in our eyes?

12 And they sought to lay hands on him, and they feared the multitude. for they knew that he spake this parable to them. And leauing him they went their way.

13 *And they send to him certaine of the Pharisees and of the Herodians: that they should intrap him in his word.

14 Who comming, say to him, Maister, we know that thou art a true speaker, and carest not for any man: for thou doest not looke vpon the person of men, but teachest the way of God in truth. is it lawfull to giue tribute to Cæsar: or shall we not giue it?

15 Who knowing their subtilty, sayde to them, Why tempt you me? bring me a penie that I may see it.

16 But they brought it him. And he saith to them, Whose is this image and inscription? They say to him, Cæsars.

17 And IESVS answering, sayd to them, Render therefore the things that are Cæsars, to Cæsar: and that are Gods, ‖ to God. And they maruelled at him.

18 And

And he began to speake vnto them by parables. A certein man planted a vineyard, and he set an hedge about it, and digged a winepresse, and built a tower, and let it out to husbandmen, and went into a strange countrey. Matt.21.33. luke 20.9. esay 5.1. iere.2.21.

2 And when the time was come, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away emptie.

4 And againe he sent vnto them another seruant: and at him they cast stones, and brake his head, and sent him away all to reuiled.

5 And againe he sent another, & him they killed: and many other, beating some, and killing some.

6 And so when hee had yet but one beloued sonne, he sent him also at the last vnto them, saying, They will stand in awe of my sonne.

7 But the husbandmen sayd amongst themselues, This is the heire, come, let vs kill him, and the inheritance shalbe ours.

8 And they tooke him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? He shall come and destroy the husbandmen, and will giue the vineyard vnto other.

*10 Haue yee not read this Scripture? * The stone which the builders disallowed, is become the chiefe stone of the corner?* Psal.118.22. matth.21.42. act.4.11.

11 This was the Lords doing, and it is marueilous in our eyes.

12 They went about also to take him, & feared the people: for they knew that hee had spoken the parable against them: and they left him, and went their way.

*13 * And they sent vnto him certeine of the Pharisees and of the Herodians, to take him in his words.* Matth.22.15. luke 20.20.

14 And when they were come, they say vnto him, Master, wee know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God in trueth: Is it lawfull to giue tribute to Cæsar, or not?

15 Shall wee giue, or shall wee not giue? But hee knowing their hypocrisie, sayde vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 And they brought it: and he sayeth vnto them, Whose is this image & superscription? And they sayd vnto him, Cæsars.

*17 And Iesu answering, sayde vnto them, Giue to * Cæsar the things that* belong *to Cæsar: and to God, the things which* perteine *to God. And they marueiled at him.* Rom.13.7.

18 *There*

Mt.22,23. Lu.20,27. 18 And *there came to him the Saducees that say there is no resurrection: and they asked him saying, Master,

Act.23,6. Deu.25,5. 19 *Moyses wrote vnto vs, that if any mans brother die, & leaue his wife, and leaue no children, ‖ his brother shall take his wife and raise vp seed to his brother.

20 There were therefore seuen brethren: and the first tooke a wife, and died leauing no issue.

21 And the second tooke her, and died: and neither this left issue. And the third in like maner.

22 And the seuen tooke her in like sort: and did not leaue issue. Last of all the woman also died.

23 In the resurrection therefore when they shall rise againe, whose wife shall she be of these? for the seuen had her to wife.

24 And IESVS answering, said to them, Do ye not therefore erre ‖, not knowing the Scriptures, nor ‖ the power of God?

25 For when they shall rise againe from the dead, they shal neither marry nor be married, but are as the Angels in heauen.

26 And as concerning the dead, that they do rise again, haue you not read in the booke of Moyses, howe in the bush God spake to him, saying,

Exo.3,6. *I am the God of Abraham, and the God of Isaac, and the God of Iacob?*

27 He is not the God of the dead, but of the liuing. You therefore are much deceiued.

Mt.22,34. 28 And *there came one of the Scribes that had heard them questioning, and seeing that hee had well answered them, asked him which was the first commandement of all.

29 And IESVS answered him, That the

Deu.6,5. first commandement of all is, *Heare Israel: the Lord thy God, is one God.*

30 And thou shalt loue the Lorde thy God from thy whole heart, & with thy whole soule, and with thy whole minde, and with thy whole power. This is the first commandement.

Leui.19,18. 31 And the second is like to it, *Thou shalt loue thy neighbour as thy selfe.* Another commandement greater then these there is not.

32 And the Scribe said to him, Well Master, thou hast said in trueth, that there is one God, and there is none other besides him.

33 And that he be loued from the whole heart, and with the whole vnderstanding, and with the whole soule, and with the whole strength: and ‡ to loue his neighbour as himselfe is a greater thing then all holocaustes and sacrifices.

34 And IESVS seeing that hee had answered wisely, said to him, Thou art not farre from the kingdome of God. And no man now durst aske him.

Mt.22,41. Lu.20,41. 35 And *IESVS answering, said teaching in the temple, How doe the Scribes say, that Christ is the sonne of Dauid?

36 For

18 There come also vnto him the Saducees, which say there is no resurrection, and they asked him, saying, Matth 22.23. luke 20.27.

19 Master, Moyses wrote vnto vs, If any mans brother die, and leaue his wife behinde him, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.* Deut.25.5.

20 There were seuen brethren: and the first tooke a wife, and when he died, left no seed behind him.

21 And the second tooke her, and died, neither left he any seed: and the third likewise.

22 And seuen had her, and left no seed behinde them: last of all the wife died also.

23 In the resurrection therefore when they shall rise, whose wife shall she be of them? for seuen had her to wife.

24 And Iesus answering, said vnto them, Doe yee not therefore erre, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marrie, nor are giuen in marriage: but are as the angels which are in heauen.

26 As touching the dead that they rise: Exod.3.6. *haue yee not read in the booke of Moyses,* matth.22.32. *how in the bush God spake vnto him, saying,* * *I am the God of Abraham, and the God of Isahac, & the God of Iacob?*

27 He is not the God of the dead, but God of the liuing: ye therefore do greatly erre.

*28 * And when there came one of the* Matth.22.35. *Scribes, and had heard them disputing together, and perceiued that hee had answered them well, hee asked him which is the first commandement of all.*

29 Iesus answered him, The first of all the commaundements is, Heare, O Israel, the Lord Deut.6.4. *our God is one Lord:*

30 And thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde, and with all thy strength. This is the first commandement:

31 And the second is like vnto this, Thou Leuit.19.18. *shalt loue thy neighbour as thy selfe: there is none* matth.22.39. *other commandement greater then these.* rom.13.9. gala.5.14. iacob.2.8.

32 And the Scribe sayd vnto him, Well master, thou hast sayde the trueth: for there is one God, and there is none other but he.

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue a mans neighbour as himselfe, is greater then all the burnt offerings and sacrifices.

34 And when Iesus sawe that hee answered discreetly, he sayd vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

*35 * And Iesus answering, sayd, teaching in* Matth.22.41. *the Temple, How say the Scribes that Christ is* luke 20.41. *the sonne of Dauid?*

Ps.109,1. 36 For Dauid himselfe saith in the holy Ghost: *Our Lord said to my Lord, sit on my right hand, vntill I put thine enemies the footstoole of thy feet.*

37 Dauid therefore himselfe calleth him Lord, and whence is hee his sonne? And a great multitude heard him gladly.

38 And hee sayd to them in his doctrine, * Take heede of the Scribes that will walke in long robes, and be saluted in the market-place,

39 And sit in the first chaires in the Synagogs, and loue the highest places at suppers:

40 Which deuoure widowes houses vnder the pretence of long prayer: these shall receiue larger iudgement.

Lu.21,2. 41 * And IESVS sitting ouer against the treasurie, beheld how the multitude did cast money into the treasurie, and many rich men did cast in much.

42 And when there came a certeine poore widow, shee cast in two mites, which is a farthing.

43 And calling his Disciples together, he saith to them, Amen I say to you, that this poore widow hath cast in ‡ more then all that haue cast into the treasurie.

44 For all they of their abundance haue cast in: but she, of her penury hath cast in all that she had, her whole liuing.

‡ God doth accept almes that are correspondent to euerie mans abilitie, & the more able, the more must a man giue.

*36 For Dauid himselfe inspired with the holy Ghost, sayd, * The Lord sayd to my Lord, Sit on my right hand, till I make thine enemies thy footstoole.* Psal.110.1.

37 Dauid himselfe calleth him Lord: and whence is he then his sonne? And much people heard him gladly.

38 And hee *sayd vnto them in his doctrine, * Beware of the Scribes, which desire to walke in long clothing, & loue salutations in the market places,* Matth.23.6. luke 11.43.

39 And the chiefe seats in the Synagogues, and the vppermost roomes at feasts.

*40 * Which deuoure widowes houses, & vnder a pretence make long prayers: These shall receiue greater damnation.* Matth.23.14. luke 20.47.

*41 * And when Iesus sate ouer against the treasurie, he beheld how the people put money into the treasurie: and many that were rich, cast in much.* Luke 21.1.

42 And there came a certeine poore widow, and shee threwe in two mites, which make a farthing.

43 And when he had called vnto him his disciples, he sayth vnto them, Verily I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasurie.

44 For all they did cast in of their superfluity: but shee of her want, did cast in all that shee had, euen *all her liuing.*

MARGINALL NOTES. CHAP. XII.

RHEM. 1 33. To loue his.) *This excellency of charity teacheth vs that faith onely is not sufficient.*

FVLKE. 1 To the keeping of the law faith onely is not sufficient, but perfect piety and charity are required. But to iustification of a sinner, that hath not kept the law, faith onely is sufficient. Rom.4.& 5. yet that faith which worketh by charitie. Iustification.

ANNOTATIONS. CHAP. XII.

RHEM. 2 17. To God.) *These men were very circumspect and wary to doe all dueties to Cæsar, but of their duety to God they had no regard. So heretikes to flatter temporall Princes, and by them to vpholde their heresies, doe not onely inculcate mens duety to the Prince, dissembling that which is due to God: but also giue to the Prince more then due, and take from God his right and duety. But Christ allowing Cæsar his right, warneth them also of their duety toward God. And that is it which Catholiks inculcate, Obey God, doe as he commandeth, Serue him first, and then the Prince.* God first to be serued, and then the Prince.

FVLKE. 2 This is a meere slander of godly Preachers, who aswell teach the Princes duety to God, as the subiects duty to the Prince. But Papists forbid Princes to yeeld that duety to God, which they owe to him as Princes; namely to set forth and mainteine his religion by their lawes, and to punish all contemners thereof. *Aug. Epist. ad Bonifac.*50. And the Pope forbiddeth subiects to yeeld their obedience to their Princes if they displease him: not onely those that renounce his heresie, but euen them that agree with him in religion: yea hireth deuillish Monks and Friers to murther them, as the example is manifest in France at this day. Slander.

RHEM. 3 Leu.18,16. Deu.25,5. 19. His brother shall take.) *Marke well here, that the Law which sayth, Thou shalt not marry thy brothers wife, is not such as admitteth no dispensation, as though this marriage were against nature. For here the same Law sayth, that in some case, the brother not onely might, but then was bound to marry his brothers wife.* Marrying the brothers wife.

FVLKE. 3 A traitourous and hereticall note, confuted before, Chap.6.sect.2.

RHEM. 4 24. Not knowing the Scriptures.) *Who would haue thought that by this place of Scripture alledged by Christ, the Resurrection were prooued? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctours and Maisters (which arrogated to themselues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marueil then if the holy Doctours and Catholike Church make the like deductions sometime and proofs, where the heretike doeth not or will not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof hee boasteth so much, nor the sense of the Holy Ghost in them. For example, when of that place,* It shall not be forgiuen in this world nor in the world to come, *ancient Fathers deduce, that there are sinnes remitted after this life in Purgatorie.* See Mat.12.32. Many truethes deduced out of Scripture, which heretikes see not,

FVLKE. 4 Whensoeuer the Doctours deduce any argument out of the Scriptures, as rightly as this is deduced by our Sauiour Christ, that it may be concluded in true and lawfull syllogismes, out of the words of the Scripture, we acknowledge it to be the word of God, aswell as that which is expressed in the text. But not euery surmise, or vnnecessary collection, is warranted by this deduction. Neither would the doctours themselues be otherwise credited in their collections, then if they be consonant to the holy Scriptures. *In all my writings* (sayth S. Augustine) *I desire not onely a godly reader, but also a free corrector.* De Trinit lib.3.cap.7. Againe, *We ought not to account the disputations of any men, though they be Catholike and praise-worthy men, as Canonicall Scriptures, so that we may not, sauing the reuerence due to those men, disallow or refuse any thing in their writings, if perhaps we finde that they thought otherwise* The word of God.

otherwise then the trueth is, being vnderstood by Gods helpe, either of other men, or of our selues. Such am I in other mens writings, such will I that other men be vnderstanders of my writings. Epist. 111. For the collection of purgatorie, out of the text, Math. 12. 32. See our answere in the same place.

RHEM. 5

24. The power of God.) *Euen so doe heretikes erre two wayes: because they know not the Scriptures, which they interpret contrary to the sense of the whole Church and of all the ancient Fathers: and because they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places: but being altogether faithlesse and not beleeuing his power, they dispute of all such matters onely by reason and their owne imaginations.* Heretikes ignorant and without faith.

FVLKE. 5

We interpret the Scriptures, according to the analogie of faith, and confirme our interpretation by authoritie of the Scriptures themselues, taking the sense of the Scriptures out of the Scriptures themselues, as all true Catholikes ought to doe, by the iudgement of Clemens, cited in the decrees. *Dist. 37. c. relatum.* When the Law of God is read, let it not be read or taught according to the power of vnderstanding of our owne wit. For there are many words in the holy Scriptures, which may be drawen to that sense, which euery man shall presume of his owne head: but it may not be so. For you ought not to seeke a forreigne and strange sense without the Scriptures; that you may confirme it by any meanes by authority of the Scriptures: but you must take their sense of trueth, or the true sense out of the Scriptures themselues. And in the chiefe matters of controuersie betweene vs and the Papists, we haue the consent of the whole Primitiue Church, and the most ancient and approoued Fathers of the same, as may appeare in many of our writings, and namely in confutation of these Popish notes. The power of God how great it is, wee know: but wee doe not acknowledge that hee will doe any thing contrary to his will and his word. Therefore we doe not beleeue, that his bodie is present in many places at once, for then hee should not be like his brethren in all things, except sinne, Heb. 2. 17. He should not reteine a true bodie, whereunto our bodies in the resurrection, should be made conformable Philip. 3. 21. yea he should haue no bodie at all. *August. Epist. 57. Dardano.* Interpretation of the Scriptures. The body of Christ.

CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 5 what things shall be before the consummation of the world, as specially the Churches full preaching vnto all nations. 14 Then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time. 24 then incontinent the day of iudgement, 28 to our great comfort in those miseries vnder Antichrist. 32 As for the moment, to visit perteineth not to know it. 33 but rather euery man to watch, that we be not vnprouided when he commeth to euery one particularly by death.

Mt. 24, 1. Lu. 21, 5. See the Annotations vpon S. Math. c. 24.

AND when he went out of the Temple, one of his Disciples saith to him, Maister, behold what maner of stones, and what kind of buildings.

2 And IESVS answering, said to him, Seest thou all these great buildings? There shal not be left a stone vpon a stone, that shal not be destroyed.

3 And when he sate in Mount-oliuet against the Temple, Peter & Iames and Iohn and Andrew asked him apart,

TVESDAY night.

4 Tell vs, ‖ when shall these things be? and what shall be the signe when all these things shall begin to be consummate?

5 And IESVS answering began to say to them, See, that no man seduce you.

6 For many shall come in my name saying that ‖ I am hee: and they shall seduce many.

7 And when you shall heare of warres and bruites of warres, feare not. for these things must be, but the end is not yet.

Great warres toward the latter end.

8 For nation shal rise against nation, and kingdome against kingdome, and there shal be earthquakes in places, and famins. These things are the beginning of sorowes.

Much persecution of the faithfull and Catholike men in the latter end.

9 But looke to your selues. For they shal deliuer you vp in Councels, and in Synagogs shall you be beaten, and you shall stand before Presidents and Kings for my sake, for a testimonie vnto them.

10 And into all nations first the Gospel must be preached.

11 And when they shall leade you & deliuer you, be not carefull before hand what you shall speake: but that which shall be giuen you in that houre, that speake ye. For it is not

Matth. 24. 1. luke 21. 5.

*AND * as he went out of the Temple, one of his disciples sayd vnto him, Master, see what stones and what buildings* are here.

*2 And Iesus answering, sayd vnto him, Seest thou these great buildings? * there shall not be left one stone vpon another, that shall not be throwen downe.* Luke 19. 43.

3 And as he sat vpon the mount of Olines, ouer against the Temple, Peter and Iames, and Iohn, and Andrew, asked him secretly,

4 Tell vs, when shall these things be? And what shall be the signe when all these things shall be fulfilled?

*5 And Iesus answering them, began to say, * Take heed lest any man deceiue you.* Exod. 5. 6.

6 For many shall come in my name, saying, I am Christ: *and shall deceiue many.*

7 When yee shall heare of warres, and tidings of warres, beye not troubled: For such things *must needs be, but the end* shall *not* be *yet.*

8 For there shall nation rise against nation, and kingdome against kingdome: and there shall be earthquakes in diuers places, and famins shall there be, and troubles: these are the beginnings of sorowes.

9 But take heed to your selues: for they shall deliuer you vp to Councels, and to Synagogues, and ye shall be whipped, yea and shall be brought before Rulers and Kings for my sake, that this might be *for a witnesse against them.*

*10 * And the Gospel must first bee published among all nations.* Matth. 10. 19.

*11 * But when they shall leade you, deliuering you vp, be not carefull aforehand, neither take thought what ye shall speake: but what soeuer shall be giuen you in the same houre, that speake yee:* Luke 12. 11. and 21. 14.

Great treachery and many false brethren at the same time.

not you that speake, but the holy Ghost.

12 And brother shall deliuer brother vnto death, and the father his sonne: and the children shal rise against the parents, & shall worke their death.

Constancie and perseuerance necessary in time of persecution. Dan.9,27. 2.Thes.2,4.

13 And you shalbe odious to all men for my name. But hee that shall endure vnto the end, he shal be saued.

14 And when you shall see ‖ *the abomination of desolation*, standing where it ought not (he that readeth, let him vnderstand) then they that are in Iewrie, let them flee vnto the mountaines:

15 And he that is on the house toppe, let him not goe downe into the house, nor enter in to take any thing out of his house:

16 And he that shalbe in the field, let him not returne backe to take his garment.

17 And woe to them that are with childe and that giue sucke in those dayes.

18 But pray that the things chance not in the Winter.

19 For those dayes shalbe such tribulations as were not from the beginning of the creation that God created vntil now, neither shall be.

20 And vnlesse the Lord had shortened the dayes, no flesh should be saued: but for the elect which hee hath elected, hee hath ‡ shortened the dayes.

21 And then if any man shall say vnto you, Loe, here is Christ: loe, there: doe not beleeue.

22 For there shall rise vp false-Christes and false-Prophets, and they shall shew ‖ signes and wonders, to seduce (if it be possible) the elect also.

23 You therefore take heed: beholde I haue foretolde you all things.

24 But in those dayes after that tribulation * the Sunne shall be darkened, and the Moone shall not giue her light,

Ez.32,7. Ioel.3,15.

25 And the Starres of heauen shalbe falling downe, and the powers that are in heauen, shalbe moued.

Dan.7,13.

26 And then they shall see the * Sonne of man comming in the cloudes, with much power and glorie.

27 And then shal he send his Angels, and shall gather together his elect from the foure windes, from the vttermost part of the earth to the vttermost part of heauen.

28 And of the figge tree learne ye a parable. When now the bough thereof is tender, and the leaues come foorth, you know that Summer is very nigh.

29 So you also when you shall see these things come to passe, know ye that it is verie nigh, at the doores.

30 Amen I say to you, that this generation shall not passe, vntill all these things be done.

31 Heauen

for it is not ye that speake, but the holy Ghost.

12 The brother shall betray the brother to death, and the father the sonne: and the children shall rise against their fathers and mothers, and shall put them to death.

13 And yee shall be hated of all men for my names sake: but hee that shall endure vnto the end, the same shalbe safe.

*14 * Moreouer when ye see the abomination of desolation, whereof is spoken by Daniel the Prophet, standing where it ought not (let him that readeth, vnderstand) then let them that be in Iurie, flee to the mountaines:* Mat.14.15. luk.12.11. and 21.14.

15 And let him that is on the house top, not goe downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe for to take his garment with him.

17 Woe shall be *then to them that are with childe, and to them that giue sucke in those dayes.*

18 But pray yee that your flight be not in the Winter:

19 For there shall be in those dayes such *tribulation, as was not from the beginning of the creation which God created, vnto this time, neither shall be in any wise.*

20 And except that the Lord had shortened those dayes, no flesh should be saued: but for the elects sake whom he hath chosen, he hath shortened those dayes.

*21 * And then, if any man shall say to you, Loe heere is Christ, or, loe he is there: beleeue him not.* Matth.24.23. luke 21.8.

22 For false christs, and false prophets shall rise, and shal shew signes and wonders, to deceiue, if it were possible, euen the elect.

23 But take ye heed: beholde, I haue shewed you all things before.

*24 * Moreouer, in those dayes, after that tribulation, the Sunne shall be darkened, and the Moone shall not giue her light:* Ezech.32.7. esay 13.10. ioel.2.10.

25 And the Starres of heauen shall fall, and the powers which are *in heauen shall be shaken.*

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glorie.

27 And then shall hee send his Angels, and shall gather together his elect from the foure windes, from the end of the earth, to the vttermost part of heauen.

28 Learne a parable of the figge tree. When her branch is yet tender, and hath brought forth leaues, ye know that Summer is neere:

29 So ye in like maner, when ye shall see these things come to passe, vnderstand that it is nigh, euen at the doores.

30 Verely I say vnto you, that this generation shall in no wise passe, till all these things bee done.

31 Heauen

31 Heauen and earth ſhall paſſe, but my wordes ſhall not paſſe.

32 But of that day or houre no mã knoweth, neither the Angels in heauen, nor the ‡ Sonne, but the Father.

33 Take heede, watch, and pray. for you know not when the time is.

34 Euen as a man who being gone into a ſtrange countrey, left his houſe: and gaue his ſeruants authoritie *ouer ech worke, and commaunded the porter to watch.

35 Watch yee therefore (for you know not when the Lorde of the houſe commeth: at euen, or at midnight, or at the cocke crowing, or in the morning)

36 Leſt comming vpon a ſudden, he finde you ſleeping.

37 And that which I ſay to you, I ſay to all, watch.

31 Heauen and earth ſhall paſſe away: but my words ſhall in no wiſe paſſe away.

32 But of that day and that houre knoweth no man, no not the Angels which are in heauen, neither the Sonne himſelf, ſaue the Father only.

*33 *Take yee heede, watch and pray: for yee know not when the time is.* Matth. 24. 13.

34 ‖ As a man which is gone into a ſtrange countrey, and hath left his houſe, and giuen authoritie to his ſeruants, and to euery man his worke, and commanded the porter to watch:

35 Watch ye therefore (for ye know not when the maſter of the houſe commeth, at euen, or at midnight, whether at the cocke crowing, or in the dawning.)

36 Leſt if hee come ſuddenly, hee finde you ſleeping.

37 And that I ſay vnto you, I ſay vnto all, Watch.

‡ Not as though him ſelfe knew not, as the Heretikes Agnoitæ held: but becauſe he knew it not for to teach it others, as being not expedient. *Amb. de fide li. 5. ca. 8.*

THE GOSPEL for a Confeſſor that is a Biſhop, And on the Anniuerſarie of the creation of a Biſhop.

MARGINALL NOTES. CHAP. XIII.

RHEM. 1 FVLKE. 1

20. Shortened the dayes.) *Antichriſts reigne ſhal be three yeeres and a halfe.* Dan. 7. Apoc. 13. Neither Daniel, nor Iohn, tell the certaine time of Antichriſts raigne, according to our meaſure of time. See the notes vpon S. Matthew. 24. Section 6. *Apoc. 11. ſect. 1. Apoc. 12. ſect. 1. & 2.*

ANNOTATIONS. CHAP. XIII.

RHEM.

4. When ſhal theſe things be?) *The miſeries which did fall before the deſtruction of the Temple and citie of Hieruſalem, were a reſemblance of the extreme calamitie that ſhall befall before the latter day at the time of Antichriſt: whereupon Chriſt ſpeaketh indifferently of both.*

6. I am he.) *As before the deſtruction of Hieruſalem, diuers Seducers aroſe, and called them ſelues Chriſtes, promiſing the people deliuerance from the feares and dangers they were in of forraine ſouldiars: ſo ſhall there come many towards the end of the world, and make them ſelues Chriſtes and Authors of Sectes, and ſhal gaine many Diſciples: as in plaine wordes foloweth in this chapter v. 22.* There ſhal riſe Falſe-Chriſtes and Falſe-Prophets, &c. Arch-heretikes be Falſe-Chriſtes and Falſe-Prophets.

RHEM. 2 *Hippolyt. li. de Antichriſto. Cypr. de Cœna Domi. 2.*

14. The abomination of deſolation.) *No hereſie doth ſo properly and purpoſely tend to this abomination of deſolation *which by Antichriſt ſhalbe atchieued, as this Caluin ſme: which taketh away with other Sacraments & external worſhip of God, the very ſacrifice of Chriſts Body and blood, which being taken away (as S. Cyprian ſaith) no religion can remaine.* Caluiniſme tendeth to the abomination of deſolation.

FVLKE. 2

Caluines doctrine tendeth to none other ende, but that God and Chriſt only, might ſtand in the holy place, and haue all that honour and ſeruice, which is due to him alone. The Sacraments of the Church, which be of Chriſts inſtitution, he acknowledgeth. As for the ſacrifice of the Maſſe, as an horrible blaſphemie againſt the onely ſacrifice of Chriſts death, once offered for euer, he doeth worthily abhorre. And more properly is the ſacrifice of the Maſſe, the abomination of deſolation, which ouerthroweth the effect of Chriſtes onely ſacrifice, and maketh it like the ſacrifices of the Law, which being often repeated, could neuer take away ſinnes. Heb. 10. 11. Concerning the teſtimony of Hippolytus, ſee Math. 24. Sect. 5. Cyprian, or whoſoeuer was auctor of that Treatiſe, ſpeaketh not a word of the ſacrifice of the Maſſe, but the wordes you take hold of, be theſe, againſt the Capernaites, which thought they ſhould eate the fleſh of Chriſt, ſodde or roſted and chopped in pieces, where as (ſaith he) *the fleſh of his perſon, if it were parted in gobbets, could not ſuffice all mankinde, which being once ſpent, yet religion might haue ſeemed to haue bene loſt, ſeeing he ſhould haue nothing left for ſacrifice.* His meaning is plaine, if the fleſh of Chriſt had bene conſumed before his paſſion, hee ſhould not haue had his body to be offered in ſacrifice, for the redemption of the world, and ſo the Religion of Chriſt ſhould haue come to nothing. For that he knew not your tranſubſtantiation, his wordes following a little after doe teſtifie, where he ſaith: *The bread is meate, blood, life, fleſh, ſubſtance, his body, the Church,* which muſt needes be vnderſtood ſpiritually and ſacramentally, or els you muſt make more tranſubſtantiations then one. Slander. Sacrifice of the Maſſe.

RHEM. 3

22. Signes and wonders.) *Falſe-Chriſts and Falſe-Prophets be ſeducers, who in the later day by the power of the diuel ſhal ſeeme to worke wonders, and yet men muſt not beleeue them. Much leſſe theſe, which for their falſe faith can not ſhew ſo much as one falſe miracle.*

FVLKE. 3

We know the ordinary gift of working miracles, is long ſince ceaſed in the Church, and we meane not to counterfait as you do, and long haue done. Our faith being approued by the Scriptures, is confirmed by all the miracles of Chriſt and his Apoſtles. Miracles.

CHAP. XIIII.

*Iudas by occaſion of Mary Magdalens oyntment, doth ſell him to the Councel of the Iewes. 12 After the Paſchal Lambe he giueth them the bread of life (10.6.) in a myſtical *ſacrifice or ſeparation of his body and blood. 27 and that night, is after his prayer, 43 taken of the Iewes men, Iudas being their Captaine: is forſaken of the other eleuen for feare: 53 is falſly accuſed, and impiouſly condemned of the Iewes Councel, 65 and ſhamefully abuſed of them: 66 and thrise denied of Peter. Al euen as the Scriptures and him ſelfe had often foretold.*

* FVLKE. There is no word of ſacrifice in the text.

THE PASSION according to S. Marke in theſe two chapters, is the Goſpel at Maſſe vpon Tueſday in the Holy weeke. Mt. 26, 1. Luc. 22, 1. TENEBRE wednesday.

AND the Paſche was and the Azymes after two dayes: and the cheefe Prieſts and the Scribes ſought howe they might by ſome wile lay hands on him, and kill him.

2 For they ſaid, Not on the feſtiuall day, leſt there might be a tumult of the people.

3 And

AFter two dayes was the feaſt of the Paſſe- Matth. 26. 1. luke 22. 1.
ouer, and of vnleauened bread, and the high Prieſtes, and the Scribes ſought howe they might take him by craft, and put him to death.

2 But they ſaid, Not in the feaſt day, leſt any buſineſſe ariſe among the people.

3 And

Mat.26,6. Ioan.12,3.

3 And * when hee was at Bethania in the house of Simon the Leper, and sate at meate, there came a woman hauing an alabaster-boxe of ointment, of precious spike-narde: and breaking the alabaster-boxe, she powred it out vpon his head.

4 But there were certaine that had indignation within them-selues, and said, Whereto is ‖ this waste of the ointment made?

5 For this ointment might haue bin sold for more then three hundred pence, and giuen to the poore. And they murmurtd against her.

6 But IESVS saide, ‖ Let her alone, why do you molest her? she hath wrought a good worke vpon me.

7 For the poore you haue alwayes with you: and when you will, you may doe them good: but ‡ me you haue not alwayes.

8 That which she had, she hath done: she hath preuented to anoynt my body to the burial.

9 Amen I say to you, Whereseoeuer this Gospel shalbe preached in the whole world, that also which shee hath done, shalbe tolde for a memorie of her.

Mat.26,17. Luc.22,7.

10 And * Iudas Iscariot one of the Twelue went his way to the chiefe Priestes, for to betray him to them.

11 Who hearing it, were glad: and they promised him that they would giue him money. And hee sought how hee might betray him conueniently.

MAVNDY Thursday. Mat.26,17. Luc.22,7.

12 And * the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him, Whither wilt thou that wee goe, and prepare for thee to eate the Pasche?

13 And hee sendeth two of his Disciples, and saith to them, Goe ye into the citie: and there shal meete you a man carying a pitcher of water, folow him:

14 And whithersoeuer hee entreth, say to the master of the house, that the Master saith, Where is my refectorie, where I may eate the Pasche with my Disciples?

15 And he will shewe you a great chamber, adorned: and there prepare for vs.

16 And his Disciples went their wayes, and came into the citie: and they founde as hee had tolde them, and they prepared the Pasche.

17 And when euen was come, hee commeth with the Twelue.

18 And when they were sitting at the table and eating, IESVS saide, Amen I say to you, that one of you shall betray me, hee that eateth with me.

19 But they began to be sad, and to say to him seuerally, Is it I?

20 Who said to them, One of the Twelue, he that dippeth with me his hand in the dish.

21 And the Sonne of man in deed goeth, *as

3 And when hee was in Bethanie, in the house of Simon the leper, euen as he sate at meat, there came a woman, hauing an Alabaster boxe of very precious oyntmēt, called Narde pisticke: and when she had broken the boxe, shee powred it on his head. Matth.26.6. iohn 12.2.

4 And there was some that had indignation within themselues, and said, Why was this waste of the oyntment made?

5 For it might haue bene sold for more then three hundred pence, and haue bene giuen to the poore. And they grudged against her.

6 And Iesus said, Let her alone, why trouble ye her? She hath done a good worke on me.

7 For yee haue poore with you alwayes and whensoeuer yee will, yee may doe them good: but me haue ye not alwayes.

8 She hath done that she could: shee came aforehand to anoynt my body to the burying.

9 Verely I say vnto you, Whereseoeuer this Gospel shall bee preached thorowout the whole world, this also that shee hath done, shall bee rehearsed in remembrance of her.

*10 * And Iudas Iscariote, one of the twelue, went away vnto the high Priestes, to betray him vnto them.* Matth.26.14. luke 22.4.

11 When they heard that, they were glad, and promised that they woulde giue him money. And hee sought how hee might conueniently betray him.

*12 * And the first day of vnleauened bread, when they did kill the Passeouer, his Disciples sayde vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passeouer?* Matth.26.17. luke 22.7.

13 And he sendeth foorth two of his disciples, and saith vnto them, Goe yee into the citie, and there shall meet you a man bearing a pitcher of water: follow him.

14 And whithersoeuer he shall goe in, say ye to the good man of the house, The master saith, Where is the ghest chamber, where I shall eate the Passeouer with my disciples?

15 And hee will shewe you a large vpper chamber paued and prepared: there make ready for vs.

16 And his disciples went foorth, and came into the citie, and founde as hee had saide vnto them: and they made ready the Passeouer.

17 And when it was now euen tide, hee commeth with the twelue.

*18 * And as they sate at boord, and did eate, Iesus said, Verily I say vnto you, one of you that eateth with me, shall betray me.* Matth.26.20. luke 22.14. iohn 13.21.

19 And they beganne to be sorie, and to say vnto him one by one, Is it I? And another saide, Is it I?

20 Hee answered, and saide vnto them, It is one of the twelue, euen he that dippeth with me in the platter †. †shall betray me.

21 The Sonne of man truely goeth as it is written

Ps.40,10. *as it is written of him, but woe to that man by whom the Sonne of man shalbe betrayed. it were good for him, if that man had not been borne.

Mat.26,26. Luc.22,19. 1.Cor.11,24. 22 And *whiles they were eating, IESVS tooke ‖ bread: and blessing brake, and gaue to them, & said, Take, THIS IS ‖ MY BODY.

23 And taking the ‖ chalice, giuing thanks he gaue to them. and they ‡ all dranke of it.

24 And he said to them, THIS IS ‖ MY BLOOD OF THE NEVV TESTAMENT, THAT SHAL BE SHED FOR MANY.

‡See Annot. in Mat.c. 26, 29. THVRSDAY night. 25 Amen I say to you, that nowe I will not drinke of the fruit ‡ of the vine vntill that day when I shall drinke it newe in the kingdome of God.

26 And an hymne being saide, they went forth into Mount-oliuet.

Zach.13,7. 27 And IESVS saith to them, You shall all be scandalized in mee this night: for it is written, *I will strike the Pastor, and the sheepe shall be dispersed.*

28 But after that I shall be risen againe, I will goe before you into Galilee.

29 And Peter saide to him, Although all shall be scandalized: yet not I.

30 And IESVS saith to him, Amen I say to thee, that thou this day in this night, before the cocke crowe twise, shalt thrise denie mee.

31 But hee spake more vehemently, Although I should die together with thee, I will not denie thee. And in like maner also said they all.

32 And they come into a farme-place called Gethsemani. And he saith to his Disciples, Sit you here, vntil I pray.

33 And hee taketh Peter and Iames and Iohn with him: and he began to feare and to be heauie.

34 And hee saith to them, My soule is sorowful euen vnto death: stay here, & watch.

35 And when he was gone forward a litle, he fell flat vpon the ground: and he prayed that if it might bee, the houre might passe from him:

36 And hee said, Abba, Father, all things are possible to thee, transferre this chalice from mee. but not that which I will, but that which thou.

37 And hee commeth, and findeth them sleeping. And hee saith to Peter, Simon, sleepest thou? couldst thou not watch one houre?

38 Watch ye, & pray that you enter not into tentation. The spirit in deede is prompt, but the flesh infirme.

39 And going away againe, hee prayed, saying the selfe same word.

40 And returning, againe he found them asleepe (for their eyes were heauy) and they wist not what they should answere him.

41 And he commeth the third time, and saith

written of him: but woe to that man by whom the Sonne of man is betrayed: Good were it for that man, if he had neuer bene borne.

Matth.26,26. 1.cor.11,24. *22 And as they did eate, Iesus, when hee had taken bread and blessed, hee brake it and gaue to them, and sayde, Take, eate: this is my body.*

23 And when he had taken the cup, and giuen thankes, hee gaue it to them: and they all dranke of it.

24 And hee sayde vnto them, This is my blood of the Newe Testament, which is shed for many.

25 Verily I say vnto you, I wil drink no more of the fruite of the vine, vntill that day that I drinke it new in the kingdome of God.

26 And when they had praised God, *they went out into the mount of Oliues.*

Iohn 16,32. Zach.13,7. *27 And Iesus saith vnto them, All ye shall bee offended because of mee this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered.*

28 But after that I am risen, I will goe into Galilee before you.

29 Peter saide vnto him, Although all men shall be offended, yet will *not I.*

30 And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crowe twise, thou shalt deny mee three times.

31 But he spake more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Matth.26,30. luke 22,39. *32 And they came into a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray.*

33 And hee taketh with him Peter, and Iames, and Iohn, and began to bee sore amazed, and to be in an agonie,

34 And saith vnto them, My soule is exceeding heauie, euen vnto the death: tary yee here, and watch.

35 And when hee had gone forward a litle, hee fell on the ground, and prayed, that if it were possible, the houre might passe from him.

36 And hee said, Abba, Father, all things are possible vnto thee, take away this cuppe from mee: Neuertheless, not that I will, but that thou wilt be done.

37 And he commeth and findeth them sleeping, and saith vnto Peter, Simon, sleepest thou? Couldest not thou watch one houre?

38 Watch ye and pray, lest ye enter into temptation: the spirite truely is ready, but the flesh is weake.

39 And againe hee went aside, and prayed, and spake the same wordes.

40 And when he returned, he found them a sleepe againe (for their eyes were heauie) neither wist they what to answere him.

41 And hee commeth the third time, and saith

saith to them, Sleepe ye nowe, and take rest, it suffiseth, the houre is come: beholde the Sonne of man shalbe betraied into the hands of sinners.

42 Arise, let vs goe. beholde, he that shall betray me, is at hand.

Matth.26,47. Luk.22,47. Io.18,3. 43 And * as hee was yet speaking, commeth Iudas Iscariote one of the Twelue, and with him a great multitude with swords and clubs, from the chiefe Priests and the Scribes and the Auncients.

44 And the betrayer of him had giuen them a signe, saying, Whomsoeuer I shall kisse, it is he, lay holde on him, and leade him warily.

45 And when hee was come, immediatly going to him, hee saith, Rabbi, and hee kissed him.

46 But they layde handes vpon him: and held him.

47 And one certaine man of the standers about, drawing out a sworde, smote the seruant of the chiefe Priest, and cut of his eare.

48 And IESVS answering, said to them, As to a theefe are you come out with swords and clubs to apprehend me?

49 I was dayly with you in the temple teaching, and you did not lay hands on mee. But, that the Scriptures may be fulfilled.

50 Then his disciples leauing him, al fled.

51 And a certaine yong mā folowed him clothed with sindon vpon the bare: and they tooke him.

52 But he casting of the sindon, fled from them naked.

53 And they brought IESVS to the chiefe Priest: and all the Priests and the Scribes and the Auncients assembled together.

54 And Peter folowed him a farre of euen in vnto the court of the high Priest: and hee sate with the seruants at the fire, and warmed him selfe.

55 And the chiefe Priestes and all the Councell sought testimony against IESVS, that they might put him to death, neither found they.

56 For many spake false witnesse against him: & the testimonies were not conuenient.

57 And certaine rising vp, bare false witnesse against him, saying,

Io.2,19. 58 That we heard him say, *I wil dissolue this temple made with hande, and in three dayes will I builde an other not made with hand.

59 And their testimonie was not conuenient.

60 And the high Priest rising vp into the middes, asked IESVS, saying, Answerest thou nothing to these things that are obiected to thee of these?

61 But hee held his peace and answered nothing. Againe the high Priest asked him, and

saith vnto them, Sleepe henceforth, & take your ease: it is ynough, the houre is come, beholde, the Sonne of man is betrayed into the handes of sinners.

42 Rise vp, let vs goe. Loe, hee that betrayeth me is at hand.

Matth.26.47. luke 22.47. iohn 18.3. *43 *And immediatly while hee yet spake, commeth Iudas, being one of the twelue, & with him a great number of people with swordes and staues, from the high Priestes, and Scribes, and Elders.*

44 And hee that betrayed him, had giuen them a generall token, saying, Whosoeuer I shall kisse, that same is he: take him and leade him away warily.

45 And as soone as hee was come, he goeth straightway to him, and saith vnto him, Master, master: and kissed him.

46 And they layd their handes on him, and tooke him.

47 And one of them that stoode by, when he had drawen out his sworde, smote a seruant of the high Priest, and cut off his eare.

48 And Iesus answered, & said vnto them, Yee be come out as vnto a thiefe with swordes and with staues, for to take me.

49 I was dayly with you in the Temple, teaching, and yee tooke mee not: but these things come to passe *that the Scriptures shoulde bee fulfilled.*

50 And they all forsooke him, and ranne away.

51 And there followed him a certaine yong man, clothed in linnen vpon the bare: and the yong men caught him.

52 And he left his linnen garment, and fled from them naked.

Matth.26.57. luke 22.54. iohn 19.24. *53 *And they ledde Iesus away to the high Priest, and with him came all the high Priestes, and the Elders, and the Scribes.*

54 And Peter folowed him a great way off, euen till hee was come into the palace of the high Priest: and hee sate with the seruants, and warmed him selfe *at the fire.*

Matth.26.59. *55 *And the high Priests and all the counsell sought for witnesse against Iesus to put him to death, and found none:*

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 And there arose certaine, and brought false witnesse against him, saying,

Iohn 2.19. *58 We heard him say, * I will destroy this temple that is made with hands, and within three dayes I will build another made without hands.*

59 But yet their witnesse agreed not so together.

60 And the high Priest stood vp in the mids, and asked Iesus, saying, Answerest thou nothing? Howe is it that *these beare witnesse against thee?*

61 But hee helde his peace, and answered nothing. Againe the high Priest asked him, and

said

and said to him, Art thou Christ the sonne of the blessed God?

62 And IESVS saith to him, I am. And you shall see the * Sonne of man sitting on the right hand of power, and comming with the cloudes of heauen.

Dan. 7, 13.

63 And the high Priest renting his garments, saith, What neede wee witnesses any further?

64 You haue heard blasphemie. howe thinke you? Who all ‡ condemned him to be guiltie of death.

‡ Here we may see that they were worthily reprobated and forsaken, according to our Sauiours prediction by the parable (Mr. 12.) The kingdome of God shalbe taken from you, &c.

65 And certaine began to spit vpon him, and to couer his face: and to beate him with buffets, and to say vnto him, Prophecie: and the seruants gaue him blowes.

66 And when Peter was in the court beneath, there commeth one of the woman seruants of the high Priest.

67 And when shee had seene Peter warming him self, beholding him she saith, And thou wast with IESVS of Nazareth.

68 But he denied, saying, Neither know I, neither wote I what thou sayest. And hee went foorth before the court: and the cocke crew.

69 And againe a wench seeing him, began to say to the standers about, That this fellow is of them.

70 But hee denied againe. And after a while againe they that stood by, saide to Peter, Verily thou art of them: for thou art also a Galilæan.

71 But he ‖ began to curse and to sweare, That I know not this man whom you speake of.

72 And immediatly the cocke crewe againe. And Peter remembred the worde that IESVS had saide vnto him, Before the cocke crow twise, thou shalt thrise deny me. And he began to weepe.

saide vnto him, Art thou Christ the Sonne of the blessed?

*62 * And Iesus saide, I am: And ye shall see the Sonne of man sitting on the right hand of the power of God, and comming in the cloudes of heauen.* Matth. 24. 30.

63 Then the high Priest, hauing rent his clothes, saith, What neede wee any further witnesses?

64 Yee haue heard the blasphemie: what thinke yee? And they all condemned him to bee worthy of death.

65 And some began to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Prophecie: And the seruants did beate him with roddes.

*66 * And as Peter was beneath in the palace, there commeth one of the wenches of the high Priest.* Matth. 26. 71. luke 22. 58. iohn 18. 25.

67 And when shee sawe Peter warming himselfe, after shee had looked vpon him, shee sayeth, And thou also wast with Iesus of Nazareth.

68 But hee denied, saying, I knowe him not, neither wote I what thou sayest. And he went out into the porch, and the cocke crew.

69 And a damosell, when she saw him, began againe to say to them that stoode by, This is one of them.

70 And he denied it againe. And anon after they that stood by said againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speach agreeth thereto.

71 But hee beganne to curse and to sweare, saying, I knowe not this man of whome yee speake.

*72 * And the second time the cocke crew: and Peter remembred the word that Iesus saide vnto him, Before the cocke crowe twise, thou shalt deny mee three times: And hee beganne to weepe.* Matth. 27. 57. iohn 13. 38.

MARGINALL NOTES. CHAP. XIIII.

RHEM. 1 7. Me you haue.) *We haue not Christ here needing our almes, as when he conuersed vpon the earth.* See Mat. 26. 11.

FVLKE. 1 We haue not Christ present in body. Beda vpon this text saith: *Here riseth another question, Why Iesus after his resurrection said to his disciples, Behold I am with you to the end of the world: and now he saith, But me you shall not haue alwayes. But he seemeth to me in this place to speake of his bodily presence, for that he should not be so present with them after his resurrection as he was now in all communitie of life and familiaritie, whereof the Apostle being mindfull, saith: Although we had knowen Christ Iesus according to the flesh, but now we know him not.* See the Notes vpon Matth. 26. Sect. 4.

RHEM. 2 21. Al dranke of it.) *Al dranke, to wit, al the twelue, for moe were not present. Whereby is euident that the wordes in S. Matth.* (26, 27.) Drinke ye al of this, *were spoken to al the Apostles only, which here are said that they al did drinke. And so it is no general commandement to al men.*

FVLKE. 2 *Clemens constitut. li. 8. c. vltimo,* which is good auctoritie against you, because you produce him against vs, saith that other were present beside the Apostles. See *Matth. 26. Sect. 5.* And if it were true, that none were present but the Apostles, which you say were Priestes, yet the commandement and institution is for all men to drinke, as is manifest by S. Paul. 1. Cor. 11. Or els by as great reason, you may say, the commandement to take and eate the bread, perteineth not to all men, but to the Priests onely, because such onely were present, as you say. The Cuppe.

RHEM. 3 66. Woman-seruants.) *He feareth not afterward Rome the Lady of the world, that in the house of Caiaphas was afraid of the high Priests wench.* Leo in Natiu. Pet. & Pau. ser. 1.

FVLKE. 3 Whether Peter came to Rome or no, it is certaine hee feared not all the power of the world that was set against the Gospel.

ANNOTATIONS. CHAP. XIIII.

RHEM. 4 4. This waste.) *Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better bestowing such things vpon the poore) condemned vniustly.* Cost religiously bestowed vpon Christ and his Church,

FVLKE. 4 See this matter answered, Matth. 26. Sect. 2. and 3.

RHEM. 5 6. Let her alone.) *Christ answereth for the deuout woman, and for defence of her fact, as wee must answere against the*

the ignorant and ill men, when they blame good men for giuing their goods to the Church.

FVLKE, 5 Neither your auctoritie, nor your cause, is any thing like to Christes, therefore you ought not to abuse the words of his answere for your priuate gaine. See Matth. 26. Sect. 3. — Slander.

RHEM. 6 22. Bread.) This is bread before the Sacramental wordes; but the Consecration once done, of bread is made the flesh of Christ. *Ambros. li. 4. c. 4. de Sacramentis.* — The real presence by Consecration.

FVLKE, 6 In the same booke and chapter, he hath these words, *Thou hast learned, that of bread it is made the body of Christ, and that wine and water is put into the cuppe, but by consecration of the heauenly word it is made blood. But peraduenture thou wilt say, I see not the shew of blood, But yet it hath a similitude. For as thou hast receiued the similitude of his death, so also thou drinkest the similitude of his precious blood, that there bee no horror of blood, and yet it may worke the force of redemption.* Also cap. 5. of the same booke, he rehearseth the wordes of the Priest in the liturgie vsed in his time, *Dicit sacerdos, &c. The Priest saith, make vnto vs this oblation ascribed, reasonable, acceptable, which is the figure of the body and blood of Christ our Lord Iesus.* Loe what a friend S. Ambrose is to your transubstantiation, corporall presence, communion vnder one kinde, and the sacrifice of the very body and blood of Christ in the Masse. — Transubstantiation. Real presence. Communion in one kinde. Sacrifice of the Masse.

RHEM. 7 24 Chalice.) *Wine and water is put into the Chalice, but is made blood by Consecration of the heauenly word: though to auoyd the lothsomnesse which would bee in the sight of blood, thou receiuest that which hath the likenes and resemblance thereof.* Ambr. ibidem. — Very bloud vnder the forme of wine.

FVLKE, 7 The wordes of S. Ambrose are impudently falsified, which I haue set downe truely, in the Section next before.

RHEM. 8 23. 24. My body, My bloud.) Whosoeuer beleeueth it not to be true that is said, he falleth from grace and saluation. *Epiphan. In Ancorato.* Let vs euer giue credit to God, and neuer resist him, though the thing that he saith seeme neuer so absurd in our imagination, or farre passe all our sense and vnderstanding. For his words cannot beguile vs, but our sense may easely be deceiued. Seeing therefore that he said, This is my body, let vs neuer doubt of the matter. *Chrysost. ho. 83. in Mat. sub finem.* — Faith necessary in the Sacrament.

FVLKE. 8 We doe certeinely beleeue the words of Christ to be true, and his very body and blood to be giuen vs, to be receiued spiritually. And yet we hold with *Epiphanius* in the same place, that the Sacramental bread, *is neither equall, nor like to Christ, neither to the similitude of his flesh nor to his inuisible Deitie, but is insensible as concerning power, whereas we know that our Lord is all sense, all sensible, all God, all moouing, all working, &c.* Likewise wee say with Chrysostome, that *this sacrifice is a token and signe of Christs death: and that when our Sauiour Christ deliuered this mysterie, he deliuered wine of the fruit of the vine.* Chrysostome therefore was no mainteiner of transubstantiation, but of the trueth of our Sauiour Christs words, in their right and sacramental sense and meaning. *In Matth. Ho. 83.* — Transubstantiation.

RHEM. 9 71. He began to curse.) *In this one Apostle Peter, the first and cheefe in the order of Apostles, in whom the Church was figured, both sorts were to be signified, to wit, the strong and the weake, because without both the Church is not.* Aug. ser. 13. de verb. Do. *Againe, Our Sauiour would shew by the example of the cheefe Apostle, that no man ought to presume of himselfe, when neither S. Peter could auoyd the danger of mutabilitie.* Aug. 66. in Euang. Io. Leo Ser. 6 de Pass. Do. — Peter.

FVLKE. 9 Marke that in S. Augustines wordes, Peters primacie and preferment is in order of the Apostles, not in degree, honour, dignitie, or auctoritie. *Ambr. de incarn. Dom. c. 4. Cypr. de vnitate ecclesiæ. Hierom. cont. Ion. lib. 1.* — Peters Primacie.

CHAP. XV.

The cheefe of the Iewes accuse him to Pilate the Gentil. 6. And (hee seeking to deliuer him) they persuade the common people (who hitherto were alwayes ready to defend him) not only to preferre the murderer Barabbas, but also to cry CRVCIFIGE *(to the reprobation of the whole nation.) 16 After many illusions, 20 he is crucified by the Gentiles. 29 Which the Iewes seeing, doe triumph as if they had now the victory. 33 But euen then by many wonderfull workes hee declareth his might, 42 and finally is buried honourably.*

GOOD FRIDAY. Mt. 27, 1. Luc. 23, 1. Io. 18, 28.

AND foorthwith in the morning the cheefe Priestes with the auncients and the Scribes and the whole Councel, consulting together, binding IESVS led and deliuered him to Pilate.

2 And Pilate asked him, Art thou the king of the Iewes? but he answering, said to him, Thou sayest.

3 And the cheefe Priestes accused him in many things.

4 And Pilate againe asked him, saying, Answerest thou nothing? see in howe many things they accuse thee.

5 But IESVS answered nothing more: so that Pilate marueled.

6 And vpon the festiual day he was wont to release vnto them one of the prisoners whomsoeuer they had demaunded.

7 And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had cõmitted murder.

8 And when the multitude was come vp, they began to require according as alwayes he did vnto them.

9 And Pilate answered them, and saide, Wil you that I release to you the King of the Iewes?

10 For

AND anon in the dawning, when the high Priests had held a counsell with the elders, and the Scribes, and the whole Congregation, and had bound Iesus, they caried him away, and deliuered him to Pilate.* — Matth. 27. b luke 22. 66.

2 And Pilate asked him, Art thou the king of the Iewes? And he answering, said vnto him, Thou sayest it.

3 And the high priests accused him of many things, but he answered nothing.

*4 *So Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee.* — Matth. 27. d luke 23. 3. iohn 18. 33.

5 Iesus yet answered nothing at all, so that Pilate marueiled.

6 At that feast Pilate did deliuer vnto them one prisoner, whomsoeuer they desired.

7 And there was one that was named Barabbas, which lay bounde with them that made insurrection with him, which men had committed murder also in the insurrection.

8 And the people crying alounde, began to desire that he would doe *according as hee had euer done vnto them.*

9 Pilate answered them, saying, Will ye that I let loose vnto you the King of the Iewes?

10 (For

10 For he knew that the chiefe Priests for enuy had deliuered him.

11 But the chiefe Priests moued the people, that he should release Barabbas rather to them.

12 And Pilate againe answering, sayd to them, What will you then that I doe to the King of the Iewes?

13 But they againe cried, Crucifie him.

14 And Pilate said to them, Why, what euil hath he done? But they cried the more, Crucifie him.

15 And Pilate willing to satisfie ý people, released to them Barabbas, and deliuered IESVS, hauing whipped him, for to be crucified.

Io.19,2. 16 And *the souldiers led him into the court of the Palace, and they cal together the whole band:

17 And they clothe him in purple, and platting a crowne of thornes, they put it vpon him.

18 And they began to salute him, Haile King of the Iewes.

19 And they smote his head with a reede: and they did spit on him. and bowing the knees, they adored him.

20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they leade him forth to crucifie him.

21 And they forced a certaine man that passed by, Simon a Cyrenêan comming from the countrie, the father of Alexander and Rufus, to take vp his crosse.

22 And they bring him into the place Golgotha, which being interpreted is, *The place of Caluarie.*

23 And they gaue him to drinke wine mingled with myrrhe: and he tooke it not.

24 And crucifying him, they deuided his garments, casting lottes vpon them, who should take which.

25 And it was the thirde houre, and they crucified him.

26 And the title of his cause was superscribed, KING OF THE IEVVES.

27 And with him they crucifie two theeues: one on the right hand, and an other on his left.

Esa.53,12. 28 And the Scripture was fulfilled that saith, *And with the wicked he was reputed.*

29 And they that passed by, blasphemed him, wagging their heads, and saying, Vah, †Thou that destroyest the temple, and in three dayes †buildest it:

†Thou that destroyest. †buildest.

30 ‡Saue thy selfe, comming downe from the crosse.

31 In like maner also the chiefe Priests mocking, said with the Scribes one to an other, He saued others, himself he cannot saue.

32 Let Christ the King of Israel come downe now from the crosse: that wee may see

10 (For he knew that the high priests had deliuered him for enuie.)

11 But the high Priests moued the people, that hee should rather deliuer Barabbas vnto them.

12 Pilate answering againe, said vnto them, What will ye then that I shall doe vnto him whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Pilate sayd vnto them, What euill hath he done? And they cried the more fermently, Crucifie him.

15 And so Pilate, willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus, when hee had scourged him, for to bee crucified.

16 And the souldiers led him away into the hall, called Prætorium, *and they call together the whole bande* †. †Of, souldiers.

17 And they clothed him with Purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile King of the Iewes.

19 And they smote him on the head with a reede, and did spit vpon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him.

21 ¶ *And they compell one that passed by,* Matth.27.32. luke 23.26. *called Simon of Cyrene (comming out of the field, the father of Alexander and Ruphus) to beare his crosse.*

22 * *And they bring him to a place named* Matth.27.33. luke 23.33. iohn 19.7. *Golgotha, which is, if a man interprete it, a place of a skull.*

23 And they gaue him to drinke wine, mingled with Myrrhe: but he receiued it not.

24 * *And when they had crucified him, they* Matth.27.33. *parted his garment, casting lottes vpon them, what euery man should take.*

25 And it was the third houre, † *and they* †Or, when. *crucified him.*

26 And the title of his accusation was written ouer, THE KING OF THE IEVVES.

27 And they crucified with him two theeues; the one on the right hand, and the other on his left.

28 And the Scripture was fulfilled, which sayth, * *He was counted among the wicked.* Esa.53.12.

29 And they that went by, rayled on him, *wagging their heads, and saying,* * *A wretch,* Iohn 2.19. *thou that destroyest the temple, and buildest it in three dayes.*

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also the high Priestes mocking him among themselues, with the Scribes, said, He saued other men, himselfe he cannot saue.

32 Let Christ the King of Israel descend now from the crosse, that we may see, and beleeue:

see and beleeue. And they that were crucified with him, railed at him.

33 And when it was the sixt houre, there was made darknes vpon the whole earth vntil the ninth houre.

34 And at the ninth houre IESVS cryed out with a mighty voice, saying, *Eloi, Eloi, lamma sabachthani?* Which is being interpreted, *My God, my God, why hast thou ‡ forsaken me?* Psal.21.

35 And certaine of the standers about hearing, said, Behold, he calleth Elias.

36 And one running and filling a spunge with vinegre, and putting it about a reede, gaue him drinke, saying, Let be: let vs see if Elias come to take him downe.

37 And IESVS putting foorth a mightie voice, gaue vp the ghost.

38 And the vele of the temple was rent in two, from the toppe to the bottome.

39 And the Centurion that stoode ouer against him, seeing that so crying he had giuen vp the ghost, said, In deede this man was the Sonne of God.

40 And there were also women looking on a farre of: among whom was Mary Magdalene, and Marie the mother of Iames the lesse and of Ioseph, and Salóme,

41 And when hee was in Galilee, they folowed him, and ministred to him, and many other womē that came vp together with him to Hierusalem.

42 And when euening was come (because it was the Parasceue, which is the Sabboth-eue)

43 Came Ioseph of Arimathæa a nohle Senatour, who himselfe also was expecting the kingdom of GOD: and he went in boldly to Pilate, and asked the body of IESVS.

44 But Pilate marueled if he were nowe dead. And sending for the Centurion, asked him if he were now dead.

45 And whē he vnderstood by the Centurion, he gaue the body to Ioseph.

46 And Ioseph ‖ bying sindon, and taking him downe, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rocke. And he rolled a stone to the doore of the monument.

47 And Marie Magdalene and Marie of Ioseph beheld where he was laid.

And they that were crucified with him, checked him also.

33 And when the sixth houre was come, darknes arose ouer all the earth, vntill the ninth houre.

34 And at the ninth houre, Iesus cried with a loude voice, saying, *Eloi, Eloi, lamasabachthani? which is, if one interprete it, My God, my God, why hast thou forsaken me?* Matth.27.46. psal.21.2.

35 And some of them that stood by, when they heard that, sayd, Behold, he calleth for Elias.

36 And one ranne, * *and after he had filled a spunge full of vineger, and put it on a reede, hee gaue him to drinke, saying, Let him alone, let vs see whether Elias commeth to take him downe.* Psal.69.22.

37 But when Iesus had cried with a loude voice, he gaue vp the ghost.

38 And the vaile of the temple was rent into two pieces, from the toppe to the bottome.

39 And when the Centurion, which stoode ouer against him, saw, that when he had so cried, he gaue vp the ghost, he said, Truly this man was the Sonne of God.

40 There were also women a good way off, beholding him, among whom was Marie Magdalene, and Marie the mother of Iames the litle, and Ioses, and Salome:

41 Which also when he was in Galilee, * *followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.* Luke 8.1.

42 * *And nowe when the Euen was come, (because it was the day of preparing, that goeth before the Sabboth,)* Matth.27.57. luke 23.50. iohn 19.38.

43 Ioseph of the citie of Arimathæa, a noble counseller, which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Iesus.

44 And Pilate marueiled if he were already dead, and when he had called vnto him the Centurion, asked of him whether hee had bene any while dead.

45 And when he knew the trueth of the Centurion, he gaue the body to Ioseph.

46 And when he had bought a linnen cloth, and taken him downe, he wrapped him in the linnen cloth, and layd him in a sepulchre, that was hewen out of the rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie **Ioses beheld where he was layd.* * The mother of.

MARGINALL NOTES. CHAP. XV.

RHEM. 1. 30. Saue thy selfe.) *So heretikes say of the B. Sacrament, If it be Christ, let him saue himselfe from all iniuries.*

FVLKE. 1 True Christians say not so, but rather thus: The naturall bodie of Christ can suffer no hurt or contumelie: the popish Masse cake can suffer hurt or contumelie: Ergo, the naturall body of Christ is not the popish Masse cake, or the popish Masse cake is not the naturall body of Christ. Slander.

RHEM. 2 34. Forsaken me?) *See (Mat. c. 27, 46.) the blasphemous exposition of Caluin and his followers, and take heed thereof.*

FVLKE 2 See the answere there, and thou shalt plainely perceiue, that Caluin hath written nothing that soundeth against the honour of God, and Christ our onely redeemer. Slander.

ANNOTATIONS. CHAP. XV.

RHEM. 3 11. Chiefe Priests.) *Heretikes abuse the ignorant people with these naughty Priests of the old Testament, to make that name odious, and to discredite the Priests of Christ in the new Testament. But for these Priests, thou mayest not marueil that* The Priests of the old Testament.

*that they are ſo buſie againſt Chriſt, *partly becauſe they were ſuch as were intruded by the ſecular power of the Roman Emperour, and from yere to yere by briberie and friendſhip, not by ſucceſſion according to the Law of Moyſes: partly becauſe the time was now come when the old Prieſthod of Aaron ſhould ceaſe, and the newe begin according to the order of Melchiſedec: and for theſe cauſes God ſuffred their former priuileges of wiſdom and iudgment and diſcretion to decay in theſe later vſurpers, and that according to the Prophet ſaying,* The Law ſhal periſh from the Priest and counſel from the Ancients. *But the Prieſthod of the new Teſtament is to continue vnto the end of the world, and hath (as being the principall part of the Church) the aſſiſtance of the Holy Ghoſt for euer promiſed, to teach it all trueth: and for Peter the chiefe prieſt thereof vnder Chriſt our Sauiour prayed, That his faith ſhould not faile: and to the reſt he ſaid,* He that heareth you, heareth me.

Euſeb Ec Hiſt. li. 1. c. 6. ex Ioſepho. Exech. 7 26. Io. 16. 13. Luc. 22. and 10.

The Prieſthod of the new Teſtament.

FVLKE. 3a

When the Pope and his Prelates, folow the tyranny of the Iewiſh high Prieſts, in perſecuting Chriſt in his members, they are rightly compared vnto them. And yet the name and office remaineth honourable, as of Gods inſtitution. For we acknowledge the ſingular ſacrificing Prieſthod of our Sauiour Chriſt, & the ſpirituall Prieſthod of all true Chriſtians. And according to right *Etymologie*, the Prieſthod of the Law of Chriſt, and of his members, ſhould haue another name then that which in the newe Teſtament, is giuen to the Miniſters of the Church: as in Hebrew, Greeke and Latin it hath. But ſeeing vſe hath otherwiſe gotten the vpper hand, we contend not about the name. But where you ſay, the new Prieſthod after the order of *Melchiſedec*, was begun when the old Prieſthod of Aaron ceaſed, it is true, if you vnderſtand it rightly, of the ſingular Prieſthod of our Sauiour Chriſt, which neuer paſſeth from his perſon, and of which order there is no more, but he. *Heb.* 7. But when you meane thereby, your popiſh ſacrificing Prieſthod, and that euery popiſh prieſt, is a Prieſt after the order of *Melchiſedec*, it is moſt horrible blaſphemie againſt the Sonne of God, who only is a Prieſt after the order of *Melchiſedec*. Becauſe as he only is the King of peace, and King of righteouſnes, ſo onely is without father of his manhod, and mother of his Godhead, without genealogie of his Godhead, hauing neither beginning of his dayes nor end of his life, and therefore continueth a Prieſt for euer, and hath no ſucceſſors in this Prieſthod, being confirmed to him by othe of the Lord himſelfe, after he hath ſaid vnto him: *Sit thou on my right hand vntill I make thine enemies thy footſtoole.* Reade the whole 7. chapter of the Epiſtle to the *Hebrewes*, and the 110. Pſalme, and I marueil if you will not ſpit in the face of euery popiſh Prieſt, that dare open his blaſphemous mouth, and ſay he is a Prieſt after the order of *Melchiſedec*. That the miniſtery, elderſhip, or prieſthod of the new Teſtament ſhall continue to the end of the world, we doe acknowledge, and ſhall haue the aſſiſtance of the holy Ghoſt to teach it all trueth, as euery true Chriſtian man hath the ſame promiſe. Ioh. 16. 13. Ioh. 14. 16. and Ioh. 15. 26. But thereof it followeth not that euery Prieſt ſhall alwayes hold the trueth, nor that euery one that is called a Chriſtian ſhall continue in true doctrine.

The name of Prieſts.

The Popiſh Prieſthod.

The prayer of Chriſt was performed in Peter, that in his great and grieuous fall, his faith failed not, but brought him to repentance. Our Sauiour Chriſt prayed for all his Apoſtles, that God would ſanctifie them in his trueth, and for all that ſhould beleeue in him through their preaching. Ioh. 17. Yet no man gathereth thereof, that euery ſucceſſor of the Apoſtles, and euery true Chriſtian hath a priuilege hereby, that hee can not erre, as you would inſinuate by Chriſts prayer for Peter, that the Pope hath as Peters ſucceſſor. Whereas that prayer ſpecially concerneth Peters perſon, in reſpect of his particular danger though his fall: and by analogie all Chriſtians, as well as Peters ſucceſſors, who by Chriſtes interceſſion are holden, that their faith faileth not in temptation. See Luke 22. ſect. 11. And that Chriſt ſaith to all the Apoſtles, and in them to all true preachers: He that heareth you, heareth me: it is true while they preach nothing but that they haue learned of Chriſt. For otherwiſe Chriſt ſpeaketh not in them, nor by them.

The Pope not priuileged from erring.

RHEM. 4. 15. To ſatisfie the people.) *Pilate ſhould haue ſuffered death, rather then by other mens prouocation or commandement haue executed an innocent: as a Chriſtian iudge ſhould rather ſuffer all extremitie, then giue ſentence of death againſt a Catholike man for his faith.*

Executing lawes againſt innocents.

FVLKE. 4. If it be the faith of Popiſh Catholikes (for all Chriſtian Catholikes abhorre it) to conſpire to murther their Prince, to inuade their countrey with forreine power, to acknowledge the authoritie of an Italian Prieſt, that hath ſet forth his Antichriſtian bull, to depriue their naturall and moſt lawfull Prince of her royall eſtate, crowne and dignitie, life and allegiance of her ſubiects: No Chriſtian iudge neede to feare, to giue ſentence againſt ſuch Popiſh Catholikes, for their hereticall and traiterous faith.

RHEM. 5 46. Bying ſindon.) *This duetie done to Chriſts bodie after his departure, was exceeding meritorious, and is therefore by holy writ ſo often commended for an example to all faithfull men, to vſe all honour and deuotion towards the bodies of Saints and holy perſons.*

Religious duetie toward the bodies of Chriſt and his ſaincts.

FVLKE. 5. This ductie was acceptable before God, as proceeding from faith, and loue towards our Sauiour Chriſt, but not meritorious. Neither is it commended as an example to faithfull men, to *vſe all honour and deuotion towards the bodies of Saincts, and holy perſons*, for that were horrible Idolatrie, to vſe all honour and deuotion, (which is due onely to God) towards dead thens bodies. But it is an example to vſe ſuch reuerent handling and laying of them vp, as is a duety of charitie towards the departed, and of faith in the reſurrection, without any ſuperſtitious worſhipping of the bodies. From which Ioſeph and Nicodemus abſteined, though they buried the bodie of Chriſt himſelfe, infinitely much more precious then the bodie of any other holy perſon. By this ſimple buriall of our Lord (ſaith Beda) the ambition of rich men is condemned which cannot be without their riches, no not in their graues.

Honour of Saincts bodies.

CHAP. XVI.

HOLY WEEKE. *The third day, to three women at his Sepulcher, an Angel telleth that he is riſen, and will (as he promiſed Mat. 14. 28.) ſhew himſelfe in Galilee. 9 The ſame day he appeareth to Mary Magdalene, afterward to two Diſciples: yet the Eleuen will not beleeue it, vntill to them alſo he appeareth. 15 To whom hauing giuen commiſſion into all nations, with power alſo of Miracles, he aſcendeth, and they plant his Church euery where.*

THE GOSPEL vpon Easter day. Mt. 28, 1. Lu. 24, 1. Io. 20, 1.

AND when the Sabboth was paſt, Marie Magdalene and Marie of Iames, and Salôme ‖ bought ſpices, that comming they might anoint IESVS.

AND when the Sabboth day was paſt, Mary Magdalene, and Mary the mother *of Iames & Salome, bought ſweete ſmelling* † *oinments, that they might come and anoynt him.*

† Or, ſpices.

EASTER DAY 2 And very early the firſt of the Sabboths, they come to the monument: the ſunne being now riſen.

2 * *And very early in the morning, the firſt day of the Sabboths, they come vnto the ſepulchre, when the ſunne was riſen:*

Luke 24. 1. Iohn 20. 1.

3 And they said one to another, who shall roll vs backe the stone from the doore of the monument?

4 And looking, they saw the stone rolled backe. for it was very great.

5 And entring into the monument, they sawe a yong man sitting on the right hand, couered with a white robe: and they were astonied.

6 Who saith to them, Be not dismayed: you seeke IESVS of Nazareth, that was crucified: he is risen, he is not here, behold the place where they laid him.

7 But goe, tell his Disciples and ‡ Peter that hee goeth before you into Galilee: there you shall see him, *as hee tolde you.

Mr.14,28.

8 But they going foorth, fled from the monument. for trembling and feare had inuaded them: and they said nothing to any body. for they were afraid.

9 And he rising early the first of the Sabboth, *appeared first to Marie Magdalene, *out of whom he had cast seuen deuils.

Io.20,16. Lu.8,2.

10 She went and told them that had been with him, that were mourning and weeping.

11 And they hearing that hee was aliue and had bene seen of her, did not beleeue.

12 And *after this he appeared in an ‖ other shape to two of them walking, as they were going into the countrey.

Lu.24,13.

13 And they going told the rest: neither them did they beleeue.

THE GOSPEL vpon the Ascension day.

14 Last *he appeared to those eleuen as they sate at the table: and hee exprobrated their incredulity and hardnesse of hart, because they did not beleeue them that had seen him risen againe.

Lu.24,36. Io.20,19.

15 And hee said to them, *Going into the whole world preach the Gospel to all creatures.

Mt.28,19.

16 He that ‖ beleeueth and is baptized, shal be saued: but he that beleeueth not, shall be condemned.

17 And them that beleeue ‖ these signes shal folowe: In my name shall they cast out deuils, They shall speake with new tongues,

18 Serpents shall they take away, And if they drinke any deadly thing, it shal not hurt them, They shall impose handes vpon the sicke: and they shall be whole.

The Ascension, Lu.24,51.

19 And so our Lord IESVS after he spake vnto them, was assumpted into heauen, and sate on the right hand of God.

20 But they going forth preached euery where: our Lord working withall, and confirming the word with signes that folowed.

3 And they sayd among themselues, who shall roll vs away the stone from the doore of the sepulchre?

4 (And when they looked, they see howe that the stone was rolled away) for it was very great.

*5 *And when they went into the sepulchre, they sawe a yong man sitting on the right side, clothed in a long white garment, and they were greatly amazed.* Matth.28.1. iohn 20.12.

6 And he sayth vnto them, Be not greatly amazed, yee seeke Iesus of Nazareth, which was crucified, he is risen, he is not here, beholde the place where they had put him.

7 But goe your way, and tell his disciples, and Peter, that hee goeth before you into Galilee, there shall ye see him, as he sayd vnto you.* Matth.26.32. marke 14.28.

8 And they went out quickely, and fled from the sepulchre, for they trembled, and were amazed, neither said they any thing to any man, for they were afraide.

*9 When Iesus was risen early, the first day after the Sabboth, * he appeared first to Marie Magdalene, * out of whom hee had cast seuen deuils.* Ioh.20.16. Luke.8.2.

10 And shee went and told them that were with him, as they mourned and wept,

11 And they, whē they had heard that he was aliue, and had bene seene of her, beleeued it not.

*12 After that, hee appeared in another fourme, vnto * two of them, as they walked, and went into the countrey.* Luke 24.13.

13 And they went and told it vnto the residue: and they beleeued not these also.

*14 *Afterward, he appeared vnto the eleuen as they sate at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them, which had seene that he was risen.* Luke.24.36. iohn 20.19.

*15 * And he said vnto them, Goe yee into all the world, and preach the Gospel to all creatures.* Matth.28.19.

*16 Hee that shall beleeue, and bee baptized, shall be saued, * but he that shall not beleeue, shall be damned.* Iohn 14.48.

*17 And these tokens shall folowe them that beleeue, * In my name shall they cast out deuils,* Acts 16.18.

they shall speake with new tongues, Actes 2.4.

*18 * They shall driue away Serpents, and if they drinke any deadly thing, it shall in no wise hurt them, * they shall lay hands on the sicke, and they shall recouer.* Acts 28.5. Acts 18.8.

*19 So then when the Lord had spoken vnto them, hee was receiued into heauen, * and sate him downe on the right hand of God.* Luke 24.51.

*20 And they went forth, and preached euery where, the Lord working with them, * and confirming the word with signes following.* Heb.2.4.

MARGINALL NOTES. CHAP. XVI.

RHEM. 7 Peter is named.) *Peter is named in speciall (as often els where) for prerogatiue.*

FVLKE. 7 A poore prerogatiue in naming Peter, to build vp the kingdome of Antichrist. Although Peter be here named specially, not in respect of dignitie, but in respect of his infirmitie, because he hauing most shamefully fallen, was nowe especially to reioyce at the resurrection of his Master, by whom he obteined recouery from his fall.

ANNOTATIONS. CHAP. XVI.

RHEM. 2. 1. Bought spices.) *As she did bestow and consume a costly ointment vpon his body being yet aliue (c.14.3.) Christ himself defending and highly commending the fact against Iudas and other who accounted it to be superfluous & better to be bestowed otherwise: So not without great deuotion and merit, she and these other women seeke to anoint his body dead (though Heretikes or other simple persons may pretend such things to be better bestowed vpon the poore) and therefore,* she first before all other,* and they next saw him after his Resurrection.* The womens deuotion toward Christs body now dead. Mt.16.9. Mt.28.9.

FVLKE. 2. Still you pleade for *Corban* your offring boxe; vpon which foundation your Church is builded. These womens good wil was commendable, but voide of merit. And their faith had bene a great deale more commendable, if they had not bestowed this cost, as vpon one that was dead, but had waited for his resurrection the third day, according to his promise. There were other causes in his appearing first vnto the women, then their charges bestowed in spices for his funerall. Merits.

RHEM. 3. In another shape.) *Christ though he haue but one corporall shape naturall to his person, yet by his omnipotencie he may be in whatsoeuer forme, and appeare in the likenesse of any other man or creature, as hee list. Therefore let no man thinke it strange, that he may be vnder the forme of bread in the B. Sacrament.* Christs body vnder diuers formes

FVLKE. 3 Christ tooke vpon him none other shape, but the disciples eyes were holden, that they did not know him, as it is manifest. Luc.24.16. so that the alteration of shape, was in their eyes, not in his bodie. *Beda in Marc.16. & Luc.24.* What Christ can doe in altering his shape, we doubt not, but what he will do or hath done, we must learne out of his word. The bodie of Christ.

RHEM. 4. 16. He that beleeueth.) *Note wel, that whereas this Euangelist mentioneth only faith and baptisme, as though to beleeue and to be baptized were ynough, S. Matthew addeth these words also out of our Sauiour, teaching them to obserue al things whatsoeuer I haue commanded you, which conteineth all good workes and the whole iustice of a Christian man.* Not only faith.

FVLKE. 4. A fond argument against iustification by faith onely, so often repeated. That faith which God respecteth only in iustifying the vngodly man, is afterward fruitfull of good workes, which as S. Augustine saith, *goe not before iustification but follow him that is iustified.* De fide, & oper. cap.14.

RHEM. 5 17. These signes shall folow.) *It is not meant, that al Christians or true beleeuers should doe miracles: but that some for the proofe of the faith of all, should haue that gift. The which is the grace or gift of the whole Church, executed by certaine for the edification and profit of the whole.* The gift of miracles.

FVLKE. 5 You are in hope so delude the world againe with fained miracles, and therefore you speake of the gift of miracles, as though it were still executed by certaine. But if you will obtaine credite by working of miracles, you must not bring in counterfeit crankes, out of whom you haue cast out deuils, or whom you haue made whole, as of late Margaret Iesop, an honest woman of your religion: But you must bring them, that speake with new tongues, that take away Serpents, that drinke any deadly thing and it shall not hurt them, so shal you declare, that your former workes are not fained and lying miracles, but such as Christ gaue power to his disciples to worke in his name. And yet if you could doe these things indeede, except your doctrine were agreeable to the holy Scriptures, we would hold you accursed.

THE ARGVMENT OF S. LVKES GOSPEL.

RHEM. *SAint Lukes Gospel may be deuided into fiue parts.*

The first part is of the Infancie both of the precursor, and of Christ himselfe: chap.1. and 2.

The second, of the preparation that was made to the manifestation of Christ: chap.3 and a piece of the 4.

The third, of Christs manifesting himselfe, by preaching and miracles, specially in Galilee: the other piece of the fourth chapter to the midder of the 17.

The fourth, of his comming into Iewrie towards his passion: the other part of the 17.chap. vnto the middes of the 19.

The fift, of the Holy weeke of his passion in Hierusalem: the other part of the 19.chap. vnto the end of the booke.

S. Luke was sectator (*saith S. Hierome*) that is a disciple of the Apostle Paul, and a companion of al his peregrination. *And the same we see in the Acts of the Apostles: Where from the 16. chapter S. Luke putteth himselfe in the traine of S. Paul, writing thus in the story.* Forthwith we sought to goe into Macedonia, *and in like maner, in the first person, commonly through the rest of that booke. Of him and his Gospel, S. Hierome vnderstandeth this saying of S. Paul:* We haue sent with him the brother, whose praise is in the Gospel through all Churches. *where also hee addeth:* Some suppose so often as Paul in his Epistles saith, *According to my Gospel*, that hee meaneth of Lukes booke. *And againe:* Luke learned the Gospel not onely of the Apostle Paul, who had not bene with our Lord in flesh, but of the other Apostles: which himselfe also in the beginning of his booke declareth, saying, As they deliuered to vs who themselues from the beginning saw, and were ministers of the worde. *It followeth in S. Hierome:* Therefore he wrote the Gospel, as he had heard, but the Actes of the Apostles he compiled as he had seen. *S. Paul writeth of him by name to the Colossians:* Luke the Physicion saluteth you. *and to Timothie:* Luke alone is with me. *Finally of his end thus doth S. Hierome write:* He liued foure score and foure yeeres, hauing no wife. Hier. in Catalogo. 2.Cor.8,8. Luk.1,1. Col.4,11. 2.Tim.4,11. Hier. in Catalogo.

RHEM. 1. He is buried at Constantinople: to which citie his bones with the Reliques of Andrew the Apostle were translated out of Achaia the twentieth yeere of Constantinus. *And of the same Translation also in another place against Vigilantius the Heretike:* It grieueth him that the reliques of the Martyrs are couered with precious couering, and that they are not either tied in cloutes or throwen to the dunghil. why, are we then * sacrilegious, when we enter the Churches of the Apostles? was ‡ Constantinus the Emperour sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothee: at which the deuils rore, and the inhabiters of Vigilantius confesse that they feele their presence? *His sacred bodie is now at Padua in Italy, whither it was againe translated from Constantinople.* Hier. cont Vigil.2. The Heretike so counted the Catholikes for their honouring of Saints & Relikes.

FVLKE. 1. The estimation of Saintes reliques, in S. Hieromes time, though it was somewhat excessiue, yet it was farre from the Idolatrie, and superstition of the Papists. For this he writeth *ad Riparium contra Vigilant. Nos autem, &c. But we doe not worship and adore, I say not, the Reliques of Martyrs, but neither the Sunne and Moone, not Angels* Reliques.

and Archangels, not Cherubin, not Seraphin, or any name that is named in this world or in the world to come, leſt we ſhould ſerue the creature, rather then the Creatur which is bleſſed for euer. But we honour the Reliques of the Martyrs, that wee might worſhip him, whoſe Martyrs they are. You ſee by theſe wordes that he alloweth honour, that is a reuerent eſtimation, but no worſhip, adoration or ſeruice, to bee done to the bodies or Reliques of Saincts: when yet it is to be thought, they had the true Reliques of the Saincts. Where as yours are for the moſt part, falſe, and counterfeit, to deceiue the people and to procure full offerings. And where you ſay S. Lukes bodie is nowe at Padua, whither it was againe tranſlated from Conſtantinople, howe are you able to proue it? or howe is it like, the Emperours of Conſtantinople, would ſuffer it to be brought into Italy? The ſixt leſſon vpon S. Lukes day in your Popiſh Portuis, ſayth it is ſtill working miracles at Conſtantinople. But Blondus ſayth it is at Padua, with S. Mathias bodie, and as like the one as the other. For S. Mathie hath another bodie at Rome, *ad Maria maiorie*, and a third at Triers, beſides parts in other places. And a little to touch the report of Hierome, concerning S. Lukes bones, (Gaudentius biſhop of Brixia ſomewhat elder then he, was perſwaded that they were in a Church which he dedicated at Fundi, (as appeareth by his ſermon made at the dedication) and ſo was Paulinus biſhop of Nola. epiſt. 12.) he ſayth they were brought out of Achaia, where Gaudentius ſayth, he ended his life with Andrew in the citie of Patræ: your Portius ſayth, hee was buried in Bithinia: Hierome ſaith this tranſlation was in the 20. yere of Conſtantius, you ſay of Conſtantinus. And although in his ſecond inuectiue, againſt Vigilantius, Conſtantinus is named in ſteede of Conſtantius, through the Printers fault, yet the error is eaſily diſcouered, by the ancient Chronicle, that goeth vnder the name of S. Hierom: referring this tranſlation plainly, to the time of Conſtantius, though not agreeing with S. Hierom in the twentieth yere, but noting it in the 22. yeere of Conſtantius. And might not Vigilantius haue replied that Conſtantius was a ſacrilegious Arian? of whoſe tranſlation, Hierom taketh ſo great authoritie, whatſoeuer the Reliques were, and whether the deuils did rore at their preſence or no.

THE HOLY GOSPEL OF IESV CHRIST ACCORDING TO LVKE.

CHAP. I.

THE FIRST part: of the Infancie both of the Precurſor and of CHRIST himſelfe,

*The Annunciation and Conception, firſt of the Precurſor: 26 and ſixe moneths after, of Chriſt alſo himſelfe. 39 The Viſitation of our Lady, where both the mothers doe Prophecie. 57 The Nativitie and Circumciſion of the Precurſor, where his father doth prophecie. 80 The Precurſor is from a childe an * Eremite.* FVLKE. * No popiſh Eremite.

¶ The Tranſlation of Rhemes.

BEcauſe many haue gone about to compile a narration of the things that haue bene accompliſhed among vs:

2 According as they haue deliuered vnto vs, who from the beginning themſelues ſaw and were miniſters of the word:

3 It ſeemed good alſo vnto me ‖ hauing diligently atteined to all things from the beginning, to write to thee in order, good * Theophilus,

Act. 1, 1.

4 That thou mayeſt knowe the veritie of thoſe words whereof thou haſt bene inſtructed.

THE GOSPEL vpon the eue of S. Iohn Baptiſt. 1. Par. 14, 10.

5 There was in the dayes of Herod the king of Iewrie, a certaine Prieſt named Zacharie, of the * courſe of Abia: and his wife of the daughters of Aaron, and her name Elizabeth.

6 And they were both ‖ iuſt before God, walking ‖ in all the commaundements ‖ and iuſtifications of our Lord without blame,

7 And they had no ſonne: for that Elizabeth was barren, and both were well ſtriken in their dayes.

8 And it came to paſſe: when he executed the prieſtly function in the order of his courſe before God,

9 Accor-

¶ The Tranſlation of the Church of England.

FOraſmuch as many haue take in hande to ſet foorth in order the declaration of thoſe things which are moſt ſurely † beleeued among vs, † Or, proued.

2 Euen as they deliuered them vnto vs, which from the beginning ſawe them themſelues with their eyes, and were miniſters of the word:

3 It ſeemed good to me alſo, hauing perfect vnderſtanding of all things from the beginning, to write vnto thee in order, moſt excellent Theophilus,

4 That thou mighteſt know the certaintie of thoſe things whereof thou haſt bene taught by mouth.

*5 THere was in the dayes of Herode the king of Iewrie, a certaine Prieſt, named Zacharias, * of the courſe of Abia, and his wife* I. Cro. 24. 10.

was of the daughters of Aaron, and her name was Elizabeth.

6 They were both righteous before God, walking in all the commaundements and ordinances of the Lord, blameleſſe.

7 And they had no child, becauſe that Elizabeth was barren, and they both were now well ſtriken in age.

8 And it came to paſſe, that when Zacharias executed the Prieſts office before God, as his courſe came,

9 Accor-

9 According to the custome of ỳ Priestly function, he went forth by lot * to offer incense, entring into the temple of the Lord:

Exod.30,7.

Leu.16,16.

10 And * all the multitude of the people was ‡ praying without at the houre of the incense.

11 And there appeared to him an Angel of our Lord, standing on the right hande of the altar of incense.

12 And Zacharie was troubled, seeing him: and feare fell vpon him.

13 But the Angel saide to him, Feare not Zacharie, for thy prayer is heard: and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn:

14 And thou shalt haue ‖ ioy & exultation, and many shall reioyce in his natiuitie.

15 For he shal be great before our Lord: ‡ and wine and sicer he shall not drinke: and he shall be repleniſhed with the holy Ghost euen from his mothers wombe.

‡ This abstinence foretold and prescribed by the Angel, sheweth that it is a worthy thing, and an act of religion in S. Iohn, as it was in the Nazarites, Mal.4,6. Mt.11,14.

16 And he shall * conuert many of the children of Israel to the Lord their God.

17 And he shall goe before him * in the spirit and vertue of Elias: that he may conuert the hearts of the fathers vnto the children, & the incredulous to the wisdom of the iust, to prepare vnto the Lord a perfect people.

18 And Zachary said to the angel, Wherby shall I know this? for I am olde: and my wife is well stricken in her dayes.

19 And the angel answering said to him, I am Gabriel that assist before God: and am sent to speake to thee, & to euangelize these things to thee.

‡ Zacharie punished for doubting of the Angels word.

20 And behold, ‡ thou shalt bee dumme, and shalt not be able to speake vntill the day wherein these things shall be done: for because thou hast not beleeued my wordes, which shall be fulfilled in their time.

21 And the people was expecting Zacharie: and they marueled that he made tariance in the temple.

22 And comming foorth hee could not speake to them, and they knewe that he had seene a vision in the temple. And he made signes to them, and remained dumme.

23 And it came to passe, after the daies of his office were expired, ‖ hee departed into his house.

24 And after these dayes Elizabeth his wife conceiued: and hid her selfe fiue moneths, saying,

25 For thus hath our Lord done to me in the dayes wherein hee had respect to take away my reproch among men.

THE GOSPEL vpon the Annunciation of our Lady, *March* 25. And on the Wednesday of Imber weeke in Aduent. And for a Votiue Masse of our Lady in Aduent. Mt.1,18.

26 And in the sixt moneth, the Angel Gabriel was sent of God into a citie of Galilee, called Nazareth,

27 *To a virgin despouſed to a mã whose name was Ioseph, of the house of Dauid: and the virgins name was MARIE.

28 And

9 According to the custome of the Priestes office, his lot was to burne incense when hee went into the temple of the Lord.

*10 * And the whole multitude of the people were without in prayer, while the incense was burning.* Leui.16.17. exod.30.7.

11 And there appeared vnto him an Angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias sawe him, he was troubled, and feare fell vpon him.

13 But the Angel said vnto him, Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shal beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth:

15 And he shall be great in the sight of the Lord, and shall neither drinke wine nor strong drinke, and he shalbe filled with the holy Ghost, euen from his mothers wombe.

*16 * For many of the children of Israel shall he turne to their Lord God.* Mala.4.5. matt.11.14.

17 And he shall goe before him with the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a perfect people for the Lord.

18 And Zacharias said vnto the Angel, By what token shall I know this? For I am olde, and my wife well striken in yeeres.

19 And the angel answering, said vnto him, I am Gabriel that stande in the presence of God, and was sent to speake vnto thee, & to shew thee these glad tidings.

20 And behold, thou shalt be dumbe, and not be able to speake, vntill the day that these things shall be performed, because thou beleenedst not my words, which shalbe fulfilled in their season.

21 And the people waited for Zacharias, and marueiled that he taried so long in the temple.

22 And when he came out, hee could not speake vnto them: and they perceiued that he had seene a vision in the temple: for he beckened vnto them, and remained speechlesse.

23 And it came to passe, that assoone as the dayes of his office were out, hee departed into his owne house.

24 And after those dayes, his wife Elizabeth conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take from mee my rebuke among men.

26 And in the sixth moneth, the Angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth,

27 To a virgin, spoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Mary.

28 And

28 And the Angel being entred in, sayd vnto her, ‖ HAILE ‖ *full of grace, our Lord is with thee: blessed art thou among women.*

29 Who hauing heard, was troubled at his saying, and thought what maner of salutation this should be.

30 And the Angel said to her, Feare not MARIE, for thou hast found grace with God.

Esa.7,14. 31 * Behold thou shalt conceiue in thy wombe, and shalt beare a sonne: and thou shalt call his name IESVS.

32 He shall be great, and shall be called the sonne of the most High, & our Lord God shall giue him the seat of Dauid his father:

Dan.7,14,27. 33 * And he shall reigne in the house of Iacob for euer, and of his kingdom there shal be no end.

34 And MARIE sayde to the Angel, ‡ How shal this be done? ‖ becaule I knowe not man?

‡ She doubted not of the thing as Zacharie, but enquired of the meanes.

35 And the angel answering, said to her, The holy Ghost shall come vpon thee, & the power of the most High shall ouershadowe thee. And therefore also that which of thee shall be borne Holy, shall be called the sonne of God.

‡ At this very moment: when the B. Virgin gaue consent, she conceiued him perfect God and perfect man.

36 And behold ‖ Elisabeth thy cosin, she also hath conceiued a sonne in her olde age: and this moneth, is the sixt to her that is called barren:

37 Because there shall not be impossible with God any word.

38 And MARIE said, ‡ BEHOLD *the handmaid of our Lord, be it done to mee according to thy word.* ☞ And the angel departed from her.

THE GOSPEL vpon the visitation of our Lady, Iul. 2. And vpon the Imber friday in Aduent.

39 And MARIE rising vp in those daies, went vnto the hill countrie with speed, into a citie of Iuda.

40 And she entred into the house of Zacharie, and saluted Elizabeth.

‡ Iohn the Baptist being yet in his mothers wombe, reioyced and acknowledged the presence of Christ and his mother.

41 And it came to passe: as Elisabeth heard the salutation of MARIE, the ‡ infant did leape in her wombe. and Elisabeth was replenished with the holy Ghost:

42 And she cried out with a loude voice, and said, ‖ BLESSED *art thou among women, and blessed is the fruit of thy wombe.*

43 And whence is this to me, that the ‖ mother of my Lord doth come to me?

44 For behold as the voice of thy salutation sounded in mine eares, the infant in my wombe did leape for ioy.

45 And blessed is she that beleeued, because those thinges shall bee accomplished that were spoken to her by our Lord.

MAGNIFICAT at Euensong. 46 And MARIE said, MY SOVLE *doth magnifie our Lord.*

47 *And my spirit hath reioyced in God my Sauiour.*

48 *Because he hath regarded the humilitie of his*

28 *And when the Angel was come in vnto her, he said, Haile* thou that art *in high fauour, the Lord is with thee: Blessed art thou among women.*

29 *And when she saw him, she was troubled at his saying, and cast in her minde what maner of salutation this should be.*

30 *And the Angel sayde vnto her, Feare not Marie, for thou hast found fauour with God.*

31 * *For behold, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus.* Esa.7.14.

32 *He shall be great, and shall be called the sonne of the highest, and the Lord God shall giue vnto him the seat of his father Dauid.*

33 * *And he shal reigne ouer the house of Iacob for euer, and of his kingdome there shall be none end.* Dan.7.14. micheæ.4.7.

34 *Then saide Marie vnto the Angel, How shall this be, seeing I know not a man?*

35 *And the Angel answering, said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouershadow thee. Therefore also that holy thing which shall bee borne of thee, shall be called the sonne of God.*

36 *And beholde, thy cosin Elizabeth, she hath also conceiued a sonne in her olde age, and this is her sixth moneth, which was called barren.*

37 *For with God shall no werde be vnpossible.*

38 *And Mary said, Beholde the handmaiden of the Lord, be it vnto me according to thy word: and the Angel departed from her.*

39 *And Mary arose in those dayes, and went into the hill countrie with haste, into a citie of Iuda,*

40 *And entered into the house of Zacharie, and saluted Elizabeth.*

41 *And it came to passe, that when Elizabeth heard the salutation of Marie, the babe sprang in her wombe, and Elizabeth was filled with the holy Ghost.*

42 *And she spake out with a loud voice, and saide, Blessed art thou among women, and the fruite of thy wombe is blessed.*

43 *And whence commeth this to me, that the mother of my Lord should come to me?*

44 *For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my wombe for ioy.*

45 *And blessed is she that beleeued, for those things shall bee performed which were tolde her from the Lord.*

46 *And Marie sayd, My soule magnifieth the Lord,*

47 *And my spirite hath reioyced in God my Sauiour.*

48 *For hee hath looked on the lowlinesse of his*

his handmaid: for behold from henceforth ‡ all generations ‖ shall call me blessed.

49 Because hee that is mightie hath done great things to me, and holy is his name.

50 And his mercie from generation vnto generations, to them that feare him.

51 He hath shewed strength in his arme: he hath dispersed the proude in the conceit of their heart.

52 He hath deposed the mightie from their seate, and hath exalted the humble.

53 The hungrie hee hath filled with good things: and the rich he hath sent away empty,

54 He hath receiued Israel his child, being mindfull of his mercie,

55 As he spake to our fathers, to Abraham and his seede for euer.

56 And MARY taried with her about three monethes: and shee returned into her house.

THE GOSPEL vpon the Natiuity of S. Iohn Baptist, Iun. 24. called Midsommer day.

57 And Elisabeths full time was come to be deliuered: and she bare a sonne.

58 And her neighbours and kinsfolke heard that our Lord did magnifie his mercie with her, and they did congratulate her.

59 And it came to passe: on the eight day they came to circumcise the childe, and they called him by his fathers name, Zacharie.

60 And his mother answering said, Not so, but he shall be called Iohn.

61 And they said to her, That there is none in thy kinred that is called by this name.

62 And they made signes to his father, what he would haue him called.

63 And demanding a writing table, hee wrote, saying, ‖* Iohn is his name. And they all maruelled.

Luc.1,13.

64 And foorthwith his mouth was opened, and his tongue, and he spake blessing God.

65 And feare came vpon all their neighbours: and all these things were bruited ouer all the hill-countrey of Iewrie:

66 And all that had heard, layd them vp in their heart, saying, What an one trow ye, shall this child be? For the hand of our Lord was with him.

67 And Zacharie his father was replenished with the holy Ghost: and he prophecied, saying,

BENEDICTVS at Laudes.

68 BLESSED BE OVR LORD God of Israel: because he hath visited and wrought the redemption of his people: ℣

69 And hath erected the horne of saluation to vs, in the house of Dauid his seruant.

70 As he spake by the mouth of his holy Prophets, that are from the beginning.

71 Saluation from our enemies, and from the hand of all that hate vs:

72 To worke mercie with our fathers: and to remember his holy testament,

73 *The

his handmaiden: for loe, now from hencefoorth shall all generations call me blessed.

49 Because he that is mightie hath done to me great things, and holy is his name.

50 And his mercy is on them that feare him, from generation to generation.

51 He hath shewed strength with his arme, he hath scattered them that are proud, in * the imagination of their hearts. Esa.51.9. psal.33.10.

52 He hath put downe the mighty from their seates, and exalted the lowly.

53 * Hee hath filled the hungry with good things, and sent away the rich emptie. 1.King.2.6. psal.34.11.

54 *He hath helped his seruant Israel, in remembrance of his mercie. Esa.30.18.

55 *(Euen as he spake to our fathers Abraham, and to his seede) for euer. Iere.31.3. Psal.132.11.

56 And Marie abode with her about three moneths, and afterward returned to her owne house.

57 Elizabeths time came that she should be deliuered, and she brought foorth a sonne.

58 And her neighbours and her cosins heard how the Lord had shewed great mercy vpon her, and they reioyced with her.

59 And it came to passe, that on the eight day they came to circumcise the childe, and called him Zacharias, after the name of his father.

60 And his mother answering, sayde, Not so, but he shall be called Iohn.

61 And they said vnto her, There is none in thy kinred that is called by this name.

62 And they made signes to his father, what he would haue him called.

63 And when he had asked for writing tables, he wrote, saying, His name is Iohn: And they marueiled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, praysing God.

65 And feare came on all them that dwelt round about them, and all these sayings were noysed abroad thorowout all the hill countrey of Iurie.

66 And all they that heard them, laid them vp in their hearts, saying, What maner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the holy Ghost, and propheced, saying,

68 * Praysed be the Lord God of Israel, for he hath visited and redeemed his people, Matth.1.22.

69 * And hath raised vp an horne of saluation vnto vs, in the house of his seruant Dauid: Psal.132.17.

70 *Euen as he spake by the mouth of his holy Prophets, which were since the world began. Psal.132.18. iere.23.6. &30.10.

71 That he would saue vs from our enemies, and from the hand of all that hate vs.

72 That he would deale mercifully with our fathers, and remember his holy couenant.

73 * And

Gen.22,16. 73 *The othe which he ſware to Abraham our father,

74 That he would giue to vs, That without feare being deliuered from the hand of our enemies, we may ſerue him.

75 In holineſſe and ‖ iuſtice before him, all our dayes.

76 And thou child, ſhalt be called the Prophet of the Higheſt: for * thou ſhalt goe before the face of our Lord to prepare his wayes.

Mal.3,1.

77 To giue knowledge of ſaluation to his people, vnto remiſſion of their ſinnes,

78 Through the bowels of the mercie of our God, in which ‖ the * Orient, from on high, hath viſited vs,

Zac.3.9.6,12. Mal.4,2.

79 To illuminate them that ſit in darkeneſſe, and in the ſhadow of death: to direct our feete into the way of peace.

80 And the child grew, and was ſtrengthened in ſpirit, and was ‡ in the deſerts vntill the day of his manifeſtation to Iſrael.

73 * And that he would performe the othe which he ſware to our father Abraham, for to giue vs. Gen.22.16.

74 That we being deliuered out of the hands of our enemies, might ſerue him without feare,

75 * In holineſſe and righteouſneſſe before him, all the dayes of our life. 1.Pet.1.15.

76 And thou child ſhalt be called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lord, to prepare his wayes.

77 To giue knowledge of ſaluation vnto his people, by the remiſſion of their ſinnes,

78 Through the tender mercie of our God, whereby the day ſpring * from on high, hath viſited vs, Mala.4.2.

79 To giue light to them that ſit in darkenes, and in the ſhadow of death, to guide our feete into the way of peace.

80 And the childe grew, and waxed ſtrong in ſpirit, and was in wildernesſe till the day came of his ſhewing vnto the Iſraelites.

MARGINALL NOTES. CHAP. I.

RHEM. 1 10 Praying without.) *We ſee here that the Prieſt did his duetie within, the people in the meane time praying without: and that the Prieſts functions did profite them, though they neither heard nor ſaw his doings.*

FVLKE. 1 The condition of the Church of Chriſt is otherwiſe then it was then vnder the law. For now all things muſt be done in the congregation to the vnderſtanding and edifying of the people, in ſo much, as if a man had the miraculous gift of tongues, he might not ſpeake in the Church without an interpretor. 1.Cor.14. Vnknowen tongues.

RHEM. 2 28 HAILE.) *The beginning of the* AVE MARIE. *See the reſt. v.42.*

FVLKE. 2 The holy wordes of the Angell are prophanely, ſuperſtitiouſly, and idolatrouſly abuſed by the ignorant Papiſts, as a prayer when they are none, mumbled in Latine whereof they know not the ſenſe, ſaid vnto ſtocks and ſtones, yea to God himſelfe: the learned ſort, if not approouing, yet winking at ſuch ſhamefull abſurdities. The Aue Marie.

RHEM. 3 48 All generations.) *Haue the Proteſtants had alwaies generations to fulfill this propheſie? or do they call her bleſſed, that derogate what they can from her graces, bleſſings, and all her honour?*

FVLKE. 3 The Church of God, whereof we are members, hath alwayes had, and alwayes ſhall haue generations, in which the virgine Mary hath beene and ſhall be called bleſſed: Neither doe wee derogate from her graces, bleſſings, or honor that is due vnto her, when we cannot abide, that of a moſt bleſſed and holy virgine, the honourable mother of our Lord and Sauiour Chriſt, ſhe ſhould be made an idole, as ſhee was of your forefathers the *Collyridian* heretikes, and as euill, if not worſe of you papiſts. For the *Collyridians* neuer deſired her to command her ſonne, now ſitting at the right hand of God the Father, as your blaſphemous prayer doth. The perpetuity of the church. Idolatry. Honour of the B. virgine Marie.

RHEM. 4 80 In the deſerts.) *Marke that he was a voluntarie Eremite, and thoſe to be ſolitary from a childe, till he was to preach to the people, in ſo much that antiquitie counted him the firſt Eremite.* Hiero. in vit. Pauli.

FVLKE. 4 The office of Iohn the Baptiſt was ſingular, and therefore his liuing in the deſert is no example for other men, leaſt of all for popiſh Eremites, who liue not at all in the deſert, but neerer to cities and places frequented, then many husbandmen in the countrey. Neither doth Hierom allow the opinion of them that counted Iohn to be the firſt Eremite. See the note vpon S.Marke, chap.9.ſect.3. Eremites.

ANNOTATIONS. CHAP. I.

RHEM. 5 3 Hauing diligently atteined.) *Hereby we ſee that, though the holy Ghoſt ruled the pen of holy writers that they might not erre, yet did they vſe humane meanes to ſearch out and finde the trueth of the things they wrote of. Euen ſo doe Councels, and the Preſident of them, Gods vicar, diſcuſſe and examine all cauſes by humane meanes, the aſſiſtance of the holy Ghoſt concurring and directing them into all trueth, according to Chriſts promiſe, Io.16.13. as in the very firſt Councell of the Apoſtles themſelues at Hieruſalem is manifeſt,* Act.15.7. *and* 28. *Againe here we haue a familiar preface of the author as to his friend, or to euery godly Reader (ſignified by Theophilus) concerning the cauſe and purpoſe and maner of his writing, and yet the very ſame is confeſſed Scripture, with the whole booke following. Maruell not then if the author of the ſecond booke of the Machabees * vſe the like humane ſpeeches both at the beginning and in the later end, neither doe thou therefore reiect the booke for no Scripture, as our heretikes doe: or not thinke him a ſacred writer.* Sacred writers and holy Councels. The ſecond booke of the Machabees.

2.Mach.2. & 15.

FVLKE 5 Ordinarie meanes are not to be neglected, but vſed for the diſcuſſing of controuerſies in Councels, but the holy ſcripture is the rule whereby the definition muſt be made, if it be true, as in the Councell of the Apoſtles, Act.15. But that the Pope is Gods vicar, or preſident of generall Councels, or hath any promiſe, that he can not erre, or any ſpeciall direction of Gods ſpirit, as the holy men of God had, which did endite the Scriptures, it is neuer able to be proued. Neither is the preface nor concluſion of the author of the ſecond booke of Maccabies, any thing like to this preface of S.Luke. Which though it be directed to one ſpeciall perſon, yet it conteineth nothing vnworthy of the maieſtie of the holy Ghoſt, as thoſe of the Maccabies doe. Where the author acknowledgeth his infirmitie, asketh pardon if he haue not done ſufficiently, writeth to ſerue the vaine delight of men by varietie of ſtory. Whereas S.Luke as the pen of the holy Ghoſt, doubteth not to ſay, that he hath exactly atteined to the trueth of all things, and ſet forth the ſame to the certaine confirmation of the faith, wherin Theophilus had bene inſtructed, which is neceſſary for euery Chriſtian, though it was firſt written vnto Theophilus. Beſide, that ſecond booke of ſtories hath many things falſe, that are diſproued by the firſt booke of the Maccabies, and by Ioſephus, but ſpecially matter contrary to the canonicall Scriptures, as a commendation of Razis for killing himſelfe, 2.Macc.14. It is therefore falſe and blaſphemous againſt Gods word, to ſay, that S.Luke vſeth like humane ſpeeches, to the author of that booke. The Popes authoritie in Councels. The booke of Maccabies.

RHEM. 6 6 Iuſt before God.) *Againſt the Heretikes of this time, here it is euident that holy men be iuſt, not onely by the eſtimation of men, but in deed and before God.* — True iuſtification by obſeruing the commandements.

FVLKE. 6 Chriſtian men are iuſt in deed before God, though not by their owne merite, but by the iuſtice of Chriſt imputed to them through faith. *Quia quicquid in eis erat iuſtitiæ, non erat ad homines ſimulatum, ideo dictum eſt ante Deum.* Auguſt. de pecc. mer. & re. lib. 2. c. 13. — Iuſtice imputed.

RHEM. 7 6 In all the commandements.) *Three things to be noted directly againſt the Heretikes of our time. firſt, that good men doe keepe all Gods commandements. which (they ſay) are impoſſible to be kept. Againe, that men be iuſtified not by only imputation of Chriſts iuſtice, nor by faith alone, but by walking in the commandements. Againe, that the keeping and doing of the commandements is properly our iuſtification.*

FVLKE 7 Neither of thoſe three things can be prooued out of the text. For good men may walke in all the commandements of God, though they can keepe neuer a one perfectly. And faith onely in the merites of Chriſt, is imputed for righteouſneſſe to all thoſe that are iuſtified by God without reſpect of works. Rom. 4. Therefore keeping and doing of Gods commandements, is not the cauſe of our iuſtification before God, but the effect and fruit thereof. Gaudent. Brixi. epiſt. ad Paulum. *Nemo ſanctorum medicina Chriſti non indiguit, cum ſanctos eius non niſi fides eius effecerit.* So were Zacharie and Elizabeth iuſtified before God by faith, as Abraham was, and as a fruite of true iuſtification, walked in all the commandements of God, in the ſight of men blameleſſe. For otherwiſe no man can ſay, his heart is cleane. If God ſhould examine our iniquities, who were able to abide it? Zacharie and Elizabeth were holy, and iuſt perſons, yet not free from ſinne. For Zacharie as one of Goda people looked to haue remiſſion of his ſinnes, & ſaluation by Chriſt and not by his works. Luc. 1. 77. *Quod de Zacharia & eius coniuge ſcriptum eſt,* In omnibus mandatis & iuſtificationibus Domini. *Hoc ille (Paulus) breuiter dixit in lege. Non fuit alia lex illis, alia iſtis fuit ante euangelium, ſed via atque eadem quam legimus per Moſen data patribus eorum, ſecundum quam etiam ſacerdos erat Zacharias & vice ſua ſacrificabat. Et tamen Apoſtolus qui ſimili tunc iuſtitia præditus fuit, ſequitur & dicit: Quæ mihi lucro fuerunt, hæc propter Chriſtum damna eſſe non ſolum duxi, Verùm etiam & arbitror omnia damnum eſſe propter eminentem ſcientiam Domini noſtri Ieſu Chriſti, propter quem omnia non ſolum detrimenta credidi, verùm etiam & ſtercora æſtimaui eſſe, vt Chriſtum lucrifaciam, & inueniar &c. in reſurrectione mortuorum. Tantum ergo longè eſt vt propter illa verba Zachariam & Elizabeth ſiue vllo peccato credamus perfectam habuiſſe iuſtitiam, vt nec ipſum Apoſtolum ad eiuſdem regulæ ſummitatem arbitremur fuiſſe perfectum, nõ ſolum in illa legis iuſtitia, quam ſimilem iſtis habuit, quam inter damna & ſtercora deputat in comparatione eminentiſſimæ iuſtitiæ quæ in fide Chriſti eſt: Verùm etiam in ipſo quoque euangelio, vbi & tanti apoſtolatus meruit principatum, quod dicere non auderem, niſi ei non credere nefas ducerem.* Auguſt. de pecc. mer. & remiſſ. lib. 2. cap. 13. — None keepeth the law. Iuſtification by faith onely.

RHEM. 8 6 Iuſtifications.) *This word is ſo vſuall in the Scriptures (namely in the Pſal. 118.) to ſignifie the commandements of God, becauſe the keeping of them is iuſtification, and the Greeke is alwayes ſo fully correſpondent to the ſame, that the Heretikes in this place (otherwiſe pretending to eſteeme much of the Greeke) bluſh not to ſay, that they auoid this word of purpoſe againſt the iuſtification of the Papiſts. And therefore one vſeth Tullies word forſooth, in Latin* conſtituta: *and his ſcholers in their Engliſh Bibles ſay,* Ordinances. — Corrupt tranſlation of heretikes. δικαιώματα. *Beza in Annot. noui Teſt. 1556.*

FVLKE. 8 The worde vſed by the Prophet in the 119. Pſalme is חקים Chuckim which ſignifieth properly ordinances and ſtatutes, as all that are meanely learned in the Hebrew, doe knowe. And although the Greeke interpreter in that Pſalme, tranſlated it δικαιώματα, your vulgar Latine interpreter, doeth moſt commonly in the lawe, tranſlate it *Ceremoniæ*, ceremonies, Deut. 4. 5. 6. 9. and ſo commonly almoſt in euery chapter. The Greeke interpreter, not alwayes δικαιώματα, but ſometimes νόμοι, ἐντολαὶ, ἐντάλματα, that is, the lawe, ordinances, commaundements. And in the ſame chapter he tranſlateth it both δικαιώματα and ἐντάλματα. Deut. 11. verſ. 32. by which it is euident, that the one word ſignifieth no more then the other. And that in δικαιώματα, we muſt ſeeke no greater myſterie of iuſtification, then in ἐντάλματα, which ſignifieth ordinances, commaundements, decrees, or ſtatutes. Sauing that the Hebrew word is many times referred to precepts which be of ceremonies, as the vulgar Latine interpreter doeth commonly tranſlate it. And ſo it is moſt like, that S. Luke vſeth the worde δικαιώματα, as it is commonly vſed in the Greeke text of the lawe. Therefore, ſeeing you cauill about the ſound of a worde, contrary to the vſe thereof, our interpreters did well to auoide the terme iuſtifications, whereabout you quarrell, and to tranſlate it according to the meaning of the Greeke writer, and the vſuall acceptation of the Greeke worde. And why ſhould not a Latine interpreter vſe Tullies word (forſooth) being apt for the Greeke, rather then any barbarous terme, not ſo fit or agreeable vnto it? But this matter you may ſee more at large diſcuſſed in the defence againſt *Martines diſcouerie, cap. 8. ſect. 1. 2. & 3.* — Iuſtification. Exod. 18. 20. Num. 9. 3. 1. Reg. 2. 3.

RHEM. 9 14 Ioy and exultation.) *This was fulfilled, not onely when he was borne, but now alſo through the whole Church for euer, in ioyfull celebrating of his Natiuitie.*

FVLKE. 9 Belike S. Iohn is borne againe with you euery Midſommer day. The ioy that was at the birth of Iohn, (though it were great) yet it was obſcured by the glorious birth of Chriſt. And ſeeing Chriſt is not onely borne, but alſo hath ſuffered death, is riſen againe, and aſcended into heauen: The ioy of Iohns birth in the Catholike Church of Chriſt, is hidden and dimmed, as the light of a ſtarre, by the ſunne ſhining at noone dayes. Iohn himſelfe acknowledged that he was to diminiſh, as Chriſt increaſed. Ioan. 3. 30. The angel therefore, did not prophecie of your popiſh celebrating of his Natiuity, but of the ioy, that many ſhould haue, which looked for the redemption of Iſrael which was at hand, when Iohn the forerunner of Chriſt was borne. Otherwiſe the Church of God communicateth with the ioy of Gods Saincts at that time, not onely not chiefly, in celebration of the memorie of Iohns Natiuitie, but in contemplation of the performance of Gods promiſes, at all times of the yeere. — The feſtiuitie of S. Iohn Baptiſt.

RHEM. 10 23 He departed.) *In the old Law (ſaith S. Hierome) they that offered hoſtes for the people, were not onely not in their houſes, but were purified for the time, being ſeparated from their wiues, and they dranke neither wine nor any ſtrong drinke, which are wont to prouoke concupiſcence. Much more the Prieſts of the new Law that muſt alwayes offer ſacrifices, muſt alwayes be free from matrimonie. Li. 1. c. 19. adu. Iouin. and ep. 50. c. 3. See S. Ambroſe in 1. Tim. 3. And therefore if there were any religion in Caluins Communion, they would at the leaſt giue as much reuerence in this point, as they in the old Law did to their ſacrifices, and to the loaues of propoſition. 1. Reg. 21.* — The continencie of Prieſts.

FVLKE. 10 S. Paul, who alloweth a biſhop and elder to be the huſband of one wife, is to be credited, what is meete for the miniſters of the Church, rather then S. Hieronym and S. Ambroſe. Againſt whom I oppoſe Clemens Alexandrinus and Paphnutius, with the whole generall councell of Nice, who thought it not expedient that the miniſters of the Church ſhould abſteine from their lawful wiues. See the notes vpon Matth. cap. 8. ſect. 14. And ſeeing the holy Ghoſt hath made no ſuch law for them that receiue the communion, to abſteine from their wiues, we take not vpon vs to be wiſer then God. Otherwiſe all men are exhorted to liue in marriage, ſoberly, — 1. Tim. 3. 2. tit. 1. 6. *Strom. lib. 3. Socrat. lib. 1. cap. 11.* The marriage of miniſters of the Church.

soberly, and temperatly: but not to separate themselues one from another, except it be for a time, by consent, that they may be exercised in fasting and prayer, and then to come together againe, lest Sathan tempt them for their incontinencie. 1. Cor. 7. 5.

RHEM. 11 28 Haile full of grace.) *Holy Church and all true Christian men doe much and often vse these wordes brought from heauen by the Archangel, as well to the honour of Christ and our B. Lady, as also for that they were the wordes of the first glad tidings of Christs Incarnation and our Saluation by the same, and le the very abridgement and summe of the whole Gospel. In so much that the Greeke Church vsed it daily in the Masse.* Often saying of the AVE MARIE.

Liturg. S. Iacobi & Chrys.

FVLKE, 11 Papistes in often repetition of these wordes (though excellent good of themselues) doe shamefully abuse them, seeing they say them not, nor can say them, in that sense they were vttered by the Angel and Elisabeth: Seeing they doe so often, and so vainely repeat them vpon their beades, like the heathen, rather in derision, then honour of Christ and the blessed virgine, Matth. 6. 7. And what mysterie or summe of the gospel soeuer be conteined in them, the ignorant people vnderstand nothing at all, who by your good wils, should not vnderstand the wordes in their mother tongue. If the Grecians vse them well in their Masse, why doe not you vse them in yours? If they vse them superstitiously, why doe you alleage their example? The liturgies that you quote, be counterfect vnder the names of Iames and Chrysostome. And the one of them is a good confutation of the other. For if the Greeke church had a liturgie written by Iames the Apostle, who would thinke that Chrysostome would make a new? Againe if Chrysostome had made a liturgie, hee would not haue made a prayer for Pope Nicholas, that liued almost fiue hundred yeeres after him, nor for the Emperour Alexius, who liued seuen hundred yeeres after him. This stuffe therefore is much later then the Apostle Iames, or Chrysostomes age. The abuse of the angels saluation.

RHEM. 12 28 Full of grace.) *Note the excellent prerogatiues of our B. Lady, and abhorre those Heretikes which make her no better then other vulgar women, and therefore to take from her fulnesse of grace, they say here,* Haile freely beloued, *contrarie to all significations of the Greeke word, which is at the least,* endued with grace, *as S. Paul vseth it Ephes. 1. by S. Chrysostomes interpretation, or rather,* full of grace, *as both * Greeke and Latine fathers haue alwayes here vnderstood it, and the Latines also read it, namely S. Ambrose thus,* Well is she onely called full of grace, who onely obteined the grace, which no other woman deserued, to be repleniished with the author of grace. *And if they did as well know the nature of these kind of Greeke words, as they would seeme very skilfull, they might easily obserue that they signifie fulnesse, as when themselues translate the like word* (Luc. 16. 20.) *full of sores,* Beza vlcerosus. Corrupt translation of heretikes.

S. Athan. de S. Deip. S. Ephrem. in orat. de laud. B. virg. Ambro. in 1. Luc. li. 2. Hier. ep. 140. in Exp. ps. 44.

κεχαριτωμένη.

ἐκχαρίτωσον.

ἀλκηρόν.

FVLKE 12 First it is a slander, that wee make the virgine Marie no better then other vulgar women. For we acknowledge that shee was blessed aboue all other women, in that shee was chosen to be the mother of our Sauiour Christ, and that shee was full of the graces of the holy Ghost, but yet a woman, no goddesse, a sinner, no Sauiour, and yet as free from sinne, as the infirmitie of mans nature could be. Secondly, concerning our translation, we say, the Greeke word signifieth, *freely beloued*, not full of grace: both in this place, and in the Ephesians the first: by the testimonie of all Greeke Dictionaries: by Chrysostomes iudgement, whose wordes are these: ἐκ τίνων, he sayth not ἐχαρίσατο, which he hath giuen, but ἐκεχάρικεν, but whereby he hath made vs freely beloued, that is, *he hath not onely deliuered vs from our sinnes, but also hath made vs his beloued friendes, as if one had gotten a certaine scabbed fellow, rotten through pestilent sickenesse, age, powertie, and famine, and should by and by make him a beautifull young man, which shall exceede all other in beautie, &c.* what clearer testimonie can we haue, that the Greeke word doth signifie freely beloued? And yet it is true, that the virgine Marie especially, and all other Christians generally, was, and are endued with excellent giftes of Gods grace: as Chrysostome sayth of all, and the rest of the Fathers, whom you quote, say of the virgine Marie. But our question is, whether the virgine Marie had these graces of her selfe, or of the free gift and loue of God, without her merites. And what the Greeke worde signifieth properly, not how it hath of some heretofore beene vnperfectly translated into Latine. Chrysostome *Ex Luc. cap. 1. De natiuitate Iohannis Baptistæ*, rehearseth these wordes of the Angel in this sort: *Pax tecum, quæ inuenisti gratiam apud Dominum: Peace be to thee, which hast found fauour with the Lord.* That ἀλκήρον. Luke 16. is translated, *full of sores*, it prooueth not, that all such participles deriued of such verbes, must signifie such a fulnesse as you imagine, whereof I referre the reader to the answere of your preface sect. 53. and to the defence against Martines discouerie c. 1. sect. 43. and chap. 18. sect. 4. 5. 6. Slander. The B. virgin Mary.

RHEM. 13 34 I know not man.) *These wordes declare (saith S. Augustine) that she had nowe vowed virginitie to God. For otherwise neither would she say,* How shall this be done? *nor haue added,* because I know not man. *Yea if she had said onely the first wordes,* How shall this be done? *it is euident, that she would not haue asked such a question, how a woman should beare a sonne promised her, if she had married meaning to haue carnall copulation. c. 4. de virgin. As if he should say, If she might haue knowen a man and so haue had a childe, she would neuer haue asked, How shall this be done? but because that ordinarie way was excluded by her vow of virginitie, therefore she asketh, How? And in asking, How? she plainely declareth that she might not haue a childe by knowing man, because of her vow. See S. Grego. Nyssene de sancta Christi Natiuitate.* Our B. Lady vowed virginitie.

FVLKE. 13 Though S. Augustine gather that she had vowed virginitie, yet it followeth not of the wordes of the text. Therefore S. Ambrose bringeth another cause, why she asked how shall this be? &c. *She had read* (saith he) *the Prophecie of Esay. Behold a virgine shall conceiue and bring foorth a sonne, therefore she beleeued that it should be, but she had not read how it should be. For how it should be, is was not reuealed to that great Prophet. For so great a mysterie of message was not to be vttered by the mouth of a man, but of an angel. Therefore now it is first heard: The holy Ghost shall come vpon thee. It is both heard and beleeued.* The like sayings are in Euthymius and Theophylact: *Euch. Non est virginis Mariæ diffidentia quod ait: Quomodo fiet istud quoniam virum non cognosco? Quod enim futurum erat certa erat: modum quo fieret inquirebas, & hoc cùm quæsisset, audiuit. In Gen. lib. 2. cap. 20.* Euseb. Emiss. *Non dubitat fieri quod Angelus fieri promittit, interrogat tantùm quomodo fiat, quoniam quamuis virginum aliquando partum audierat, quomodo tamen pareret, non audierat. Dicit enim Esaias,* Ecce virgo concipiet & pariet filium: *quomodo tamen paries non dicis: Quia igitur virgo est, & virum non cognoscit, quomodo pariat & virgo maneat, interrogat, quia nulli adhuc reuelatum erat.* Although Gregorie Nyssene bee of Saint Augustines opinion concerning her purpose of virginitie: which is not like, seeing she promised to marrie with Ioseph, as it is plaine by the text. Whether the B. virgine vowed virginitie.

RHEM. 36 Elisabeth thy Cosin.) *By this that Elisabeth and our Lady were cosins, the one of the tribe of Leui, the other of Iuda, is gathered that Christ came of both tribes, Iuda and Leui, of the kings and the priests: himselfe both a king and a priest, and the Anoynted* (to wit) *by grace spiritually, as they were with oyle materially and corporally.* August. 2. de Consens. Euang. cap. 1. Christ came of both tribes, Iuda and Leui.

RHEM. 14 42 Blessed art thou.) *At the very hearing of our Ladies voyce, the infant and she were repleniished with the holy Ghost,* The blessed virgine MARIE

Ghost, and she sang prayses not onely to Christ, but for his sake to our B. Lady, calling her blessed and her fruit blessed, as the Church doeth also by her words and example in the AVE MARIE.

FVLKE. 14 Elisabeth acknowledgeth Marie to be the mother of our Lord, but not to be our Ladie, neither doeth the text say, that *she sang*, but *with a loud voice she said*. And the praise which she gaue to the virgine Marie, was the praise of God, who blessed her aboue all women: but yet made her not equall with Christ, that she might be called by those names, which are proper to God and to Christ onely: but of you papists are applied to the virgine Marie, to the dishonor of her sonne, when you call her *our life, our salvation, and our sweetnesse, the mother of mercie, queene of heauen, ladie of the world, &c.* *Vita, salus, & dulcedo, &c.*

RHEM. 43 Mother of my Lord.) *Elisabeth being an exceeding iust and blessed woman, yet the worthinesse of Gods mother doth so farre excell her and all other women, as the great light the little starres.* Hiero. Præf in Sophon. Her excellencie.

RHEM. 15 48 Shall call me blessed.) *This Prophecie is fulfilled, when the Church keepeth her Festiuall daies, and when the faithfull in all generations say the* AVE MARIE, *and other holy Antems of our Lady. And therefore the Caluinists are not among those generations which call our Lady blessed.* Her honour in all the world.

FVLKE 15 The blessed virgine Marie is neuer more dishonored, then in your festiuall dayes, with those blasphemous Antems, *Salue regina, Aue Maris stella, O regina mundi, Scala cœli, Tronus Dei, Ianua paradisi, O queene of the world, ladder of heauen, throne of God, gate of paradise, O beate Maria, &c. O blessed Marie, who is able to bestow vpon thee worthily the rites of thankesgiuing and celebration of prayses, which by thy singular assent, hast succoured the world, that was lost? What prayses can the frailtie of mankind pay vnto thee, which hath found the way to recouer life, by the only company, &c.* These and like blasphemies, against our Sauiour Christ, be the chiefe flowers of your festiuities. *Iure natum, Command thy sonne: and Bonauenture doubteth not to say, Iure matris impera filio, Command thy sonne by the right of a mother: and Coge Deum, Compell God to be mercifull to sinners,* beside the whole Psalter, *Benedictus, Te Deum, Quicunque vult,* all peruerted, not to the honour, but to the dishonor of the virgine Marie, whose greatest honor is, that Christ her sonne and sauiour, should haue all honor ascribed wholly vnto him, which properly appertaineth vnto him. And this prophecie was fulfilled before there was any festiuall day of the virgine Marie, and long before the people were taught to say the *Aue Marie*, or before any of your Anthems were made. For none of these be of any great antiquitie. See Act. 1. sect. 7. Popish holidaies. *Seruitium beatæ Mariæ.*

RHEM. 16 63 Iohn is his name.) *We see that names are of signification & importance, God himselfe changing or giuing names in both Testaments: as, Abraham, Israel, Peter, and the principall of all others,* IESVS: *and here* IOHN, *which signifieth, Gods grace or mercie, or, God will haue mercie. For he was the Precursor and Prophet of the mercie and grace that ensued by* CHRIST IESVS. *Note also that as then in Circumcision, so now in Baptisme (which answereth thereunto) names are giuen. And as we see here and in all the old Testament, great respect was had of names: so we must beware of strange, prophane, and secular names (now a dayes to common) and rather according to the * Catechisme of the holy Councell of Trent, take names of Saints and holy men, that may put vs in minde of their vertues.* Mysterie and signification in names.

de bapt. in fine. What names to be giuen in Baptisme.

FVLKE. 16 Strange and profane names, are no where so common, as in Italie and Rome, where euen the holy Cardinalles, tarie the names of heathen Romans, and Grecians. Yea your holy fathers the popes after they haue like antichrists, renounced the names giuen them in baptisme, by which they were first dedicated to Christ, doe often times chuse vnto themselues profane names, as Sergius, Leo, Iulius, Sixtus, that I speake nothing of the names receiued from the hethenish Saxons and Normans, better liked in popery, and preferred by popish bishops in confirmation, before names of godly signification taken out of the scripture, and giuen to children at their baptisme.

RHEM. 17 75 Iustice before him.) *Here also we see that we may haue true iustice, not onely in the sight of men, or by the imputation of God, but in deede before him and in his sight: and that the comming of Christ was to giue men such iustice.* True iustice not imputatiue.

FVLKE. 17 We may haue true iustice before God, and true holinesse also in his sight, but not perfect iustice, nor perfect holinesse in our selues. And the end of our redemption by Christ, is that we should *serue God in true holinesse, and righteousnesse all the dayes of our life*, and this grace we haue also by our Sauiours Christs gift, as in the verse 13. being iustified by faith, as a fruite thereof, not as the cause of our iustification before God. True iustice.

RHEM. 18 78 The orient.) *Marueil not if Heretikes controule the old authenticall translation, as though it differed from the greeke: whereas here they make much a doe to controule not only all the greeke interpreters of the old testament, but also S. Luke himselfe, for the word ἀνατολὴ, as differing from the Hebrew.* The Heretikes controule both Greeke and Latin text.

Beza.

FVLKE. 18 This is nothing but a malicious slander. Beza only enquireth vnto what prophecies Zacharie had respect, where the greeke interpretor vseth this word, which S. Luke vseth in this place. Slander.

CHAP. II.

The Nativitie of Christ, 8 and manifestation thereof, to the Shepheards by an Angel, and by them to others. 21 His Circumcision. 22 His Presentation, together with Simeons (as also Annes) attestation and prophecying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 41 His annuall ascending to Hierusalem with his parents, to whom he was subiect, and his fulnesse of wisedome shewed among the Doctors at twelue yeeres of his age.

THE GOSPEL at the first Masse vpon Christmas day.

AND it came to passe, in those dayes there came foorth an edict from Cæsar Augustus, that the whole worlde should be enrolled.

2 This first enrolling was made by the President of Syria Cyrinus.

3 And all went to be enrolled, euery one into his owne citie.

4 And Ioseph also went vp from Galilee out of the citie of Nazareth into Iewrie, to the citie of Dauid that is called Bethlehem: for-because he was of the house and familie of Dauid,

5 To be enrolled with MARIE his despoused wife that was with child.

6 And

AND it came to passe in those dayes, that there went a commandement from Augustus Cæsar, that all the worlde should bee taxed.

2 (And this first taxing was made when Cyrenius was Lieutenant of Syria.)

3 And all went to be taxed, euery man into his owne citie.

*4 And Ioseph went vp from Galilee, out of the citie Nazareth, into Iurie vnto the citie of Dauid, *which is called Bethlehem, (because he was of the house and lunage of Dauid,)* Iohn. 7. 42.

5 To be taxed with Marie his spoused wife, being great with child.

In the yere, from the creation of ỹ world 5199: from Noesflood, 2957: from the Natiuity of Abrahã, 2015: from Moyses and ỹ comming forth of the people of Israel out of Aegypt, 1510: from Dauid anointed king, 1032: from the first Olympias, 800: from the building of Rome 752: hebdomada 63, according to ỹ prophecie of Daniel (c. 9.) that is, in the yeere 440 or thereabout: in the sixt age of the world, when there was vniuersal peace in all the worlde: the eternall God and sonne of the eternal Father, meaning to cõsecrate and sanctifie the world with his most blessed cõming, being conceiued of ỹ Holy Ghost, nine moneths after his conception, IESVS CHRIST the sonne of God is borne in Bethlehem of Iuda, in the yere of Cæsar Augustus 42. *Vsuard in martyrol. Decemb 25 according to the common ancient supputation.*

6 And it came to passe, when they were there, her dayes were fully come that shee should be deliuered.

7 And she brought forth her first begotten sonne, and swadled him in clothes, and laide him downe in a manger: because there was not place for them in the inne.

8 And there were in the same countrey shepheards watching, and keeping the night watches ouer their flocke.

9 And beholde, an Angell of our Lorde stood beside them, and the brightnes of God did shine round about them, and they feared with a great feare.

10 And the Angel said to them, Feare not: for beholde I euangelize to you great ioy, that shall be to all the people:

11 Because this day is borne to you a SAVIOVR which is Christ our Lord, in the citie of Dauid.

12 And this shall be a signe to you, You shall finde the infant swadled in clothes: and laid in a manger.

13 And sodenly there was with the Angel a multitude of the heauenly armie, praysing God, and saying,

14 * *Glorie in the highest to God: & in earth peace to* ‖ *men of good will.*

15 [b] And it came to passe: after the Angels departed from them into heauen, the shepheardes spake one to another: Let vs goe ouer to Bethlehem, and let vs see this worde that is done, which our Lorde hath shewed to vs.

16 And they came with speede: and they found MARIE and Ioseph, and the infant laid in the manger.

17 And seeing it, they vnderstood of the word that had beene spoken to them concerning this child.

18 And all that heard, did maruell: and concerning those things that were reported to them by the shepheards.

19 But MARIE ‖ kept all these wordes, conferring them in her heart.

20 And the shepheards returned, glorifying and praysing God in all things that they had heard, and seene, as it was said to them.

[b] THE GOSPEL at the second masse vpõ Christmas day. And for a Votiue of our Lady frõ Christmas to Candlemas.

[c] THE GOSPEL vpon the Circumcision of our Lord Ian. 1. Gen. 17, 12. Luc. 1, 31.

21 [c] And * after eight daies were expired, that the childe should be circumcised: his name was called IESVS, which was called by the Angel, before that he was conceiued in the wombe.

[d] THE GOSPEL vpon the Purification of our Lady or Candlemas day. Leuit. 12, 6. Exod. 13, 2.

22 [d] And after the daies were fully ended of her purification * according to the law of Moyses, they caried him into Hierusalem, to present him to our Lord

23 (As it is written in the lawe of our Lord, *That euery male opening the matrice, shall be called holy to the Lord.*)

Nu. 8, 16. Leu. 12, 8.

24 And to giue a sacrifice * according as it

6 And it was, that while they were there, the dayes were accomplished that shee should be deliuered.

7 And she brought foorth her first begotten sonne, and swadled him, and laid him in a manger, because there was no roome for them in the Inne.

8 There were in the same countrie shepheards abiding in the field, keeping watch ouer their flocke by night.

9 And loe, the Angel of the Lord stood hard by them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the Angel said vnto them, Be not afraide: For behold, I bring you good tidings of great ioy, that shall be to all people.

11 For vnto you is borne this day, in the citie of Dauid, a Sauiour, which is Christ the Lord.

12 And take this for a signe, Ye shal find the child swadled, laid in a manger.

13 And suddenly there was with the Angel a multitude of heauenly souldiers, praysing God, and saying,

14 Glory to God in the highest, and peace on the earth, and among men a good will.

15 And it came to passe, assoone as the Angels were gone away from them into heauen, the men the shepheards sayd one to another, Let vs goe now euen vnto Bethlehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 And they came with haste, and found Mary and Ioseph, and the babe layde in a manger.

17 And when they had seene it, they published abroad the saying, which was tolde them of this child.

18 And all they that heard it, wondered at those things which were tolde them of the shepheards.

19 But Marie kept all those sayings, & pondered them *in her heart.*

20 And the shepheards returned, glorifying and praysing God, for all the things that they had heard and seene, euen as it was tolde vnto them.

*21 * And when the eight day was come, that the childe should be circumcised, his name was called Iesus, which was so named of the Angel before he was conceiued in the wombe.* Gen. 17, 12. mat. 1, 21.

22 And when the dayes of her purification, after the law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

*23 (As it is written in the law of the Lord, * Euery man childe that first opened the wombe, shal be called holy to the Lord.)* Exod. 13, 2. num. 8, 16. Leuit. 12, 6.

*24 And to offer, * as it is said in the law of the*

it is written in the law of our Lord, a paire of turtles, or two yong pigeons.

25 And behold, there was a man in Hierusalem, named Simeon, and this man was iust and religious, expecting the consolation of Israel: and the holy Ghost was in him.

26 And he had receiued an answere of the holy Ghost, that he should not see death vnlesse he saw first the ‡ CHRIST of our Lord.

‡ See Ioh. 1, 20. & 41.

27 And he came in spirit into the temple. And when his parents brought in the childe IESVS, to doe according to the custome of the Law for him:

28 He also tooke him into his armes, and blessed God, and said,

NVNC DIMITTIS, at Complin.

29 NOW THOV *doest dimisse thy seruant O Lord, according to thy word in peace.*

30 Because mine eies haue seene thy SALVATION,

31 Which thou hast prepared before the face of all peoples:

32 A light to the reuelation of the Gentils, and the glory of thy people Israel.

33 And his father and mother were marueling vpon those thinges which were spoken concerning him.

34 And Simeon blessed them, and said to MARIE his mother, Behold this is set ‖ vnto the ruine, and vnto the resurrection of many in Israel, and for a signe which shall be contradicted,

35 And ‡ thine owne soule shall a sword pearce, that out of many hearts cogitations may be reuealed.

36 And there was Anne a prophetisse, the daughter of Phanuel, of the tribe of Aser: she was farre striken in dayes, and had liued with her husband seuen yeeres from her virginitie.

37 And she was ‖ a widow vntill eightie and foure yeeres: who departed not from the temple, ‖ by fastings and prayers ‡ seruing night and day.

‡ Ministring.

38 And shee at the same houre sodenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel.

39 And after they had wholly done all things according to the law of our Lorde, they returned into Galilee, into their citie Nazareth.

40 And the childe grewe, and waxed † strong: full of wisedome, and the grace of God was in him.

† strong in spirit.

41 And his parents went euery yere vnto Hierusalem, * at the solemne day of Pasche.

Exo. 23, 15. 34, 23. Deu. 16, 1.

42 And when he was twelue yeeres old, they going vp into Hierusalem according to the custome of the festiuall day,

THE GOSPEL vpo the first Sunday after the Epiphanie.

43 And hauing ended the dayes, when they returned, the child IESVS remained in Hierusalem: and his parents knew it not.

44 And

the Lord, a payre of turtle doues, or two yong pigeons.

25 And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, looking for the consolation of Israel: and the holy Ghost was vpon him.

26 And a reuelation was giuen him of the holy Ghost, not to see death, before he had seene the Lords Christ.

27 And he came by inspiration into the temple: and when the parents brought in the childe Iesus, to doe for him after the custome of the lawe,

28 Then tooke he him vp in his armes, and praysed God, and sayd,

29 Lord, now lettest thou thy seruant depart in peace, according to thy promise.

30 For mine eyes haue seene thy saluation.

31 Which thou hast prepared before the face of all people.

32 A light to be reuealed to the Gentils, and the glorie of thy people Israel.

33 And his father and his mother marueiled at those thinges which were spoken of him.

34 And Simeon blessed them, and said vnto Marie his mother, Behold, this child is set to be the fall and vprising againe of many in Israel, and for a signe which is spoken against.

35 (And moreouer, the sword shall pearce thy soule) that the thoughts of many hearts may be opened.

36 And there was a prophetisse, one Anna, the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had liued with an husband seuen yeres from her virginitie.

37 And she had bene a widowe about foure score and foure yeeres, which departed not from the Temple, but serued God with fastings and prayers night and day.

38 And shee comming at the same instant vpon them, gaue thanks likewise vnto the Lord, and spake of him to all them that looked for redemption in Hierusalem.

39 And when they had performed all things according to the lawe of the Lorde, they returned into Galilee, to their owne citie Nazareth.

40 And the child grewe, and waxed strong in spirit, and was filled with wisedome, and the grace of God was vpon him.

41 Nowe his parents went to Hierusalem euery yeere, * at the feast of the Passeouer.*

Deut. 16. 1.

42 And when he was twelue yeeres olde, they ascended vp to Hierusalem, after the custome of the feast day:

43 And when they had fulfilled the dayes, as they returned home, the childe Iesus abode still in Hierusalem, and Ioseph and his mother knew not of it.

44 And thinking that he was in the companie, they came a dayes iourney, & sought him among their kinsfolke and acquaintance.

45 And not finding him, they returned into Hierusalem, seeking him.

46 And it came to passe, after three daies they found him in the temple sitting in the middes of the Doctors, hearing them, and asking them.

47 And al were astonied that heard him, vpon his wisedome and answeres.

48 And seeing him, they wondered. And his mother said to him, Sonne, why hast thou so done to vs? beholde thy father and I sorowing did seeke thee.

49 And he saide to them, What is it that you sought mee? did you not knowe, that I must bee about those things which are my fathers?

50 And they vnderstood not the worde that he spake vnto them.

51 And he went downe with them, and came to Nazareth: & was ‖ subiect to them. And his mother kept all these wordes in her heart.

52 And IESVS proceeded in wisedome and age, and grace with God and men.

44 But they supposing him to haue beene in the companie, came a dayes iourney, and sought him among their kinsfolke and acquaintance.

45 And when they found him not, they turned backe againe to Hierusalem, seeking him.

46 And it came to passe, that after three dayes, they founde him in the Temple, sitting in the middes of the Doctors, hearing them, and posing them.

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 And when they sawe him, they were amazed: and his mother saide vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorowing.

49 And he said vnto them, How is it that ye sought me? Wist ye not that I must goe about my fathers businesse?

50 And they vnderstoode not that saying which he spake vnto them.

51 And he went downe with them, and came to Nazareth, and was obedient vnto them: But his mother kept all these sayings in her heart.

52 And Iesus encreased in wisedome and stature, and in fauour with God and man.

MARGINALL NOTES. CHAP. II.

RHEM. 1 35 Thine owne soule.) *Simeon prophecied not onely of Christ but of our B. Ladie, of all her sorowes: wherein she was alwaies partaker with our Sauiour, from his flight into AEgypt euen to his death.*

FVLKE. 1 The virgine Marie tasted of great sorowes with our Sauiour Christ, but not to the same ende nor effect: for his sorowes and sufferings, wrought our ioy: her sorow was partly a naturall compassion of motherly affection, partly a conformation vnto the suffering of Christ, which is required of all the members vnto the head. The sorowes of the B. Virgin.

ANNOTATIONS. CHAP. II.

RHEM. 2 14 Men of good will.) *The birth of Christ giueth not peace of minde or saluation but to such as be of good will, because he worketh not our good against our wils, but our wils concurring.* Aug. quæst. ad Simplic. li. 1. q. 2. to. 4. Free will.

FVLKE. 2 S. Augustine in the same place citeth the text: *Deus est, &c. It is God who worketh in you, both to will & to worke, according to his good will.* where he sheweth sufficiently, that euen the same good will is made in vs, by the working of God. Againe in the same place, *Deus præstat vt velimus, &c. God bringeth to passe that wee be willing.* Therefore man hath no free will to accept Gods benefits before God of vnwilling, by his only grace maketh him willing. *Without me,* saith Christ, *you can doe nothing.* Ergo, not so much as to be of good will to receiue him, when he offereth himselfe, but haue this good will wrought by his grace in vs. Free will. Ioh. 15. 5.

RHEM. 3 19 Kept all.) *Our Lady though little be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in publike of high mysteries: yet she knew all these mysteries, and wisely noted and contemplated of all those things that were done and said about Christ, from the first houre of his conception till the end of his life and his Ascension.* Our B. Lady full of deepe contemplations.

FVLKE. 3 The virgine Marie, though she had great vnderstanding, yet she did not perfectly vnderstand all the mysteries of Christ, as it is plaine by the 50. verse of this chapter. *They vnderstood not the word that he spake vnto them.* Therefore either mend your note, or mend your Anthem. *Venter puella baiulat, secreta quæ non nouerat.* The maides *wombe did beare, the secrets which she did not know.*

RHEM. 34 To the ruine.) *Therefore to the ruine of some, because they would not beleeue in him, and so were the cause of their owne ruine, as he is elsewhere called,* A stumbling stone, *because many would stumble at him and so fall by their owne fault. other some he raised by his grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speech, saying:* We are to some the odour of life, vnto life: to others, the odour of death, vnto death. *Not that their preaching was to cause death, but because they that would not beleeue their preaching, wilfully incurred deadly sinne and damnation.* 1. Pet. 2. 2. Mens ruine and damnation is of themselues. 2. Cor. 2. 16.

RHEM. 38 A widow.) *Marke that widowhood is here mentioned to the commendation thereof euen in the old Testament also, and the fruite and as it were the profession thereof is here commended, to wit, fasting, praying, being continually in the Temple. euen as S. Paul more at large for the state of the new Testament speaketh of widowhood and virginitie, as being profession more apt and commodious for the seruice of God.* Holy widowhood. 1. Cor. 7.

RHEM. 4 37 By fasting and praiers seruing.) *Serving, in the Greeke is λατρεύουσα, that is, doing diuine worship vnto God, as by prayer, so also by fasting. so that fasting is λατρεία, that is an act of religion whereby we doe worship God, as we doe by prayer, and not vsed only to subdue our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.* Fasting an act of religion.

FVLKE. 4 There is no doubt, but fasting though of it self it be not a part of Gods worship, which consisteth in spirit and trueth, being also, as Hierome saith, not a perfect vertue, but a foundation of vertues, yet it may, and ought to be exercised, to the glory and seruice of God, while by humbling our flesh, we are made more apt to worship him in spirit. That fasting is a matter of pollicie, we neuer held. But that abstinence from flesh may be commanded Ioh. 4. *Ad Demet.* Fastings. Slander.

manded for pollicies ſake, we confeſſe. And to commaund it for religions ſake, it is the doctrine of deuils and Papiſts, common to them with other old Heretikes. But if faſting or praier, be an act of religion, whereby you worſhip God with *Latria*, then by your owne doctrine, you are Idolaters, when you ſerue and worſhip creatures with faſting and praiers, which idolatrie is a great part of your Antichriſtian religion. 1.Tim.4. Idolatry.

RHEM. 61 Subiect to them.) *All children may learne hereby, that great ought to be their ſubiection and obedience to their Parents, when Chriſt himſelfe, being God, would be ſubiect to his parents being but his creatures.* Dutifull obedience to parents.

CHAP. III.

THE SECOND part: The preparation that was made to the manifeſtation of CHRIST. THE GOSPEL vpon Imber Saturday in Aduent. And on the 4. Sunday in Aduent.

Iohn, to prepare all to Chriſt (as Eſay had propheſied of him) baptiſeth them to penance. 7 inſinuating their reprobation, and the Gentiles vocation, 10 teaching alſo and exhorting ech ſort to doe their duetie. 15 That himſelfe is not Chriſt, he ſheweth by the difference of their two baptiſmes: 17 and ſaith that Chriſt will alſo iudge his baptized. 19 Iohns impriſonment. 21 Chriſt being himſelfe alſo baptized of Iohn, hath teſtimonie from heauen, 23 as he whoſe generation reduceth vs againe to God.

AND in the fifteenth yere of the empire of Tiberius Cæſar, Pontius Pilate being Gouernour of Iewrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the countrie Trachonitis, and Lyſanias Tetrarch of Abilina,

2 Vnder the high Prieſts Annas and Caiphas: the worde of our Lord was made vpon Iohn the ſonne of Zacharie, in the deſert.

Mt.3,1. Mr.1,1. 3 And * he came into all the countrey of Iordan, preaching the baptiſme of ‡ penance vnto remiſſion of ſins: as it is written in the booke of the ſayings of Eſay the Prophet:

Eſa.40,3. *4 A voyce of one crying in the deſert: prepare the way of our Lorde, make ſtraight his pathes.*

5 Euerie valley ſhall bee filled: and euery mountaine and hill ſhalbe made low, and crooked thinges ſhall become ſtraight: and rough wayes, plaine:

6 And all fleſh ſhall ſee the SALVATION *of God.*

Mt.3,7. 7 He ſaid therefore to the multitudes that went foorth to be baptized of him, * Ye vipers broodes, who hath ſhewed you to flee from the wrath to come?

8 Yeeld therefore ‡ fruites worthy of penance. and doe ye not begin to ſay, We haue Abraham to our father. For I tell you, that God is able of theſe ſtones to raiſe vp children to Abraham.

9 And now the axe is put to the roote of the trees. ‡ Euery tree therefore that yeldeth not good fruite, † ſhal be cut downe, and caſt into fire.

‡ A man without good workes is vnfruitfull, and ſhall be caſt into euerlaſting fire.

10 And the multitudes asked him, ſaying, What ſhall we doe then?

† is

11 And hee anſwering, ſaid vnto them: ‡ He that hath two coates, let him giue to him that hath not: and he that hath meate, let him doe likewiſe.

12 And the Publicans alſo came to be baptized, and ſaid to him, Maiſter, what ſhal we doe?

13 But he ſaid to them, Do nothing more then that which is appointed you.

14 And the ſouldiers alſo asked him, ſaying, What ſhall we alſo doe? And he ſaide to them, Vexe not neither calumniate any man: and be content with your ſtipends.

15 And

NOW in the fifteenth yeere of the reigne of Tiberius Cæſar, Pontius Pilate being Lieutenant of Iurie, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of the Trachonites, and Lyſanias the Tetrarch of Abilene,

*2 * When Annas and Caiaphas were the high Prieſtes, the worde of the Lord came vnto Iohn, the ſonne of Zacharias, in the wilderneſſe.* Acts 4.6.

3 And he came into all the coaſts about Iordane, preaching the baptiſme of repentance, for the remiſſion of ſinnes,

*4 As it is written in the booke of the words of Eſaias the Prophet, ſaying, * The voice of a crier in the wildernes, Prepare ye the way of the Lord, make his pathes ſtraight.* Eſa.40.3.

5 Euery valley ſhal be filled, and euery mountaine and hill ſhal be brought low, and things that be crooked ſhal be made ſtraight, and the rough wayes ſhal be made plaine.

6 And all fleſh ſhall ſee the ſaluation of God.

*7 Then ſayde he to the people that were come foorth to be baptized of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come?* Mat.3.7.

8 Bring foorth therefore due fruits of repentance, and begin not to ſay within your ſelues, We haue Abraham to our father: For I ſay vnto you, that God is able of theſe ſtones to rayſe vp children vnto Abraham.

9 Now alſo is the axe laide vnto the roote of the trees: Euery tree therefore which bringeth not forth good fruit, is hewen downe, and caſt into the fire.

10 And the people asked him, ſaying, What ſhall we doe then?

*11 He anſwereth, and ſaith vnto them, * He that hath two coates, let him part with him that hath none, and hee that hath meate, let him doe likewiſe.* Iam.2.15. 1.iohn 3.17.

12 Then came Publicanes alſo to be baptized, and ſaide vnto him, Maiſter, what ſhall we doe?

13 And he ſaid vnto them, Require no more then that which is appointed vnto you.

14 The ſouldiers likewiſe demanded of him, ſaying, And what ſhal we doe? And he ſaid vnto them, Doe violence to no man, neither accuſe any falſely, and be content with your wages.

15 And ‡ the people imagining, and all men thinking in their hearts of Iohn, lest perhaps he were Christ:

Mt.3,11. Mr.1,8. † commeth Io.1,26. Act.1,5. 11,16.19,4.

16 Iohn answered, saying vnto all, * I in deede baptize you with water: ‡ but there †shall come a mightier then I, whose latchet of his shoes I am not worthy to vnlooſe, he ſhall baptize you in the Holy Ghoſt and fire.

17 Whoſe fanne is in his hand, and he will purge his floore: and will gather the wheate into his barne, but the chaffe he will burne with vnquenchable fire.

18 Many other things alſo exhorting did he euangelize to the people.

Mt.14,3. Mar.6,17. † brothers wife, Philips.

19 * And Herod the Tetrarch, when he was rebuked of him for Herodias his † brothers wife, and for all the euils which Herod did:

20 ‖ He added this alſo aboue al, and ſhut vp Iohn into priſon.

Mt.3,13. Mr.1,9. Io.1,32.

21 * And it came to paſſe when all the people was baptized, IESVS alſo being baptized and praying, heauen was opened:

22 And the Holy Ghoſt deſcended in corporall ſhape as a doue vpon him: and a voyce from heauen was made: Thou art my beloued ſonne, in thee I am well pleaſed.

23 And IESVS himſelfe was beginning to be about thirtie yeeres olde: as it was thought, the ſonne of Ioſeph, who was ‖ of Heli,

24 Who was of Matthat, who was of Leui, who was of Melchi, who was of Ianné, who was of Ioſeph,

25 Who was of Matthathias, who was of Amos, who was of Naum, who was of Heſli, who was of Naggé,

26 Who was of Mahath, who was of Matthathias, who was of Semei, who was of Ioſeph, who was of Iuda,

27 Who was of Iohanna, who was of Reſa, who was of Zorobabel, who was of Salathiel, who was of Neri,

28 Who was of Melchi, who was of Addi, who was of Coſam, who was of Elmadan, who was of Her,

29 Who was of Ieſus, who was of Eliézer, who was of Iorim, who was of Matthat, who was of Leui,

30 Who was of Simeon, who was of Iudas, who was of Ioſeph, who was of Iona, who was of Eliacim,

31 Who was of Melcha, who was of Menna, who was of Matthatha, who was of Nathan, who was of Dauid,

32 *Who

15 And as the people waited, and all men muſed in their hearts of Iohn, whether he were very Chriſt:

*16 Iohn anſwered, ſaying vnto them all, * In deede I baptize you with water, but one ſtronger then I commeth, whoſe ſhoes latchet I am not worthy to vnlooſe, he ſhall baptize you with the holy Ghoſt, and with fire.* Mat.3.11. mark.1.8. iohn 1.26.

*17 * Which hath his fanne in his hand, and will thorowly purge his floore, and will gather the wheate into his barne, but the chaffe will hee burne with fire vnquenchable.* Mat.3.12.

18 And many other things in his exhortation preached he vnto the people.

*19 * Then Herode the Tetrarch, when he was rebuked of him for Herodias his brother Philips wife, and for all the euils which Herode did,* Mat.14.3. mark.6.17.

20 Added this aboue all, and ſhut vp Iohn in priſon.

*21 Now it came to paſſe, as all the people were baptized, and * when Ieſus was baptized, and did pray, that the heauen was opened:* Mat.3.13. mark.1.9. iohn 1.32.

22 And the holy Ghoſt came downe in a bodily ſhape like a doue vpon him, and a voice came from heauen, which ſaide, Thou art my beloued ſonne, in thee I am well pleaſed.

23 And Ieſus himſelfe beganne to be about thirtie yeeres of age, being (as he was ſuppoſed) the ſon of Ioſeph, which was the ſonne of Heli,

24 Which was the ſonne of Matthat, which was the ſonne of Leui, which was the ſonne of Melchi, which was the ſonne of Ianna, which was the ſonne of Ioſeph,

25 Which was the ſonne of Matthathias, which was the ſonne of Amos, which was the ſon of Naum, which was the ſonne of Heſly, which was the ſonne of Nagge,

26 Which was the ſonne of Maath, which was the ſonne of Matthathias, which was the ſonne of Semei, which was the ſonne of Ioſeph, which was the ſonne of Iuda,

27 Which was the ſonne of Ioanna, which was the ſonne of Reſa, which was the ſonne of Zorobabel, which was the ſon of Salathiel, which was the ſonne of Neri,

28 Which was the ſonne of Melchi, which was the ſonne of Addi, which was the ſonne of Coſam, which was the ſonne of Elmodam, which was the ſonne of Er,

29 Which was the ſonne of Ioſe, which was the ſonne of Eliezer, which was the ſonne of Iorim, which was the ſonne of Matthat, which was the ſonne of Leui,

30 Which was the ſonne of Simeon, which was the ſonne of Iuda, which was the ſonne of Ioſeph, which was the ſonne of Ionan, which was the ſonne of Eliacim,

31 Which was the ſon of Melea, which was the ſonne of Menam, which was the ſonne of Matthathia, which was the ſonne of Nathan, which was the ſonne of Dauid,

32 Which

32 * Who was of Ieſſé, who was of Obed, who was of Booz, who was of Salmon, who was of Naaſſon,

33 Who was of Aminadab, who was of Aram, who was of Eſron, who was of Phares, who was of Iudas,

34 Who was of Iacob, who was of Iſaac, who was of Abraham, who was of Tharé, who was of Nachor,

35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Salé,

36 ‡ Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noé, who was of Lamech,

37 Who was of Mathuſalé, who was of Henoch, who was of Iared, who was of Malaleel, who was of Cainan,

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

32 Which was the ſonne of Ieſſe, which was the ſonne of Obed, which was the ſonne of Booz, which was the ſonne of Salmon, which was the ſonne of Naaſſon,

33 Which was the ſonne of Aminadab, which was the ſonne of Aram, which was the ſonne of Eſron, which was the ſonne of Phares, which was the ſonne of Iuda.

34 Which was the ſonne of Iacob, which was the ſonne of Iſahac, which was the ſonne of Abraham, which was the ſonne of Thara, which was the ſonne of Nachor,

35 Which was the ſon of Saruch, which was the ſon of Ragan, which was the ſon of Phaleg, which was the ſon of Heber, which was the ſon of Sala,

36 Which was the ſonne of Arphaxad, which was the ſonne of Sem, which was the ſon of Noe, which was the ſonne of Lamech,

37 Which was the ſon of Methuſala, which was the ſonne of Enoch, which was the ſonne of Iared, which was the ſonne of Malaleel, which was the ſonne of Cainan.

38 Which was the ſonne of Henos, which was the ſonne of Seth, which was the ſonne of Adam, which was the ſonne of God.

MARGINALL NOTES. CHAP. III.

RHEM. I. 3. Penance vnto remiſſion.) *Penance prepareth the way to Chriſt.*

FVLKE. I. Iohn by preaching repentance, prepared a way to Chriſt.

RHEM. 2. 8. Fruites worthy of penance.) *Fruits of penance be workes ſatisfactorie.*

FVLKE. 2. The fruites of repentance, being good workes, declare the repentance to be true and vnfained: If the repentance be true, the ſinnes are forgiuen, therefore the workes are not ſatisfactory: for ſatisfaction pertaineth to iuſtice, forgiuenes ſe to mercie. Satisfaction.

RHEM. 3. 11. He that hath two coates.) *Almes counſeled or enioyned for ſinnes, and to auoide damnation.*

FVLKE. 3 Almes commanded as a true fruit of repentance, which he that is able and will not giue, ſhall not auoide damnation. Counſels and precepts.

RHEM. 4. 15. The people imagining.) *Iohn was ſo holy that many might by errour eaſily thinke he was Chriſt.*

FVLKE. 4. There was infinite difference, betweene the holineſſe of Iohn, and of Chriſt, therefore Iohns holineſſe was no occaſion of mens error, but their owne negligence, which did not know the Scriptures, concerning Chriſt. But this is your maner, to make ſmall difference betweene the Lord, and his ſeruants. Yet it was moſt certainly knowen (ſaith Beda) to the Iewes by the Scriptures, that the time of our Lords incarnation was at hand. But it was marueilous blindnes that they beleeued of Iohn of their own accord, not to beleeue of our Sauiour who was appproued by ſo great ſignes and wonders, and teſtified by Iohn himſelfe alſo.

RHEM. 5 16. But there ſhall come.) *How ſay then the Heretikes that the Baptiſme of Chriſt is of no greater vertue then Iohns?*

FVLKE. 5 Onely Chriſtes office and power it is, to baptize with the holy Ghoſt and with fire, nowe in the baptiſme miniſtred by his ſeruants in the Church: and then in the baptiſme that was miniſtred by Iohn. The baptiſme in both, is from heauen, as Gods inſtitution. Baptiſme.

RHEM. 6. 36. Who was of Cainan.) *Beza boldly wipeth out of this Goſpel, theſe wordes,* who was of Cainan: *though all the Greeke copies both of the olde Teſtament and of the newe, haue the wordes with full conſent. whereby we learne the intolerable ſaucines of the Caluiniſts, and their contempt of holy Scripture, that dare ſo deale with the very Goſpel it ſelfe.*

FVLKE. 6 That which is a manifeſt error, not of the Euangeliſt, but of ſome writer that would correct the Euangeliſt, according to the errour of the Greeke tranſlation of Geneſis, being contrary to the trueth of the Hebrew text, and an auncient copie of S. Luke in Greeke, why ſhould he doubt to omitte? But of this matter ſee more at large in the defence againſt Martines diſcouerie, anſwere to the preface, Sect. 18, 19, 20, 21, 22. Slander. Cauill.

ANNOTATIONS. CHAP. III.

RHEM. 20. He addeth this aboue all.) *The fault of Princes and other great men, that cannot onely not abide to heare their faults, but alſo puniſh by death or impriſonment ſuch as reprehend them for the ſame (ſpecially if they warne them, as Prophets and Prieſts doe, from God) is exceeding great.*

RHEM. 7 23. Of Heli.) *Whereas in Saint Matthewe, Iacob is father to Ioſeph, and here Heli, the caſe was thus. Mathan (named in Saint Matthewe) of his wife called Eſcha begate Iacob: and after his death, Melchi (named here in S. Luke) of the ſame woman begate Heli: ſo that Iacob and Heli were brethren of one mother. Thus Heli therefore marrying and dying without iſſue: Iacob his brother, according to the Law married his wife, and begate Ioſeph, and ſo raiſed vp ſeede to his brother Heli, whereby it came to paſſe, that Iacob was the naturall father of Ioſeph, which (as S. Matthewe ſaith) begate him: and Heli was his legall father according to the Lawe, as S. Luke ſignifieth.* Euſeb. lib. 1. Ec. Hiſt. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. 3. de conſ. Euang. The reconciliation of Matthew & Luke in our Sauiours petigree.

FVLKE 7 S. Auguſtine ſaith not that Iacob and Heli were brethren by the mother, but that Heli deſcending from Nathan, adopted Ioſeph, being not his ſonne by nature. S. Hieronym citeth the Lawe Deut. 25. that the brother Mariage with the brothers wife.

ther or kinseman should marrie the wife of him that died without issue, whereby it appeareth that by the brother, he vnderstandeth not the naturall brother, but according to the Hebrewe custome, such kinseman, as was not forbidden by the Lawe, Leuit.18. Onely Eusebius out of Africanus an Historiographer, supposeth that Iacob and Heli were brethren by the mother, and maried both the mother of Ioseph: which is not like, because such marying, is incestuous by the Lawe, Leuit.18.16. Except we should say, that their mariage was like the incest of Iuda with Thamar, which is also in the genealogie of Christ.

CHAP. IIII.

Christ going into the Desert to prepare himselfe before his manifestation, ouercommeth the tentations of the deuill. 14 Then beginning gloriously in Galilee, 16 he sheweth to them of Nazareth his commission out of Esay the Prophet, 23 Insinuating by occasion the Iewes his countriemens reprobation. 31 In Capharnaum his doctrine is admired, 33 specially for his miracle in the Synagogue. 38 from which, going to Peters house, he sheweth there much more power. 42 Then retiring into the wilderneſſe, he preacheth afterward to the other cities of Galilee.

Mat.4,1. Mar.1,12. AND IESVS full of the Holy Ghost, returned from Iordan, and was driuen in the spirit into the desert,

2 ‡Fourtie dayes, and was tempted of the deuil. And he did eate nothing in those dayes: and when they were ended, he was an hungred.

3 And the deuill said to him, If thou bee the sonne of God, say to this stone that it bee made bread.

Deut.8,3. 4 And IESVS made answere vnto him, It is written, *That not in bread alone shall man liue, but in euery word of God.*

5 And the deuill brought him into an high mountaine, and shewed him all the kingdomes of the whole world in a moment of time:

6 And he said to him, To thee will I giue this whole power, and the glory of them: for to me they are deliuered, and to whom I will, I doe giue them:

7 Thou therefore if thou wilt adore before me, they shall all be thine.

‡ See the Annot. in S. Matthewe c. 4,11. Deut.6,13. 10,20. † λατρεύσεις. 8 And IESVS answering said to him, It is written, ‡ *Thou shalt adore the Lord thy God, and him onely shalt thou* † *serue.*

9 And he brought him into Hierusalem, and set him vpon the pinacle of the temple: and he said to him, If thou be the sonne of God, cast thy selfe from hence downeward.

Psal.90,11. 10 For ‡ it is written, that *He hath giuen his Angels charge ouer thee, that they preserue thee:*

11 And that *in their hands they shall beare thee vp, lest perhaps thou knocke thy foote against a stone.*

Deu.6,16. 12 And IESVS answering saide to him, It is sayde, *Thou shalt not tempt the Lorde thy God.*

13 And all the tentation being ended, the deuil ‖ departed from him vntill a time.

THE THIRD part of Christes manifesting himselfe by preaching & miracles specially in Galilee. ‡ Our Sauiour vsed to preach in their synagogues. Mat.4,12. Mar.1,14. Mat.13,54. Mar.6,1. Io.4,43. 14 *And IESVS returned in the force of the spirit into Galilee, and the fame went foorth through the whole countrie of him.

15 And he taught in their synagogs, and was magnified of all.

16 *And he came to Nazareth where he was brought vp: and he entred ‡ according to his custome on the Sabboth day into the synagogue: and he rose vp to reade.

17 And

IESVS being full of the holy Ghost, returned* Mat.4.1. *from Iordane, and was ledde by the same spirit* mar.1.12. *into wilderneſſe,*

2 Being fourtie dayes tempted of the deuill, and in those dayes did hee eate nothing: and when they were ended, hee afterward hungred.

3 And the deuill sayd vnto him, If thou be the sonne of God, commaund this stone that it be made bread.

*4 And Iesus answered him, saying, *It is* Deut.8.3. *written, that man shall not liue by bread onely,* mat.4.4. *but by euery word of God.*

5 And when the deuill had taken him vp into an high mountaine, hee shewed him all the kingdomes of the worlde in a moment of time.

6 And the deuill sayd vnto him, All this power will I giue thee euery whit, and the glory of them, for that is deliuered vnto me, and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship me, it shall be all thine.

*8 Iesus answering, sayd vnto him, Get thee hence behind me, Satan: for it is written, *Thou* Deut.6.13. *shalt worship the Lorde thy God, and him onely* and 10.20. *shalt thou serue.*

9 And he caried him to Hierusalem, and set him on a pinacle of the temple, and said vnto him, If thou bee the sonne of God, cast thy selfe downe from hence.

10 For it is written, that he shal giue his an- Psal.91.12. *gels charge ouer thee, to keepe thee.*

11 And in their hands they shall beare thee vp, that thou dash not thy foote at any time against a stone.

*12 And Iesus answering, sayd vnto him, It is sayd, * Thou shalt not tempt the Lorde thy* Deut.6.16. *God.*

13 And when the deuill had ended all the temptation, he departed from him for a season.

14 And Iesus returned by the power of the spirit into Galilee, and there went a fame of him throughout all the region round about.

15 And he taught in their synagogues, being glorified of all men.

*16 * And hee came to Nazareth, where hee* Mat.13.54. *was nurſed, and as his custome was, hee went into* mar.6.1. *the Synagogue on the Sabboth day, and stoode vp* iohn 4.43. *for to reade.*

17 And

17 And the booke of Esay the Prophet was deliuered vnto him. And as he vnfolded the booke, hee found the place where it was written,

Esa.61,1. 18 The Spirit of the Lord vpon me, for which he anointed me, to euangelize vnto the poore, he sent me, to heale the contrite of heart,

19 To preach to the captiues remission, and sight to the blind, to dimisse the bruised vnto remission, to preach the acceptable yere of the Lord, and the day of retribution.

20 And when hee had folded the booke, he rendred it to the minister, and sate downe. And the eyes of all in the synagogue were bent vpon him.

21 And he began to say vnto them: That this day is fulfilled this scripture in your eares.

‡Hehel a marueious grace & an extraordinary force in mouing the hearts of his hearers.

22 And all gaue testimonie to him: and they ‡ marueled in the wordes of grace that proceeded from his mouth, and they said, Is not this Iosephs sonne?

THE GOSPEL vpon Munday in the third weeke of Lent.

23 And he said to them, Certes you will say to me this similitude, *Physicion, cure thy selfe:* as great things as we haue heard ‖ done in Capharnaum, do also here in thy countrie.

24 And he saide, Amen I say to you, that no Prophet is accepted in his owne countrie.

3.Reg.17.9. 25 In trueth I say to you, *there were many widowes in the dayes of Elias in Israel, when the heauen was shut three yeeres and sixe moneths, when there was a great famine made in the whole earth:

26 And to none of them was Elias sent, but into Sarepta of Sidon, to a widowe woman.

4.Reg.5,14. 27 *And there were many lepers in Israel vnder Elizæus the Prophet: and none of them was made cleane but Naaman the Syrian.

28 And all in the synagogue were filled with anger, hearing these things.

29 And they rose, and cast him out of the citie: and they brought him to the edge of the hill, whereupon their citie was built, that they might throwe him downe headlong.

30 But he ‖ passing through the middes of them, went his way.

Mat.4,13. 6,28. Mar.1,21. 31 *And hee went downe into Capharnaum a citie of Galilee: and there he taught them on the Sabboths.

32 And they were astonied at his doctrine: because his talke was in power.

33 And in the synagogue there was a man hauing an vncleane deuil, and he cried out with a loud voice,

34 Saying, Let be, what to vs and thee IESVS of Nazareth? art thou come to destroy vs? I know thee who thou art? *the* SAINCT *of God.*

35 And IESVS rebuked him, saying, Hold thy peace, & go out of him. And when the

17 *And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place where it is written,*

18 *The spirit of the Lord vpon me, because* Esay 61.1. *he hath anointed me to preach the Gospel to the poore he hath sent me, to heale the broken hearted, to preach deliuerance to the captiue, and recouering of sight to the blinde, freely to set at libertie them that are bruised:*

19 *And to preach the acceptable yeere of the Lord.*

20 *And when he had closed the booke, and giuen it againe to the minister, he sate downe: and the eyes of all them that were in the synagogue were fastened on him.*

21 *And he began to say vnto them, This day is this Scripture fulfilled in your eares.*

22 *And all bare him witnesse, and wondred at the gracious words which proceeded out of his mouth. And they sayde, Is not this Iosephs sonne?*

23 *And he sayd vnto them, Ye will vtterly say vnto me this prouerbe, Phisicion, heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe the same here likewise in thine owne countrey.*

24 *And he sayd,* Iohn 4.44. **Verely I say vnto you, no Prophet is accepted in his owne countrey.*

25 *But I tell you of a trueth,* 1.Reg.17.9. ** many widowes* Iacob.5.17. *were in Israel in the dayes of Elias, when the heauen was shutte three yeeres and sixe moneths,* when *great famishment was throughout all the land:*

26 *And vnto none of them was Elias sent, saue vnto Sarepta* a citie *of Sidon, vnto a woman that was a widowe.*

27 ** And many lepers were in Israel in the* 2.Reg.5.14. *time of Elizæus the Prophet: and none of them was cleansed, sauing Naaman the Syrian.*

28 *And all they in the synagogue, when they heard these things, were filled with wrath,*

29 *And rose vp, and thrust him out of the citie, and led him euen vnto the* † *toppe of the hill* † The Greeke readeth, brow of the hill. *(whereon their citie was built) that they might cast him downe headlong.*

30 *But he passing thorow the middes of them, went his way:*

31 *And came downe to Capernaum, a citie of Galilee, * and there taught them on the Sab-* Mat.13.4. mar.1.21. *both dayes.*

32 ** And they were astonied at his doctrine:* Mat.7.24. mar.1.22. *for his preaching was with power.*

33 ** And in the synagogue there was a man,* Mar.1.23. *which had a spirit of a fowle deuill, and cried out with a loud voice,*

34 *Saying, Let vs alone, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art,* euen *the holy one of God.*

35 *And Iesus rebuked him, saying, Hold thy peace, and come out of him. And when the deuill had*

the deuil had throwen him into the middes, he went out of him, and hurted him nothing.

36. And there came feare vpon all, and they talked together one with another, saying, What word is this, that in power & vertue he commandeth the vncleane spirits, and they goe out?

37 And the fame of him was published into euery place of the countrie.

Mt.8,14. Mr.1,30. THE GOSPEL vpon Thursday of the 3. weeke of Lent. And vpon Saturday in Whitsonweeke,

38 And IESVS rising vp out of the synagogue, entred into Simons house.* And ‖Simons wiues mother was holden with a great feuer: and they besought him for her.

39 And standing ouer her, he commaunded the feuer, and it left her. And incontinent rising, she ministred to them.

40 And when the sunne was downe, all that had diseased of sundry maladies, brought them to him. But he imposing handes vpon euery one, cured them.

41 And deuils went out from many, crying and saying, That thou art the Sonne of God. And rebuking them he suffered them not to speake, that they knew he was Christ.

42 And when it was day, going forth he went into a desert place: and the multitudes sought him, and came euen vnto him: and they held him that he should not depart from them.

43 To whom he said, That to other cities also must I euangelize the kingdom of God: becausе therefore I was sent.

44 And hee was preaching in the synagogues of Galilee.

had throwen him in the middes, hee came out of him, and hurt him not.

36 And feare came on them all, and they spake among themselues, saying, What maner of saying is this? For with authoritie and power he commandeth the fowle spirits, and they come out.

37 And the fame of him went out into euery place of the countrey round about.

*38 * And when he was risen out of the synagogue, he entred into Simons house: and Simons wiues mother was taken with a great feuer, and they made intercession to him for her.* Matth.8.14. marke 1.29.

30 And he stoode ouer her, and rebuked the feuer, and it left her. And immediatly she arose, and ministred vnto them.

40 When the sunne was downe, all they that had any sicke with diuers diseases, brought them vnto him: and when he had laid his hands on euery one of them, he healed them.

*41 * And deuils also came out of many, crying, and saying, Thou art that Christ the sonne of God. And he rebuking them, suffered them not to speake: for they knewe that hee was Christ.* Marke 1.34.

42 And when it was day, hee departed, and went into a desert place: and the people sought him, and came to him, and kept him, that he should not depart from them.

43 And he said vnto them, I must preach the kingdome of God to other cities also: For therefore am I sent.

44 And he was preaching in the Synagogues of Galilee.

MARGINALL NOTES. CHAP. IIII.

RHEM. 1. 2 Fourtie dayes.) *The Churches fast of 40. dayes (called Lent) commeth of this, and is an Apostolical Tradition.* Clem. Constit. Apost. li. 5. c. 13. Hier. ep. ad Marcel. adu. erro. Montani. Leo. ser. 6. & 9. de Quadrages.

FVLKE. 1. For Lent fast, see the Notes vpon Matth. cap. 4. Sect. 2. except *Clemens* constitution, which is a counterfeit booke, lately brought to light, reiected of the ancient fathers of the Primitiue Church, as conteining many things heretical, false and friuolous, and yet altered since the ancient fathers age. For example let these suffice. That he bringeth in Iames the brother of Iohn, writing and speaking with the rest of the Apostles, many yeeres after his death. *Lib. 6 c. 14.* And in the 18. chap. of the fifth booke, the celebration of Easter is prescribed, cleane contrarie to that, which *Epiphanius* testifieth to haue bene the constitution of *Clemens*, the pretended author of this booke. *Contra Audian. Her. 70.* The same counterfeit Clement, *lib. 6. cap. 7.* calleth Philip spoken of Acts 8. an Apostle, but *lib. 8. cap. 52.* he maketh him but a Deacon. These fewe reasons among a great number, shew the vanitie and falshod of that *Apocryphal* booke. Lent. Counterfeit authoritie.

RHEM. 2. 8. Thou shalt adore.) *If the deuill himselfe alleage Scripture against Christ, no marueil that Heretikes doe so against Christs Church.*

FVLKE. 2. If heretikes alleage the Scripture against Christs Church, as the deuil did against Christ: the Church must confound them by the Scriptures, as Christ confounded the deuil. But in this verse Christ alleageth scripture against the deuil, not the deuil against Christ. And this scripture is as rightly alleaged against the church of Antichrist for adoring of creatures, as it was by Christ against the deuil himselfe. Authoritie of the Scriptures.

ANNOTATIONS. CHAP. IIII.

RHEM. 13. Departed vntill a time.) *No marueil if the deuil be often or alwayes busie with Christian men, seeing after hee was plainely ouercome by Christ, yet did he not giue him ouer altogether, but for a time.* The deuils temptations.

RHEM. 3. 23. Done in Capharnaum.) *God maketh choise of persons and places where he worketh miracles or doeth benefits, though he might doe the same elsewhere if it liked his wisdom. So doeth he in doing miracles by Saincts, not in al places, nor towards all persons, but as it pleaseth him.* Aug. ep. 137. Miracles at one place, and not at another.

FVLKE. 3 This proueth not that the gift of miracles continueth vnto this day. But when God doth worke miracles, either by himselfe or by his seruants, he chuseth the time, place and persons, most conuenient for shewing his glory, and confirming the faith of his disciples. Miracles.

RHEM. 4. 30. Passing through the middes of them.) *Either by making himselfe inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By all which the like his doings mentioned in the Gospel, it is euident that he can alter and order his bodie as he list, aboue the naturall conditions of a body.* Christs body conteined in place about nature.

There

FVLKE. 4. There is no neede to faine any monstrous vnprofitable miracles in this place. He might passe through the midst of his enemies, without any alteration of his body, by striking them with blindnes, that they could not see him, or by terrifying their hearts, that they durst not touch him. And so saith S. Ambrose, *Per medium illorum mutata subito vel obstupefacta furentium mente descendit.* He went downe through the midst of them, the minde of those raging people, being suddenly either changed, or astonished. The same sayth Beda. Euseb. Emiss. Hom. fer. 3. post 2. domi. in quadrag. *Sanè ut homines quantum velint, fremant & irascantur, securus est Dominus, nihil timet, omnia in potestate habet, & nisi ipse velit, teneri non potest. Non tamen resistit, sed per medium inimicorum transiens, canes contemnit hinc inde latrantes.* Neither is there any ancient writer, that fauoureth your monstrous imagination, that he went through mens bodies. For neither is it said, that he went through a doore: neither will he make his body to be without space of place, for then his body should cease to bee a bodie, as S. Augustine sheweth *Epist. 57. Dardano.* And though Christ by the absolute power of his diuinitie, can doe all things, yet will hee doe nothing contrary to his owne will, his word, his glory. That his humanitie in all naturall qualities, is like ours, his word beareth witnes. Heb. 2. 17. The body of Christ.

RHEM. 5 38. Simons wiues mother.) *It is enident that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom writeth in many places.* ep. 34. c. 2. ad Iulianum. Li. 1. adu. Iouin. *See the Annot.* Matth. 19. 29. The Apostles left their wiues.

FVLKE. 5 That Peter left not his wife, See proued Matth. 8. Sect. 3.

CHAP. V.

Hauing taught the people out of Peters ship, 4 he sheweth in a miraculous taking of fishes, how he will make him the fisher of men. 12 Hee cureth a leper by touching him, and sendeth him to the Priest in witnesse that he is not against Moyses. 15 The people flocking vnto him, he retireth into the wildernesse. 17 To the Pharisees in a solemne assembly hee proueth by a miracle his power to remit sinnes in earth. 27 He defendeth his eating with sinners, as being the Physician of soules, 33 and his not prescribing as yet of any fastes to his Disciples.

THE GOSPEL vpon the 4. Sunday after Pentecost.

AND it came to passe, whē the multitudes pressed vpon him to heare the word of God, and himselfe stoode beside the lake of Genesareth.

Mt. 4, 18. Mar. 1, 16.

2 *And he saw two ships standing by the lake: and the fishers were gone downe, and washed their nets.

3 And hee going vp into ‖ one ship that was Simons, desired him to bring it backe a litle from the land. And sitting, he taught the multitudes out of the ship.

4 And as he ceased to speake, he said to Simon, Launch forth into the deepe, and let loose your nettes to make a draught.

5 And Simon answering, said to him, Master, labouring all the night, we haue taken nothing: but in thy word I will let loose the nette.

6 And when they had done this, they inclosed ‖ a very great multitude of fishes, and their nette was broken.

7 And they ‖ beckened to their fellowes that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sinke.

8 Which whē Simon Peter did see, he fell downe at IESVS knees, saying, Goe forth from me, because I am a sinfull man, O Lord.

9 For hee was wholy astonished and all that were with him, at the draught of fishes which they had taken.

10 In like maner also Iames and Iohn the sons of Zebedee, who were Simons felowes. And IESVS said to Simon, Feare not: from this time now, ‖ thou shalt be taking men.

11 And hauing brought their ships to land, leauing al things they folowed him.

Mt. 8, 2. Mar. 1, 40.

12 *And it came to passe when he was in one of the cities, and behold a man full of leprosie, and seeing IESVS, and falling on his face, besought him, saying, Lord, if thou wilt thou canst make me cleane.

13 And stretching forth the hand, he touched

IT *came to passe, that when the people preassed vpon him, to heare the worde of God, hee was standing by the lake of Genezareth. Matth. 4. 18. marke 1. 16.

2 *And he sawe two shippes stand by the lakes side: but the fishermen were gone out of them, and were washing their nets.*

3 *And when hee was entred into one of the shippes which perteined to Simon, hee prayed him that he would thrust out a little from the lande: and he sate downe, and taught the people out of the ship.*

4 *When he had left speaking, he said vnto Simon, Launch out into the deepe, and let slip your nets to catch.*

5 *And Simon answering, sayd vnto him, Master, we haue laboured all night, and haue taken nothing: neuertheless, at thy commaundement I will loose forth the net.*

6 *And when they had this done, they inclosed a great multitude of fishes, but their net brake:*

7 *And they beckened vnto their partners, which were in the other shippe, that they should come and helpe them. And they came, and filled both the shippes that they sunke* againe.

8 *When Simon Peter sawe* this, *he fell downe at Iesus knees saying, Goe out from me, for I am a sinfull man, O Lord.*

9 *For hee was vtterly astonied, and all that were with him, at the taking of the fishes, which they had caught together.*

10 *And so was also Iames & Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus sayd vnto Simon, Feare not, from henceforth thou shalt catch men.*

11 *And when they had brought vp their boates to the shore, they forsooke all, and folowed him.*

12 **And it came to passe, that when he was in a certaine citie, behold,* there was *a man full of leprosie: and when he had spied Iesus, he fel flat on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.* Matth. 8. 2. marke 1. 40.

13 *And when hee had stretched foorth his hande,*

ched him, saying, I wil. be thou made cleane. And immediatly the leprosie departed from him.

14 And hee commaunded him that hee should tell no body, but, Goe, ‡shewe thy selfe to the Priest, and offer for thy cleansing *as Moyses commaunded, for a testimonie to them.

‡See S. Mat. Annot. c. 8, 4.

Leu. 14, 2.

15 But the bruit of him went abroad the more. and great multitudes came together to heare, and to be cured of their infirmities.

16 And hee retired into the desert, and prayed.

17 *And it came to passe one day, and he sate teaching. And there were Pharisees sitting and Doctors of Lawe that were come out of euery towne of Galilee and Iewrie and Hierusalem: and the vertue of our Lord was to heale them.

Mt. 9, 2. Mr. 2, 3. THE GOSPEL vpon Friday in Whitsonweeke.

18 And beholde men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him.

19 And not finding on which side they might bring him in for the multitude, they ‖ went vp vpon the roofe, & through the tiles let him downe with the bed into the middes, before IESVS.

20 ‖Whose faith when he saw, he saide, Man, thy sinnes are forgiuen thee.

21 And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but only God?

22 And when IESVS knew their cogitations, answering he said to them, What doe you thinke in your hearts?

23 Which is easier to say, Thy sinnes are forgiuen thee: or to say, Arise, and walke?

24 But that you may knowe that ‖ the sonne of man hath power in earth to forgiue sinnes (he said to the sicke of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house.

25 And forthwith rising vp before them, he tooke that wherein he lay: and hee went into his house, magnifying God.

26 And all were astonied: and they magnified God. And they were replenished with feare, saying, That we haue seene maruelous things to day.

Mt. 9, 9. Mr. 2, 14. THE GOSPEL vpon S. Matthewes eue Septemb. 20.

27 *And after these things he went forth, and saw a Publican called Leui, sitting at the Custome-house, and he said to him, Folowe mee.

28 And ‖ leauing al things, he rose and folowed him.

29 And Leui made him a great feast in his house: and there was a great multitude of Publicans, and of others that were sitting at the table with them.

30 And

hande, hee touched him, saying, I will: bee thou cleane. And immediately the leprosie departed from him.

14 And he charged him to tell no man: but, Goe saith hee, and shewe thy selfe to the Priest, and offer for thy cleansing, according as Moses commaunded, for a witnesse vnto them.* Leuit. 14.

15 But so much the more went there a fame abroad of him, and much people came together to heare, and to bee healed of him from their infirmities.

16 And he kept himselfe apart in the wildernesse, and prayed.

17 And it came to passe on a certaine day, as he was teaching, that there were Pharisees, and Doctours of the Lawe sitting by, which were come out of all the townes of Galilee, and Iurie, and Hierusalem: and the power of the Lord was present, to heale them.

*18 * And beholde, men brought in a bed a man which was taken with a palsie: and they sought meanes to bring him in, and to lay him before him.* Matth. 9. 2. marke 2. 3.

19 And when they could not finde on what side they might bring him in, because of the preasse, they went vpon the toppe of the house, and let him downe through the tyling with his couch, euen into the middest before Iesu.

20 When he saw their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

21 And the Scribes and the Pharisees began to † thinke, saying, What felow is this which speaketh blasphemies? Who can forgiue sinnes, but God onely? †Or, reason.

22 But when Iesus perceiued their thoughts, he answering, sayd vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes be forgiuen thee: or to say, Rise vp and walke?

24 But that ye may know that the Sonne of man hath power to forgiue sinnes on earth (hee said vnto the sicke of the palsie,) I say vnto thee, Arise, and when thou hast taken vp thy couch go vnto thine house.

25 And immediately hee rose vp before them, and when he had taken vp his couch, whereon he lay, hee departed to his owne house, glorifying God.

26 And they were all amazed, and they gaue the glory vnto God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day.

*27 * And after these things hee went forth, and sawe a Publicane, named Leui, sitting at the receit of custome: and he sayd vnto him, Folowe me.* Matth. 9. 9. marke 2. 14.

28 And when he had left all, he rose vp, and folowed him.

29 And Leui made him a great feast in his owne house: and there was a great company of Publicanes, and of other that sate at meate with them.

30 But

30 And their Pharisees and Scribes murmured, saying to his Disciples, Why doe you eate and drinke with Publicanes and sinners?

31 And IESVS answering saide to them, They that are whole, neede not the Physicion: but they that are ill at ease.

32 ‡I came not to call the iust, but sinners to penance.

‡Christ came not to call those, who presume of their owne iustice, and that compt them selues to haue no need of Christ. Mat.9,14. Mar.2,18. Luc.5,33. ‡See S. Matt. Anno.c.9.14.

33 But they saide to him, *Why doe the disciples of Iohn ‡ fast often, and make obsecrations, and of the Pharisees in like maner: but thine doe eate and drinke?

34 To whom he said, Why, can you make the children of the bridegrome fast whiles the bridegrome is with them?

35 But the daies wil come: and when the bridegrome shall be taken away from them, then they shal fast in those dayes.

36 And hee saide a similitude also vnto them, That no man putteth a peece from a newe garment into an olde garment: otherwise both hee breaketh the newe, and the peece from the newe agreeth not with the olde.

37 And no body putteth newe wine into olde bottels: otherwise the newe wine will breake the bottels, and it selfe will bee shed, and the bottels wil be lost.

38 But newe wine is to be put into new bottels: and both are preserued together.

39 And no man drinking old, wil new by and by. for he saith, The old is better.

30 *But they that were Scribes and Pharisees among them murmured against his disciples, saying, Why doe yee eate and drinke with Publicanes and sinners?*

31 *And Iesus answering, saide vnto them, They that are whole neede not a Physicion: but they that are sicke.*

32 **I came not to call the righteous: but sinners to repentance.* 1.Tim.1.13.

33 *And they say vnto him, Why doe the disciples of Iohn fast often, and make prayers and likewise the disciples of the Pharisees: but thine eate and drinke?*

34 **Hee saide vnto them, Can yee make the children of the wedding chamber fast, while the bridegrome is with them?* Matth.9.14. marke 3.18.

35 *But the dayes will come: and when the bridegrome shalbe taken away from them, then shall they fast in those dayes.*

36 *He spake also vnto them a similitude, No man putteth a piece of a new garment into an old vesture: for then the newe renteth* the olde, *and the piece that was* taken *out of the newe, agreeth not with the olde.*

37 *And no man powreth newe wine into olde vessels: for if he doe, the newe wine will burst the vessels, and runne out it selfe, and the vessels shall perish.*

38 *But newe wine must be put into new vessels, and both are preserued.*

39 *No man also hauing drunke old wine, will straightway haue newe: for hee saith, the olde is better.*

ANNOTATIONS. CHAP. V.

RHEM. 1 3. One ship Simons.) *It is purposely expressed that there were two ships, and that one of them was Peters, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and onely true preaching.* Peters ship.

FVLKE, 1 Although it be true, that Christes chaire is in the Church, yet this is a fond collection. For if the ship were here the Church, then al to whom Christ preached that were on the shore and in the other shippe, were out of the Church. The Church.

RHEM. 2 6. A great multitude of fishes.) *Likewise by this figuratiue miracle wrought about Peters fishing, is euidently foreshewed what wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentiles. as when at one draught, that is to say, at one Sermon he drew into his ship, which is Christes Church, a great number of men, as hee did many fishes: and so continually by him selfe and his successors vnto the worlds end.* Peters fishing. Acts.2.41.4.4.

FVLKE, 2 Peters successors be true preachers of the Gospel, as for the Pope that neuer preacheth the Gospel, neuer casteth out Peters net, to fish for men as he did. Successors of Peter.

RHEM. 7. Beckened to their fellowes.) *Peter had so much worke that hee called for helpe and ioyned vnto him the other ship, representing to vs his Copartiners in the preaching of the Gospel, and the coniunction of the Synagogue and the people of Gentilitie vnto Peters ship, that is, to the Church of Christ.* Ambro.li.4.in Luc c.vlt. Peters coadiutors.

RHEM, 3 10. Thou shalt be taking men.) *That al this aforesaid did properly meane Peters trauailes to come, in the conuersion of the world to Christ, and his prerogatiue before al men therein, it is euident by Christs special promise made to him seuerally and apart in this place, that he should be made the taker of men, though to other he giueth also, as to Peters cooperators and coadiutors, the like office.* Mat. 4,19. Peters preeminence in fishing for mens soules.

FVLKE. 3 By S. Matthew and S. Marke, it is euident, that Christ spake ioyntly to Peter and Andrew, *I will make you fishers of men.* Matth 4.19 Marke 1.17. Therefore it is a brutish collection, to gather Peters prerogatiue, before all men in the office of fishing. Peters primacie.

RHEM. 19. Went vp vpon the roofe.) *A strange diligence in procuring corporal health of and by Christ: and an example for vs of the like or greater, to obteine saluation of him either for our selues or our friends, and to seeke to his Church and Sacraments with what extraordinary paine so euer.* Zeale of soules,

RHEM. 4 20. Whose faith.) *Great is God (saith S. Ambrose) and pardoneth one sort through the merits of others, therefore if thou doubt to obtaine forgiuenes of thy great offences, ioyne vnto thy self intercessors, vse the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might deny to thy selfe.* Amb. lib 5 in Luc. The intercession of others.

FVLKE. 4 The wordes of Ambrose be otherwise then you cite them, *Magnus Dominus, qui aliorum meritis ignoscit alijs.* *The Lord is great, which for other mens sake forgiueth other men: and while he alloweth some, he releaseth the faultes of other, why should not a man thy fellowe prouaile with thee, when with God the seruant hath the meane of intercession and the right of obteyning? Learne thou that iudgest, to forgiue, learne thou that art sicke, to obteine forgiuenes. If thou doubtest to obteine pardon of grieuous sinnes: take to the intreators, take to thee the Church which may pray for thee, by contemplation whereof the Lord forgiueth that which he might deny thee.* There is nothing hard in this speech, but the name of merite,

merite, which the Fathers vse oftentimes, when they signifie any meane of obtaining, and not as Papists take it, for deserts. And the argument that he draweth from hence, that one man should be intreated by an other to forgiue, declareth that he meaneth not worthines, or merit of workes, to preuaile with God: as he expresseth most plainely in other places, where he saith, *Whence should I haue so great merit, seeing mercy is my crowne? Exhort. ad Virgin.* Affirming also, that a man is iustified and saued by faith alone, very often times. In ep. ad Rom. cap. 2. & 3. 4. 9. 10. 11. 1. Cor. 1. Gal. cap. 3. 5. and elsewhere. Faith only.

RHEM. 5 24. The sonne of man in earth.) *By which acte (*saith Cyril*) it is cleere that the Sonne of man hath power in earth to remit sinnes: which he said both for himselfe and vs. For he, as God being made man and Lord of the Law, forgiueth sinnes. And we also haue obtained by him that wonderful grace. for it is said to his Disciples,* Whose sinnes you shal remit, they are remitted to them. *And how should not he be able to remit sinnes, who gaue other power to do the same.* Priests do remit sinnes. In cap. S. Thomæ. Io. 20. 23.

FVLKE. 5 Christ as God forgiueth sinnes properly, here to the sicke of the palsey. But Matth. 9. Sect. 6. you holde, that Christ as man, forgaue sinnes to this man. The power that Christ gaue to his disciples to forgiue sinnes, is to declare them to be forgiuen by God, S. Hieronym. in Matth. 16. Forgiuenes of sinnes.

RHEM. 6 28. Leauing all folowed him.) *The *profane Iulian charged Matthew of too much lightnes, to leaue al and folow a stranger, at one word. but in deed hereby is seene the maruelous efficacie of Christes word and internal working, that in a moment can alter the hart of man, and cause him nothing to esteeme the things most deere vnto him. which he did not only then in presence, but also dayly doth in the Church. For so S. Antonie, S. Francis, and others, by hearing onely the word of our Sauiour read in the Church, forsooke al and folowed him.* Hiero. in Mat. Athan. in vit. Antonij. August. conf. lib. 8. c. 12. Bonau. in vit. Francisci.

Forsaking al, and folowing Christ.

FVLKE. 6 Francis folowed not Christ in preaching the Gospel, but did set vp a new sect of his owne religion, of whom they be called Franciscanes, as of Christ Christians haue their name. Yea Francis was crucified for his sect, if we may beleeue his disciples writings and paintings of him. Who also with the rest of begging Friers, go about to abolish the Gospel of Christ, and therefore did write a new Gospel, and called it *the Gospel of the spirit, and eternall Gospel*, which was expounded openly in Paris, and had bene preached 35. yeeres without controlement, till at last it was burnt secretly, at the importunate request and outcrying of *Guilielmus de sancto Amore*, and others of Paris: *Guil. de sanct. Amore de periculo nouissimi temporis, cap. 8. Matthæus Paris: Anno Domi. 1256.* Liber conformitatum. Friers.

CHAP. VI.

For reproouing by Scripture and miracle (as also by reason) the Pharisees blindnes about the obseruation of the Sabboth, 11 they seeke his death. 12 Hauing in the mountaine prayed al night, he chooseth twelue Apostles. 17 and after many miracles vpon the diseased, 20 he maketh a sermon to his Disciples before the people: proposing heauen to such as wil suffer for him, 24 and woe to such as wil not. 27 Yet withal exhorting to doe good euen to our enemies also. 29 and that the Masters must first mend them selues. 46 finally, to doe good workes, because only faith wil not suffice.

Mt. 12, 1. Mr. 2, 23. AND it came to passe on the ‡ Sabboth second-first, when hee passed through the corne, his Disciples did plucke the eares, and did eate rubbing them with their hands.

2 And certaine of the Pharisees saide to them, Why doe you that which is not lawful on the Sabboths?

3 And IESVS answering them, saide, ‖ Neither this haue you read which Dauid did, when him self was an hungred and they that were with him:

1. Reg. 21, 4. 4 *How he entred into the house of God, and tooke the loaues of the Proposition, and did eate, and gaue to them that were with

Leu. 24, 9. him, which is not lawfull to eate * but onely for Priestes?

5 And he said to them, That the Sonne of man is Lord of the Sabboth also.

6 And it came to passe on an other Sabboth also, that he entred into the synagogue, and taught. * And there was a man, and his

Mt. 12, 10. Mr. 3, 1. right hand was withered.

7 And the Scribes & Pharisees watched if hee woulde cure on the Sabboth: that they might finde how to accuse him.

8 But he knew their cogitations: and hee said to the man that had the withered hand, Arise, and stand foorth into the middes. And rising he stood.

9 And IESVS said to them, I aske you, if it be lawfull on the Sabboth to do well or ill: to ‖ saue a soule or to destroy?

10 And looking about vpon them all, he said to the man, Stretch forth thy hand. And he stretched it foorth: and his hande was restored.

11 And

*AND it * came to passe on the second Sabboth after the first, that he went thorow the corne fields: and his disciples plucked the eares of corne, and did eate, rubbing them in their hands.* Matth. 12. 1. marke 2. 23.

2 And certaine of the Pharisees said vnto them, Why do ye that which is not lawfull to do on the Sabboth dayes?

*3 And Iesus answering them, said, * Haue ye not read so much as this that Dauid did, when he himselfe was an hungred, and they which were with him:* 1. Sam. 21. 6.

*4 Howe hee went into the house of God, and did take and eate the shewe bread, and gaue also to them that were with him, which is not lawfull to eate * but for the Priests onely.* Leuit. 24. 9.

5 And he said vnto them, That the Sonne of man is Lord also of the Sabboth day.

*6 * And it came to passe also in another Sabboth, that hee entred into the Synagogue, and taught: and there was a man whose right hand was dried vp.* Matth. 12. 10. marke 3. 1.

7 And the Scribes and Pharisees watched him, whether hee woulde heale on the Sabboth day: that they might finde how to accuse him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise vp, and stand foorth in the middes. And hee arose, and stood foorth.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabboth dayes to do good, or to do euill? to saue ones life, or to destroy it?

10 And when hee had beheilde them all in compasse, he said vnto the man, Stretch forth thy hand. And hee did so: and his hand was restored againe as whole as the other.

11 And

11 And they were repleniſhed with madnes: and they communed one with an other what they might doe to IESVS.

THE GOSPEL vpon S. Bartlemewes day.

12 And it came to paſſe in thoſe dayes, he went foorth into the mountaine to pray, and hee paſſed ‖ the whole night in the prayer of God.

Mt.10.1. Mr.3.13.6.7. Luc.9.1.

13 *And when day was come, he called his Diſciples: and hee choſe twelue of them (‖ whom alſo he named *Apoſtles*)

14 Simon whom he ſurnamed Peter, and Andrew his brother, Iames and Iohn, Philip and Bartholomew,

15 Matthew and Thomas, Iames of Alphæus, and Simon that is called Zelotes,

16 And Iude of Iames, and Iudas Iſcariote which was the traitour.

THE GOSPEL vpon Alhollowes eue. And for many Martyrs.

17 And deſcending with them he ſtoode in a plaine place, and the multitude of his Diſciples, and a very great company of people from all Iewrie and Hieruſalem: and the ſea coaſt both of Tyre and Sidon,

18 Which were come to heare him, and to be healed of their maladies. And they that were vexed of vncleane ſpirits, were cured.

19 And al the multitude ſought to touch him, becauſe vertue went forth from him, & healed al.

Matth.5.2.6.7.8.

20 And hee lifting vp his eyes vpon his Diſciples, ſaide, *Bleſſed are ye poore: for yours is the kingdome of God.

21 Bleſſed are you that now are hungred: becauſe you ſhall bee filled. Bleſſed are you that now weepe: becauſe you ſhal laugh.

22 Bleſſed ſhall you be when men ſhall hate you, and when they ſhall ſeparate you, and vpbraide you, and abandon your name as euil, for the Sonne of mans ſake.

23 ‖ Be glad in that day and reioyce: for behold, your reward is much in heauen. for according to theſe things did their fathers to the Prophets.

24 But wo to you that are riche, becauſe you haue your conſolation.

25 Wo to you that are filled: becauſe you ſhal be hungrie. Woe to you that nowe doe laugh: becauſe you ſhal mourne and weepe.

26 Woe, when all men ‖ ſhall bleſſe you. for according to theſe things did their fathers to the falſe prophets.

‡That is, to euery one iuſtly asking. For that which is vniuſtly asked, may be iuſtly denied. *Aug. lib. 2. ca. 40. de Serm. Dom. in monte.*

27 But to you I ſay that doe heare, Loue your enemies, do good to them ỳ hate you.

28 Bleſſe them that curſe you, and pray for them that calumniate you.

29 And hee that ſtriketh thee on the cheeke, offer alſo the other. And from him that taketh away from thee thy robe, prohibite not thy coate alſo.

30 And ‡ to euery one that asketh thee, giue: and of him that taketh away the things that are thine, aske not againe.

31 And according as you will that men doe

11 And they were filled with madneſſe, and communed together among them ſelues what they might doe to Ieſus.

12 And it came to paſſe in thoſe dayes, that hee went out into a mountaine to pray, and continued all night there in prayer to God.

*13 And when it was day, hee called his diſciples: *and of them he chooſe twelue, whom alſo he called Apoſtles:* Matth.10.1. marke 3.13.

14 (Simon, whom hee alſo named Peter, and Andrewe his brother: Iames and Iohn, Philip, and Bartholomew.

15 Matthewe, and Thomas, Iames the ſonne *of Alphæus, and Simon, whith is called Zelotes:*

16 And Iudas, Iames brother, *and Iudas Iſcariot, which alſo was the traitour.)*

17 And when hee came downe with them, he ſtoode in the plaine fielde, and the company of his diſciples, and a great multitude of people, out of all Iurie and Hieruſalem, and from the Sea coaſt *of Tyre and Sidon, which came to heare him, and to be healed of their diſeaſes,*

18 And they that were vexed with foule ſpirits: and they were healed.

19 And all the people preaſſed to touch him: for there went vertue out of him, and healed them all.

*20 And when he had lifted vp his eyes vpon his diſciples, he ſaide, *Bleſſed bee ye poore: for yours is the kingdome of God.* Matth.5.2.

*21 *Bleſſed are yee that hunger now: for yee ſhalbe ſatisfied.* Bleſſed are ye that weepe nowe, for ye ſhall laugh.* Eſai.65.13. Eſai.61.3.

*22 *Bleſſed are yee when men ſhall hate you, and when they ſhal ſeparate you* from their *company, and ſhal raile on you, and put out your name as euil, for the Sonne of mans ſake.* Matth.5.3.

23 Reioyce yee in that day, and lenpe yee for ioy: for beholde, your reward is great in heauen, for in like maner did their fathers vnto the Prophets.

*24 * But woe vnto you that are rich: for yee haue your conſolation.* Amos 6.1. eccle 31.8.

*25 *Woe vnto you that are full: for yee ſhall hunger. Wo vnto you that now laugh: for ye ſhall mourne and waile.* Eſai.65.13.

26 Woe vnto you when men ſhall praiſe you: for ſo did their fathers to the falſe prophets.

*27 *But I ſay vnto you which heare, Loue your enemies, doe good to them which hate you,* Matth 5.44.

28 Bleſſe them that curſe you, and pray for them which wrongfully trouble you.

*29 *And vnto him that ſmiteth thee on the one cheeke, offer alſo the other: * and him that taketh away thy cloake, forbid not to take thy coate alſo.* Matth.5.39. 1.Cor.6.7.

30 Giue to euery man that asketh of thee, and of him that taketh away thy goods aske them not againe.

*31 *And as yee would that men ſhould doe* Matth.7.12.

do to you, do you also to them in like maner.

32 And if you loue them that loue you, what thanke is to you? for sinners also loue those that loue them.

33 And if ye doe good to them that doe you good: what thanke is to you? for sinners also doe this.

34 And if ye lend to them of whō ye hope to receiue: what thanke is to you? for sinners also lende vnto sinners, for to receiue as much.

35 But loue ye your enemies: doe good and ‖lend, hoping for nothing thereby, and your reward shal be much, and you shall be the sonnes of the Higheſt, becauſe him selfe is beneficial vpon the vnkind and the euil.

THE GOSPEL vpon the first Sunday after Pentecost.

36 Be ye therefore mercifull as also your father is mercifull.

37 Iudge not, and you shal not be iudged. condemne not, and you shal not be condemned. forgiue, and you shal be forgiuen.

38 Giue, and there shall be giuen to you. good measure and preſſed downe and shaken together & running ouer shall they giue into your boſome. For with the same measure that you doe meate, it shall be measured to you againe.

39 And he said to them a similitude also: Can the blind leade the blinde? do not both fall into the ditch?

40 The disciple is not aboue his maſter: but euery one shall be perfect, if hee be as his maſter.

41 And why seeſt thou the mote in thy brothers eye: but the beame that is in thine owne eye thou conſidereſt not?

42 Or how canſt thou say to thy brother, Brother, let me cast out the mote out of thine eye: thy selfe not seeing the beame in thine owne eye? Hypocrite, cast firſt the beame out of thine owne eye: and then shalt thou see clerely to take foorth the mote out of thy brothers eye.

43 For there is no good tree that yeldeth euil fruites: nor euil tree, that yeeldeth good fruit.

44 For euery tree is knowen by his fruite. For neither doe they gather figs of thornes: neither of a buſh doe they gather the grape.

45 The good man of the good treaſure of his heart bringeth forth good: and the euil man of the il treaſure bringeth forth euill. for of the aboundance of the heart the mouth ſpeaketh.

46 And why cal you me, Lord, Lord: and doe not the things which I say?

47 Euery one that commeth to mee, and heareth my wordes, and doeth them: I will shew you to whom he is like.

48 He is like to a man ‡building a houſe, that digged deepe, and layde the foundation vpon a rocke. And when an inundation roſe, the

to you, doe ye also to them likewiſe.

*32 * For if yee loue them which loue you, what thanke haue yee? for ſinners also loue their louers.* Tobi.4.16.

33 And if yee doe good for them which doe good for you, what thanke haue ye? for ſinners alſo doe euen the ſame.

*34 * And if ye lend to them of whom ye hope to receiue, what thanke haue yee? * for ſinners alſo lende to ſinners, to receiue ſuch like againe.* Matth.5.46. Matth.5.42.

35 But loue yee your enemies, and doe good, and lende, looking for nothing againe: and your reward ſhalbe great, and yee ſhall be the children of the higheſt: for hee is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore mercifull, as your Father alſo is mercifull.

*37 * Iudge not, and yee ſhall not be iudged at all: condemne not, and ye ſhall not be condemned at all, forgiue, and ye ſhalbe forgiuen.* Matth.7.1.

*38 * Giue, and it ſhalbe ginen vnto you, good meaſure, preaſſed downe, ſhaken together, and running ouer, ſhall men giue into your boſomes: for with the ſame meaſure that ye mete withall, it ſhall be meaſured to you againe.* Matth.7.2. marke 4.24.

*39 And he put forth a ſimilitude vnto them, *Can the blinde leade the blinde? Shall they not both fall into the ditch?* Matth.15.14.

*40 *The diſciple is not aboue his maſter: but whoſoeuer* wil be *a perfect* diſciple, *ſhall bee as his maſter is.* Matth.10.24. Iohn 13.16.

*41 * And why ſeeſt thou the mote that is in thy brothers eye, but conſidereſt not the beame that is in thine owne eye?* Matth.7.3.

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thy ſelfe ſeeſt not the beame that is in thine owne eye? Thou hypocrite, caſt out the beame out of thine owne eye firſt, and then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

*43 * For it is not a good tree that bringeth forth euil fruite: neither is that an euill tree that bringeth forth good fruit.* Matth.7.17.

*44 * For euery tree is knowen by his owne fruite: for of thornes doe not men gather figges, nor of a bramble buſh gather they grapes.* Matth.12.33. mark.7.16.

45 A good man out of the good treaſure of his heart, bringeth foorth that which is good: and an euill man out of the euill treaſure of his heart, bringeth foorth that which is euill: For of the aboundance of the heart, his mouth ſpeaketh.

*46 *Why call yee me Lord, Lord, and doe not as I bid you?* Matth.7.21. rom.13.2.

47 Whoſoeuer commeth to mee, and heareth my ſayings, and doeth the ſame, I will ſhew you to whom he is like.

48 Hee is like a man which built an houſe, and digged deepe, and laide the foundation on the rocke. And when the waters aroſe, the flood beat vehemently

the riuer beate against that house, & it could not moue it: for it was founded vpon a rocke.

49 But he that heareth, and doeth not: is like to a man building his house vpon the earth without a foūdation: against the which the riuer did beate: and incontinent it fel, and the ruine of that house was great.

vehemently vpon that house, and could not moue it: for it was grounded vpon the rocke.

49 But hee that heareth, and doeth it not, is like a man that without foundation built an house vpon the earth: against which the flood did beate vehemently, and it fell immediatly, and the fall of that house was great.

MARGINALL NOTES. CHAP. VI.

RHEM. 1 1. Sabboth second first.) *S. Hierom (ep. 2. ad Nepotian.) writeth of himself, that being at Constantinople, he asked his master Gregory Nazianzene, the famous Doctor, then Bishop there, what Sabboth this was, who by his answere declared that it was very hard to tel, neither is it yet knowen to the best learned. Yet the Protestants are wont to say, All is very easie.*

FVLKE. 1 A false slaunder: we say not, that all things in the Scripture are very easie. But we say with S. Augustine, *that God hath gratiously, and wholesomely so tempered the Scriptures, that by euident or plaine places, he might prouide for hunger, and by darke places, wipe away loathsomnes. For nothing almost is taken out of those obscurities, which is not founde else where, vttered most plainely. De Doctr. Christ. lib. 2. cap. 6.* And as for this *Sabboth second principall*, Epiphanius sheweth plainely, that it was the last solemne day of the feast of vnleauened bread, by conference of the Law. Leuit. 23. Epipha. Hæres. 51. Slaunder.

RHEM. 2 48. Building a house.) *He buildeth right and surely, that hath both faith and good workes: he buildeth on sand, that trusteth to his faith or reading or knowledge of the Scripture, and doth not worke or liue accordingly.*

FVLKE. 2 If faith be taken for bare knowledge, as in Iames 2. he that trusteth to such a faith, buildeth in the sand. Yet true faith onely sufficeth to iustification, and bringeth foorth good workes as the fruites of a iustified man: as Augustine sheweth plentifully. *De fide & oper. c. 14. & 22. & 23.* Iustification by faith onely.

ANNOTATIONS. CHAP. VI.

RHEM. 3 3. Neither this haue you read.) *The Scribes and Pharisees boasted most of their knowledge of the Scriptures: but our Sauiour often sheweth their great ignorance. Euen so the Heretikes that now adayes vant most of the Scriptures and of their vnderstanding of them, may soone be proued to vnderstand litle or nothing.* Heretikes vnderstand not the Scriptures.

FVLKE. 3 It is ynough for you to call vs heretikes, and say that wee vnderstand little or nothing in the Scriptures, but thereof let our preachings, writings and conferences beare witnesse. Yet we vaunt not of our vnderstanding, but humbly thanke the auctor thereof. Slaunder.

RHEM. 9. Saue a soule.) *Hereby it seemeth that Christ (as at other times lightly alwayes) did not onely heale the man in body, but of some correspondent disease in his soule.*

RHEM. 4 12. The whole night.) *Our Sauiour instantly prayed, alone in the mount without doore, al night long, as a preparation to the designement of his Apostles the day after: to giue example to the Church of praying instantly when priestes are to be ordered, and a lesson to vs all what we should do for our owne necessities, when Christ did so for other mens.* The Churches prayers at the times of giuing holy Orders.

FVLKE. 4 The Church ought to follow our Sauiour Christ in praying earnestly, when ministers of the worde and Sacraments are ordeined. But this example is litle followed in Popery, as common experience teacheth, where simonie so greatly preuaileth in this matter, and most of all at Rome.

RHEM. 5 13. Whom he named Apostles.) *Here it is to bee noted against our Aduersaries that deceitfully measure to the simple the whole nature and qualitie of certaine sacred functions, by the primitiue signification and compasse of the names or words wherely they be called. with whom as a priest is but an elder, and a bishop, a watchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore (as they argue) *can make no lawes nor prescribe or teach any thing not expressed in his mandatum. Know therefore against such deceiuers, that such things are not to be ruled by the vulgar signification of the word or calling, but by vse and application of the holy writers, and in this point by Christes owne expresse imposition. And so this word* Apostle, *is a calling of Office, gouernment, authoritie, and most high dignitie giuen by our Master, specially to the College of the Twelue: whom he endued aboue that which the vulgar etymologie of their name requireth, with power to bind and loose, to punish and pardon, to teach and rule his Church. Out of which roome & dignity, which is called in the Psalme and in the Acts, a bishoprike, when Iudas fell, Mathias was chosen to supply it, and was numbered among the rest, who were as founders or foundations of our religion, as the Apostle termeth them. Therefore to that college this name agreeth by special imposition and prerogatiue, though afterward it was by vse of the Scriptures, extended to S. Paule and Barnabas, and sometimes to the Apostles successors: as also (by the like vse of Scriptures) to the first conuerters of countreis to the faith, or their coadiutors in that function. In which sense S. Paul chalengeth to be the Corinthians Apostle, and named Epaphroditus the Philippians Apostle: as we call S. Gregory and his disciple S. Augustine, our Apostle of England. In all which taking, it euer signifieth dignitie, regiment, Paternitie, Principalitie and Primacie in the Church of God: according to S. Paul 1. Cor. 12.* He hath placed in his Church, first in deed Apostles, &c. *Whereby we may see that S. Peters dignity was a wonderfull eminent Prerogatiue and Soueraintie, when he was the head not onely of other Christian men, but the head of all Apostles, yea euen of the College of the Twelue. And if our Aduersaries list to haue learned any profitable lesson by the word Apostle, more profitably and truly they might haue gathered, that Christ called these his principall officers,* Apostles, *or* Sent (*himselfe also specially and aboue all other being* Missus, *that is,* Sent. *and called also Apostle in the Scriptures*) *to warne vs by the nature of the word, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not shew by whom they be sent. and that all Heretikes therefore be rather Apostates then Apostles, for that they be not sent, nor duely called, nor chosen to preach.* Calu. Inst. li. 4. ca. 8. The name and dignitie of Apostles. Psa. 108, 8. Acts. 1, 20. Ephe. 2. 20. Acts. 14. 1. Cor. 12. Ephe. 4, 11. 1. Cor 9, 2. Phil. 2, 25. Luc. 4, 18. Hebr. 3, 2.

FVLKE. 5 Our Sauiour Christ gaue names of signification to his ministers, that we might not only learne the dignitie of their office, but also their dutie. And therefore we do rightly make our argument of the notation of the Apostles name: They be *Legates or Embassadors, Ergo* they cannot make lawes, nor prescribe or teach any thing beside their commission, for this is the dutie of Legates. Yet is their office of high dignitie and authoritie, being the Embassadors of the King of kings: because a Legate or Embassador representeth the person and authoritie, of the prince from whom he is sent. So an Elder is a name of dignitie, grauitie and authoritie, a bishop of vigilancie, wisdome, diligence, which in so weightie affaires as concerne his office, cannot be without honor & auctoritie. Therefore it is a lewd slander, that we deceiue the simple in measuring the nature of sacred functions, by the primitiue signification of their names. Their offices & functions are set downe plainly in the Scriptures, as wel for the dignity, as for the dutie that belongeth vnto them. And they haue apt names giuen by the holy Ghost, to admonish themselues of their duties, and other men both of their dignities & duties. But you would Apostles. Elders. Bishops. Slander.

haue dignitie without duetie. If he haue the name of a Priest or a Bishop, it skilleth not though he lacke learning, honesty, diligence, watchfulnes, he is priest and bishop good ynough for Poperie. And if hee make lawes and teach beside his commission, as the Pope doeth, he is still apostle or Apostolike. But you labour in vaine to blind the world any longer, with names and titles of honour, when the persons haue nothing that without dutie doing, can be worthy of any estimation, with them that know what belongeth to those offices and names. That the name of Apostles is not to be giuen to all that are sent, but onely to them that haue immediate commission from Christ, as first the twelue, and then Paul and Barnabas (to whom you hardly allow the name of Apostles, by full, special, and immediate commission, but by vse of Scripture) we do willingly acknowledge: But that the name of Apostles absolutely was giuen to their successors, by vse of Scripture you are not able to proue. For in that generall commission, they had no successors. And Epaphroditus is not called an Apostle simply, but your Apostle, that is, saith Photius, *because they sent necessary things to S. Paul by him.* Oecum. Or as S. Ambrose saith: *He was made their Apostle by the Apostles, when he sent him to exhort them:* by which interpretation, he was the messenger of S. Paul. Farre vnlike to Gregory and his disciple Augustine, whom you cal apostles, of whom the latter was Gregories apostle. But Gregory was not Christs Apostle, although he was (for the time in which he liued) a good man: yet farre from the sinceritie, calling, and auctoritie of an Apostle of Christ. But the wonderfull prerogatiue of Peters primacie, aboue the rest of the Apostles, we see not, seeing it was a primacie of order, not of honour or auctoritie. *Cypr. de vnitat. eccles. Hieron. cont. Iouin. lib. 1.* and *Ep. Euagrio.* Concerning the lesson you would haue vs to learne by the name of Apostle, we acknowledge that none are true Apostles, pastours, or teachers, but those that are sent of God, and haue lawfull calling by God and the Church. Peters Primatie.

RHEM. 6 14. Simon.) *Peter in the numbring of the Apostles, alwayes first named and preferred before Andrew his elder brother and senior by calling,* See Annotat. Mt. 10, 2. Peters preeminence.

FVLKE. 6 For Peters prerogatiue, see also the Notes. Matth. 16.

RHEM. 7 23. Be glad.) *The common miseries that fall to the true preachers and other Catholike men for Christes sake, as pouertie, famine, mourning, and persecutions, be in deed the greatest blessings that can bee, and are meritorious of the reward of heauen. Contrarywise, all the felicities of this world without Christ, are in deed nothing but woe, and the entrance to euerlasting miserie.* All persecution for Christ, is a blessing.

FVLKE. 7 The sufferings of this life *are not worthy of the glory that shalbe reuealed in the children of God.* Rom. 8. 18. Therefore they be not meritorious of the reward of heauen. For eternall life is the free gift of God in Christ Iesus our Lord. Rom. 6. 23. Merite.

RHEM. 8 26. Shal blesse you.) *This wo pertaineth to the Heretikes of our dayes, that delight to haue the peoples prayses, blessings and shoutes, preaching pleasant things of purpose to their itching eares: as did the False-Prophets, when they were magnified and commended therefore of the carnall Iewes.* The vanitie of Heretical preachers.

FVLKE. 8 We preach mortification, and bearing of the crosse of Christ to be necessary for all Christian men, vnder paine of eternall damnation, which is no pleasant doctrine to carnall men. But your doctrine of pardons, absolutions, dispensations, conuerting of eternall paines into temporall, and then satisfaction by meritorious deeds, and other mens workes sweetely payed for, be preachings of pleasant things, to serue the humor of itching eares. Preachers of carnal libertie.

RHEM. 9 35. Lend, hoping nothing.) *In that we may here seeme to be moued to lend to those whom we thinke not able nor like euer to repay againe, it must bee holden for a counsell rather then a commaundement, except the case of necessitie. but it may be taken rather for a precept, wherein vsury, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And great shame and pitie it is, that it should be so much vsed or suffered among Christians, or so couered and cloked vnder the habite of other contracts, as it is.* Against vsurie.

FVLKE. 9 If any precept be too heauie for you to beare, you mitigate it by making it a voluntary Counsell. But to lend without hope of restitution, is a part of true charitie, which is one of the great Commandements. Yet it is not to be meant of all men, but such as haue neede to borowe, not to serue their pleasure, or to encrease their gaine, but for their necessitie. And it is manifest, that where we are commanded to lend, not onely vsury is not to be looked for, but euen the principall must be aduentured neuer to be restored. Counsels and precepts.

CHAP. VII.

He testifieth the faith of the Centurion who was a Gentile, to be greater then he found among all the Iewes, and cureth his seruant absent. 11 The widowes sonne he reuiueth and restoreth to her, and is renowmed thereupon. 18 To Iohns messengers he answereth with miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24 And afterward hee declareth how worthy credite was Iohns testimony, 29 inueighing against the Pharisees, 31 Who with neither of their maners of liuing could be wonne. 36 Shewing also vnto them by occasion of Mary Magdalene, how he is a friend to sinners, not to maintaine them in sinne, but to forgiue them their sinnes vpon their faith and penance.

AND when he had fully said al his words into the eares of the people, he entered into Capharnaum.

2 And the seruant of a certaine Centurion being sicke, was ready to die: who was deere vnto him.

3 And when he had heard of IESVS, he sent vnto him the Auncients of the Iewes, desiring him to come and heale his seruant.

4 But they being come to IESVS, besought him earnestly, saying to him, That he is worthy that thou shouldest doe this for him.

5 For he loueth our nation: and hee hath ‖ built a synagogue for vs.

6 And IESVS went with them. And when

*WHen he had ended all his sayings in the audience of the people, * he entred into Capernaum.* Matth. 8. 1. Mk. 11

2 And a certaine Centurions seruant, which was deare vnto him, being sicke, was in perill of death.

3 And when hee heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that hee woulde come and heale his seruant.

4 And when they came to Iesus, they besought him instantly, saying, Hee is worthy that thou shouldest doe this for him.

5 For hee loueth our nation, and hath built vs a Synagogue.

6 Then Iesus went with them. And when he

when hee was now not farre from the house, the Centurion sent his friends vnto him, saying, Lord, trouble not thy selfe. for ‡ *I am not woorthie that thou shouldest enter vnder my roofe.*

‡ See the Annotations vpon S. Matt. c. 8. 8.

7 For the which cause neither did I thinke my selfe worthie to come to thee: but say the word, and my seruant shall be made whole.

8 For I also am a man subiect to authoritie, hauing vnder me souldiers: and I say to this, Go, & he goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and he doth it.

9 Which IESVS hearing, maruelled: and turning to the multitudes that followed him he sayd, Amen I say to you, neither in Israel haue I found so great faith.

10 And they that were sent, being returned home, found the seruant that had beene sicke, whole.

THE GOSPEL vpon the xv. Sunday after Pentecost. And vpon Thursday in the fourth weeke of Lent. And for S. Monica S. Augustines mother, May. 4.

11 And it came to passe, afterward hee went into a citie that is called Naim: and there went with him his Disciples and a very great multitude.

12 And when hee came nigh to the gate of the citie, beholde a dead man was caried forth, the onely sonne of his mother: and she was a widow: and a great multitude of the citie with her.

13 Whom when our Lord had seene, being mooued with mercy vpon her, he sayd to her, Weepe not.

14 And hee came neere and touched the coffin. And they that caried it, stood stil: and he sayd, Yong man, I say to thee, Arise.

15 And he that was dead, sate vp, and began to speake. And hee gaue him to his mother.

16 And feare tooke them all: and they magnified God, saying, That a great Prophet is risen among vs: and, That God hath visited his people.

17 And this saying went foorth into all Iewrie of him, & into all the countrey about.

18 And Iohns disciples shewed him of all these things.

Mt. 11, 2. 19 *And Iohn called two of his disciples, and sent them to IESVS, saying, Art thou he that art come: or expect we another?

20 And when the men were come vnto him, they sayd, Iohn the Baptist hath sent vs to thee, saying, Art thou he that art to come: or expect we another?

21 (And the selfesame houre, hee cured many of maladies, and hurts, and euill spirits: and to many blind he c gaue sight.)

c Χαρίσατο.

Esa. 35, 5. 61, 1. 22 And answering, he said to them, Goe and report to Iohn what you haue heard and seene: * That the blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe,

23 ‡ The

he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lorde, trouble not thy selfe: for I am not woorthie that thou shouldest enter vnder my roofe.

7 Wherefore I thought not my selfe worthie to come vnto thee: but say thou the word, and my seruant shalbe whole.

8 For I also am a man set vnder power, hauing vnder me souldiers: and I say vnto one, Go, and hee goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and hee doth it.

9 When Iesus heard these things, hee marueiled at him, and turned him about, and sayd vnto the people that followed him, I say vnto you, I haue not found so great faith, no, not in Israel.

10 And they that were sent, when they were returned home, found the seruant whole that had bene sicke.

11 And it came to passe the day *after, that hee went into a citie called Naim: and manie of his disciples went with him, and much people.*

12 When he came nigh to the gate of the citie, beholde, there was a dead man carried out, which was *the onely sonne of his mother, and she was a widow: and much people of the city was with her.*

13 And when the Lord saw her, he had compassion on her, and sayd vnto her, Weepe not.

14 And when he was come nigh, he touched the beere (and they that bare him stood still.) And he sayd, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake: and he *deliuered him to his mother.*

16 And there came a feare on them all, and they gaue the glory vnto God, saying that a great Prophet is risen vp among vs, & verily God hath visited his people.

17 And this rumour of him went foorth thorowout all Iurie, and thorowout all the regions which lie round about.

*18 * And the disciples of Iohn shewed him of* Matth. 11. 2. *all these things.*

19 And Iohn, when hee had called vnto him two of his Disciples, hee sent them to Iesus, saying, Art thou hee that commeth, or looke wee for another?

20 When the men were come vnto him, they sayd, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that commeth, or looke wee for another?

21 And in that same houre he cured many of their infirmities and plagues, and of euill spirits, and vnto many that were blinde he gaue sight.

22 Then Iesus answering, sayd vnto them, Goe your way, and bring word againe to Iohn, what things yee haue seene and heard, how that the blinde see againe, the halt goe, the lepers are cleansed, the deafe heare, the dead rise, to the poore is the Gospel preached.

23 *And*

‡ *Pauperes euangelizantur*, that is, To the poore § Gospel is preached, and they receiue it. Mt.11,7.

23 ‡ The poore are euangelized: & blessed is he whosoeuer shall not be scandalized in me.

24 And when Iohns messengers were departed, he began to say of Iohn to the multitudes, What went you out into the desert to see? a reed mooued with the winde?

25 But what went you forth to see? a man clothed in ‡ soft garments? behold they that are in costly apparel and delicacies, are in the house of kings.

26 But what went you out for to see? a Prophet? Certes I say to you, and more then a Prophet.

Mal.3.1. 27 This is he of whom it is written, *Behold I send mine Angell before thy face, which shall prepare thy way before thee.*

28 For I say to you, A greater Prophet among the children of women then Iohn the Baptist, there is no man. but he that is the lesser in the kingdome of God, is greater thē he.

29 And all the people hearing and the Publicans, iustified God, being baptized with Iohns baptisme.

30 But the Pharisees and the Lawyers ‡ despised the counsell of God against themselues, being not baptized of him.

31 And our Lord sayd, Whereunto then shall I liken the men of this generation, and whereunto are they like?

32 They are like to children sitting in the market-place, and speaking one to an other, and saying, We haue piped to you, and you haue not danced: we haue lamented, and you haue not wept.

Mt.3,4. 33 For Iohn the Baptist came * neither eating bread nor drinking wine: and you say, He hath a deuill.

34 The Sonne of man came eating and drinking: and you say, Beholde a man that is a gurmander and a drinker of wine, a friend of Publicans and sinners.

35 And wisedome is iustified of all her children.

THE GOSPEL vpon S. Marie Magdalens day Iul.22. And vpon Thursday in Passion weeke. And vpon Imber Friday in Sept.

36 And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sate downe to meat.

37 And behold a woman that was in the citie, a sinner, as shee knew that hee was set downe in the Pharisees house, shee brought an alabaster boxe of ointment:

38 And standing behinde beside his feet, she began to ‡ water his feet with teares, and wiped them with the haires of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee that had bid him, seeing it, spake within himselfe, saying, This man if hee were a Prophet, would know certes who & what maner of woman shee is which toucheth him, that she is a sinner.

40 And IESVS answering said to him, Simon,

23 *And happy is he whosoeuer shall not be offended at me.*

24 *And when the messengers of Iohn were departed, he beganne to speake vnto the people concerning Iohn: What went yee out into the wilderneſſe for to see? A reed shaken with the winde?*

25 *But what went yee out for to see? A man clothed in soft raiment? Beholde, they which are gorgeously apparelled, and liue delicately, are in kings courts.*

26 *But what went ye forth to see? A Prophet? Yea, I say vnto you, and more then a Prophet.*

27 *This is he of whom it is written,* * *Behold, I send my messenger before thy face, which shall prepare thy way before thee.* Mal.3.1.

28 *For I say vnto you, among women children is there not a greater Prophet then Iohn Baptist: neuertheleſſe, he that is least in the kingdome of God, is greater then he.*

29 *And all the people that heard* him, & *the Publicans, being baptized with the baptisme of Iohn, iustified God.*

30 *But the Pharisees and Lawyers despised the counsell of God against themselues, being not baptized of him.*

31 *And the Lord saide, Whereunto shall I liken the men of this generation? and to what* thing *are they like?*

32 *They are like vnto children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not danced: Wee haue mourned to you, and yee haue not wept.*

33 *For Iohn Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a deuill.*

34 *The Sonne of man is come, eating and drinking, and ye say, Beholde a gluttonous man, and a wine bibber, a friend of Publicanes and sinners.*

35 *And wisedome is iustified of all her children.*

36 *And one of the Pharisees desired him that he would eate with him. And hee went into the Pharisees house, and sate downe to meat.*

37 *And behold, a woman in that citie, which was a sinner, when she knew that Ieſus sat at meat in the Pharisees house, she brought an alabaſter boxe of ointment:*

38 * *And stood at his feet behinde him weeping, and began to wash his feet with teares, and did wipe them cleane with the haires of her head, and all to kiſſed his feet, and anointed them with the ointment.* Mar.15.40 Iohn 20.11.

39 *Whē the Pharisee which had bidden him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely know who, and what maner of woman this is that toucheth him: for she is a sinner.*

40 *And Ieſus answering, said vnto him, Simon,*

mon, I haue somewhat to say vnto thee. but he said, Maister, say.

41 A certaine creditour had two debters: one did owe fiue hundred pence, and the other fiftie.

42 They hauing not wherewith to pay, hee forgaue both. Whether therefore doeth loue him more?

43 Simon answering said, I suppose that he to whom he forgaue more. But he said to him, Thou hast iudged rightly.

44 And turning to the woman, hee sayde vnto Simon, Doest thou see this woman? I entered ‖ into thy house, water to my feete thou didst not giue: but she with teares hath watered my feete, and with her haires hath wiped them.

45 Kisse thou gauest me not: but she since I came in, hath not ceased to kisse my feet.

46 With oile thou diddest not anoint my head: but shee with ointment hath anointed my feet.

47 For the which I say to thee, Manie sinnes are forgiuen her, because shee hath ‡ loued much. But to whom lesse is forgiuen, he loueth lesse.

48 And he said to her, Thy sinnes are forgiuen thee.

49 And they that sate together at the table, began to say within themselues, ‡ Who is this that also forgiueth sinnes?

50 And hee said to the woman, Thy faith hath made thee safe, go in peace. ☙

mon, I haue somewhat to say vnto thee. And he saith, Master, say on.

41 There was a certeine lender, which had two debters: the one ought fiue hundred pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Tell me therefore, which of them will loue him most?

43 Simon answered, and sayd, I suppose, that he to whom he forgaue most. And he sayd vnto him, Thou hast truely iudged.

44 And hee turned to the woman, and sayd vnto Simon, Seest thou this woman? I entered into thine house, thou gauest mee no water for my feete: but shee hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but this woman, since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oile thou diddest not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore, I say vnto thee, many sinnes are forgiuen her, for shee loued much: to whom litle is forgiuen, the same loueth litle.

48 And he sayd vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at meat with him, beganne to say within themselues, Who is this that forgiueth sinnes also?

50 And he said to the woman, Thy faith hath saued thee, go in peace.

MARGINALL NOTES. CHAP. VII.

RHEM. 1 25. Soft garments?) *Marke this well concerning Iohns apparell and diet. See the Annotations vpon S. Matth. c. 3, 4.*

FVLKE. 1 Marke aswell the answere to the same Annotations.

RHEM. 2 30. Despised the counsell.) *As they that contemned Iohns baptisme, despised Gods counsell and wisedome: so much more they that make no account of the Sacraments of the Church, despise Gods counsell and ordinance touching their saluation, to their owne damnation.*

FVLKE. 2 Iohns baptisme was a Sacrament of the Church, as verily as the Baptisme and Supper of the Lord be now. Iohns baptisme.

RHEM. 3 38. Water his feet.) *A perfect paterne of true penance in this woman, who sought of Christ with open teares and other strange works of satisfaction and deuotion, remission of her sinnes.*

FVLKE. 3 Outward signes of true repentance, and effects of loue and thankfulnesse for sinnes forgiuen, as our Sauior Christ himselfe interpreteth them, not works of satisfaction to obteine forgiuenesse of sinnes. For as Ambrose sayth of Peters teares, *We read his teares, we read not his satisfaction.* in Luc. cap. 22. Satisfaction.

RHEM. 4 47. Loued much.) *Not onely faith (as you may perceiue) but loue or charity obteineth remission of sinnes.*

FVLKE. 4 Onely faith obteineth remission of sinnes, whereof loue is an effect. For the argument is not (as the whole discourse of the text is manifest) from the cause to the effect, but from the effect to the cause. Many sinnes are forgiuen her, therefore she hath loued much, as the words following do make it manifest. For to whom litle is remitted he loueth litle. The same thing declareth the parable of the two debters, that forgiuenesse of the debt goeth before loue, therefore is cause of loue, and not loue the cause of forgiuenesse of sinnes. So sayth S. Ambrose: *According to man he offendeth more, who ought more, but by the mercy of our Lord, the cause is changed, that he loueth more which ought more, if he haue obteined grace or forgiuenesse.* in Luc. cap. 7. The like maner of speaking, and vse of the particle *in*, is in Iohn 15. 15. *I haue called you friends, for I haue declared to you all that I haue heard of my father*, where this declaring, is the effect and not the cause of his loue. Faith onely.

RHEM. 5 49. Who is this that.) *As the Pharisees did alwayes carpe Christ for remission of sinnes in earth, so the heretikes reprehend his Church that remitteth sinnes by his authority.*

FVLKE. 5 A slander, for we acknowledge the power of forgiuenesse of sinnes by the ministers of the Church, yet farre differing from the power of our Sauiour Christ, who as God forgaue absolutely of his owne authoritie, his seruants, by declaring his will in forgiuenesse of sinnes. *Hieron. in Matth. 16.* Slander. Remission of sinnes.

ANNOTATIONS. CHAP. VII.

RHEM. 6 5. Built a Synagogue.) *As at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithfull people for whose vse it was made: so now much more in the New Testament, to build a Church, Monastery, Colledge, or any like worke for the honour and seruice of God, is grateful to him, and procureth the prayers of the good people for whose vse such things be founded.* Building of churches, monasteries, &c.

To

FVLKE. 6 To build a Church or College, or any other place for the maintenance of Gods seruice, or good learning, is a good worke. But to build a Church or Monasterie for the maintenance of idolatrie, or idle superstitious hypocrites, such as your Monks are, is no worke acceptable to God, but rather displeasing him. Building of churches or abbeyes.

RHEM. 7 44. Into thy house.) *An exceeding approbation of the extraordinary workes and signes of externall deuotion, which seeme so carnall men (though otherwise faithfull) to be often superfluous or not acceptable. This Simon was perhaps of a good will, and therefore (as diuers others did elswhere) inuited Christ to his house, not of curiosity or captiousnesse, as some other did: but of affection, as it may seeme by Christes familiar talke with him. Notwithstanding his duelies towardes him were but ordinary. but the anointing, washing, kissing, wiping of his feet in such sort as the woman did, were further signes of more then vulgar loue: such as is in deuout men or women that goe on pilgrimage, and kisse deuoutly the holy memories of Christ and his Saints. Which is no more but an exteriour expressing of their affection, and that they loue much, as euery vulgar Christian man doth not.* Exterior signes of more then common deuotion.

FVLKE. 7 Note that carnall men, with Papists, may be otherwise faithfull. But with Christians, although the faithfull be not free from all carnall affections, yet they haue crucified the flesh with the affections and lusts thereof, so that they cannot be truely called carnall men. The extraordinary works of deuotion, towards the person of our Sauiour Christ, are no example to iustifie pilgrimages to idols, superstitious worshipping of the memories of Christ and his Saints, although they were true, and not fained reliques. For tokens of exceeding great loue, should be extended toward the poore members of Christ, to whom whatsoeuer is done of true loue, he accepteth as done to himselfe. Matth. 25. 40. Faithfull carnall men with Papists. Gal. 5. 24. Superstition. Reliques.

RHEM. 8 50. Thy faith.) *The remission of her sinnes being attributed before to charity, is nowe also sayde to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope also, though but one named. Because when there be diuers causes concurring to one effect, the Scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles vpon any person, is attributed to the faith of them on whom or at whose desire they be done. Because he wrought his miracles to induce all men to beleeue in him, and therfore specially required faith at their hands, and namely before other things, whether they did beleeue that he was able to doe that which they asked at his hands: without which it had bene rather a mockery and tentation of him, then a true desire of benefit at his hands.* Iustification attributed not to faith onely.

FVLKE. 8 Remission of her sinnes, was not before attributed to charity, but by her great loue it was shewed, that many sinnes were forgiuen her: as vnto the debter of a great summe. Charitie therefore, was not cause of remission, but an effect thereof. And true it is, that faith onely iustifying, doth not exclude other causes, but onely the merit of good works, *which follow a iustified man, goe not before to iustification.* Aug. de fide & oper. c. 14. And witnesse, that faith onely doth iustifie before God, are almost all the ancient Fathers in expresse words. *Origen in ep. ad Rom. lib. 3. c. 3. Cyprian ad Quirinum cap. 42. Hilar. in Matth. can. 21. Greg. Nazian. Orat. 32. de modest. Basil de humilitate. hom. 51. Ambros. in 3. ad Rom.* and many other places. *Chrysostome in ep. ad Rom. hom. 7.* and many other places. *Hieronym aduersus Pelag. lib. 1. in ep. ad Rom. cap. 3.* and others. Remission of sinnes by faith onely.

CHAP. VIII.

Going ouer all Galilee with his traine, 4 hee preacheth to the Iewes in parables because of their reprobation: 9 but to his Disciples manifestly: because he will not for the Iewes incredulity haue his comming frustrate: 19 signifying also that we are his kin (though we be Gentils) and not his carnall brethren the Iewes. 22 To whom also (signified by the Gerasens) after the tempest in his sleepe (that is, in his death) and calme in his resurrection, he commeth: but they preferring their temporals before his presence, hee leaueth them againe. 41 Likewise comming to cure the Iewes (who were borne when the Gentils sickened, about Abrahams time) he is presented with the faith of the Gentils, and then the Iewes die, but them also in the end he will restore.

AND it came to passe afterward, and he made his iourney by cities and townes preaching & euangelizing the kingdome of God: and the Twelue with him,

2 And some women that had beene cured of wicked spirits and infirmities, * Marie which is called Magdalene, out of whom seuen deuils were gone forth. Mr. 16, 9.

3 And Ioane the wife of Chusa Herods procurator, & Susan, and [c] many others that ‖ did minister vnto him of their substance. [c] *aliæ multæ.*

4 And * when a very great multitude assembled, and hastened out of the cities vnto him, he said by a similitude. The Gospel vpon the Sunday of Sexagesme. Mt. 13, 1. Mr. 4, 1.

5 The sower went forth to sow his seed. and whiles hee soweth, some fell by the way side, and was troden vpon, and the fowles of the aire did eat it.

6 And other some fell vpon the rocke: and being shot vp, it withered, because it had not moisture.

7 And other some fell among thornes, & the thornes growing vp withall, choked it.

8 And other some fel vpon good groūd: and being shot vp, yeelded fruit an hundred folde. Saying these things he cried, He that hath eares to heare, let him heare.

9 And

AND it came to passe afterward, that he himselfe went thorowout euery city and village preaching, and shewing the glad tidings of the kingdome of God: and the twelue were *with him.*

*2 And also certeine women which had bene healed of euill spirits and infirmities, Marie which is called Magdalene, * out of whom went* Marke 16, 9. *seuen deuils.*

3 And Ioanna the wife of Chuza, Herods steward, and Susanna, and many other, which ministred vnto him of their substance.

*4 * When much people were gathered together, and were come to him out of all cities, hee spake by a similitude.* Matth. 13, 3. marke 4, 1.

5 The Sower went out to sowe his seed: and as hee sowed, some fell by the way side, and it was troden downe, and the fowles of the aire deuoured it vp.

6 And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moistnesse.

7 And some fell among thornes, ‖ and the thornes sprang vp with it, and choked it. ‖ Or, rather thus: And some fell among thistles, and the thistles sprang vp with and choked it.

8 And some fell on good ground, and sprang vp, and bare fruit an hundred folde. And as he sayd these things, he cried, He that hath eares to heare, let him heare.

9 *And*

9 And his Disciples asked him what this parable was.

10 To whom he sayd, To you it is giuen to knowe the mysterie of the kingdome of God, but to the rest in parables; ‡ that *seeing they may not see, and hearing may not vnderstand.

11 And the parable is this: The seede, is the word of God.

12 And they besides the way: are those that heare, then the deuill commeth, and taketh the word out of their heart, lest beleeuing they be saued.

13 For they vpon the rocke: such as when they heare, with ioy receiue the word: and these haue no rootes: because ‡ for a time they beleeue, and in time of tentation they reuolt.

14 And that which fell into thornes, are they that haue heard, and going their wayes, are choked with cares and riches and pleasures of this life, and render not fruit.

15 And that vpon good ground: are they which in a good and very good heart, hearing the word, do receiue it, and yeeld fruit in patience.

16 And no man lighting a candle, doeth couer it with a vessell, or put it vnder a bed: but setteth it vpon a candlesticke, that they that enter in, may see the light.

17 For there is not any thing secret, that shal not be made manifest: nor hid, that shal not be knowen, and come abroad.

18 See therefore how you heare. For he that hath, to him shalbe giuen: and whosoeuer hath not, that also which he thinketh he hath, shalbe taken away from him.

19 And * his mother and brethren came vnto him: and they coulde not come at him for the multitude.

20 And it was told him, Thy mother and thy brethren stand without, desirous to see thee.

21 Who answering sayde to them, My ‡ mother & my brethren, are they that heare the word of God and doe it.

22 * And it came to passe one day: and he went vp into a boat, and his disciples, and hee sayd to them, Let vs strike ouer the lake. And they lanched forth.

23 And when they were sailing, he slept: and there fell a storme of winde into the lake, and they were filled, and were in danger.

24 And ‡ they came and raised him, saying, Maister, we perish. But he rising, rebuked the winde and the tempest of water: and it ceased, and there was made a calme.

25 And hee sayd to them, Where is your faith? Who fearing, maruelled one to another, saying, Who is this (trow yee) that hee commaundeth both the windes and the sea, and they obey him?

26 *And

9 *And his disciples asked him, saying, What maner of similitude is this?*

10 *And he said vnto them, Vnto you it is giuen to know the secrets of the kingdom of God: but to other by parables, * that when they see, they should not see, and when they heare, they should not vnderstand.* Esay 6.9. matt. 13.14. marke 4.12.

11 *The parable is this, The seed is the word of God.* Ioh.12.40.acts 28.26.rom.11.8.

12 *Those that are beside the way, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, lest they should beleeue, and be saued.* Matth.13.8. marke 4.15.

13 *They on the stones* are they, *which when they heare, receiue the word with ioy: and these haue no rootes, which for a while beleeue, and in time of temptation go away.*

14 *And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit.*

15 *But that* which fell *on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring foorth fruit through patience.*

16 *No man when he lighteth a candle,* Matth.5.15. marke 4.22. *couereth it with a vessell, or putteth it vnder a bed: but setteth it on a candlesticke, that they which enter in, may see the light.*

17 *For nothing is secret, that shall not bee made manifest: neither any thing hid, that shall not be knowen, and come to light.* Matth.10.26. marke 4.22. luke 12.33.

18 *Take heed therefore how yee heare, * for whosoeuer hath, to him shalbe giuen: and whosoeuer hath not, from him shall be taken, euen that same which he supposeth that he hath.* Matth.13.12. marke 4.25.

19 *Then came to him his mother and his brethren, and could not come at him for preasse.* Matth.12.46. marke 3.31.

20 *And it was tolde him* by certeine *which said, Thy mother and thy brethren stand without, willing to see thee.*

21 *Hee answered and sayd vnto them, My mother and my brethren are these which heare the word of God, and doe it.*

22 *And it came to passe on a certeine day,* Matth.8.23. marke 4.36. *that hee went into a shippe, and his Disciples also: and hee sayd vnto them, Let vs goe ouer vnto the other side of the lake. And they lanched foorth.*

23 *But as they sailed, hee fell asleepe, and there came downe a storme of winde on the lake, and they were filled* with water, *and were in ieopardie.*

24 *And they came to him, and awoke him, saying, Maister, maister, we are lost. Then he rose, and rebuked the winde, and the tempest of water: and they ceased, and it waxed calme.*

25 *And hee sayd vnto them, Where is your faith? And they feared, and woondred, saying one to another, Who is this? For hee commaundeth both the windes and water, and they obey him.*

26 *And

* See the Annotations vpon S. Matthew. c. 13. 14. Esa. 6. 9.

‡ He did not here disdainfully speak of his mother, but teacheth that our spirituall kinred is to be preferred before carnall cognation. Hilar. in 12. Ma.

Matt. 8. 23. Mar. 4. 36. ‡ Or, in a boat or ship.

* See the Annotations vpon S. Matthew. c. 8. 24.

Mt.8,28. Mr.5,1.

26 * And they sailed to the countrey of the Gerasens which is ouer against Galilee.

27 And when he was come forth to the land, there met him a certeine man that had a deuil now a very long time, and he did weare no clothes, neither did hee tary in house, but in the monuments.

28 And as he saw IESVS, he fell downe before him: and crying out with a great voice, he sayd, What is to me & thee IESVS sonne of God most high? I beseech thee doe not torment me.

29 For he commanded the vncleane spirit to goe foorth out of the man. For manie times he caught him, and he was bound with chaines, and kept with fetters: and breaking the bondes was driuen of the deuill into the deserts.

30 And IESVS asked him saying, What is thy name? But he sayd, Legion. because many deuils were entred into him.

31 And they besought him that he would not command them to go into the depth.

32 And there was there a heard of manie swine feeding on the mountaine: and they desired him, that hee would permit them to enter into them. And he permitted them.

33 The deuils therfore went forth out of the man, and entred into the swine: and the heard with violence went headlong into the lake, and was stifled.

34 Which when the swineheards sawe done, they fled: and tolde into the citie, and into the townes.

35 And they went forth to see that which was done: and they came to IESVS, & found the man, out of whom the deuils were gone foorth, sitting at his feet, clothed, and well in his wits, and they were afrayd.

36 And they also that had seene, tolde them how hee had beene made whole from the legion.

37 And all the multitude of the countrey of the Gerasens besought him to depart from them: for they were taken with great feare. And hee going vp into the boat, returned.

38 And the man out of whom the deuils were departed, desired him that he might be with him. But IESVS dimisse him, saying,

39 Returne into thy house, and tell how great things God hath done to thee. And he went thorow the whole citie, preaching how great things IESVS had done to him.

40 And it came to passe: when IESVS was returned, the multitude receiued him. and all were expecting him.

Mt.9,18. Mar.5,22.

41 And * beholde there came a man whose name was Iairus, and he was a Prince of the Synagogue: and hee fell at the feet of IESVS, desiring him that he would enter into his house,

42 Because

*26 * And they sailed vnto the region of the Gadarenites, which is ouer against Galilee.* Matt.8,28. marke 5.1.

27 And when he went out to land, there met him out of the city a certeine man which had deuils long time, and ware no clothes, neither abode in any house, but in graues.

28 When he saw Iesus, and had cried aloud, hee fell downe before him, and with a loud voice sayd, What haue I to doe with thee Iesus, thou sonne of God most highest? I beseech thee torment me not.

29 (For hee commaunded the foule spirit to come out of the man: For often times hee had caught him, and hee was bound with chaines, and kept with fetters: and he brake the bandes, and was carried of the feend into the wildernesse.)

30 And Iesus asked him, saying, What is thy name? And he sayd, Legion: because many deuils were entred into him.

31 And they besought him that he would not command them to go out into the deepe.

32 And there was there an heard of manie swine feeding on an hill: and they besought him that he would suffer them to enter into them: and he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard ranne headlong with violence into the lake, and were choked.

34 When the heardmen saw what was done, they fled: and when they were departed, they told it in the citie, and in the villages.

35 Therefore they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feet of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what meanes hee that was possessed of the deuils, was healed.

37 Then the whole multitude of the countrey about the Gadarenites, besought him that hee would depart from them, for they were taken with great feare: and he gate him vp into the ship, and returned backe againe.

38 Then the man, out of whome the deuils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 Goe home againe to thine owne house, and shew what ‖ things soeuer God hath done for thee. And he went his way, and preached thorowout all the citie, what things soeuer Iesus had done vnto him.

‖ Or, what great things God hath done vnto thee.

40 And it came to passe, that when Iesus was come againe, the people receined him: for they were all waiting for him:

*41 And beholde, there came a man, named Iairus, * and hee was a ruler in the Synagogue, and he fell downe at Iesus feet, praying him that he would come into his house:* Matth.9.18. marke 5.22.

42 For

42 Because he had an onely daughter almost twelue yeres olde, and she was a dying. And it chanced, whiles hee went, hee was thronged of the multitudes.

‡ See the Annotations vpon S. Matthew. c 9, 19.

43 And there was ‡ a certaine woman in a flux of blood from twelue yeres past, which had bestowed all her substance vpon Physicians, neither could she be cured of any:

44 Shee came behinde him, and touched the hem of his garment: and foorthwith the flux of her blood stinted.

45 And IESVS sayd, Who is it that touched me? And all denying, ‡ Peter sayd, and they that were with him, Maister, the multitudes throng and presse thee, and doest thou say, Who touched me?

46 And IESVS sayd, Some bodie hath touched me. for I know that there is vertue proceeded from me.

47 And the woman seeing, that she was not hid, came trembling, and fell downe before his feet: and for what cause she had touched him, she shewed before all the people: and how forthwith she was made whole.

48 But he said to her, Daughter, thy faith hath made thee safe, go thy way in peace.

49 As hee was yet speaking, there commeth one to the Prince of the Synagogue, saying to him, That thy daughter is dead, trouble him not.

50 And IESVS hearing this word, answered the father of the maide, Feare not: ‡ beleeue onely, and she shalbe safe.

51 And when he was come to the house, hee permitted not any man to enter in with him, but Peter, and Iames, and Iohn, and the father and mother of the maid.

52 And all wept, and mourned for her. But he sayd, Weepe not, the maid is not dead, but sleepeth.

53 And they derided him, knowing that she was dead.

54 But he holding her hand cried saying, Maid arise.

55 And ‖ her spirit returned, and she rose incontinent. And hee bade them giue her to eate.

56 And her parents were astonied, whom hee commaunded to tell no man that which was done.

42 *For he had but one daughter onely, vpon a twelue yeeres of age, and she lay a dying. (But as he went, the people thronged him.*

43 *And a woman, hauing an issue of blood twelue yeeres, which had spent all her substance vpon Physicians, neither could be holpen of any,*

44 *Came behinde him, and touched the hem of his raiment: and immediatly her issue of blood stanched.*

45 *And Iesus sayd, Who is it that touched me? When euery man denied, Peter and they that were with him, sayde, Master, the people thrust thee, and vexe thee, and sayest thou, Who touched mee?*

46 *And Iesus sayd, Some bodie hath touched mee: for I perceiue that vertue is gone out of mee.*

47 *When the woman sawe that shee was not hid, she came trembling, and fell* at his feet, *and tolde him before all the people, for what cause she had touched him, and how she was healed immediatly.*

48 *And hee sayd vnto her, Daughter, be of good comfort, thy faith hath saued thee, goe in peace.)*

49 *While hee yet spake, there commeth one from the ruler of the Synagogues house, saying to him, Thy daughter is dead, disease not the Maister.*

50 *But when Iesus heard* that word, *he answered him,* saying, *Feare not, beleeue onely, and she shalbe made whole.*

51 *And when he came into the house, he suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and the mother of the maiden.*

52 *Euery bodie wept, and sorrowed for her: and he sayd, Weepe not, the damosell is not dead, but sleepeth.*

53 *And they laughed him to scorne, knowing that she was dead.*

54 *And he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.*

55 *And her spirit came againe, and shee arose straightway: and he commanded to giue her meat.*

56 *And her parents were astonied: but he warned them that they shoulde tell no man what was done.*

MARGINALL NOTES. CHAP. VIII.

RHEM. 1 13. For a time.) *Against the heretikes that say, faith once had can not be lost, and that hee which now hath not faith, neuer had.*

FVLKE. 1 Whom God hath iustified by faith, he hath glorified, therefore a true iustifying faith cannot be vtterly lost: but a dead and fruitlesse faith, may be had, and lost. Iustifying faith.

RHEM. 2 45. Peter said.) *It is an euident signe of prerogatiue, that Peter onely is named so often, as chiefe of the company.* Mar.1,36. Act.5,29. Luc.9,32. Mar.16,7. 1.Cor.15,5.

FVLKE. 2 It is a weake argument for Peters prerogatiue, that he is named onely, or first. It is a stronger argument against his prerogatiue, that when the dignitie and prerogatiue of the Apostles is purposely in hand, he is not named first, as Gal.2.9. And yet Peters primacie of order, or confession, is granted, not of dignitie, degree, or authoritie. Peters prerogatiue.

RHEM. 3 50. Beleeue onely.) *See the Annotations vpon S. Marke. c.5,36.*

FVLKE. 3 See the answere there, and also Luc.7. section 8.

ANNOTATIONS. CHAP. VIII.

RHEM. 4 — 3. That did minister.) *It was the custome of the Iewes that women of their substance did minister meat and drinke and cloth to their teachers, going about with them. which because it might haue bene scandalous among the Gentiles, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he whose spirituall benefits they reaped, might reape their carnall things.* — Holy women that followed Christ.

1.Cor.9,5.12.

FVLKE. 4 — S. Paul speaketh not of rich women, that might relieue his necessitie, and spare the Church: but of a wife, that might be a burthen to the Church, as the text is plaine, and Clemens Alexandrinus testifieth, *Strom. lib.3.* Otherwise it had beene absurd, that they should leaue their owne wiues, and cary strange women about with them, such long iourneys as they trauelled. — The Apostles wiues.

RHEM. — 20. Thy brethren.) *These brethren of our Lord, were not the sonnes of the B. Virgin* MARY *the mother of God, as Heluidius wickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by another wife: for (as S. Hierom writeth) not onely our Lady was a virgin, but by reason of her, Ioseph also: that our Sauior might be borne of a virginall matrimonie. But they are called his brethren (according to the vsuall speech of the Scriptures) because they were his cousins either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Mary of Iames, which Iames therefore is also called the brother of our Lord.* — The brethren of Christ. *Hiero. cont. Heluid. c.9. Ibidem c.8.*

RHEM. 5 — 55. Her spirit returned.) *This returning of the soules againe into the bodies of them whom* CHRIST *and his Apostles raised from death (specially Lazarus, who had bene dead foure dayes) doth euidently proue a third place against our aduersaries, that say, euery one goeth straight to Heauen or to Hell. for it cannot be thought that they were called from the one or the other, and therefore from some third place.* — A third place after this life.

FVLKE. 5 — This is Popish euidence, which all the Logicians in the world are not able to conclude, in lawfull forme of arguments, out of the text. The spirit of the maid and Lazarus returned, *ergo* from a third place. *For it cannot be thought* (sayth he) *that they were called from heauen or hell.* And why may we not, or ought we not to thinke, that their soules were, where the soules of other godly persons departed, were? — Purgatorie.

CHAP. IX.

His Twelue also now preaching euery where and working miracles, 6 Herod and all doe wonder much. 10 After which, he taketh them, and goeth into the wildernesse: Where he cureth and teacheth, feeding fiue thousand with fiue loaues. 18 Peter confessing him to be Christ. 21 He on the other side foretelleth his Passion, and that all must in time of persecution follow him therein. 27 Whereunto to encourage vs the more, 27 hee giueth in his Transfiguration a sight of the glory, which is the reward of suffering. 37 The next day hee casteth out a deuill, which his Disciples could not. 43 Whom amiddes these wonders he forewarneth againe of his scandalous Passion. 49 And to cure their ambition, hee telleth them, that the most humble hee esteemeth most: 49 bidding them also, not to prohibit any that is not against them, 51 yea and toward such as be against them schismatically, to shew mildnesse for all that. 57 Of following him, three examples.

THE GOSPEL on Thursday in Whitsunwecke. Mt.10,1. Mr.3,13.6,8.

AND calling together the twelue Apostles, he gaue them ‡ vertue and power ouer all deuils, and to cure maladies.

2 And he sent them to preach the kingdome of God: and to heale the sicke.

3 And he said to them, Take nothing for the way, neither rod, nor scrippe, nor bread, nor money, neither haue two coats.

4 And into whatsoeuer house you enter, tary there, and thence do not depart.

5 And whosoeuer shal not receiue you, going foorth out of that citie, shake off the dust also of your feet ‡ for a testimonie vpon them.

‡ A great fault to reiect the true preachers, or not to admit them into house for needfull harbour and sustenance.

6 And going foorth they went a circuit from towne to towne euangelizing and curing euery where.

Mt.14,1. Mar.6,14.

7 And * Herod the Tetrarch heard all things that were done by him: and he staggered because it was said of some, That Iohn was risen from the dead.

8 But of others some, That Elias hath appeared: and of others, that a Prophet one of the olde ones was risen.

9 And Herod sayd, Iohn I haue beheaded: but who is this of whome I heare such things? And he sought for to see him.

Mt.14,13. Mar.6,31. Io.6,5.

10 And * the Apostles being returned, reported to him whatsoeuer they did: and taking them he retired apart into a desert place, which belongeth to Beth-saida.

11 Which the multitudes vnderstanding, followed him: and hee receiued them, and spake

*IEsus * when hee had called the Twelue together, gaue them power and authoritie ouer all deuils, and to heale diseases.* — Matth.10.1. marke 3.13. and 6.7.

2 And he sent them to preach the kingdome of God, and to heale the sicke.

3 And he said vnto them, Take nothing to your iourney, neither rod, nor scrippe, neither bread, neither money, neither haue two coats a piece.

4 And whatsoeuer house ye enter into, there abide, and thence depart.

5 And whosoeuer will not receiue you, when ye go out of that citie. Shake off the very dust from your feet, for a testimony against them.

6 And they departed, and went thorow the townes, preaching the Gospel, and healing euery where.

*7 * And Herod the Tetrarch heard of all that was done by him: and hee doubted, because that it was said of some, that Iohn was risen from death:* — Matth.14.1. marke 6.14

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen.

9 And Herod said, Iohn haue I beheaded: but who is this of whom I heare such things? And he desired to see him.

*10 And the Apostles when they returned, tolde him all that they had done. * And he tooke them, and went aside into a solitarie place, nigh vnto the citie called Bethsaida.* — Matth.14.13. marke 6.35.

11 Which when the people knew, they followed him: and when he had receiued them, he spake vnto

ſpake to them of the kingdome of God, and them that had need of cure he healed.

12 And the day began to draw towardes an ende. And the Twelue comming neere, ſayd to him, Dimiſſe the multitudes, that going into townes & villages heereabout, they may haue lodging, and finde meats: becauſe here we are in a deſert place.

13 And he ſayd to them, Giue you them to eat. But they ſayd, We haue no more but fiue loaue & two fiſhes: vnleſſe perhaps wee ſhould goe and buy meats for all this multitude.

14 And there were men almoſt fiue thouſand. And he ſaid to his diſciples, Make them ſit downe by companies fifty and fifty.

15 And ſo they did. And they made all ſit downe.

16 And taking the fiue loaues & the two fiſhes, he looked vp vnto heauen, & * ‡ bleſſed them: and hee brake, and diſtributed to his diſciples, for to ſet before the multitudes.

17 And ‡ they did all eat, and had their fill. And there was taken vp that which remained to thē, twelue baskets of fragments.

18 * And it came to paſſe: when he was alone praying, his Diſciples alſo were with him: and he asked them ſaying, Whom doe the multitudes ſay that I am?

19 But they anſwered, and ſaid, Iohn the Baptiſt: and ſome, Elias: but ſome, that one of the Prophets before time, is riſen.

20 And hee ſayd to them, But whom ſay ye that I am? Simon Peter anſwering, ſayd, The CHRIST of God.

21 But hee rebuking them, commanded that they ſhould tell this to no man,

22 Saying, That the Sonne of man muſt ſuffer many things, and bee reiected of the Ancients and chiefe Priests and Scribes, and be killed, and the third day riſe againe.

23 And he ſaid to all, If any man wil come after me, let him deny himſelfe, and take vp his croſſe dayly, and follow me.

24 For hee that will ſaue his life, ſhall loſe it: for hee that ſhall loſe his life for my ſake, ſhall ſaue it.

25 For what profit hath a man if he gaine the whole world, and loſe himſelfe, and caſt away himſelfe?

26 For he that ſhalbe aſhamed of me and of my words, him the Sonne of man ſhall be aſhamed of, when he ſhall come in his maieſty, and his fathers, and of the holy Angels.

27 And I ſay to you aſſuredly, There be ſome ſtanding here that ſhall not taſte death, ‖ till they ſee the kingdome of God.

28 * And it came to paſſe after theſe words almoſt eight dayes, and hee tooke Peter & Iames & Iohn, and went into a mountaine to pray.

29 And whiles he prayed, the ſhape of his countenance

vnto them of the kingdome of God, and healed them that had need to be healed.

*12 * And when the day began to weare away, then came the twelue, and ſayde vnto him, Send the people away, that they may goe into the villages and fieldes round about, and lodge, and get meat: for wee are here in a place of wildernesse.* Matth.14.15. marke 6.35. iohn 6.5.

13 But he ſayd vnto them, Giue ye them to eat. And they ſayd, Wee haue no moe but fiue loaues and two fiſhes, except we ſhould go and buy meat for all this people.

14 And they were about fiue thouſand men. And he ſayd to his Diſciples, Cauſe them to ſit downe by fifties in a company.

14 And they did ſo, and made them all to ſit downe.

16 And when hee had taken the fiue loaues, and the two fiſhes, and looked vp to heauen, hee bleſſed them, and brake them, and gaue to the Diſciples to ſet before the people.

17 And they did all eat, and were ſatisfied. And there was taken vp of that remained to them, twelue baskets full of broken meat.

*18 * And it came to paſſe, as he was alone praying, his Diſciples were with him: and hee asked them, ſaying, Whom ſay the people that I am?* Matth.16.13. marke 8.27.

19 They anſwering, ſayd, Iohn the Baptiſt: ſome ſay, Elias: and ſome ſay, that one of the old Prophets is riſen.

20 He ſayd vnto them, But whom ſay ye that I am? Peter anſwering, ſayde, Thou art *that Chriſt, of God.*

21 And he warned and commanded them to tell no man that thing:

*22 Saying, * That the ſonne of man muſt ſuffer many things, and be reproued of the Elders, and of the high Prieſts and Scribes, and be ſlaine, and riſe the third day.* Matth.17.22. marke 8.31.

*23 * And he ſaid to them all, If any man will come after me, let him denie himſelfe, and take vp his croſſe dayly, and follow me.* Matth.10.38.

*24 * For whoſoeuer will ſaue his life, ſhall loſe it: but whoſoeuer will loſe his life for my ſake, the ſame ſhall ſaue it.* Matth.10.39. marke 8.35.

*25 * For what aduantageth it a man, if hee win the whole world, and loſe himſelfe, or run in danger of himſelfe?* Matth.16.26. marke 9.36.

*26 * For whoſoeuer ſhall be aſhamed of mee, and of my wordes, of him ſhall the Sonne of man be aſhamed when hee ſhall come in the glorie of himſelfe, and of his father, and of the holy Angels.* Matth 10.33. marke 8.38.

*27 * I tell you of a trueth, there be ſom ſtanding here, which ſhall in no wiſe taſte of death, till they ſee the kingdome of God.* Matth.16.28. marke 9.1.

*28 * And it came to paſſe, about an eight dayes after theſe ſayings, hee tooke Peter, and Iohn, and Iames, and went vp into a mountaine to pray.* Matth.17.2. marke 9.2.

29 And it came to paſſe as hee prayed, the

* Πλήθους αὐτῶν.

‡ Here you ſee that he bleſſed the things, and not onely gaue thanks to God. *See Annot. Marci 8, 7.*

The miraculous prouidence of God toward ſuch as follow Chriſt into deſerts, priſons, baniſhment, or whitherſoeuer. Mt.16,13. Mar.8,27.

The TRANSFIGVRATION. Mt.17,1. Mr.9,1.

countenance was altered: and his raiment white and glistering.

30 And beholde two men talked with him. And they were Moyses and Elias,

31 Appearing in maiestie. And they told his decease that hee should accomplish in Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe. And awaking, they sawe his maiestie, and the two men that stood with him.

33 And it came to passe, when they departed from him, Peter sayd to IESVS, Master, it is good for vs to be here: & let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowing what he sayd.

34 And as hee spake these things, there came a cloud, and ouershadowed them: and they feared, when they entred into the cloud.

1.Pet.1,17. 35 * And a voice was made out of the cloud, saying, This is my beloued sonne, heare him.

36 And whiles the voice was made, IESVS was found alone. And they held their peace, and told no man in those dayes any of these things which they had seene.

Mat.17,14. Mar.9,17. 37 *And it came to passe the day following, when they came downe from the mountaine, there met him a great multitude.

38 And beholde a man of the multitude cried out, saying, Master, I beseech thee, looke vpon my sonne because he is mine only one,

39 And loe, the spirit taketh him, and he suddenly crieth, and he dasheth him, and teareth him that he foameth, and with much ado departeth renting him.

40 And I desired thy disciples to cast him out, and they could not.

41 And IESVS answering said, ‡ O faithlesse and peruerse generation, how long shal I be with you and suffer you? bring hither thy sonne.

42 And when he came to him, the deuill dashed, and tore him. And IESVS rebuked the vncleane spirit, and healed the lad: and rendred him to his father.

43 And all were astonied at the might of God: and all maruelling at all things that he did, he said to his disciples,

44 Lay you in your hearts these wordes, for it shall come to passe that the Sonne of man shalbe deliuered into the hands of men.

Mat.18,1. Mar.9,34. ‡ Desire of preeminence is an humane infirmitie often euen among the good. Against which, Christ teacheth humilitie, but forbiddeth not superiorite. 45 But they did not know this word, and it was couered before them, that they perceiued it not. And they were afraid to aske him of this word.

46 * And there entred ‡ a cogitation into them, which of them should be greater.

47 But IESVS seeing the cogitations of their heart, tooke a child, and set him by him.

48 And sayd to them, Whosoeuer receiueth

fashion of his countenance was changed, and his garment shining very white.

30 And beholde, there talked with him two men, which were Moyses and Elias,

31 That appeared in glorie, and spake of his departing, which hee shoulde ende at Hierusalem.

32 But Peter, and they that were with him, were heauie with sleepe: and when they awoke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good being here for vs, and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowing what he sayd.

34 While hee thus spake, there came a cloud and ouershadowed them, and they feared, when they were come into the cloud.

35 And there came a voice out of the cloud, saying, This is my deare sonne, heare him.

36 And assoone as the voice was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those things which they had seene.

*37 * And it came to passe, that on the next day, when they were come downe from the hill, much people met him.* Mat.17.14. mar.9.17.

38 And beholde, a man of the companie cried out, saying, Master, I beseech thee beholde my sonne, for he is all that I haue:

39 And see, a spirit taketh him, and suddenly he crieth, & teareth him that he foameth againe, and with much paine departeth from him, when he renteth him.

40 And I besought thy disciples to cast him out, and they could not.

41 Iesus answering, sayde, O faithlesse and peruerse nation, how long shall I be with you, and shall suffer you? bring thy sonne hither.

42 As he was yet a comming, the feend rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him againe to his father.

43 And they were all amazed at the maiesty of God: But while they wondred euery one at all things which Iesus did, hee sayd vnto his Disciples,

*44 * Let these sayings sincke downe into your eares: for it will come to passe, that the sonne of man shall be deliuered into the handes of men.* Mat.17.22. mar.9.31.

45 But they wist not what that worde meant, and it was hid from them, that they should not vnderstand it: and they feared to aske him of that saying.

*46 * Then there arose a disputation among them, which of them should be the greatest.* Mat.18.1. mar.9.33.

47 When Iesus perceiued the thought of their heart, he tooke a childe, and set him hard by him,

48 And said vnto them, Whosoeuer shall receiue

ueth this childe in my name, receiueth mee: and whosoeuer receiueth mee, receiueth him that sent me For he that is the lesser among you all, he is the greater.

Mar.9,38. 49 * And Iohn answering sayd, Maister, wee saw a certeine man casting out deuils in thy name, and we prohibited him, because he followeth not with vs.

‡ There be some that follow not Christ precisely in life and doctrine, of whom wee may make our aduantage to the propagation of Christes honour and religion, when they do any thing for the aduancement thereof, of what intention soeuer they do it. Phil. 1,15.

50 And IESVS said to him, ‡ Prohibit not. for he that is not against you, is for you.

51 And it came to passe, whiles the dayes of his assumption were accomplishing, and he fixed his face to goe into Hierusalem.

52 And hee sent messengers before his face: and going they entred into a city of the Samaritans to prepare for him.

53 And they receiued him not, because his ‖ face was to goe to Hierusalem.

54 And when his Disciples Iames and Iohn had seene it, they sayd, Lord wilt thou wee say that fire come downe from heauen and consume ‖ them?

‖ them as Elias also did?

55 And turning, ‖ he rebuked them, saying, You know not of what spirit you are.

56 The Sonne of man came not to destroy soules, but to saue. And they went into another towne.

57 And it came to passe as they walked in the way, a certeine man said to him, * I wil follow thee whithersoeuer thou goest.

Mat.8,19.

‡ This man would haue followed him for temporall commodities, and therefore was not suffered.

58 IESVS saide to him, ‡ The foxes haue holes, and the fowles of the aire nestes: but the Sonne of man hath not where to repose his head.

59 But he sayd to another, Follow me. And he said, Lord, permit me first to goe, and to burie my father.

60 And IESVS said to him, Let the dead burie their dead: but goe thou, set foorth the kingdome of God.

61 And another sayde, I will follow thee Lord, but permit me first to take my leaue of them that are at home.

62 IESVS said to him, ‖ No man putting his hand to the plough, and looking backe, is apt for the kingdome of God.

ceiue this childe in my name, receiueth me: and whosoeuer shall receiue mee, receiueth him that sent mee: For hee that is least among you all, the same shall be great.

Mar.9.38. 49 **And Iohn answering, sayd, Master, wee saw one casting out deuils in thy Name, and wee forbade him, because hee followeth not thee with vs.*

50 And Iesus said vnto him, Forbid ye him not: for he that is not against vs is with vs.

51 And it came to passe, when the time was come that he should be receiued vp, he stedfastly set his face to goe to Hierusalem,

52 And sent messengers before his face, and they went and entred into a village of the Samaritans, to make ready for him.

53 And they did not receiue him, because his face was as though he would goe to Hierusalem.

54 When his Disciples, Iames and Iohn saw this, they sayd, Lord, wilt thou that we command fire to come downe from heauen, and consume them, euen as Elias did?

55 Iesus turning about, rebuked them, saying, Ye wote not what maner spirit ye are of.

Mat.8.19. *56 *For the Sonne of man is not come to destroy mens liues, but to saue them. And they went to another village.*

57 And it came to passe, that as they went walking in the way, a certeine man sayde vnto him, I will follow thee, Lord, whither soeuer thou goest.

58 And Iesus sayde vnto him, Foxes haue holes, and birdes of the aire haue nestes: but the Sonne of man hath not where to lay his head.

Mat.8.21. *59 *And he said vnto another, Follow me: And the same said, Lord, suffer me first to goe and burie my father.*

60 Iesus sayd vnto him, Let the dead burie their dead: but go thou and preach the kingdome of God.

61 And another said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 Iesus sayd vnto him, No man hauing put his hand to the plough, and looking backe, is apt to the kingdome of God.

MARGINALL NOTES. CHAP. IX.

RHEM. 1 1. Vertue and power.) *To command deuils and diseases either of body or soule, is by nature proper to God onely: but by Gods gift, men also may haue the same. euen so to forgiue sinnes.*

FVLKE. 1 That which is proper to God, cannot be communicated to men. Therefore God onely worketh miracles, and forgiueth sinnes by the ministerie of man. Miracles. Remission of sinnes.

RHEM. 2 41. O faithlesse.) *Incredulity hindereth the effect of exorcismes, and other miraculous power giuen to the Church.*

FVLKE. 2 The Church hath not at this day, power to cast out deuils, or to worke miracles ordinarily: therefore your ordinarie offices of *exorcists, exorcismes, and vnctions*, be mockeries of the gracious gifts of miracles. Popish exorcisms and vnctions.

ANNOTATIONS. CHAP. IX.

RHEM. 27. Till they see.) *To the Apostles, that had to preach the kingdome of God, & to suffer so much misery for the same in this world, he will shew his glory, and giue them a taste of his owne ioyfull state and of his Saints in heauen, calling thither Moyses and Elias, that the Law and Prophets might be witnesses of the same. See the Annot. vpon S. Mat. c. 17. 2.* The transfiguration.

53. Face to goe to Hierusalem.) *The Samaritans were Schismatikes from the Iewes, and had a Schismaticall temple in mount Garizim, of purpose to draw men thither from Gods temple in Hierusalem, where onely was the true and as it were the Catholike seruice and sacrifice vnto God. Therefore they did not gladly receiue our Sauiour, because they perceiued he was going to Hierusalem.* Schismatikes. Io.4.9. 3.Re.12,27. Tob.1.

RHEM. 3 53. He rebuked them.) *Not iustice nor all rigorous punishment of sinners is heere forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for* Desire of reuenge.

desire of our particular reuenge, or without discretion, and regard of their amendment, and example to others. Therefore S. Peter vsed his power vpon Ananias and Saphira, when he strooke them both downe to death for defrauding the Church. The Churches security. Act.5.

FVLKE. 3 Peter vsed not an ordinary, but a miraculous power, when he pronounced sentence of death against Ananias and Saphira, not *for defrauding the Church*, but for lying against the holy Ghost, Act.5.3. For they might haue kept the whole price, or not haue solde their land without blame, if they had not played the hypocrites. Peters power.

RHEM. 62. No man looking backe.) *It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember with delight the pleasures and eases of this world. for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should euer looke forward towards heauen, and neuer backward to the world.* Looking backe.

CHAP. X.

He sendeth yet 72 moe to preach to the Iewes, with power also of miracles, 13 crying woe to the cities impenitent. 17 At their returne he ioyneth the great power he gaue them, but yet teacheth them not to be proud thereof, 21 and praiseth God for his grace, 23 his Church also for her happy state. 25 To one of the Scribes he sheweth, that the loue of God and of his neighbour will bring him to life euerlasting, 29 teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charity. 38 To Martha he sheweth that Maries contemplatiue life is the better.

THE GOSPEL vpon S. Marks day & S Lukes, ‡ As the twelue Apostles did represent the higher degree of the Clergie, called Bishops: so these Seuentie two beare the figure of the inferiour Clergie, called Priests. *Beda.*

AND after this our Lord designed also other ‡seuenty two: & he sent them two and two before his face into euery citie and place whither himselfe would come.

2 And he said to them, The haruest truly is much: but the workemen fewe. Desire therefore the lord of the haruest, that he send workemen into his haruest.

3 Goe: beholde I send you as lambs among wolues.

4 Carie not purse nor scrip, nor shoes: and salute no body by the way.

5 Into whatsoeuer house you enter, first say, Peace to this house.

6 And if the Son of peace be there, your peace shall rest vpon him: but if not, it shall returne to you.

7 And in the same house tarie you, eating and drinking such things as they haue. * For the workeman is woorthie of his hire. Remoue not from house to house. 1.Tim.5.18.

8 And into what citie soeuer you enter, and they receiue you, eate such things as are set before you:

9 And cure the sicke that are in it, & say to them, The kingdome of God is come nie vpon you.

10 And into whatsoeuer citie you enter, and they receiue you not, going foorth into the streets thereof, say,

11 The dust also of your citie that cleaueth to vs, we doe wipe off against you. yet this know ye that the kingdome of God is at hand.

‡ Differences of paines and damnation in hell according to the differences of demerits. *Aug.li.5. c.5.cont.Iulian.*

12 I say to you, it shalbe ‡ more tolerable for Sodom in that day, then for that citie.

13 Woe to thee Corazáim, woe to thee Bethsaida: for if in Tyre and Sidon had bene wrought the miracles that haue bin wrought in you, they had done penance sitting ‡ in sacke-cloth and ashes long agoe.

14 But it shall be more tolerable for Tyre and Sidon in the iudgement, then for you.

15 And thou Capharnaum that art exalted vnto heauen: thou shalt be thrust downe euen vnto hell.

16 ‡He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

17 And

AFter these things the Lord appointed other seuentie also, and sent them two and two before his face, into euery citie and place, whither he himselfe would come.

2 Therefore said he vnto them, * *The haruest is great, but the labourers are few: pray yee therefore the Lord of the haruest, to* ‖ *send foorth labourers into his haruest.* Mat.9.37. ‖ Or, thrust forth.

3 Go your wayes: * *Behold, I send you forth as lambs among wolues.* Mat.10.16.

4 Beare no wallet, neither scrip, nor shoes, and salute no man by the way.

5 * *Into whatsoeuer house ye enter, first say, Peace be to this house.* Mat.10.14.

6 And if the Sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in the same house tarie still, eating and drinking such things as they haue: *For the labourer is worthie of his reward. Goe not from house to house.*

8 * *And into whatsoeuer citie ye enter, and they receiue you, eate such things as are set before you:* Mat.10.11.

9 And heale the sicke that are therein, and say vnto them, The kingdome of God is come nie vpon you.

10 But into whatsoeuer citie yee enter, and they receiue you not, goe your wayes out into the streets of the same, and say,

11 * *Euen the verie dust of your citie which cleaueth on vs, we doe wipe off against you: notwithstanding, be ye sure of this, that the kingdome of God was come nigh vpon you.* Act.13.51.

12 I say vnto you, That it shall be easier in that day for Sodom, then for that citie.

13 * *Woe vnto thee Chorazin, woe vnto thee Bethsaida: For if the mightie workes had beene done in Tyre and Sidon, which haue bene done in you, they had a great while agoe repented, sitting in sackecloth and ashes.* Mat.11.21.

14 Therefore it shalbe easier for Tyre and Sidon at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 * *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* Mat.10.40. iohn 13.20. ‡ Super

17 And

17 And the Seuentie-two returned with ioy, saying, Lorde, the Deuils also are subiect to vs in thy name.

18 And he said to them, I sawe Satan as a lightning fall from heauen.

19 Beholde, I haue giuen you power to treade vpon serpents, and scorpions, and vpon all the power of the enemie, and nothing shall hurt you.

20 But yet reioyce not in this, that the spirits are subiect vnto you: but reioyce in this, that your names are written in heauen. ☞

21 In that very houre he reioyced in spirit, and said, I confesse to thee O father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them ‖ to litle ones. Yea Father, for so hath it well pleased thee.

22 Al things are deliuered to me of my father. And no man knoweth who the sonne is, but the father: and who the father is, but the sonne, and to whom the Sonne wil reueale.

23 And turning to his Disciples, hee said, Blessed are the eyes that see the things that you see.

THE GOSPEL on the 12. Sunday after Pentecost.

24 For I say to you, that many Prophets and Kings desired to see the things that you see, & saw them not: and to heare the things that you heare, and heard them not.

25 And beholde a certaine Lawyer stood vp, tempting him & saying, Master, by doing of what thing shal I possesse life euerlasting?

26 But hee said to him, In the Law what is written? how readest how?

Deut.6,5. Leui.19,18.

27 He answering saide, *Thou shalt loue the Lord thy God with thy whole heart, and with thy whole soule, and with all thy strength, and with all thy minde: and thy neighbour as thy selfe.*

28 And he said to him, Thou hast answered right, ‖ this doe, and thou shalt liue.

29 But he desirous to iustifie himself, said to IESVS, And who is my neighbour?

30 And IESVS taking it, said, A certaine man went downe from Hierusalem into Iericho, and fel among theeues, who also spoiled him, and giuing him woundes went away leauing him ‖ halfe-dead.

31 And it chanced that a certaine Priest went downe the same way: and seeing him, passed by.

32 In like maner also a Leuite, when hee was neere the place, and saw him, passed by.

33 But a certaine Samaritane going his iourney, came neere him: and seeing him, was moued with mercie.

34 And going vnto him, bounde his wounds, powring in oyle and wine: and setting him vpon his owne beast, brought him into an Inne, and tooke care of him.

35 And the next day he tooke forth two pence, and gaue to the host, & said, Haue care of him: and whatsoeuer thou shalt ‡ supererogate,

‡ Superogaueris, προσαναλώσῃς,

17 *And the seuentie turned againe with ioy, saying, Lorde, euen the very deuils are subdued vnto vs through thy Name.*

18 *And he said vnto them, I sawe Satan as it had bene lightning, falling downe from heauen.*

19 *Behold, I giue vnto you power to tread on serpents and scorpions, and ouer all maner power of the enemie: and nothing shall by any meanes hurt you.*

20 *But in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in the heauens.*

21 *The same houre Iesus reioyced in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the wise and prudent, and hast opened them vnto babes: euen so Father, for so it pleased thee.*

22 *All things are giuen me of my Father: no man knoweth who the Sonne is, but the Father: and who the Father is, but the Sonne, and he to whom the Sonne will reueale him.*

23 *And hee turned vnto his disciples, and saide secretly,* **Happy are the eyes which see the things that ye see.* Matth.13.16.

24 *For I tell you, that many Prophetes and Kings haue desired to see those things which yee see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.*

25 *And behold, a certaine lawyer stood vp, and tempted him, saying,* **Master, what shall I do to inherite eternall life? Hee said vnto him,* Matth.22.35.

26 *What is written in the lawe? howe readest thou?*

27 *And he answering, said, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde,* **and thy neighbour as thy selfe.* Deut.6.3. Leuit.19.18.

28 *And he said vnto him, Thou hast answered right: this doe, and thou shalt liue.*

29 *But hee, willing to iustifie himselfe, saide vnto Iesus, and who is my neighbour?*

30 *And Iesus answering, said, A certaine man descended from Hierusalem to Iericho, and fell among thieues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.*

31 *And it befell, that there came downe a certaine Priest that same way, and when he saw him, he passed by on the other side.*

32 *And likewise a Leuite, when hee went nigh to the place, came and looked on him, and passed by on the other side.*

33 *But a certaine Samaritane as hee iourneyed came by him: and when hee sawe him, hee had compassion on him,*

34 *And went to him, and bounde vp his wounds, powring in oyle and wine, and set him on his owne beast, and brought him to a* common *Inne, and made prouision for him.*

35 *And on the morow when he departed, he tooke out two pence, and gaue them to the host, and saide vnto him, Take cure of him, and whatsoeuer*

rogate, I at my returne will repay thee.

36 Which of these three in thy opinion was neighbour to him ỳ fell among theeues?

37 But he saide, He that did mercie vpon him. And IESVS said to him, Goe, and doe thou in like maner.

38 And it came to passe as they went, and hee entred into a certaine towne: and a certaine woman named Martha, receiued him into her house,

39 And she had a sister called Mary. who sitting also at our Lords feet, heard his word.

40 But Martha was busie about much seruice. who stood and saide, Lord, hast thou no care ỳ my sister hath left mee alone to serue? speake to her therefore, that she helpe me.

41 And our Lorde answering said to her, Martha, Martha, thou art carefull, & art troubled about very many things.

42 But one thing is necessarie. ‖ Marie hath chosen the best part which shall not be taken away from her.

soeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the thieues?

37 And hee saide, He that shewed mercy on him. Then said Iesus vnto him, Goe, and do thou likewise.

38 Now it came to passe as they went, that he entred into a certaine village: and a certaine woman named Martha, receiued him into her house.

39 And this woman had a sister called Mary, which also sate at Iesus feete, & heard his word:

40 But Martha was cumbred about much serving, and came to him, and saide, Lorde, doest thou not care that my sister hath left me to serue alone? Bid her therefore that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou art carefull, and troubled about many things:

42 Verily one is needfull, Mary hath chosen the good part, which shall not be taken away from her.

MARGINAL NOTES. CHAP. X.

RHEM. 1 13. In sackcloth and ashes.) *True penance not only to lead a new life, but to punish the body by such things as here be recorded, for the ill life past.*

FVLKE. 1 Punishing of the body by sackcloth and ashes, is no satisfaction for sinnes past, but *an helpe vnto repentance, as a signe of humiliation.* Basil. in ps. 29. Satisfaction.

RHEM. 2 16. He that heareth.) *It is all one to despise Christ, and to despise his Priests and Ministers in the Catholike Church: to refuse his doctrine, and theirs.*

FVLKE. 2 It is all one to despise the Ministers of Christes Catholike Church, and to despise Christ. But of the Popish Church, and the Popish priests it is not true.

RHEM. 3 35. Supererogate.) *S. Augustine saith that the Apostle (1.Cor.9.) according to this place did supererogate, that is, did more then he needed or was bound to doe, when he might haue required al duties for preaching the Gospel, but would not.* li. de op. Monach. c. 5. *whereof it commeth, that the workes which wee doe more then precept, be called workes of Supererogation: and whereby it is also euident against the Protestants, that there be such workes.* See Optatus li. 6. cont. Parmen. *how aptely he applyeth this parable to S. Paules counsel of virginitie (1.Cor.7.) as to a worke of supererogation.*

FVLKE. 3 That which is bestowed for the full recouery of the wounded man, is a duetie of charitie, therefore commaunded. So is whatsoeuer we are able to doe, perteyning either to the perfect loue of God, or the loue of our neighbour as our selfe, is of duetie, though it be not expreslly named, but generally commanded, & it is sinne to omit it. That which S. Augustine saith of S. Paul: *Amplius erogabat, &c. He did bestow more, when he went a warfare at his owne costes*, is to be vnderstood of the generall libertie, that all preachers haue, to liue of the Gospel. Yet was it his duetie, in that special case, to forbeare that libertie, or any other thing that is lawfull, that he *should not giue any hinderance to the Gospel of Christ.* 1.Cor.9.12. Therefore it had bene sinne in him, to vse that libertie to the hinderance of the Gospel. So that it was no worke of supererogation, (as you terme it) but of duetie in that case, to forbeare it. Againe he forbeareth, that he should *not abuse his power in the Gospel.* 1.Cor.9.18. If he abuse his power in the Gospel, he sinneth, Ergo he forbeareth of duetie: for it is his duetie to auoid sinne. What then, did the other Apostles sinne in not labouring as the idle Monkes obiected to S. Augustine? No, their case differed from his: as he sheweth plainely in the same booke *cap.* 22. They vsed their libertie to no hinderance of the Gospel: he could not vse it, but with impediment of the Gospel. Therefore workes of supererogation are not proued by S. Pauls example. Neither by his counsel vnto Virginitie, which is not to be neglected where God hath giuen the gift, and it may serue to the aduancement of Gods glory, which euery one is bound to procure, to the vttermost of his strength, *Deut.6.5. Luke* 10 27: though the special state of Virginitie be not commanded generally, because God hath not giuen the gift to all men generally. And so must *Optatus* be vnderstood. Saint Chrysostome interpreting this parable allegorically (as many of the Fathers doe,) yet acknowledgeth that the gouernour of the Church can bestow no more, then is conteined in the Gospel *Nam cum, &c. For seeing nothing can be added to the two Testaments, neither may the Law of God receiue any increase or diminishing, what is it then, which the gouernour can bestow more then he hath receiued? but that which is his owne duetie, in which he is bound to endeuour, that he lay out that which is committed to him, that he hath receiued, &c.* De eo in qui inc. in latrones sermon. By Chrysostomes iudgement therefore in this place, he can do no works of supererogation. Euthymius vpon this place saith, *I will pay thee if thou shalt bestow any thing of thine owne that may profit him. For teachers do adde of their owne, when they dilate the interpretations of the words of God. For they take in deede the argument or substance of the matter out of the two Testaments, but by their owne speaches they bestow greater paines vpon them that are diseased.* This auctour gathering the iudgement of the ancient Fathers of the Greeke Church, could finde no workes of supererogation in this text. Workes of supererogation.

ANNOTATIONS. CHAP. X.

RHEM. 4 21. To litle ones.) *By this place euery vulgar artificer may not presume that God hath reuealed al trueth to him, and therfore refuse to be taught of the learned. for Christ did not afterward endew fishers and vulgar men nor any other with the gifts of wisdom & tonges, without their industry, study, & teaching. though at the beginning, of great prouidence he did it, that it might be cleere to the world, that al Nations were conuerted to him, not by persuasion of cunning Orators or subtil Disputers, but*

by

by the plaine force of his grace and trueth, which S. Augustine counteth greater then al other miracles. Further we are taught by this place, that the poore humble obedient children of the Church know by their faith the high mysteries of Christs Diuinitie, and his presence in the B. Sacrament, and such like: rather then Arius, Caluin, and other like proud Scribes and Pharisees.

The humble vnlearned Catholike knoweth Christ better then the proud learned Heretike.

FVLKE. 4 The true children of the Church, whose faith is builded vpon the word of God, may learne out of the holy Scriptures, the maner of Christs presence in the B. Sacrament, and all other things needfull to know: when Popish hypocrits with their faith implicite, know nothing necessary for their saluation. For it is sufficient in Popery, to beleeue as the Church beleeueth, though they know not what the Popish Church beleeueth, nor vpon what warrant of Gods word.

Ignorance.

Faith implicite.

RHEM. 5 28. This doe.) *Not by faith only, but by keeping Gods commandements we obtaine life euerlasting: not onely by beleeuing, but by doing. The heretikes say that it is impossible to keepe this commandement of louing God with al our heart. But the Scriptures giue vs example of diuers that haue kept and fulfilled it, as farre as is requisite in this life.* 3. Reg. 14, 8. 2. Par. 15, 15. Psal. 118, 10. Eccles. 47, 9, 10. 4. Reg. 20, 3. 5. Luc. 1, 5. *And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euerlasting, he had mocked this Lawyer and others, and not taught them.*

The commandements possible to be kept.

FVLKE. 5 Christ was not asked, by what meanes a man might attaine to eternal life, but by what doing, or what kinde of workes, the kingdome of heauen were to be obtained: Therefore he mocketh not, but directly answereth to the question, by fulfilling the Law: Which if any can performe in such perfection, as Gods iustice doth require, he shalbe iustified by the workes of the Law, without the mercie of God in Christ. If he can not, he is vnder the curse: and that is euery mans case, seeing none is iustified by the Law, but by faith in Christ, *Gal.* 3. But *the Scriptures* (you say) *giue examples of diuers that haue kept and fulfilled it, as farre as it is requisite in this life.* And first of Dauid, of whom God testifieth that he kept his Commandement, and followed me with his whole heart. What impudent abusing of the Scripture is this? Is not the fall of Dauid notorious? And doeth he not in an hundred places of the Psalmes, craue pardon for his sinnes, and transgressions of the Lawe? Therefore hee kept Gods Commandements, but not perfectly, nor loued God with all his heart, might, strength, according to the Commandement, *Deut.* 6. though he walked after God with all his heart, that is vnfainedly, & not as hypocrites and carnal men doe, that professe Religion. The like is to be said of the people in *Asa* his dayes, which sware with all their heart, that is, with full purpose to keepe their othe, and vnfained desire to seeke the Lord: yet did they not fulfill the Lawe, but were sinners, and were iustified freely by grace in Christ, as S. Paul affirmeth of all men without exception, *Rom.* 3. 23. As for the Prophet *Psal.* 119. confesseth that he hath gone astray as a lost sheepe, and euen in the same verse you quote, prayeth that he may not erre from Gods Commandements. Therefore that he sought God with all his heart, is not to be taken for a perfect keeping of Gods Lawe, but for an earnest and vnfained desire of the spirit, against which (euen in the regenerate) the flesh alwayes rebelleth, so that they can not doe what they desire, *Gal.* 5. 17. *Ecclesiasticus* doth not say, that Dauid loued God with all his heart, but from all his heart; that is, from the bottome of his heart, vnfeinedly: yet not perfectly. For who can say, my heart is cleane? I am pure from sinne. *Prou.* 20. 9. And Dauid confesseth his owne sinnes euen from his conception, *Psal.* 51. 7. The like is to be said of *Ezechias*, who with a sound heart walked before God in trueth, that is without dissimulation or halting, as hypocrites doe, yet kept not the Lawe perfectly, so that hee could liue thereby, nor loued God with all his heart, might, soule, &c. Last of all, *Zachary* and *Elizabeth*, walked in all the Commandements of God, yet fulfilled not the Lawe, and though their life was blameles in the sight of men, yet were they not able to stand before Gods Iustice, in whose sight no man liuing shalbe righteous. *Psal.* 143. 2. Now where you haue a vaine euasion, in these words, *as much as is requisite, &c.* It is requisite of euery one, that seeketh to be iustified by the Law, that he kept it perfectly without sinne, else he is vnder the curse, and cannot be iustified by the workes of the Law, *Gal.* 3.

Iustification.

Keeping of Gods Lawe.

RHEM. 6 30. Halfe dead.) *Here is signified man wounded very sore in his vnderstanding and free-wil, and al other powers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-wil, nor the rest, were extinguished in man or taken away. The Priest and Leuite, signifie the Law of Moyses: this Samaritane, is Christ the Priest of the new Testament: the oyle & wine, his Sacraments: the host, the priests his ministers. Whereby is signified, that the Law could not recouer the spiritual life of mankind from the death of sinne, that is, iustifie man: but Christ onely, wan by his passion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-will to do all good workes.*

Conc. Arau. 2. c. 25. 20. 1. Con: Conc. Trid. Sess. 6. c. 1.

The parable of the wounded man, explicated.

FVLKE. 6 Against this vaine collection by allegorie, the Scripture is plaine, that we are all dead in sinne, by the sinne of Adam. *Rom.* 5. 12. *Eph.* 2, 1, 5. *Col.* 2, 13. The Councel *Arausicanū*, which you quote (belike to proue that the freedome of will is not lost in Adam) saith: *It is so inclined by the sinne of the first man, and attenuated, that no man after could loue God as he ought, or worke that which is good for Gods sake, except the grace and mercy of God, preuented him.* And if by those wordes, you thinke there is any life left vnto it, *cap.* 22. The Councel saith, *No man hath any thing of his owne, but lyes and sinne.* And *cap.* 21. *Nature by Adam lost, by Christ is repaired.* And whereas you seeme to leaue some life, iustice, and freedome of wil in man, which by Christ is recouered, increased, healed and inabled. Thus we reade *Cap.* 7. the Title of which is, *That we are not apt to thinke any thing of our selues, as of our selues. If any man doe hold, that a man by the force of nature can thinke any good thing, which perteineth and is expedient to eternall life, or that hee can chuse either to be saued, that is, to consent to the preaching of the Gospel, without illumination and inspiration of the holy Ghost, which giueth to all men the sweetnes in consenting and beleeuing the trueth, he is deceiued with an heretical spirit, not vnderstanding the voyce of God, saying in the Gospel: Without me ye can do nothing. And that of the Apostle, Not that we are apt of our selues to thinke any thing, as of our selues, but our sufficiencie is of God.* And touching vnderstanding, the Apostle saith, *The naturall man vnderstandeth not those things that be of the Spirit of God, for they are foolishnes vnto him, neither can he know them, because they are spiritually discerned.* So that neither the wil, nor the vnderstanding haue any heauenly life in them.

Free will.

1. Cor. 2. 14.

RHEM. 7 42. Marie the best part.) *Two notable examples, one of the life Actiue, in Martha: the other of the life Contemplatiue, in Mary: representing vnto vs, that in holy Church there should be alwayes some to serue God in both these seuerall sorts. The life Contemplatiue is here preferred before the actiue. the Religious of both sexes are of that more excellent state. and therfore our Protestants haue wholy abandoned them out of their common wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Mary, our Lord giue them grace to see their misery. If ours were not answerable to their profession, or were degenerated, why haue they no new ones? If our Churches Votaries vowed vnlawful things, Chastitie, Powertie, Obedience, Pilgrimage: what other. Votaries or lawful vowes haue they? For to offer voluntarily by vow (besides the keeping of Gods commandements, wherevnto we are bound by precept and promise in our Baptisme) our soules, bodie, goods, or any other acceptable thing to God, is an act of soueraine worship belonging to God only: and there was neuer true religion without such vowes and Votaries. If there be none in their whole Church that professe contemplation, or that vow any thing at all to God voluntarily, neither in their bodies nor in their goods: God & the world know they haue no Church nor religiō at al.*

The Contemplatiue or Religious life, better then the Actiue and secular.

Vowes and votaries.

God

FVLKE. 7 God be praised, there be in our Church many, that haue chosen the best part with Mary, which all Christians ought to doe, euen that part which shall neuer be taken from them. *By example of Martha and Mary*, saith S. Ambrose vpon this place, *is set foorth the deuotion of the one labourſome in workes, and the religious attention to the word of God of the other: which if it be ioyned with faith, is preferred before those workes themselues, as it is written*, Mary hath chosen the best part which shal not be taken from her. *Let vs therefore study to haue that which no man can take from vs: that our hearing be not slight for fashion, but diligent. For the seedes of the word of God it self are wont to be taken away if they be sowed by the high way side. Let the desire of wisedome moue thee as it did Mary, for thus is a greater, this is a more perfect worke. Neither let the care of seruice turne thee away from the knowledge of the heauenly word, neither reproue thou them, nor iudge them to be idle whom thou seest occupied in the study of wisdome.* There be also which haue chosen the contemplatiue life, which haue purposed to keepe virginitie or widowhood, which offer to God, as hee hath inabled them, and as they see it for his glory, the freewill offering of their goods and labours. Not to merite or make God debter vnto them, but to testifie their zeale, and thankefulnes towards God. Before whom they acknowledge, that when they haue done all they are commanded, (which is more then they can,) they are vnprofitable seruants: and therefore looke for reward by Gods onely mercie, according to his promise, and not according to their deserts. The true Church was many hundred yeres without Monkes, Friers or Nonnes, and may be without such Votaries, as you meane, all wayes. And when the Church had Monkes, which were religious in deede, they were soone weary of their hand labour, which was their profession, as appeareth by S. Augustines worke *de opere Monachorum*: and shortly degenerated into idlenes the mother of all vices, whereof grew such inconuenience, as was not to be suffered in any Christian common wealth: and therefore they are necessarily, and most iustly abolished. Good workes. Contemplatiue life. Merits. Votaries.

CHAP. XI.

He teacheth a forme of prayer, 5 and exhorteth to pray instantly, 11 assuring that so God wil giue vs good things. 14 The Iewes blaſpheming his casting out of Deuils, and asking for a miracle from heauen, 17 he defendeth his doing: 22 foretelling also the Diuels expulsion by him out of the world (that is, the vocation of the Gentiles) 24 and his reentrie into their nation, 27 With their reprobation though hee be of their flesh, 29 and also their final most worthy damnation. 37 Againe, to the Pharisees and Scribes he crieth wo, as authors of the said reprobation now at hand.

AND it came to passe, when hee was in a certaine place, praying, as he ceased, one of his Disciples saide to him, Lord teach vs to pray, as Iohn also taught his disciples.

Matth.6.9. 2 And he said to them, *When you pray, say, FATHER, sanctified bee thy Name. Thy kingdome come.*

3 Our dayly bread giue vs this day.

4 And forgiue vs our sinnes, for because our selues also do forgiue euery one that is in debt to vs, And lead vs not into temptation.

THE GOSPEL in *Maioribus litanijs* on S. Markes day, and in the Rogation dayes. And in a votiue Masse against the Pagans, 5 And he said to them, Which of you shal haue a frend, and shal go to him at midnight, & shal say to him, frend, lend me three loaues,

6 Because a frend of mine is come out of his way to me, and I haue not what to set before him:

7 And hee from within answering, saith, Trouble mee not, now the doore is shut, and my children are with me in bed: I cannot rise and giue thee.

8 And if he shal perseuere knocking, I say to you, although he wil not rise & giue him because he is his frend, yet for his importunitie he wil rise, & giue him as many as he needeth.

Mt.7.7. THE GOSPEL in a votiue Masse for sinnes. 9 And I say to you, Aske, and it shalbe giuen you: seeke, and you shall finde: knocke, and it shal be opened to you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

11 And which of you if he aske his father bread, wil hee giue him a stone? or a fish, will he for fish giue him a serpent?

12 Or if hee aske an egge, will hee reach him a scorpion?

13 If you then being naught, know howe to giue good giftes to your children, howe much more will your Father frō heauen giue the good spirit to them that aske him?

14 *And

AND so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

*2 And he said vnto them, When ye pray, say, *O our Father which art in heauen, Halowed be thy Name, Thy kingdome come, Thy wil he done, euen in earth also as it is in heauen.* Matth.6.9.

3 Our daily bread giue vs this day.

4 And forgiue vs our sinnes. for euen we forgiue euery man that trespasseth vs. And leade vs not into temptation, but deliuer vs from the euill.

5 And he said vnto them, Which of you shall haue a friend, and shall go vnto him at midnight, and say vnto him, Friend, lend me three loaues:

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him.

7 And he from within shall answere, and say, Trouble mee not, the doore is now shutte, and my children are with mee in bed. I can not rise and giue thee.

8 I say vnto you, Though he will not rise, and giue him, because he is his friend: yet because of his importunitie, he will rise, and giue him as many as he needeth.

*9 *And I say vnto you, Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you.* Matth.7.7. marke 11.24. john 14.13. iames 1.10.

*10 *For euery one that asketh, receiueth: and he that seeketh, findeth: & to him that knocketh, it shalbe opened.* Matth.7.7.

*11 *If the sonne shall aske bread of any of you that is a father, will he giue him a stone? Or if he aske fish, will he for fish giue him a serpent?* Matth.9.32. marke 3.10.

12 Or, if hee shall aske an egge, will hee offer him a scorpion?

13 If yee then, being euil, haue knowledge to giue good giftes vnto your children: howe much more shall your Father of heauen giue the holy Spirit to them that desire it of him?

14 And

Mt. 12,22. THE GOSPEL vpon the third Sunday in Lent.

14 *And hee was casting out a deuil, and that was dumme. And when he had cast out the deuil, the dumme spake: and the multitudes marueiled.

Mr.3,22.

15 *And certaine of them said, In Beel-zebub the prince of deuils he casteth out deuils.

16 And other tempting, asked of him a signe from heauen.

17 But he seeing their cogitations, said to them, Euery kingdome deuided against it selfe, shalbe made desolate, and c house vpon house, shal fall.

c sine ad sum.

18 And if Satan also bee deuided against himselfe, how shall his kingdome stand? because you say that in Beel-zebub I doe cast out deuils.

19 And if I in Beel-zebub cast out deuils: your children, in whom doe they cast out? therefore they shal be your iudges.

†This finger, is the Spirit of God, Mt.12,28.

20 But if I in the ‡ finger of God doe cast out deuils: surely the kingdome of God is come vpon you.

21 When the strong armed keepeth his court: those things are in peace yhe possesseth.

22 But if a stronger then hee, come vpon him and ouercome him: he wil take away his whole armour wherein hee trusted, and will distribute his spoyles.

23 He that is not with me, is against me: & he that gathereth not with me, scattereth.

24 When the vncleane spirit shall depart out of a man, hee wandereth through places without water, seeking rest. And not finding, he saith, I will returne into my house whence I departed.

25 And when hee is come, hee findeth it swept with a besome, and trimmed.

26 Then he goeth and taketh seuen other spirits worse then him selfe, and entring in they dwell there. And the c last of that man be made worse then the first.

c nouissima eius.

b THE GOSPEL vpon Assumption eue, and in a Votiue of our Lady betwene Candlemas and Easter, and betwene Pentecost and Aduent.

27 b And it came to passe: when he saide these things, a certaine woman lifting vp her voice out of the multitude said to him, ‖ Blessed is the wombe that bare thee, and the pappes that thou didst sucke.

‡ The said mother of God, in that also was blessed that she was the temporal meanes and minister of the Incarnation, but much more blessed, in that she continued the perpetual keeper of his word. *Beda.*

28 But he said, ‡ Yea rather, blessed are they that heare the word of God, and keepe it.

29 And the multitudes running together, he began to say, * This generation, is a wicked generation: it asketh a signe, and a signe shall not be giuen it but ‖ the signe of Ionas the Prophet.

Luc.11,29. Ion.2,1. 3.Reg.10,1. Ion.3,5. Mt.5,15. Mar.4,28.

30 *For as Ionas was a signe to the Niniuites: so shall the Sonne of man also be to this generation.

31 *The Queene of the South shal rise in iudgement with the men of this generation, and shal condemne them: because she came from the ends of the earth to heare the wisedome of Salomon. and beholde, more then Salomon here.

32 The

14 And he was casting out a deuil, and the same was dumbe. And it came to passe, when the deuil was gone out, the dumbe spake: and the people wondred.

*15 But some of them saide, * Hee casteth out deuils, through Beelzebub the chiefe of the deuils.* Matth.9.24.

16 And other tempting him, required of him a signe from heauen.

*17 But he knowing their thoughts, said vnto them, *Euery kingdome deuided against it selfe, is desolate: and a house deuided against a house, falleth.* Matth.12.25. marke 3.44.

18 If Satan also bee deuided against himselfe, howe shall his kingdome endure? Because ye say that I cast out deuils through Beelzebub.

19 If I by † Beelzebub cast out deuils, by whom doe your children cast them out? therefore shall they be your iudges. † The help of.

20 But if I with the finger of God cast out deuils, no doubt the kingdome of God is come vpon you.

21 When the strong man armed, keepeth his palace, his goods are in peace.

22 But when a stronger then hee shall come vpon him, and ouercome him, he taketh from him all his harnesse wherein hee trusted, and deuideth his spoiles.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the vncleane spirite is gone out of a man, hee walketh thorowe dry places, seeking rest: and finding none, he saith, I will returne vnto my house, whence I came out.* Matth.12.43.

25 And when hee commeth, hee findeth it swept, and garnished.

*26 *Then goeth he, and taketh to him seuen other spirites worse then himselfe, and they enter in, and dwell there, and the last state of that man is worse then the first.* Heb.6.4. 2.pet.2.20.

27 And it came to passe as hee spake these things, a certaine woman of the company lift vp her voyce, and sayde vnto him, Happy is the wombe that bare thee, and the paps which thou hast sucked.

28 But he saide, Yea, rather happie are they that heare the worde of God, and keepe it.

*29 *When the people were gathered thicke together, he beganne to say, This is an euill nation: they seeke a signe, and there shall no signe be giuen them, * but the signe of Ionas the. Prophet.* Matth.12.36. Ionas 2.1.

30 For as Ionas was a signe vnto the Niniuites, so shall also the Sonne of man bee to this Nation.

*31 *The Queene of the South shall rise in iudgement with the men of this nation, and condemne them: for shee came from the vtmost partes of the earth, to heare the wisedome of Solomon: and beholde, a greater then Solomon is here.* 3.Reg.10.1. 2.chron.9.1.

32 The

Ion. 3.5.

32 The men of Niniuee ſhall riſe in the iudgement with this generation, & ſhal condemne it, * becauſe they ‡ did penance at the preaching of Ionas. and beholde, more then Ionas here.

THE GOSPEL for a confeſſor that is a Biſhop. Matth. 5.15. mar. 4.28.

33 *No man lighteth a candel, and putteth it in ſecrete, neither vnder a buſhell: but vpon a candleſticke, that they that go in may ſee the light.

Mt 6, 22.

34 *The candle of thy body, is thine eye. If thine eye be ſimple, thy whole body ſhall be lightſome: but if it bee naught, thy body alſo ſhal be darkeſome.

35 See therefore that the light which is in thee, be not darkenes.

36 If then thy whole body be lightſome, hauing no part of darkenes: it ſhall be lightſome wholy, and as a bright candel it ſhall lighten thee.

37 And when he was ſpeaking, a certaine Phariſee deſired him that he would dine with him. and he going in ſate downe to eate.

38 And the Phariſee beganne to thinke within him ſelfe and to ſay, Why he was not waſhed before dinner.

Mt. 23, 25.

39 And our Lord ſaid to him, *Now you Phariſees doe make cleane that on the out ſide of the cup and of the platter: but that of yours which is within, is full of rapine and iniquitie.

40 Fooles, did not hee that made that on the outſide, make that alſo ỳ is on the inſide?

c Quod ſupereſt. τὰ ἐνόντα.

41 But yet c that that remaineth, ‖ giue almes, and behold all things are cleane vnto you.

42 But wo to you Phariſees, becauſe you tithe minte and rewe and euery herbe: and paſſe ouer iudgement & the charitie of God. but theſe things you ought to haue done, and not to omit thoſe.

43 Wo to you Phariſees, becauſe you loue the firſt chaires in the ſynagogues, and ſalutations in the market place.

44 Wo to you, becauſe you are as monuments that appeare not, and men walking ouer, are not ware.

45 And one of the Lawyers anſwering ſaith to him, Maſter, in ſaying theſe things, thou ſpeakeſt to our reproche alſo.

46 But he ſaid, ‖ Wo to you Lawyers alſo: becauſe you lode men with burdens which they can not beare, and your ſelues touche not the packes with one of your fingers.

THE GOSPEL for many Martyrs.

47 Woe to you that ‡ builde the monuments of the Prophets: and your fathers did kill them.

48 Surely you doe teſtifie that you conſent to the workes of your fathers: becauſe they in deede did kill them, and you builde their ſepulchres.

49 For this cauſe the wiſedome alſo of God ſaid, I will ſende to them Prophets and Apoſtles,

*32 The men of Ninive ſhall riſe in iudgement with this Nation, and ſhall condemne them: * for they repented at the preaching of Ionas, and beholde, a greatter then Ionas is here.* Ionas 3.5.

*33 *No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a buſhel: but on a candleſticke, that they which come in, may ſee the light.* Matth. 5.15. marke 4.21. luke 8.16.

*34 *The candle of the body is the eye: therefore when thine eye is ſingle, all thy body alſo is full of light: but if thine eye bee euill, all thy body alſo is full of darkenes.* Matth. 6.22.

35 Take heed therefore, that the light which is in thee, be not darkenes.

36 If all thy body therefore be cleare, hauing no part darke: then ſhall it all bee full of light, euen as when a candle doth light thee with brightneſſe.

37 And as he ſpake, a certaine Phariſee beſought him to dine with him: And Ieſus went in, and ſate downe to meate.

38 When the Phariſee ſawe it, hee marueiled that hee had not firſt waſhed before dinner.

*39 *And the Lorde ſaide vnto him, Nowe doe yee Phariſees make cleane the outſide of the cup, and the platter: but your inward part is full of rauening and wickednes.* Matth. 23.25.

40 Yee fooles, did not hee that made that which is without, make that which is within alſo?

41 But rather giue almes of thoſe things which are ‖ within: and beholde, all things are cleane vnto you. ‖ Or, preſent.

42 But woe vnto you Phariſees: for ye tithe mint, and rue, and all maner herbes, and paſſe ouer iudgement, and the loue of God: Theſe ought yee to haue done, and yet not to leaue the other vndone.

*43 *Woe vnto you Phariſees: for ye loue the vppermoſt ſeates in the Synagogues, and greetings in the markets.* Matth. 23.6. marke 12.38.

44 Woe vnto you Scribes and Phariſees hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them.

45 Then anſwered one of the Lawyers, and ſaid vnto them, Maſter, thus ſaying, thou putteſt vs to rebuke alſo.

*46 *And he ſaid, Wo vnto you alſo ye lawyers: for ye lade men with burdens grieuous to be borne, and yee your ſelues touche not the burdens with one of your fingers.* Matth. 23.4. acts. 15.10.

47 Woe vnto you, for yee builde the Sepulchres of the Prophetes, and your fathers killed them.

48 Truely ye beare witneſſe that yee alow the deedes of your fathers: for they killed them, and ye build their ſepulchres.

49 Therefore ſaid the wiſdome of God, I will ſend them Prophets and Apoſtles, and ſome of them

Apostles,& of them they wil kil & persecute.

50 That the blood of al the Prophets that was shed from the making of the world,may be required of this generation,

Gen.4,8. 2.Par.24,22. 51 *From the blood of Abel vnto the* blood of Zacharie that was slaine betweene the altar and the temple. Yea I say to you, it shalbe required of this generation.

52 Woe to you Lawyers, because you haue taken away the key of knowledge: your selues haue not entred,and those that did enter you haue prohibited.

53 And when he sayd these things to thē, the Pharisees and the Lawyers began vehemently to vrge him, and to stop his mouth about many things,

54 Lying in waite for him, and seeking to catch some thing of his mouth, that they might accuse him.

them they shall slay and persecute:

50 That the blood of all the Prophets, which was shed from the foundation of the worlde, may be required of this generation,

*51 *From the blood of Abel,vnto the blood of Zacharie,which perished betweene the altar and the temple: Verely I say vnto you, it shall be required of this nation.* Gen.4,8. 1.chro.24.22.

52 Woe vnto you Lawyers, for ye haue taken away the key of knowledge: ye entred not in your selues,and them that came in, yee forbade.

53 When he thus spake vnto them, the Lawyers and the Pharisees began to vrge him vehemently, and to prouoke him to speake manie things:

54 Laying wait for him and seeking to catch something out of his mouth, whereby they might accuse him.

MARGINALL NOTES. CHAP. XI.

RHEM. 1. 32. Did penance.) μετανοησαν. *Marke that the great penance of the Niniuites (Ionas 3.) is here expressed by this Greeke word.* See Annot.Mat.3.2.

FVLKE. 1 They declared their inward sorowe,for their sinnes, by outward signes of humiliation. See the answere in the place noted.

RHEM. 2 47. Build the monuments.) *Not the building of the Prophets monuments is condemned,but their imitation of their fathers that slew the Prophets.* Ambros.

FVLKE 2 To build the Prophets sepulchres,so hypocrisie and superstition bee away; s not euill. But it is much more excellent to follow the doctrine and vertues of the Prophets then to build and garnish their monuments.

ANNOTATIONS. CHAP. XI.

RHEM. 3 27. Blessed is the wombe.) *Let vs also (saith Venerable Bede) lift vp our voice with the Catholike Church,of which this woman was a figure: let vs lift vp our hearts among the people, and say to our Sauiour, Blessed be the wombe that bare thee,and the pappes which thou didst sucke. for blessed in deede is the mother which bare the King that ruleth heauen and earth for euer.* Our B.Ladie *Beda vpon this place.*

FVLKE. 3. Bedes wordes be these: *Et nos igitur his contra Eutychem dictis extollamus vocem. And let vs with these words, lift vp our voice against Eutyches,which denied the trueth of Christs humane nature, after it was assumpted of his Godhead.* Meaning that we haue a good argument, to proue the trueth of his humane nature in these words of the woman, which our Sauiour Christ doth not denie, but sheweth a greater happines in them that heare the worde of God, and keepe it. Euseb.Emiss.homi.Domi.3.in Quadr. *Hoc tale est ac si diceret, Beata quidem est mater mea: felix est venter qui me portauit: sed non ideo beata quia mater mea: neque ideo felix, quia me portauit: sed ideo felix atque beata,quia verbum Dei audiuit, audiendo credidit, credendo custodiuit. Hoc enim nisi fecisset, neq; felix, neq; mater mea esse potuisset.* The humanitie of Christ.

RHEM.4. 29. The signe of Ionas.) *Of all miracles,his Resurrection,after he had been according to his body, in the graue, according to his soule,in Hell three dayes,was the greatest,and most conuinceth the incredulous Iewes: and therefore a greater or more euident then that,he sayth he will not giue them.* The signe of Ionas.

FVLKE.4. Although our Sauiour Christ, by the vertue of his death,ouercame Hell and the Deuil: yet his soule which he committed vnto his fathers handes, was in Paradise, where hee promised the theefe should bee with him, Luk.22.43. But that his soule was three dayes,that is from the time of his death vntill his resurrection,in hell,it is contrary to the opinion of many Papists. Christs descending into Hell.

RHEM. 5 41. Giue almes.) *The great force of almes is here and in diuers places of holy write signified. In one place, they extinguish sinne: in another,they redeeme sinnes: in another,they deliuer from death: in another,to them giuen or omitted, our iudgement to heauen or hell is attributed: and here they make cleane and satisfie for the Iewes former offentes.for(as S.Augustine saith c.70.Enchiridij) almes deedes profit not a man that hath a will to continue in his sinnes, (but they are to be done for a propitiation to God of former offences. Now how well the Protestants like this doctrine so euidently set forth in Scripture, let the indifferent iudge,and how well it agreeth with their onely faith.* The force of almes. *Eccles.3,33. Dan.4,24. Tob.4,12. 12,9. Mat.25.35.42.*

FVLKE.5. Almes is a worthy fruite of charitie,and therefore hath great commendation, in the Scriptures. But not to be a cause of saluation,as by your pretended places of holy write,you goe about to proue. First you bring Ecclesiasticus,which is no Canonicall Scripture,and yet you falsifie his words. For hee sayth not,that almes extinguish sinne,but his words are after your owne translation *Eleemosyna resistit peccatis, almes resisteth sinnes:* after the Greeke. *Almes shall be cleare from sinnes.* In the second place, your vulgar Latine translation is corrupt, for according to the originall tongue,in which Daniel did write, the texte is: *breake off thy sinnes with righteousnes, and thy iniquities with fauour towards the afflicted.* That is, as thou hast sinned much in iniustice and cruelties, so now breake of that course of sinne,and take the contrary way of iustice and humanitie. Your third place is, Tobie, which is no Canonicall Scripture: where I marueile, that you adde not out of your Latine texte, which is not in the Greeke, that *almes deliuereth from all sinne.* But where as Tobie saith, that almes deliuereth from death, it must either be vnderstoode,as it may agree with the Canonicall Scripture, or els it must be reiected,as the saying of a man,and not of God. The fourth place is of our iudgement,which shall be *according to our workes,*which are the fruits and true effects of a liuely faith,by which the elect are discerned from the reprobate. Last of all, where you say, *here they make cleane and satisfie for the Iewes former offences*, the texte sayth not so: but to them which giue almes of a true faith, all things are cleane without any ceremonie of washing, such as the hypocrysie of the couetous Pharisees had inuented, for purification and clensing of Gods creatures. S.Augustine saith not, that *Almes is done for a propitiation to God of former offences.* But his wordes are, *In melius quippe est vita mutanda, & per eleemosynas de peccatis præteritis est propitiandus Deus; non ad hoc emendus quo-* Almes deeth not merit saluation nor satisfie for sinnes.

dammodo.&c. Our life must be changed into better, and by almes God is to be intreated for sinnes past, not to be bought after a sort, that we may alwayes commit them without punishment. Almes therefore are not a propitiation for our sinnes, which is onely Christ Iesus. 1.Iohn 2.2. But a fruite of true repentance, whereby God turneth vnto vs, when we with a true faith, that sheweth it selfe by such fruits, turne vnto him. *For onely the faith of Christ doeth make cleane,* S. Augustine saith, in Psalm. 88. And that onely faith doeth iustifie, See the fathers quoted. chap. 5. sect. 8. of this Gospel.

RHEM. 6. 46. Woe to you Lawyers.) *These were Doctors of Moyses Law, otherwise called Scribes. Shall we therefore crie out against all Lawyers now, or ought the name of Lawyer be odious with vs, because of those naughty Lawyers among the Iewes? much lesse ought the name of Priests to be odious (as Heretikes would haue it) because of the Iewes Priests that were so busie against our Saviour.* The Lawyers and Priests of the old Testament.

FVLKE. 6. The name of Priests is not odious with vs, because the Iewes priests were naught, for we holde, that Christ is our onely high Priest, and that all Christian men and women, are Priests. But the wicked life and blasphemous heresies of Popish Priests, haue made them odious to all good men.

CHAP. XII.

He prepareth his Disciples against persecutions to come vpon them at their publishing of his doctrine. 13 With dividing the brethrens inheritance he will not meddle, but exhorteth them against auarice, 22 and his Disciples (by this occasion) against solicitude so much as of necessaries, 32 yet counselling them to giue al in almes, 35 and to be ready at a knocke: 41 namely admonishing Peter and other Prelates to see to their charge: 49 and all, not to looke but for persecution. 54 The Iewes hee reprehendeth for that they will not see this time of grace, 58 Whereas it is so horrible to die without reconciliation.

AND when great multitudes stood about him, so that they trode one another, hee began to say to his Disciples, Take good heede of the leauen of the Pharisees, which is hypocrisie.

Mt,10,26. Mr.4,22. 2 *For nothing is hid, that shall not bee reuealed: nor secrete, that shall not bee knowen.

3 For the things that you haue sayd in darkenesse, shall be said in the light: and that which you haue spoken into the eare in the chambers, shall bee preached in the house-toppes.

4 And I say to you my friends, bee not afraid of them that kil the body, and after this haue no more to doe.

5 But I wil shew you whom ye shal feate: ‡feare him who after hee hath killed, hath power to cast into hel. yea I say to you, feare him.

6 Are not fiue sparowes sold for two farthings: and one of them is not forgotten before God?

7 Yea the heares also of your head are all numbred. Feare not therefore: you are more worth then many sparowes.

Mt.10,32. Mr.8,38. 8 *And I say to you, ‖Euery one that confesseth me before men, the Sonne of man also will confesse him before the Angels of God.

9 But hee that denieth mee before men, shal be denied before the Angels of God.

Mt.12,31. Mr.3,28. See Annot. Mt. 12,32. 10 And ‡euery one that speaketh a word against the Sonne of man, it shalbe forgiuen him: but he that shal blaspheme against the holy Ghost, to him it shall not bee forgiuen.

Mt.10,19. Mr.13,11. 11 *And when they shal bring you into the synagogues and to magistrates and potestates, be not carefull in what maner, and what you shall answere, or what you shal say.

12 For the holy Ghost shall teach you in the very houre what you must say.

13 And one of the multitude said to him, Master,

IN the meane time, when there were gathered together an innumerable multitude of people, insomuch that they trode one another, hee began to say vnto his disciples, First of all beware of the leauen of the Pharisees, which is hypocrisie.* Matt.16.5. mar.8.14.

*2 *For there is nothing couered, that shall not be vncouered, neither hid, that shall not be knowen.* Matth.10.26. mar.4.22.

3 Therefore, whatsoeuer yee haue spoken in darkenesse, shall bee heard in the light: and that which ye haue spoken in the eare, euen in secrete places, shall be preached on the toppe of the houses.

*4 *And I say vnto you my friends, Be not afraide of them that kill the body, and after that, haue no more that they can doe.* Matth.10.28.

5 But I will forewarne you whome you shall feare: Feare him, which after hee hath killed, hath power to cast into hell, yea, I say vnto you, Feare him.

*6 *Are not fiue sparowes solde for two farthings, and not one of them is forgotten before God?* Matth.10.29.

7 But, euen the very haires of your head are numbred: Feare not therefore, yee are more of value then many sparowes.

*8 *Also I say vnto you, Whosoeuer shall confesse mee before men, him shall the Sonne of man knowledge also before the Angels of God.* Matth.10.33. luke 9.26. 2.tim.2.12.

9 But he that shall denie me before men, shall be denied before the Angels of God.

10 And whosoeuer shal speake a word against the Sonne of man, it shall bee forgiuen him: but vnto him that blaspheneth the holy Ghost it shal not be forgiuen.

*11 *And when they bring you vnto the Synagogues, and vnto the rulers and officers, take ye no thought how or what thing ye shall answere, or what ye shall speake.* Matth.10.19. mar.13.11.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 One of the company sayde vnto him, Master,

Maſter, ſpeake to my brother that he deuide the inheritance with me.

14 But he ſaid to him, Man, ‖ who hath appointed me iudge or deuider ouer you?

15 And he ſaid to them, See and beware of al auarice: for not in any mans abundance doth his life conſiſt, of thoſe things which he poſſeſſeth.

16 And hee ſpake a ſimilitude to them, ſaying, A certaine riche mans field yeelded plentie of fruits.

17 And he thought within himſelfe, ſaying, ‡ What ſhall I doe, becauſe I haue not whither to gather my fruites?

18 And he ſayd, I his will I doe, I will deſtroy my barnes, and will make greater: and thither wil I gather al things that are growen to me and my goods,

19 And I will ſay to my ſoule, Soule, thou haſt much goods layed vp for many yeeres, take thy reſt, eate, drinke, make good cheere.

20 But God ſayde to him, ‡ Thou foole, this night they require thy ſoule of thee: and the things that thou haſt prouided, whoſe ſhall they be?

21 So is he that laieth vp treaſure to himſelfe, and is not ‖ rich to Godward.

22 And he ſayd to his Diſciples, * Therefore I ſay to you, ‡ Be not carefull for your life, what you ſhall eate: nor for your body what you ſhall doe on.

23 The life is more then the meate, & the body is more then the raiment.

24 Conſider the rauens, for they ſowe not, neither doe they reape, which neither haue ſtorehouſe nor barne, and God feedeth them, Howe much more are you of greater price then they?

25 And which of you by caring can adde to his ſtature one cubite?

26 If then you be not able to do ſo much as the leaſt thing, for the reſt why are you carefull?

27 Conſider the lilies howe they growe: they labour not, neither doe they ſpinne. But I ſay to you, Neither Salomon in all his glory was arayed as one of theſe.

28 And if the graſſe that to day is in the field, and to morow is caſt into the ouen, God ſo clotheth: how much more you O yee of little faith!

29 And you, doe not ſeeke what you ſhall eate, or what you ſhall drinke: and [c] be not lifted vp on high.

30 For all theſe things the nations of the world doe ſeeke. but your father knoweth that you haue neede of theſe things.

31 But ſeeke firſt the kingdome of God, and al theſe things ſhalbe giuen you beſides.

32 Feare not ‡ little flocke, for it hath pleaſed your father to giue you a kingdome.

‡ Giue it to the poore, that ſhould ſt thou doe, ſayth S. Baſil.

‡ A goodly warning for all rich men,

Mt.6,25. ‡ He forbiddeth not competent prouidence, but too much carefulnes, See Annot. vpon S. Mat. 6,25.

THE GOSPEL for S. Paulinus Cen. 22. And for a Confeſſor that is not a Biſhop.

[c] μὴ μετεωρίζεσθε.

It was little at the beginning, and is ſmall in compariſon of all the reſt: but in it ſelfe very great, as the parable of the great tree that grew of the little muſtard ſeede. Mt. 13.

Maſter, ſpeake to my brother, that he deuide the inheritance with me.

14 And he ſaid vnto him, Man, who made me a iudge, or a deuider ouer you?

15 And he ſayd vnto them, Take heede, and beware of couetouſneſſe: for no mans life ſtandeth in the abundance of the things which hee poſſeſſeth.

*16 And he put forth a ſimilitude vnto them, ſaying, * The ground of a certaine riche man brought foorth plentifull fruits.* Eccl.11.19.

17 And he thought within himſelfe, ſaying, What ſhal I doe, becauſe I haue no roume where to beſtow my fruits:

18 And hee ſaid, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruites and my goods.

19 And I will ſay to my ſoule, Soule, thou haſt much goods laid vp in ſtore for many yeres, take thine eaſe, eate, drinke, and be mery.

20 But God ſayd vnto him, Thou foole, this night do they require thy ſoule againe from thee: then whoſe ſhall thoſe things bee, which thou haſt prouided?

21 So is he that gathereth riches to himſelfe, and is not rich towards God.

*22 And he ſpake vnto his diſciples, Therefore I ſay vnto you, * Take no thought for your life what yee ſhall eate, neither for the body what ye ſhall put on.* Matth.6.25. 1.pet.5.7. pſal.54.26.

23 The life is more then meate, and the body is more then raiment.

24 Conſider the rauens, for they neither ſowe nor reape, which neither haue ſtorehouſe nor barne, and notwithſtanding *God feedeth them: Howe much more are yee better then the foules?*

25 Which of you with taking thought, can adde to his ſtature one cubite?

26 If yee then bee not able to doe that thing which is leaſt, why take yee thought for the remnant?

27 Conſider the Lilies how they growe, they labour not, they ſpinne not: and yet I ſay vnto you, that Solomon in all his royalty, was not clothed like one of theſe.

28 If God ſo clothe the graſſe, which is to day in the field, and to morow is caſt into the furnace: how much more will he clothe *you, O yee of little faith?*

29 And aske not yee what ye ſhall eate, or what yee ſhall drinke, neither be yee of doubtfull mind.

30 For all ſuch things doe the people of the world ſeeke for: and your father knoweth that ye haue neede of theſe things.

31 But rather ſeeke yee after the kingdome of God, and all theſe things ſhall bee added vnto you.

32 Feare not O little flocke, for is your fathers good pleaſure to giue you a kingdome.

33 Sell the things that you poſſeſſe, and giue almes. *Make to you purſes that weare not, treaſure that waſteth not, in heauē: whither the theefe approcheth not, neither doth the mothe corrupt.

Mt.6,20.

34 For ‖ where your treaſure is, there wil your hart be alſo.

THE GOSPEL for a Confeſſor that is not a Biſhop.

35 Let your ‡ loines be girded, and candles burning in your hands,

36 And you like to men expecting their lord, when hee ſhall returne from the mariage: that when he doth come and knocke, forthwith they may open vnto him.

37 Bleſſed are thoſe ſeruants, whom whē the Lord commeth, he ſhall finde watching. Amen I ſay to you, that he will gird himſelfe, and make them ſit downe, and paſſing will miniſter vnto them.

38 And if he come in the ſecond watch, and if in the third watch he come, and ſo find, bleſſed are thoſe ſeruants.

Mt.24,43.

39 *And this know ye, that if the houſeholder did know what houre the theefe would come, he would watch verily, and would not ſuffer his houſe to be broken vp.

40 Be you alſo ready: for at what houre you thinke not, the Sonne of man will come.

41 And Peter ſayd to him, Lorde, doeſt thou ſpeake this parable to vs, or likewiſe to all?

42 And our Lord ſayd, Who (thinkeſt thou) is a faithfull ſteward and wiſe, whom the Lord appointeth ouer his familie, to giue them in ſeaſon their meaſure of wheate?

43 Bleſſed is that ſeruant whom when the Lord commeth, he ſhall find ſo doing.

44 Verely I ſay to you, that ouer al things which he poſſeſſeth, he ſhall appoint him.

45 But if that ſeruant ſay in his hart, My lord is long a comming: and ſhall begin to ſtrike the ſeruants and handmaids, and eate and drinke, and be drunke:

46 The lord of that ſeruant ſhall come in a day that he hopeth not, & at an houre that he knoweth not, and ſhall deuide him, and ſhall appoint his portion with the infidels.

47 And that ſeruant that knew the wil of his lord, and prepared not himſelfe, and did not according to his will: ſhall bee beaten with many ſtripes.

48 But he that knew not, and did things worthie of ſtripes: ſhall be beaten with few. And euery one to whom much was giuen, much ſhall be required of him: and to whom they committed much, more will they demand of him.

49 I came to caſt fire on the earth: and what will I, but that it be kindled?

50 But I haue to be baptized with a baptiſme: and how am I ſtraitned vntill it be diſpatched.

51 *Thinke

*33 Sell that yee haue, and giue almes: * and prepare you bagges which waxe not olde,* Mt.6.20. *euen a treaſure that faileth not in the heauens, where no theefe approcheth, neither moth corrupteth.*

34 For where your treaſure is, there will your heart be alſo.

*35 * Let your loines be girt about, and* your *lights burning,* 1.Pet.1.13.

36 And ye your ſelues be *like vnto men that waite for their lord, when he wil returne from the wedding, that when hee ſhall come and knocke, they may open vnto him immediatly.*

37 Happy are thoſe ſeruants, whom the lord when he commeth, ſhall find waking: Verely I ſay vnto you, That he ſhall gird himſelfe, and make them to ſit downe to meate, and will come foorth, and miniſter vnto them.

38 And if he ſhall come in the ſecond watch, yea, if he ſhall come in the third watch, and find them ſo, happie are thoſe ſeruants.

*39 * This vnderſtand yee, that if the good* Matth.24.43. apoc.16.15. *man of the houſe had knowen what houre the theefe would come, hee would ſurely haue watched, and not haue ſuffered his houſe to be broken thorow.*

40 Be yee therefore ready alſo: for the ſonne of man commeth at an houre when yee thinke not.

41 Then Peter ſayd vnto him, Maſter, telleſt thou this ſimilitude vnto vs, or to all?

42 And the Lord ſayd, Who is a faithfull and wiſe ſteward, whom his lord ſhall make ruler ouer his houſhold, to giue them their portion of meate in due ſeaſon?

43 Happie is that ſeruaunt, whom his lord when he commeth, ſhall find ſo doing.

44 Of a trueth, I ſay vnto you, That he will make him ruler ouer all his ſubſtance.

45 But and if that ſeruant ſay in his heart, My lord delayeth his comming: and ſhall begin to ſmite the ſeruants & maidens, and to eate and drinke, and to be drunken.

46 The lord of that ſeruant will come in a day when he looketh not for him, and at an houre when he is not ware, and will hewe him in pieces, and will ſet him his portion with the vnbeleeuers.

47 And the ſeruant that knewe his maſters will, and prepared not himſelfe, neither did according to his will, ſhall bee beaten with many ſtripes.

48 But hee that knewe not, and did commit things woorthy of ſtripes, ſhall bee beaten with few ſtripes. *For vnto whomſoeuer much is giuen, of him ſhall bee much required, and to whom men haue commited much, of him will they aske the more.*

49 I am come to ſend fire on the earth, and what is my deſire, if it be already kindled?

50 Notwithſtanding, I muſt bee baptized with a baptiſme, and how am I pained till it bee ended?

*51 * Suppoſe*

Mat.10,34. ‡He meaneth the naughty peace that is betweene worldlings & sinners, the agreement that is in infidelitie, in Heresie, or in any other wickednes, he came to breake this peace. See Annot. Matth. c. 10,34.

51 * Thinke you that I came to giue ‡ peace on the earth? No, I tell you, but separation.

52 For there shall be from this time, fiue in one house deuided: three against two, and two against three.

53 There shall be deuided, the father against the sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in law.

Mt.16,2. 54 * And he said also to the multitudes, when you see a cloud rising from the West, by and by you say, A shoure commeth, and so it commeth to passe:

55 And when the South wind blowing, you say, That there will be heate: and it commeth to passe.

56 Hypocrites, the face of the heauen and of the earth you haue skill to discerne: but this time how do you not discerne?

57 And why of your selues also iudge you not that which is iust?

Mt.5,25. ‡ See Annot. Mt.5,25. 58 * And ‡ when thou goest with thy aduersarie to the Prince, in the way endeuour to be deliuered from him: least perhaps hee draw thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison.

59 I say to thee, thou shalt not goe out thence, vntill thou pay the very last mite.

*15 * Suppose yee that I am come to sende peace on earth? I tell you, Nay, but rather diuision.* Mat.10.34.

52 For from henceforth there shall bee fiue in one house deuided, three against two, and two against three,

53 The father shall bee deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

*54 Hee sayde also to the people, * When yee see a cloude rise out of the West, straightway yee say, There commeth a showre: and so it is.* Matth.16.2.

55 And when yee see the South wind blowe, yee saye, It will bee hote, and it commeth to passe.

56 Ye hypocrites, ye can discerne the face of the skie, and of the earth: but how is it that ye doe not discerne this time?

57 Yea, and why iudge yee not of your selues what is right?

*58 * When thou goest with thine aduersary to the ruler: as thou art in the way, giue diligence that thou mayest bee deliuered from him, lest he drawe thee violently to the iudge, and the iudge deliuer thee to the sergeant, and the sergeant cast thee into prison.* Matth.5.25.

59 I tell thee, Thou shalt not depart thence, till thou hast made good the vttermost mite.

MARGINALL NOTES. CHAP. XII.

RHEM. 1. 5. Feare him.) *The feare of hell also is profitable: contrary to the Protestants, teaching securitie of saluation, and that feare of hell maketh men hypocrites.*

FVLKE. 1 These are slanders, *that the Protestants teach securitie of saluation:* and *that feare of hell maketh men hypocrites:* although the faithfull by Gods promise are assured of saluation, and we must auoid sinne, not onely for feare of punishment in hell, but chiefly for loue of God our mercifull father.

RHEM. 2 35. Loynes be girded) *To gird our loynes, is to keepe chastitie and continencie.* Gregor. ho. 11.

FVLKE 2 If to gird our loines be to keepe chastitie and continencie, then maried men may keepe chastitie and continencie, for this commandement extendeth to all true Christians. Therefore sayth Beda, *He teacheth his schollers to gird their loines to retaine them from the loue of worldly things.* Euthymius sayth, *He propoundeth to them the vertue of working. For they that haue any worke in hand haue their laynes girded vp. Or by girding the loints hee exhorteth to the binding of concupiscence.*

ANNOTATIONS. CHAP. XII.

RHEM. 8. Euery one that confesseth.) *A Catholike man is bound to confesse his faith, being called to account or examined by Iew, Heathen, or Heretike, concerning the same. Neither is it ynough to keepe Christ in his heart, but he must also acknowledge him in his words and deedes. And to denie Christ, or any article of the Catholike faith, for shame or feare of any worldly creature, hath no lesse punishment then to be denied, refused, and forsaken by Christ at the houre of his death before all his Angels: which is an other maner of presence and Consistorie, then any Court or Sessions that men can be called to for their faith, in this world.* Open confession of our faith.

RHEM. 3 11. Be not carefull.) *That the poore vnlearned Catholike should not be discouraged, or make his excuse that he is a simple man, not able to answere cunning Heretikes, nor to giue a reason of his beliefe, and therfore must suffer or say any thing rather then come before them: our Master giueth them comfort, promising that the holy Ghost shall euer put into their hearts at the time of their appearance, that which shall bee sufficient for the purpose. not that euery one which is conuented before the Aduersaries of faith, should alwayes be endued with extraordinarie knowledge to dispute and confute as the Apostles and others in the primitiue Church were: but that God will euer giue to the simple that trusteth in him, sufficient courage and wordes to confesse his beliefe. For such an one called before the Commissioners, saith ynough and defendeth himself sufficiently, when he answereth that he is a Catholike man, and that he will liue and die in that faith which the Catholike Church throughout all Christian countries hath and doth teach, and that this Church can giue them a reason of all the things which they demaund of him. &c.* The holy Ghost teacheth euery vnlearned Catholike to giue sufficient reason of his faith.

FVLKE. 3. It is not enough for a Christian Catholike, to say that he is a Catholike man, and that the Church whereof he is a member, can giue a reason, &c. for a Christian Catholike must *be ready to giue an account to euery one that asketh of the hope that is in him.* 1. Pet. 3. 15. Againe, this answere that you set downe, restraineth the promise of wisedome and mouth to be giuen, to a sophisticall forme of wordes, which a Parat may learne to pronounce, and is indeede a crafty euasion, rather then a cleare confession. For euery Heretike may say as much as you teach a popish Catholike, for a sufficient confession. True confession.

RHEM. 14. Who hath appointed.) *Christ refused to medle in this temporall matter, partly because the demaund proceeded of couetousnesse and ill intention, partly to giue an example to Clergie men, that they should not bee withdrawen by secular affaires and controuersies from their principall function of praying, preaching and spirituall regiment: but not wholy to forbid them all actions pertaining to worldly busines, specially where and when the honour of God, the increase of religion, the peace of the people, and the spirituall benefit of the parties doe require. In which cases S. Augustine (as Possidonius writeth) was occupied often whole dayes in ending worldly controuersies, and so he writeth of himselfe also, not doubting but to haue reward therefore in heauen.*

The dealing of Clergie men in worldly affaires.

In vita c. 19. Li. de op. Monach. c. 29.

RHEM. 4. 21. Rich to Godward.) *He is rich towards God, that by his goods bestowed vpon the poore, hath store of merits, and many almesmens prayers procuring mercie for him at the day of his death and iudgement, which is here therefore called treasure layd vp in heauen, where the barnes be large enough. The necessitie of which almes is by Christ himselfe here shewed to be so great, and so acceptable to God, that rather then they should lacke the fruit thereof, they should sell all they haue and giue to the poore.*

Meritorious workes.

FVLKE. 4. He is rich to Godward, that trusteth in God and not in deceiuable riches, which is rich in good workes and is ready to distribute, &c. 1. Tim 6. 17. 18. But store of merites and meritorious workes, the scripture neuer speaketh of, neither doth God reward our merits, but his owne gifts. *August. in Psal. 70. conc. 2. In Psal. 101.*

Merits.

RHEM. 34. Where your treasure is.) *If the rich man withdrawen by his worldly treasure, cannot set his heart vpon heauen, let him send his money thither before him, by giuing it in almes vpon such as will pray for him, and his hart will follow his purse thither.*

Almes.

CHAP. XIII.

He threatneth the Iewes to be soone forsaken vnles they doe penance, 10 and confoundeth them for maligning him for his miraculous good doing on the Sabboths. 18 but his kingdome (the Church) as contemptible as it seemeth to them now in the beginning, shall spread ouer all the world, 20 and conuert all, 23 and what an hart sore it shall be to them at the last day, to see themselues excluded from the glory of this kingdom, and the Gentils admitted in their place. 31 foretelling that it is not Galilee that he feareth, but that obstinate and reprobate Hierusalem will needes murder him, as also his messengers afore and after him.

AND there were certaine present at that very time telling him of the Galilæans, whose blood Pilate mingled with their sacrifices.

2 And he answering said to them, Thinke you that ‖ these Galilæans were sinners more then all the Galilæans that they suffered such things?

‡ Nisi pœnitentiam habueritis.

3 No, I say to you: but vnles you ‡ haue penance, you shall all likewise perish.

4 As those eighteene vpon whom the toure fel in Siloe, and slew them: thinke you that they also were detters aboue all the men that dwel in Hierusalem?

5 No, I say to you: but if you haue not penance, you shall all likewise perish.

THE GOSPEL on the Imber Saturday in Sept.

6 And he said this similitude, A certaine man had a ‡ figtree planted in his vineyard, and hee came seeking for fruite on it, and found not.

7 And hee said to the dresser of the vineyard, Loe it is three yeeres since I come seeking for fruit vpon this figtree: and I finde not. Cut it downe therefore: whereto doth it also occupie the ground?

8 But he answering saith to him, Lord, let it alone this yeere also, vntil I digge about it, and dung it.

9 And if happily it yeeld fruit: but if not, hereafter thou shalt cut it downe.

10 And hee was teaching in their Synagogue on the Sabboths.

11 And beholde a woman that had a spirit of infirmitie eighteene yeeres: and shee was crooked neither could she looke vpward at all.

12 Whom when IESVS sawe, he called her vnto him, and said to her, Woman, thou art deliuered from thy infirmitie.

13 And he imposed hands vpon her, and forthwith

THere were present at the same season, certaine men that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifice.

2 And Iesus answering, sayd vnto them, Suppose ye that these Galileans were greater sinners then all the other Galileans, because they suffred such punishment?

3 I tell you, Nay: but except yee repent, yee shall all likewise perish.

4 Or those eighteene, vpon which the tower in Siloe fell, and slew them, thinke yee that they were sinners aboue all men that dwelt in Hierusalem?

5 I tell you, Nay: but except ye repent, ye shal all likewise perish.

6 Hee tolde also this similitude: A certaine man had a figge tree planted in his vineyard, and he came and sought fruite thereon, and found none.

7 Then sayde hee to the dresser of his vineyard, Beholde, this three yeeres I come seeking fruit in this figge tree, and find none: cut it downe why cumbreth it the ground?

8 And he answering, said vnto him, Lord, let it alone this yeere also, till I shall dig round about it, and dung it:

9 And if it beare fruite, thou mayest let it alone: *and if it beare not, then after that thou shalt cut it downe.*

10 And he was teaching in one of their Synagogues on the Sabboth dayes.

11 And beholde, there was a woman which had a spirit of infirmitie eighteene yeeres, & was bowed together, and could in no wise lift vp her selfe.

12 When Iesus saw her, he called her to him, and said vnto her, Woman, thou art loosed from thy disease.

13 And hee layd his handes on her, and immediatly

forthwith she was made straight and glorified God.

14 And the Archsynagogue answering (because hee had indignation that IESVS had cured on the Sabboth) said to the multitude, Sixe daies there are wherein you ought to worke. in them therefore come, and bee cured: and not in the Sabboth day.

15 And our Lord answering to him, said, Hypocrite, doth not euery one of you vpon the Sabboth loose his oxe or his asse from the manger, and leadeth them to water?

16 But ‖ this daughter of Abraham whom Satan hath bound, lo, these eighteene yeres, ought not shee to be loosed from this bond on the Sabboth day?

17 And when he said these things, all his aduersaries were ashamed: and all the people reioyced in all things that were gloriously done of him.

Mt.13,31. Mr.4,30. 18 He said therefore, * Whereunto is the kingdome of God like, and whereunto shal I esteeme it like?

‡ See Annota. Matt.13.31. 19 It is like to a ‡ mustard seede, which a man tooke and cast into his garden, and it grew: and became a great tree, & the foules of the aire rested in the boughes thereof.

Mt.13,33. 20 And againe he said, * Like to what shall I esteeme the kingdome of God?

21 It is like to leauen, which a woman tooke and hid in three measures of meale, till the whole was leauened.

22 And hee went by cities and townes teaching, and making his iourney vnto Hierusalem.

Mt.7,13. 23 And a certaine man said to him, Lord, be they few that are saued? * But he saide to them,

24 Striue to enter ‖ by the narrowe gate: because many, I say to you, ‖ shall seeke to enter, and shall not be able.

25 But when the good man of the house shall enter in, and shut the doore, & you shall begin to stande without, and knocke at the doore, saying, Lord open to vs: and he answering shall say to you, I knowe you not whence you are:

26 Then you shall begin to say, We did ‖ eate before thee and drinke, and in our streetes didst thou teach.

27 And he shall say to you, I knowe you not whence you are, depart from me all yee workers of iniquitie.

28 There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Iacob, and all the Prophets in the kingdome of God, and you to be thrust out.

29 And there shall come from the East and the West and the North and the South: and shal sit downe in the kingdome of God.

‖ The Gentils comming into Gods fauour late, are preferred before the Iewes which were first.

30 And behold, they are ‡ last that shal be first, and they be first that shal be last.

31 The

mediatly she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Iesus had healed on the Sabboth day, and saide vnto the people, There are sixe dayes in which men ought to worke: in them therefore come, that ye may be healed, and not on the Sabboth day.

15 But the Lorde answered him, and sayd, Thou hypocrite, doeth not ech one of you on the Sabboth day loose his oxe or his asse from the stal, and lead him to the water?

16 And ought not this daughter of Abraham, whom Satan hath bound loe eighteene yeeres, be loosed from this bond on the Sabboth day?

17 And when he said these things, all his aduersaries were ashamed: and all the people reioyced for all the excellent deedes that were done by him.

*18 * Then saide Iesus, What is the kingdome of God like? or whereto shall I compare it?* Matt.13.31. mar.4.31.

*19 * It is like a graine of mustard seed, which a man tooke, and sowed in his garden, & it grew, and waxed a great tree: and the fowles of the aire made nests in the branches of it.* Matt.13.33.

*20 * And againe he said, Whereunto shall I liken the kingdome of God?* Matt.13.33.

21 It is like leauen, which a woman tooke and hid in three peckes of meale, till all was leauened.

*22 * And he went thorow all townes and villages, teaching, and iourneying towards Hierusalem.* Mar.6.6.

23 Then said one vnto him, Lord, are there few that be saued? and he said vnto them,

*24 * Striue to enter in at the straite gate: for many, I say vnto you, will seeke to enter in, and shall not be able.* Matt.7.13.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open vnto vs, and he shall answere, and say vnto you, I knowe you not whence you are:

26 Then shall ye begin to say, We haue eaten and drunken in thy presence, & thou hast taught in our streetes.

*27 * And he shall say, I tell you, I knowe you not whence ye are, depart from mee all ye that worke iniquitie.* Matth.7.13.

28 There shal be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdome of God, and ye your selues thrust out.

29 And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kingdome of God.

*30 * And behold, there are last, which shall be first, and there are first, which shalbe last.* Mat.19.30.

31 The

31 The same day there came certaine of the Pharisees, saying to him, Depart and get thee hence, because Herod will kill thee.

32 And he said to them, Go, and tell that foxe, Behold I cast out deuils, & perfite cures this day and to morow, and the third day I am consummate.

33 But yet I must walke this day and to morow and the day following, because it c cannot be that a Prophet perish out of Hierusalem.

c *Non capit ex in Vg.*

Mt.23,37. 34 * Hierusalem, Hierusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and ‡ thou wouldest not?

36 Behold your house shall be left desert to you. And I say to you, that you shall not see me till it come when you shall say, Blessed is he that commeth in the name of our Lord.

31 The same day came there certaine of the Pharisees, saying vnto him, Get thee out, and depart hence, for Herode will kill thee.

32 And he sayd vnto them, Goe yee and tell that foxe, behold, I cast out deuils, and I do cures to day and to morow, and the third day I shall be perfected.

33 Neuertheless, I must walke to day and to morow, and the day following, for it cannot be that a Prophet perish out of Hierusalem.

*34 * O Hierusalem, Hierusalem, which killest Prophets, and stonest them that are sent vnto thee, how often would I haue gathered thy children together, as a henne doth gather her yong vnder her wings, and ye would not?* Matt.23 37.

35 Beholde, your house is left vnto you desolate. Verily I say vnto you, ye shall not see mee, vntill the time come that yee shall say, Blessed is hee that commeth in the name of the Lord.

MARGINALL NOTES. CHAP. XIII.

RHEM. 1 3 Haue penance.) *Or as it is vttered in other places, doe penance, μετανοεῖτε. the which in the new Testament signifieth perfect repentance. See Annotations Mat. 3,2. 11,21.*

FVLKE. 1 Your interpretor meant true repentance, howsoeuer you draw his worde to penance, out of which you would picke satisfaction. See the answere vpon Matth 3. sect. 2. and Matth. 11. sect. 2. Penance,

RHEM. 2 6 A figtree planted.) *The figtree with onely leaues and no fruite, is the Iewes synagogue, and euery other people or person which hath faith and faire words, and no good workes.*

FVLKE. 2 A true faith, by which we are iustified before God, cannot be voide of good workes, but a dead faith is like the figtree. True faith,

RHEM. 3 24 Striue to enter.) *Christians in their liues must seeke the strait way, but in religion the ancient common way.*

FVLKE. 3 The straight way, as well in religion, as in life, is the way that leadeth to life: and the ancient way wherein all that are saued haue entred.

RHEM. 4 34 Thou wouldest.) *The Iewes lost their preeminence, by their owne freewill, and not by Gods causing: who ceased not to call and cry vpon them, and they would not heare. Whereby free will is plainely proued.*

FVLKE. 4 The Iewes lost their preeminence by their owne will, which cannot be called free, when it was thrall to sinne, and not made free by the sonne of God. Therefore neither the Pelagian nor Popish heretike, hath any argument here, to proue freewill. *For freewill* (saith S. Aug.) *to loue God we haue lost through the greatnesse of the first sinne.* Ep. 107. Vitali. Againe, *That part of mankind, to which God hath promised deliuerance and an eternall kingdome, may it not be repayred by the merites of their owne workes? God forbid. For what good can he worke that is lost or cast away, except he be deliuered from perdition. What by Freewill? God forbid that also. For man vsing Freewill amisse, lost himselfe and it also. For as he that killeth himselfe, killeth himselfe while he liueth, but in killing himselfe liueth not, neither can he reuiue himselfe when he hath slaine himselfe: So when man sinned by Freewill, sinne got the victorie, and Freewill was lost. For of whomsoeuer a man be ouercome, to him he is addicted or bond as a slaue. This truely is the sentence of Peter the Apostle: which seeing it is true, I pray you what libertie can there be of him that is a bond slaue, but when he delighteth to sinne? For he serueth freely that doeth his masters will gladly. And by this he is free to commit sinne which is a slaue of sinne. But to doe iustly he shall not be free, except he, being deliuered from sinne, beginne to be a seruant of righteousnesse. That is true libertie, for the ioy of well doing, and a godly bondage to obedience of the commandement. But whence shall a man that is bond, and solde, haue this libertie? except he doe redeeme him whose saying that is: If the sonne shall make you free, then shall you be free in deede. Which thing before is begin to be wrought in a man, howe can any man boast of Freewill in a good worke, which yet is not free to worke well? except he extoll himselfe being puffed vp with vaine pride, which the Apostle beateth downe when he sayth,* You are saued by grace through faith. &c. *Enchirid. ad Laurent. cap.* 30. This is the Catholike faith concerning Frewill. And whensoeuer any ancient godly father seemeth to auow Freewill, he meaneth against the Manichees and Stoickes freedome from coaction, which we acknowledge, and not freedome from the thraldome of sinne since the fall of Adam. Freewill.

ANNOTATIONS. CHAP. XIII.

RHEM. 2 These Galilæans.) *It is Gods mercie that he straight punisheth not all offenders, but some few for a warning to all: as that for Schisme he striketh not all such as haue forsaken the Church and the lawfull Priests, as he did Coré and his complices: that for spoile of Churches he reuengeth not all, as he did Heliodorus: and all that vow and reuoke their gifties to God, as Ananias and Sapphira. Some few therefore for their iust deserts, be so handled for example, to prouoke all others guiltie of the same crimes to doe penance. Which if they doe not in this life, they shall all assuredly perish in the next world.* Optatus lib. 1. cont. Parmen. sub finem. Some punished for example. *Nu.16. 2.Mach.3. Act.5.*

16 This daughter.) *We may see that many diseases which seeme naturall, doe proceede of the diuell by Gods permission, either for sinne, or for probation: and both those kinds Christ specially cured, for that no naturall medicines could cure them, and specially because he came to dissolue the works of Satan both in bodie and soule.* Diseases not naturall.

24 By the narrow.) *Our Lord is not contrarie to himselfe in that he answereth, the gate to be straite, and few to be saued, whereas elsewhere he said, that many should come from the East and West &c. and ioy with Abraham in the kingdome of heauen. Mat.8, 11. For though they be few in respect of the wicked of all sortes, yet they be many in themselues and in the societie of Angels. the wheate cornes are scarse seene at the threshing, when they are medled with the chaffe: but when the*

ill

ill are remooued, the whole barne of heauen shall be filled. So saith S. August. Ser. 32. de verb. Do.

RHEM. 5 24 Shall seeke.) *Many would be saued and looke to be saued, but can not, because they will not take paines to enter in at so straite a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christs sake.* Penance.

FVLKE. 5 True mortification of the flesh, & abnegation of mens selues (not popish penãce, which is easily bought out by a Popes pardon) are the streight way, mentioned in the text: as for the popish churches discipline, is easie enough for them that haue money to redeeme themselues from it, seeing the Pope setteth vp an open market of dispensations and pardons: so that for money you shall haue libertie, either to commit sinne, or else pardon for any sinne that you shall commit, and of penance due for the same. Popish penance.

RHEM. 6 26 Eate before thee.) *It is not enough to feede with Christ in his Sacraments, or to heare his word in the Church, to chalenge heauen thereby, vnlesse we liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatists, that had the very same seruice and Sacraments which the Catholike Church had, but yet seuered themselues from other Christian countries by Schisme.* Schisme. *Cont. lit. Petil. lib. 2. cap. 55.*

FVLKE. 6 Saint Augustine sayth it is madnesse to thinke they can communicate with Christ in his Sacramentes, which communicate not in his worde. Therefore, as he saith there also, *They eate and drinke the bodie and blood of Christ in a Sacrament: and are not acknowledged, because they acknowledge not by the Gospel, his members dispersed ouer all the world.*

CHAP. XIIII.

By occasion of dining with a Pharisee, 2 after that he hath againe confounded them for maligning him for his miraculous good doing on the Sabboth, 7 he teacheth them humilitie, seeing their ambition, 12 and in their workes to seeke retribution not of men in this world, but of God in the world to come: 16 foretelling also that the Iewes for their worldly excuses shall not taste of the Supper, but the Gentiles in their place. 25 Yea that so farre must men be from all worldlinesse, that they must earnestly bethinke them before they enter into his Church, and be readie to forgoe all: 34 specially considering they must be the salt of others also.

THE GOSPEL vpon the 16. Sunday after Pentecost.

AND it came to passe when IESVS entred into the house of a certaine Prince of the Pharisees vpon the Sabboth to eate bread, and they watched him.

2 And behold there was a certaine man before him that had the dropsie.

3 And IESVS answering, spake to the Lawyers and Pharisees, saying, Is it Lawfull to cure on the Sabboth?

4 But they held their peace. but he taking him, healed him, and sent him away.

5 And answering them he saide, Which of you shall haue an asse or an oxe fallen into a pit: and will not incontinent draw him out on the Sabboth day?

6 And they could not answere him to these things.

7 And he spake to them also that were inuited a parable, marking how they chose the first seates at the table, saying to them,

8 When thou art inuited to a mariage, sit not downe in the first place, least perhaps a more honourable then thou bee inuited of him:

9 And he that bade thee and him, come and say to thee, Giue this man place: and then thou begin with shame to take the last place.

10 But when thou art bidden, goe sit downe in the lowest place: that when he that inuited thee, commeth, hee may say to thee, Friend, sit vp higher: then shalt thou haue glory before them that sit at table with thee.

11 Because euery one that exalteth himselfe, shal be humbled: and he that humbleth himselfe, shalbe exalted.

12 And he said to him also that had inuited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: least

AND it came to passe, as hee went into the house of one of the chiefe Pharisees to eate bread on the Sabboth day, they were watching him.

2 And behold, there was a certaine man before him, which had the dropsie.

3 And Iesus answering, spake vnto the lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day?

4 And they held their peace. And he tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you shall haue an asse or an oxe fallen into a pit, and will not straightway pull him out on the Sabboth day?

6 And they could not answere him againe to these things.

7 He put forth also a similitude to the ghests, when he marked how they chose out the chiefe roomes, saying vnto them,

8 When thou art bidden of any man to a wedding, sit not downe in the highest roome: lest a more honourable man then thou bee bidden of him,

9 And hee that bade thee and him, come and say to thee, Giue this man roome: and thou then beginne with shame to take the lowest roome.

*10 *But when thou art bidden, goe and sit in the lowest roome, that when hee that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee.* Pro. 25. 7.

*11 * For whosoeuer exalteth himselfe, shall be brought low: and he that humbleth himselfe, shalbe exalted.* Matt. 23. 12. luke 18. 14.

12 Then saide he also to him that bade him to meate, * *When thou makest a dinner or a supper, call not thy friendes, nor thy brethren, neither thy kinsmen, nor thy rich neighbours:* Tob. 4. 7. pro. 3. 9.

least

least perhaps they also inuite thee again, and recompence be made to thee.

13 But when thou makest a feast, call the poore, feeble, lame, and blind,

14 And thou shalt bee blessed, because they haue not to recompence thee: for ‡ recompense shall be made thee in the resurrection of the iust.

15 When one of them that sate at the table with him, had heard these things, he said to him, Blessed is he that shall eate bread in the kingdome of God.

THE GOSPEL vpon the 2. Sunday after Pentecost.

16 But he saide to him, A certaine man made a great supper, and called many.

17 And he sent his seruant at the houre of supper to say to the inuited, That they should come, because nowe all things are readie.

18 And they beganne all at once to make excuse. The first said to him, ‡ I haue bought a farme, and I must needes goe forth and see it, I pray thee hold me excused.

‡ Worldlinesse, wealth, and voluptuousnesse, are the things that specially hinder men from God.

19 And an other said, I haue bought fiue yoke of oxen, & I goe to proue them, I pray thee, hold me excused.

20 And another saide, I haue maried a wife, and therefore I cannot come.

21 And the seruant returning told these things to his lord. Then the maister of the house being angrie, said to his seruant, Goe forth quickly into the streetes & lanes of the citie, and the poore and feeble and blind and lame bring in hither.

22 And the seruant sayd, Lord, it is done as thou didst commaunde, and yet there is place.

23 And the lord sayd to the seruant, Goe forth into the wayes and hedges: and ‖ compell them to enter, that my house may bee filled.

24 But I say to you, that none of those men that were called, shall taste my supper.

THE GOSPEL for a Martyr that is a Bishop. And for S. Basil *Iun.* 14 Mt. 10, 37.

25 And great multitudes went with him: and turning, he said to them,

26 * If any man come to me and hateth not his ‡ father and mother, and wife and children, and brethren and sisters, yea and his owne life besides: he cannot be my disciple.

‡ No creature so deere vnto vs, which we must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, and our Saluation.

27 And he that doth not beare his crosse and come after mee: can not bee my disciple.

28 For, which of you minding to build a towre, doth not first sit downe and reckon the charges that are necessarie, whether he haue to finish it:

29 Least, after that he hath laid the foundation, and is not able to finish it, all that see it, begin to mocke him,

30 Saying, This man began to build, and he could not finish it?

31 Or

least they also bid thee againe, and a recompence be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind,

14 And thou shalt be happie, for they cannot recompence thee: For thou shalt be recompensed at the resurrection of the iust men.

15 When one of them that sate at meate also heard these things, he said vnto him, * *Happie is he that shall eate bread in the kingdome of God.* Matt. 22. 2. apoc. 19. 9.

16 Then said he vnto him, A certaine man ordeined a great supper, and bade many:

17 And sent his seruant at supper time, to say to them that were bidden, Come, for al things are now readie.

18 And they all at once began to make excuse: The first sayd vnto him, I haue bought a piece of ground, and I must needes goe and see it: I pray thee haue me excused.

19 And another saide, I haue bought fiue yoke of oxen, and I goe to proone them: I pray thee haue me excused.

20 And another said, I haue maried a wife: and therefore I cannot come.

21 And the seruant returned, and shewed his master these thinges. Then the goodman of the house being angry, said to his seruant, Goe out quickly into the broad streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blind.

22 And the seruant sayde, Lorde, it is done as thou hast commaunded, and yet there is roome.

23 And the lord said vnto the seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may bee filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 There went a great companie with him: and he returned, and said vnto them,

*26 * If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my disciple.* Matt. 10. 37. luke 9. 23.

*27 * And whosoeuer doeth not beare his crosse, and come after mee, can not be my Disciple.* Matt. 10. 38. mar. 8. 24.

28 For which of you disposed to builde a tower, sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it?

29 Least at any time after he hath laide the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or

31 Or what king about to goe to make warre against an other king, doth not first sit downe and thinke whether he be able with ten thousands to meete him that with twentie thousands commeth against him?

32 Otherwise whiles hee is yet farre off, sending a legacie he asketh those things that belong to peace.

33 So therfore euery one of you that doth not ‡renounce all that he possesseth, can not be my disciple.

34 *Salt is good. But if the salt leese his vertue, wherewith shall it be seasoned?

35 It is profitable neither for the ground, nor for the dunghill, but it shall bee cast foorth. He that hath eares to heare, let him heare.

‡He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce all that euer he hath, rather then forsake the Catholike faith. Mt.5,13. Mar.9,50.

31 Or what king going to make battell against another king, sitteth not downe first, and casteth in his minde whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or else while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer he be of you, that forsaketh not all that he hath, he cannot be my disciple.

*34 *Salt is good: but if the salt haue lost the saltnesse, wherein shall it be seasoned?* Matth.5.13. mar.9.50.

35 It is neither good for the land, nor yet for the dunghill: but men cast it out at the doores. He that hath eares to heare, let him heare.

MARGINALL NOTES. CHAP. XIIII.

RHEM. 1 14 Recompence shall be.) *Reward for charitable deedes, and that they may be done for reward against our Aduersaries.*

FVLKE, 1 That good deedes may be done in respect of the reward that is promised, we acknowledge: but not onely, nor specially, for our owne rewardes sake, but for the glorie of God more principally. Slander.

ANNOTATIONS. CHAP. XIIII.

RHEM. 2 23 Compell them.) *The vehement perswasion that God vseth both externally by force of his word and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne wils, but that he can alter and mollifie an hard heart, and make him willing that before would not. S. Augustine also referreth this compelling to the penall lawes which Catholike Princes doe iustly vse against Heretikes and Schismatikes, proouing that they who are by their former profession in Baptisme subiect to the Catholike Church, and are departed from the same after Sectes, may and ought to be compelled into the vnitie and societie of the vniuersall Church againe, and therefore in this sense, by the two former partes of the parable, the Iewes first, and secondly the Gentils, that neuer beleeued before in Christ, were inuited by faire sweete meanes onely: but by the third, such are inuited as the Church of God hath power ouer, because they promised in baptisme, and therefore are to be reuoked not only by gentle meanes, but by iust punishment also.* Freewill. Ep.50. paulo post princip. & ep. 204. & lib. 1. retr. cp. Gaudent.c.25. Heretikes may by penall lawes be compelled to the Catholike faith. Free will.

FVLKE 2 Mans will is free from compulsion, or inforcing: for if it were inforced, it were not willing but nilling. Yet is it not free from slauerie and thraldome vnto sinne, which is the freedome we deny, and the Pelagians with the Papists, affirme. See chap. 13. sect. 4.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, he sheweth what ioy shall be in heauen for the conuersion of one sinner, 11 and for the younger sonne, which is the Gentiles: 25 the elder (to wit the Iewes) in the meane time disdaining thereat, and refusing to come into his Church.

THE GOSPEL vpon the 3. Sunday after Pentecost.

AND there approched Publicans and sinners vnto him for to heare him.

2 And the Pharisees and the Scribes murmured saying, That this man receiueth sinners, and eateth with them.

3 And hee spake to them this parable, saying,

4 *What ‡man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that which was lost vntill he finde it?

5 And when he hath found it, laieth it vpon his shoulders reioycing:

6 And comming home calleth together his friendes and neighbours, saying to them, Reioyce with me, because I haue found my sheepe that was lost?

7 I say to you, that euen so there shall be ioy in heauen vpon one sinner that doeth penance, ‖ then vpon ninetie nine iust that neede not penance.

Mat.18,12. ‡This man is our saviour Christ: whose care and trauaile in searching and reducing sinners to repentance, all spirituall men specially should follow.

*THen resorted vnto him all the Publicanes and sinners, for to heare him.

2 And the Pharisees and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 But he put foorth this parable vnto them, saying,

*4 *What man of you, hauing an hundred sheepe, if he lose one of them, doth not leaue ninetie and nine in the wilderneſse, and goe after that which is lost, vntill he finde it?* Matt.18.12.

5 And when he hath found it, he laieth it on his shoulders, reioycing.

6 And when he commeth home, hee calleth together his friendes and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth more then ouer ninetie and nine iust persons, which neede no repentance.

8 Or

8 Either

‡ This woman is the Catholike Church, who also continually seeketh her lost children.

8 Or what ‡ woman hauing ten groates: if she leese one grote, doth shee not light a candle, and sweepe the house, and seeke diligently, vntill she find?

9 And when she hath found, calleth together her friends and neighbours, saying, Reioyce with me, because I haue found the grote which I had lost?

10 So, I say to you, there shal be ioy ‖ before the Angels of God vpon one sinner that doth penance.

THE GOSPEL vpon Saturday in the 2. wecke of Lent.

11 And he said, A certaine man had two sonnes:

12 And the yonger of them said to his father, Father, giue me the portion of substance that belongeth to me. And he deuided vnto them the substance.

The prodigall sonne, is a parable, both of the Gentiles conuersion, and also of euery dissolute sinner penitently returning to God

13 And not many daies after the yonger sonne gathering all his things together went from home into a farre countrey: and there he wasted his substance, liuing riotously.

14 And after he had spent all, there fell a sore famine in that countrie, and he began to be in neede.

15 And he went, and cleaued to one of the citizens of that countrie. And he sent him into his farme to feede swine.

16 And he would faine haue filled his bellie of the huskes that the swine did eate: and no bodie gaue vnto him.

17 And returning to him selfe he saide, How many of my fathers hirelings haue aboundance of bread: and I here perish for famine?

18 I will arise, and will goe to my father, and say to him, Father, I haue sinned against heauen and before thee:

19 I am not now worthy to be called thy sonne: make me as one of thy hirelings.

‡ Gods wonderfull and tender mercie toward penitent sinners.

20 And rising vp he came to his father. And ‡ when he was yet farre off, his father saw him, and was moued with mercie, and running to him fel vpon his necke, and kissed him.

21 And his sonne said to him, Father, I haue sinned against heauen and before thee, I am not now worthy to be called thy sonne.

22 And the father saide to his seruants, Quickly bring foorth the first stole, and doe it on him, and put a ring vpon his hand, and shoes vpon his feete:

23 And bring ‖ the fatted calfe, and kill it, and let vs eate, and make merie:

24 Because this my sonne was dead, and is reuiued: was lost, and is found. And they began to make merie.

25 But his elder sonne was in the field, and when he came and drewe nigh to the house, he heard musicke and dauncing:

26 And he called one of his seruants, and asked what these things should be.

27 And hee sayd to him, Thy brother is come,

8 Either what woman hauing ten pieces of siluer, if she lose one piece, doeth not light a candle, and sweepe the house, and seeke diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Reioyce with me, for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God ouer one sinner that repenteth.

11 And he saide, A certaine man had two sonnes:

12 And the yonger of them saide to his father, father, giue me the portion of the substance that to me belongeth. And he deuided vnto them his liuing.

13 And not many daies after, when the yonger sonne had gathered all that hee had together, he tooke his iourney into a farre countrey, and there wasted his substance with riotous liuing.

14 And when he had spent all, there arose a great dearth in that lande, and he beganne to lacke.

15 And going, he ioyned him selfe to a citizen of that countrey: and he sent him into his fields to feede swine.

16 And he would faine haue filled his bellie with the cods that the swine did eate: and no man gaue vnto him.

17 And when he came to himselfe, he said, Howe many hired seruants of my father haue bread ynough and spare, and I perish with hunger?

18 I will arise, and goe to my father, and wil say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 And he arose, and came to his father. But when he was yet a great way off, his father sawe him, and had compassion, and ranne, and fell on his necke, and all to kissed him.

21 And the sonne saide vnto him, Father, I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.

22 But the father said to his seruants, Bring foorth the best garment, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring hither *that fat calfe, and kill it, and let vs eate, and be merie.*

24 For this my sonne was dead, and is aliue againe: he was lost, and is found. And they began to be mery.

25 The elder brother was in the field: and when he came and drew nigh to the house, hee heard minstrelsie, and dauncing,

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come,

come, and thy father hath killed the fatted calfe, because he hath receiued him safe.

28 But hee had indignation, and would not goe in. His father therefore going foorth began to desire him.

29 But he answering saide to his father, Behold, so many yeeres doe I serue thee, and I neuer transgressed thy commandement, & thou diddest neuer giue me a kidde to make merie with my friends:

30 But after that thy sonne, this that hath deuoured his substãce with whores, is come, thou hast killed for him the fatted calfe.

31 But he said to him, Sonne, thou art alwayes with me, and all my things are thine.

32 But it behoued vs to make merie and be glad, because this thy brother was dead, and is reuiued, was lost, and is found.

come, and thy father hath killed the fat calfe, because he hath receiued him safe and sound.

28 And he was angry, and would not goe in: therefore came his father out, and entreated him.

29 Hee answering, sayd to his father, Loe, these many yeeres doe I serue thee, neither brake I at any time thy commandement, and yet thou neuer gauest me a kidde, that I might make merie with my friends:

30 But as soone as this thy sonne was come, which hath deuoured thy liuing with harlots, thou hast for his pleasure killed that fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue is thine.

32 It was meete that we should make merie, and be glad: for this thy brother was dead, and is aliue againe: and was lost, and is found.

ANNOTATIONS. CHAP. XV.

RHEM. 1 7 Then vpon ninetie nine iust.) *Neither God, nor the Saincts in heauen, nor men in earth doe for all that esteeme more of penitent sinners, then they do of them that continue iust and godly: though by the sodein motion and present affection of ioy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conuersion of euery sinner is exceeding acceptable to God, and giueth his Saincts new cause of ioy and thankesgiuing to God in another kinde then for the continuance of the iust.* Ioy in heauen for euery penitent.

FVLKE. 1 Our Sauiour meaneth not, that there are any so iust, that they neede no repentance: *For all haue sinned. And there is not one iust. Rom. 3. 10. 23.* But rather hypocrites, such as the Pharizees were which thought they had no neede of repentance. As S. Augustine holdeth *In Qu. Euang lib. 2. c 32.* S. Ambrose vpon this place interpreteth that one sheepe, to be all that are saued by Christ. *Omis illa genere vna est, non specie &c. That sheepe is one in kind, but not in particulars, for we are all one bodie, but many members. And therefore it is written: ye are the bodie of Christ, and members of his members. Therefore the sonne of man came to saue that which was lost: to wit, all. For as in Adam all die, so in Christ all shal be quickened. The rich shepheard therefore, of whose flocke all we are but the hundreth part, hath innumerable flockes of Angels, Archangels, &c.* You see therefore that by the iust which neede no repentance, S. Ambrose vnderstandeth not men, but Angels. Beda vnderstandeth the iust, to be such, as because they haue not *committed the greatest sinnes, are slowe to good worker, and very secure.* These I suppose haue neede of repentance. Euthymius and Theophylacte agree with S. Ambrose. Eucher. *Iudei quando ignorantes Dei iustitiam, & suam volentes constituere, iustitiæ Dei non fuerunt subiecti.* Lib. 2. cap. 15. Therefore there are no men that neede no repentance simply, but in comparison of them that are wholy fallen from God, as open sinners and excommunicate persons. Repentance necessary for all men.

RHEM. 2 10 Before the Angels.) *The Angels and other celestiall spirits in heauen, do reioyce at euery sinners conuersion: they know then and haue care of vs, yea our hearts and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the blessed soules of Saincts there is no difference in this case, the one being as highly exalted as the other and as neere God, in whom and by whom onely they see and know our affaires, as the other.* The Angels and Saincts know our hearts. Mat. 22, 30.

FVLKE 2 Our hearts and inward repentance, are not knowen to the Angels, but by the fruits and true effects thereof. *For God onely knoweth the hearts of all the sonnes of men,* and their heartie repentance. 1. Reg. 8. 39. And although the elect, after the resurrection, shall be like in glorie to the Angels, yet it followeth not, that they shall be like in all things, and much lesse, that their soules now in heauen, be like the Angels: whose presence and ministerie God vseth in the preseruation of his chosen, in procuring the meanes of their conuersion and saluation while they are in this world. And though they be as neere God in heauen, as the Angels, yet it followeth not, that either the one or the other, see and know our affaires, otherwise then it pleaseth God to reueale them. For that prophane speculation, that God is like a glasse, in whom all things done in this worlde may be seene in heauen, is a vaine deuise of an idle braine, without all auctoritie of Scripture: yea contrary vnto it, which teacheth that God onely searcheth the heart and secret thoughts of man: which therefore are vnknowen to Angels and blessed spirits, except it please God, of speciall dispensation, to reueale them. And if they did or might know all our affaires, as well as God, yet it followeth not, that we should pray vnto them, hauing a commandement and promise, to call vpon God, and to be heard for Christs sake: and neither commaundement, nor promise, nor example in the Scripture, of any godly person, that prayed vnto them. The Angels and Saincts in heauen know not mens hearts in earth. Prayer to Saincts departed.

RHEM. 3 23 The fatted calfe.) *This feasting and festiuitie (saith S. Augustine li. 1. qui. Euang. c. 33. to. 4.) are now celebrated throughout the whole world the Church being dilated and spred: for, that calfe in the bodie and blood of our Lord is both offered to the Father, and also feedeth the whole house. And as the calfe signifieth the B. Sacrament of the bodie and blood of Christ, so the first stole may signifie our innocencie restored in baptisme, and the rest, other graces and giftes giuen vs in the other Sacraments.* The B. Sacrament and Sacrifice of the altar.

FVLKE. 3 S. Augustine meaneth the oblation of Christ vpon the crosse to God the father, the remembrance whereof, is celebrated in the Lords supper, as he declareth himselfe more plainely: *Octoginta trium Quæstionum, Qu. 61. Ipse est &c. He is our Priest for euer after the order of Melchisedech, which offred himselfe a sacrifice for our sinnes, and hath commanded the similitude of that sacrifice to be celebrated in remembrance of his passion, so that wee may see the same thing which Melchisedech offred to God, now to be offered in the Church of Christ throughout all the world.* Remember that Melchisedech could not offer the naturall body of Christ, so many hundred yeeres before it was conceiued and borne of the virgine Marie. Therefore that which S. Augustine saith is offred in the Church, is not the naturall bodie of Christ: but bread and wine, in remembrance of his passion, as a sacrifice of thankesgiuing. Cæsarius Arelatensis hom. 4. de Pasca. referreth it to the effect of Christ his death, whereby pardon is daily granted to penitent sinners. *Redeuntibus nobis ad emendationem, hoc conuiuium quotidiè celebratur. Quotidiè pater filium recipit. Semper Christus credentibus immolatur.* Sacrifice of the Masse.

CHAP. XVI.

He teacheth the rich to procure heauen with their riches. 14 *And being therefore derided of the couetous Pharisees (who saw temporall riches promised in the latter of the Law) he sheweth that now is come the preaching of the kingdome of God, howbeit the Law for all that in no iote shall be frustrate.* 19 *foretelling them also, that the couetous Iewes shall be denied of their father Abraham, when poore Lazarus (the penitent Gentil) shall rest in his bosome.*

THE GOSPEL vpon the 8. Sunday after Pentecost.

AND he said also to his Disciples, There was a certaine rich man that had a [c] bailife: and he was ill reported of vnto him, as he that had wasted his goods.

[c] οἰκονόμον

2 And he called him, and saide to him, What heare I this of thee? render account of thy [d] bailifship: for nowe thou canst no more be bailife.

[d] οἰκονομίας

3 And the Bailife saide within himselfe, What shall I doe, because my lord taketh away from me the bailifship? digge I am not able, to begge I am ashamed.

4 I knowe what I will doe, that when I shall be remooued from the bailifship, they may receiue me into their houses.

5 Therefore calling together euery one of his lordes detters, he said to the first, how much doest thou owe my lord?

6 But he saieth, An hundred pipes of oile. And he saide to him, Take thy bill: and sit downe, quickly write fiftie.

7 After that he said to another, But thou, how much doest thou owe? Who saide, An hundreth quarters of wheate. He said to him, Take thy bill and write eightie.

8 And ‖ the lord praised the bailife of iniquitie, because he had done wisely: for the children of this world are wiser then the children of light in their generation.

9 And I say to you, Make vnto you friendes of the ‡ mammon of iniquitie: that when you faile, ‖ they may receiue you into the eternall tabernacles.

‡ Mammon (saith S. Hierom q. 6. ad Algas.) in the Syriake tongue signifieth riches. *Mammon of iniquitie*, because they are often ill gotten, or ill bestowed, or occasion of euill, or at the least worldly and false and not the true heauenly riches.

10 He that is faithfull in the least, is faithfull in the greater also: and he that is vniust in litle: is vniust in the greater also.

11 If then you haue not beene faithfull in the vniust mammon: with that which is the true who may credite you?

12 And if you haue not beene faithfull in other mens: that which is yours, who will giue you?

Mat.6,24.

13 * No seruant can serue two masters, for either he shall hate the one, and loue the other: or cleaue to one, and contemne the other, You cannot serue God and mammon.

14 And the Pharisees which were couetous, heard all these things: and they derided him.

15 And he saide to them, You are they that iustifie your selues before men, but God knoweth your hearts, because that which is high to men, is abomination before God.

Mat.11,12. Mat.5,18. Mat.5,31. 19,9.

16 * The lawe and the prophets, vnto Iohn. from that time the kingdome of God is euangelized, and euery one doth force toward it.

17 And

AND he said vnto his disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that he had wasted his goods.

2 And when he had called him, he said vnto him, Howe is it that I heare this of thee? Giue accompte of thy stewardship: for thou mayest be no longer Steward.

3 The Steward said within him selfe, What shall I doe, for my master taketh away from mee the stewardship? I cannot digge, and to begge I am ashamed.

4 I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 So when hee had called all his masters detters together, he saide vnto the first, How much owest thou vnto my master?

6 And he said, An hundred measures of oile. And he said vnto him, Take thy bill, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And he saide, An hundred measures of wheate. He saide vnto him, Take thy bill, and write fourescore.

8 And the Lord commended the vniust steward, because hee had done wisely: for the children of this world are in their nation wiser then the children of light.

9 And I say vnto you, Make you friendes of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into the euerlasting habitations.

10 He that is faithfull in that which is least, is faithfull also in much: and he that is vnrighteous in the least, is vnrighteous also in much.

11 So then, if ye haue not bene faithful in the vnrighteous Mammon, who shall trust you in the true treasure?

12 And if ye haue not bene faithfull in that which is another mans, who shall giue you that which is your owne?

13 No seruant can serue two masters, for either he shall hate the one, and loue the other: or else he shal leane to the one, and despise the other: ye cannot serue God and Mammon. Mat.6.24.

14 All these things heard the Pharisees also which were couetous: and they mocked him greatly.

15 And he said vnto them, Ye are they which iustifie your selues before men, but God knoweth your heartes: for that which is highly esteemed among men, is abomination in the sight of God.

*16 *The Law and the Prophets* reigned *vntill Iohn, and since that time the glad tidings of the kingdome of God is preached, and euery man striueth to goe in.* Mat.11.12.

17 *Easier

17 And it is easier for heauen and earth to passe, then one title of the law to fall.

Mar.10,11. 1.Cor.7,11. 18 *Euery one that dimisseth his wife, ‖ and marieth an other, committeth aduoutrie: and he that marieth her that is dimissed from her husband, committeth aduoutrie.

THE GOSPEL vpon thursday in the 2. weeke of Lent. 19 There was a certaine rich man, and he was clothed with purple and silke: and he fared euery day magnifically.

20 And there was a certaine begger called Lazarus, that lay at his gate full of sores:

21 Desiring to be filled of the crommes, that fell from the rich mans table, but the dogges also came, and licked his sores.

22 And it came to passe that the begger died, and was caried ‖ of the Angels into ‖ Abrahams bosome. And the rich man also died: and he was buried in hell.

23 And lifting vp his eyes, when he was in torments, hee sawe Abraham a farre off, ‡ and Lazarus in his bosom:

24 And he crying said, Father Abraham, haue mercie on mee, and send Lazarus that he may dippe the tippe of his finger into water, for to coole my tongue, because I am tormented in this flame.

‡ To be in continuall pleasures, ease, wealth; peace and prosperitie in this world, is perilous, and a signe of paines in the next. S. Hiero. 25 And Abraham saide to him, Sonne, remember that thou didst receiue ‡ good things in thy life time, and Lazarus likewise euill: but nowe he is comforted, and thou art tormented.

‖ Chaos, a horrible distance. 26 And beside all these things, betweene vs and you there is fixed ‖ a great ‖ chaos: that they which wil passe from hence to you, may not, neither goe from thence hither.

27 And he saide, Then, father, I beseech thee that thou wouldest send him vnto my fathers house, for I haue fiue brethren,

28 For to testifie vnto them, ‖ least they also come into this place of torments.

29 And Abraham saide to him, ‡ They haue Moyses and the Prophets: let them heare them.

30 But he said, No, father Abraham, but if some man shall go from the dead to them, they will doe penance.

31 And he saide to him, If they heare not Moyses and the Prophets, neither if one shall rise again from the dead, wil they beleeue.

17 *Easier it is for heauen and earth to passe away, then one title of the law to faile. Mat.5.18.

18 *Whosoeuer forsaketh his wife, and marieth another, committeth adulterie: and he that marieth her that is diuorced from her husband, committeth adulterie also. Mat.5.32. 1.cor.7.11.

19 There was a certaine rich man, which was clothed in purple and fine white, and fared very delitiously euery day.

20 And there was a certaine begger named Lazarus, which was laide at his gate full of sores:

21 And desiring to bee refreshed with the crummes which fell from the rich man boord, And no man gaue vnto him: but the dogges came and licked his sores.

22 And it came to passe that the begger died, and was caried by the Angels into Abrahams bosome: the rich man also died, and was buried.

23 And being in hell in torments, when hee had lifted vp his eyes, he seeth Abraham a farre off, and Lazarus in his bosome:

24 And hee cryed and said, Father Abraham, haue mercie on mee, and sende Lazarus, that he may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame.

25 But Abraham saide, Sonne, remember that thou in thy life time receiuedst thy pleasure, and likewise Lazarus paines, but now is he comforted, and thou art tormented.

26 Besides all this, betweene vs and you there is a great gulfe stedfastly set, so that they which would goe from hence to you, cannot: neither haue they passage to vs that would come from thence.

27 Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house:

28 For I haue fiue brethren, that he may witnesse vnto them, least they also come into this place of torment.

29 Abraham saieth vnto him, They haue Moses and the Prophets, let them heare them.

30 And he saide, Nay, father Abraham, but if one come vnto them from the dead, they wil repent.

31 He said vnto him, If they heare not Moses and the Prophets, neither will they beleeue, though one rose from death.

MARGINALL NOTES. CHAP. XVI.

RHEM. 1 23 And Lazarus in his bosome.) *Lazarus in Abrahams bosome, and rest: but both in hell, and not in the kingdome of heauen before Christ.* Hiero. ep.3. Epitaph. Nepot.

FVLKE. 1 S. Hieroms words are these. *Gratias tibi Christe saluator &c. We thy creatures giue thankes vnto thee, O Christ our Sauiour, that whilest thou didst die, thou stewest our so mightie aduersarie. What was more miserable then man before? which being throwen downe with the terrour of eternall death, receiued the sense of liuing, to this ende onely, that he might perish. For death reigned from Adam to Moses, euen ouer them which had not sinned after the likenesse of the transgression of Adam. If Abraham, Isaach, and Iacob were in hell, who was in the kingdome of heauen? If thy friendes were vnder the punishment of Adam offending, & they which had not sinned, were held guiltie of other mens sinnes, what is to be thought of them which said in their hearts, there is no God? which are corrupt and made abominable in their wils, which haue declined, being made vnprofitable together, there is not that doeth good, no not one. And if Lazarus be seene in the bosome of Abraham, in a place of rest, what like hath hell and the kingdome of heauen? Before Christ, Abraham in hell, after Christ, the theefe in Paradise. And therfore at his resurrection, many bodies of them that slept, arose, & were seene in the heauenly Hierusalem.* Limbus patrum. These words conteine a rethorical amplification of the benefit of Christs death: out of which we can no more

proue, that Abraham & Lazarus were in hell before Christ, then that they were damned. As those first words declare, *what was more miserable then man? &c.* And that he saith, Abraham, Isaac, & Iacob were in hell, he rather alludeth to the phrase of the vulgar Interpreter, who translateth *Sheol*, that signifieth the graue, by the worde *Infernus*, which concerneth the bodies, rather then the soules, as it appeareth by the last words, that many of them that slept arose at his resurrection. And yet I will not excuse S. Hierom altogether from this opinion, that they which died before Christes death, went in soule to hell, by which he meaneth, that they had not so cleere light of heauenly felicitie, as after Christs resurrection: whereof there may be some doubt, but of Limbus patrum deuised by the Papists he knew nothing, nor of Christs descent into it. S. Augustine Ep. 99. Euodio. denieth, that Abraham & Lazarus with the Patriarches were in hell, or that Abrahams bosome is any part of hell, saying, *Ne ipsos quidem inferos &c. I could neuer find in the Scriptures, that hell is named for good. And if it be neuer read in the diuine auctoritie, verily that bosome of Abraham (that is, an habitation of a certaine secret rest) is not to be beleeued to be any part of hell, although euen in those very words of our great master, where he saith, that Abraham saide: Betweene you and vs there is a great Chaos established, I thinke it may sufficiently appeare, that the bosome of that so great felicitie, is not a certaine part, & as it were a member of hel. For what is that great Chaos but a great distance separating the far a sunder, which not onely is, but also is established betweene them, &c.* To the same effect he writeth, De gen. ad lit. 12. cap. 33.

RHEM. 2 29 They haue Moyses and the Prophets.) *Abraham had knowledge of things in earth which were not in his time, as that they had Moyses and the Prophets bookes which he neuer saw.* August. de cura pro mor. c. 14.

FVLKE. 2 *He might knowe these things* (sayth Augustine) *by the report of Lazarus: not when they were a doing by men aliue, least it shall be false which the Prophet saieth: Abraham knewe vs not. Therefore we must confesse, that the dead knowe not what is done here, while it is a doing here, but afterward doe heare it, of them which by death goe from hence vnto them. Not all things in deede, but such things as they are suffered to declare, who also are suffered to remember those things which it behoueth them to heare, to whom they declare them. The dead also may heare some thing of the Angels which are present in those affaires, which are done here, euen so much as he to whom all things are subiect, doeth iudge that euery one of them ought to heare.* Thus Augustine wandreth in his imaginations, how the dead may knowe what is done among the liuing, whereas he should rather haue acknowledged with Chrysostome, that this is a parable, or with Ambrose, that it is a narration wherein many things are spoken parabolically, of which we must not ground any doctrine not taught elsewhere in in the Scripture. As for example, you may as well say, that soules haue fingers and tongues, and that elementall water will quench hell fire, as that Abraham knewe what bookes were written after his death. But our Sauiour Christes purpose is not so much to declare what was spoken to and fro, as what might be answered to the importunate and impudent affections of the damned spirit. And albeit that the doctrine of the Church was comprehended in the Scriptures, might be reuealed to Abraham after his death: yet it followeth not, that Abraham knew all things, as you affirme the Saincts doe in beholding the Maiestie of God: neither durst Augustine affirme, that they knew any more, then it pleased God to let them haue vnderstanding of, either by dead mens report, or by relation of Angels, or by any meanes whatsoeuer. More rightly you should gather as Eusebius Emissenus doth of this text. *Sufficit enim hos audire* (saith he) *si his credere voluerint. Omnibus enim ad salutem sufficiunt soli Mosi & Prophetarum libri, si tamen bene intelligantur.*

The Saincts departed know not our affaires.

De diuit. & Laz. Con. 1. & 4.

ANNOTATIONS. CHAP. XVI.

RHEM. 3 3 The Lord praysed.) *This mans deceiuing his master is not praysed, nor we warranted by his fact to gaine vniustly for to haue wherewith to giue almes: but his prudence, in that he prouided so substantially for himselfe whiles his masters goods were in his handes, is commended, not for a vertue, but for a worldly pollicie: and proposed as an example of the carefull prouision that rich men (who are Gods stewardes in earth) should make for their soules, against they be put out of their bailiship and be called to account, which is the day of their death: and for a condemnation of faithfull mens folly and negligence, that being assured they shall out of their offices, and well knowing they might gaine saluation by their money, haue so litle regard thereof.*

Good worke.

FVLKE. 3 The faithfull knowe not out of the worde of God, that they may gaine saluation by their money: but that by being good stewardes, and making them friends of the vnrighteous Mammon, they may gaine testimonie of their liberalitie, which shall not be vnrewarded. Otherwise, money is too base a thing to gaine saluation by, which the sonne of God bought for them, not with golde or siluer, or any such corruptible trash, but with his pretious blood. 1. Pet. 1. 18. 19.

Merite.

RHEM. 4 9 They may receiue you into.) *A great comfort to all great almes-men, and a wonderfull force and vertue in almes, which beside the merite of the worke of mercie, which (as in other places of Scripture is saide) purgeth sinne and gaineth heauen, procureth also not onely the prayers of their beadesmen in earth, but their patronage in heauen also. Whereby also the prayers of Saincles for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in such fauour with God, that they may and doe receiue their friendes which were once their benefactors, into their mansions in Heauen, no lesse then the farmours whom the ill Steward pleasured, might receiue their friend into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vpon holy men, who by their merites and prayers are great in Gods grace, may much more helpe vs, then our charitable deedes done vpon vulgar men in necessitie, though that be of exceeding great merite also. See all this in these doctors following.* Hiero. qu. 6 ad Algas. to. 3. Ambros. in Luc. August. ser. 35. de verb. Do. c. 1. Gregor. moral. li. 21. c. 14. August. li. 2. qu. Euang. qu. 34. Chrys. hom. 33. ad po. Antioch. to. 5.

Almes meritorious. Tob. 12 9. Mat. 25. The Saincts doe pray for vs.

FVLKE. 4 That almes (although greatly accepted of God) is meritorious, the Scripture neuer teacheth, nor that almes purgeth sinne, or gaineth heauen, whereof see the notes vpon the 11. chap of this Gospel, Sect. 5. The prayers of the poore are in deede procured by giuing of almes, if they be thankfull persons vpon whom it is bestowed, but no patronage in heauen. The Prophet Dauid, no doubt, was a good almes man, yet he acknowledgeth no patrones in heauen, but God the Lord: *Whom haue I in heauen* (saith he) *but thee?* Ps. 73. 25. Neither doth the text say, the poore shall become patrones, but *they may receiue you into the euerlasting tabernacles*, which is to be vnderstood parabolically. Your almes shall be a testimonie of your charitie and liberalitie, which shall be euerlastingly rewarded, proceeding from true and liuely faith as our Sauiour Christ sheweth, Matt. 25. Neither is it possible to gather a conclusion out of this place in due forme of syllogisme, that the Saincts departed do pray for the liuing, or that they may receiue their friends and benefactors into their heauenly mansions, otherwise then by their testimonie, if in the iudgement of God, they shall be found faithfull. Finally, almes giuen to an hypocrite, in the name of Christ, of true faith and charitie, is as acceptable to God, as giuen to a holy person, and shall be as well rewarded. Seeing God hath not made vs iudges of mens synceritie, which haue neede, but commanded vs to shew neighbourhood to all that be in necessitie, especially to those that be of the housholde of God, as farre as we can discerne them. *Chrysostom. Hom. Ne scrutemur pauperes.* But all these pointes neither concluded

Merite.

Patronage of Saincts.

Prayer of Saincts departed.

concluded out of the text, nor warranted by any other Scriptures, let vs see how you proue out of the doctors. First, S. Hierom hath nothing sounding to such a purpose, except you meane those words in the end. *Mihi videtur, &c. To me according to the former interpretation it seemeth, that we ought to make vs friends of the vnrighteous Mammon, not any kind of goods, but those which may receiue vs into their houses and eternall tabernacles, that when we haue giuen them small things, we may receiue of them great things, and giuing another mans goods, we may receiue our owne, and sowe in blessing, that we may reape blessing: for he that sowth sparingly, shall reape sparingly.* These words declare his meaning sufficiently, that we must make choise of the godly poore, as neere as we can, to whom the kingdome of heauen belongeth: and giue plentifully, that we may receiue the reward plentifully. Here is neither patronage, nor prayer of Saincts departed, nor merite of holy men. S. Ambrose the next Doctor saith no more but, *Vt largiendo, &c. That by giuing liberally to the poore, we may procure the fauour of the Angels, and the rest of the Saincts.* Loe this Doctor nameth the Angels, which receiue no benefit by our almes, and all the Saincts, as well rich as poore. For all the blessed spirits doe loue them that are beneficiall to the poore members of Christ their head. But of speciall patronage, prayer, merite, authoritie to dispose the heauenly mansions, &c. here is no mention. Perhaps S. Augustine will say more, because he is quoted in two places: in the first hee hath these wordes. *The Gospel hath admonished vs to make friends of the Mammon of iniquitie, that those which make, they may receiue into eternall tabernacles, who are they that shall haue eternall tabernacles but the Saincts of God? And who are they that shall be receiued of them into eternall tabernacles, but they which haue serued their neede, and cheerefully administred vnto them that they lacked? Let vs remember therefore, that in the last iudgement, our Lord will say to them, which shall stand at his right hand, I was hungrie, and ye gaue me to eate, and the rest that ye knowe. And when they shall aske, when they haue done this duetie to him? he answereth, when ye did it to one of these my litle ones. These litle ones are they, which receiue into eternall tabernacles, &c.* Hitherto we haue nothing of patronage, prayers, or merites of Saincts. In the other place he saith, *Iusti, &c. The Iust and the Saincts, are signified in this place, which doe bring them into eternall tabernacles, which haue communicated earthly goods for their necessities, of whom also he saith, that if any man giue vnto any of them a cup of cold water, in the name of a disciple, he shall not leese his reward.* In the former part of this saying, hee rehearseth the wordes of the text: in the later he sheweth the plaine and direct meaning, that no worke of charitie shewed toward Gods children, shall be vnrewarded. Chrysostome at last speaketh of patronage, or pleading saying: *Orators and Sophisters, stand at the iudgements seates of men, pleading for them that suffer wrong, and often for them that doe wrong, but the aduocate of almes (saith he) standeth at the tribunall seate of Christ, not onely pleading, but perswading the iudge himselfe, that he himselfe doth pleade for the guiltie person, and giue sentence for him, and although he haue sinned a thousand times, he crowneth him, and proclaimeth him conquerour: for he saith, giue almes and all shall be cleane.* Here you see, he had occasion in following of his comparison, to haue said: the Saincts departed pleade for vs, pray for vs, merite for vs: yet that which he speaketh of patronage, is of almes it selfe, yea principally of Christ himselfe, who is our onely mediatour and aduocate before God, who rewardeth them that comfort his members for his sake, of his meere mercie and grace, not for the merite of their worke. Gregorie also, hath the name of patrones, but not according to your meaning, his words are these. *Multum vero, &c. It auaileth much to beate downe the pride of him that giueth earthly things, if when he giueth earthly things, he doe earnestly weigh the wordes of our heauenly master, which saith, Make you friendes of the Mammon of iniquitie, that when you faile, they may receiue you into eternall tabernacles: for if through their friendship, we attaine the eternall tabernacles, in giuing doubtlesse, we ought to consider, that we rather offer gifts to patrons, than giue rewardes to needy persons. Hereof it is said by Paul: let your abundance supply their neede, that their abundance may be a supply to your neede: namely, that we should consider diligently, that those whom we now see needy we shall one day see abounding, and we that are seene abounding, if we be negligent to giue, shall one day be needy. Therefore he that now giueth temporall aide to a poore man, in that he shall hereafter receiue of him eternall things, as I may so say, doeth as it were till the earth for corne, which rendreth more plentifully that which she hath receiued. It remaineth therefore, that pride neuer arise of our gift, seeing that of that which the rich man giueth to the poore, he doth it, that he be not poore for euer.* Here is neither merites, nor prayers of Saincts departed, but the poore made, as it were patrons of the rich, euen in this life, that the rich should not be proud of their liberalitie, because they know, that except they be rich in good works by relieuing the poore, they shalbe euerlastingly poore. Whereas if they make them friends of their Mammon, they shall be ioyned in reward of eternall life, with the poore members of Christ, who accounteth done vnto him, whatsoeuer is bestowed in releese of them. So that eternall life is the free gift of God, by Iesus Christ, vnto all them which by the fruits of good workes, declare that they take hold of it by a true and liuely faith.

RHEM. 5 18 And marrieth.) *The good of Marriage throughout all nations and men, is in issue and fidelitie of chastitie, but among the people of God it consisteth also in holinesse of Sacrament: Whereby it commeth to passe that it is a heinous crime to marrie againe, though there be a diuorce made, so long as the parties liue.* Aug. de bono coniug. cap. 14. to. 6. *See the Annotations vpon Marke* 10, 11. Mariage after diuorce vnlawfull.

FVLKE 5 For the Sacrament or mysterie that is in mariage, See Mat. 1. sect. 2. For mariage after diuorce, See Marke 10. sect. 5. and Matth. 5. sect. 7. Matth. 19. sect. 3. Mariage no Sacrament of the new Testament.

RHEM. 6 22 Of the Angels.) *Angels carie godly mens soules to heauen now as they did then his to Abrahams bosome. See the reward of powertie, affliction, and patience: and on the contrary, the end and reward of wealth ioyned with vnmercifulnesse. Note also here, that at the day of every mans death there is a particular iudgement, and therefore the soule sleepeth not nor hangeth in suspense till the generall iudgement.* Vnmercifull rich men.

FVLKE. 6 Abrahams bosome is still the receptacle of the faithfull, by Chrysostomes iudgement, who prayeth *that he and all his people, may enioy it after their death. De Lazaro, Con. 3.* The reward also of affliction patiently suffered, we acknowledge to be of Gods mercie, and not mans merite.

RHEM. 7 22 Abrahams bosome.) *The Bosome of Abraham is the resting place of all them that died in perfect state of grace before Christes time, heauen before being shut from men. It is called in Zacharie, a lake without water, and sometimes a prison, but most commonly of the Diuines* Limbus patrum, *for that it is thought to haue bene the higher part or brimme of Hell, the places of punishment being farre lower then the same, which therefore be called* Infernum inferius. * the lower hell. *Where the mansion of the fathers stood, or whether it be any part of Hell, S. Augustine doubteth, but that there was such a place, he nor no Catholike man euer doubted: as all the fathers make it most certain, that our Sauiour descending to hell, went thither specially, and deliuered the said fathers out of that mansion. Iren.* lib. 4. c. 39. *Euseb.* Demonst. Euang. In 10. c. 8. sub finem. *Nazian.* orat. 2. de Pasch. *Chrys.* to. 5. in demonst. Quod Christus sit Deus paulo post initium. *Epipha.* in heres. 46. Tatiani. *Ambros.* de myst. Pasch. c. 4. *Hiero.* in 9. Zachariæ. *Augustin.* epist. 99. & li. 20. de Ciuit. c. 15. *Paulinus* in Panegyrico Celsi. *Cyrillus* in 10. li. 12. c. 36. ad illud. *Inclinato capite. Gregor.* lib. 6. epist. 179. *which truth and place though of all the ancient writers confessed and proued by this and other Scriptures: yet the Aduersaries denie it (as they doe Purgatorie) most impudently.* Abrahams bosome. Limbus patrum. *Zach.* 9. 11. *Esa.* 42. 7. * *Aug. in Ps.* 85. *Ep.* 99. Christ descended into hell, and deliuered the fathers.

FVLKE. 7 For as much as the death of Christ, was as effectuall to redeeme them that dyed before he suffered actually, as them that liue since: seeing in Gods sight, our Sauiour Christ, is *the Lambe that was slaine from the beginning of the world*, we beleeue that the godly fathers were in heauen or Paradise, which is here called *Abrahams bosome*, before the resurrection of Christ, as well as after. For in as much as they were iustified by faith in his blood, they receiued the same crowne & reward of righteousnes that we do, being iustified by the same meanes. And yet our Sauiour Christ was the first man that in his whole manhood entred into heauen, in the fulnesse and perfection of glorie which is prepared for all Gods elect, at the generall resurrection. Neuertheles, the vertue of Christs death opened heauen, to be a receptacle for the soules of the righteous from the beginning of the world. *The spirit* (saith Salomon) *returneth to God that gaue it. Eccles.* 12. 7. So saith Leo, *Vanificus institutor vniuersorum temporum sanctos, & ad eandem spem fidelium pertinax, quicquid per mediatorem Dei & hominum Iesum Christum, vel nos constituimur fabulam, vel patres nostri adorauere faciendum. Nec inter Iudæos & gentes vlla est distinctio.* De pass. serm. 14. And we heard before, that Augustine denieth it to be a part of hell. *Epist.* 99. But Zacharie (you say) calleth it *a lake without water*. In dede Zachary nameth it a lake or pit without water, which is too vncomfortable a place to vnderstand it of *Abrahams bosome*, which the Prophet meaneth of the captiuitie of Babylon, from whence the Church was deliuered. *Theodoret* saith, it may be vnderstoode either of eternall death, or of the error of Idols. S. Hierome saieth: *The rich Glutton was in this lake.* Therefore he vnderstoode it not of *Abrahams bosome*. Further you say, it is called of Esay, a prison: but that is as vnlike, that a place of happie and ioyfull rest, (*Chrysost. de Diuit. & Lazaro*,) should be called a prison. Let vs see what the ancient fathers say to the matter. First S. Hierom vnderstandeth this prison of the bonds of sinnes and errors. So doeth Cyril in Esay, *Lib.* 4. *Or.* 2. Yet *Lib.* 3. he saieth, that *Christ went to preach to the spirits in hell, and appeared to them that were destined in prison, and deliuered them all from bonds, necessitie, paine and punishment.* Therefore in neither of both places he vnderstandeth *Abrahams bosome*, by the prison spoken of in Esay. And if by this latter exposition he correct not his error in the former, yet by the later he sheweth, that the text is not necessarily to be vnderstoode of any prison after this life. As for the name of *Limbus patrum*, is altogether vnknowen of the ancient doctors, which if it signifie (as you say) the brimme of hell, it cannot be farre from the place of punishment, as the text is plaine of *Abrahams bosome*. And Chrysostome saith plainely, *it is Paradise*, against the conceite of them that imagine it to be hell, *Paradisus, &c. The bosome of Abraham, was the poore mans Paradise. The rich man sawe Abraham a farre off, and Lazarus in his bosome. But some man may say to me, is Paradise in hell? I say this, that the bosome of Abraham is the trueth of Paradise, yea I confesse it is the most holy Paradise. ex Luc. hom. de Diuite.* And Tertullian chargeth Marcion the heretike with this opinion, that the fathers of the old Testament had their place of refreshing in hell, by this text of *Abrahams bosome*. But he confuteth him euen by the same Scripture, saying, that *Hell is one thing, Abrahams bosome another thing, wherein not only the soules of the Iewes, but of the Gentils also that are faithfull, shal haue rest vntill the generall resurrection, Lib.* 4. *cont. Marcion.* Whether the hell of the damned be called the lower hell, in respect of this mansion of the fathers, Augustine *in Ps.* 85. professeth ignorance, and only doubteth. But *Ep.* 99. he vtterly denieth *Abrahams bosome* to be hell or any part of hell, because *Hell in the Scripture, is neuer taken for good.* The same he saith, *de Gen. ad lit. lib.* 12 *cap.* 33. *and cap.* 34. where he proueth that Paradise is heauen, he saith, *Quanto magis, &c. How much more then may the bosome of Abraham which is after this life, be called Paradise.* But that there was such a place whereunto our Sauiour Christ descended, specially to deliuer the fathers that were in it, you quote a great number of doctors. First *Irenæus* in the place quoted, hath neuer a word of the descending of Christ into hell, but of the effect of his life and death, to the saluation of all his members. His wordes are these: *Quapropter, &c. Wherefore he gaue meate to his disciples, as they were sitting, signifying them which sate in the earth to whom he came to minister life. As Hieremy saith: The Lord the holy one of Israel, remembred his that were dead, which had slept before in the earth of dilection, and came downe vnto them to preach saluation vnto them to saue them. And for this also his disciples eyes were heauy when Christ came to his passion, and finding them sleeping, first, hee let them alone, signifying the patience of God, in the sleeping of men. But comming the second time he awaked them and raysed them vp, signifying that his passion is the awaking of his disciples that slept, for whom also he descended into the later parts of the earth, to see that of the creature which was vnwrought, with those eyes of which he said to his disciples: Many Prophets and iust desired to see and heare, what you see & heare. For Christ came not for them only which beleeued in him in the time of Tiberius the Emperor: neither for those men only which are now, hath the Father prouided, but for all men which from the beginning according to his power, in their generation both feared and loued God, and liued iustly and godly towards their neighbours, and desired to see Christ, and to heare his voice. Wherfore all such in his second comming he shal first awake out of sleepe, and raise vp them as well as the rest which shalbe iudged, and he shall place them in his kingdome.* These words I haue set downe at large, that you may see he speaketh not of the supposed descent into hell, but of the vertue of his life, death, buriall and resurrection, which extendeth it selfe to all the elect of God, and shall be made manifest at the second comming of Christ. *Eusebius* saith: *That the ramping Lion the deuill, after he had opened the wide mouth of hell, coueted to haue deuoured the soule of our Sauiour, with other which came downe into hell, against which he prayed in the words of the Psalme, Deliuer me from the mouth of the Lion.* By which place it is rather proued, that Christ did not descend into hell after his death, seeing he was saued from the mouth of the Lion, according to his prayer vttered by the Psalmist: And somewhat before this place, he interpreteth the complaint of Christ that he was forsaken, when his bodie was on the crosse to be made in the midst of hellish torments, when *he beheld himselfe compassed about with all the deuils in hell, as it were a multitude of wilde beasts readie to deuoure him. Eusebius* therefore hath much against you, but nothing for you. Much lesse Gregorie Nazianzene in the place noted. For hee saith no more but, *Christ descended, that we might be exalted.* Chrysostome the first of them that you haue named, saith that *Christ descended into hell, and disturbed them all, and destroyed that Castle filled with tumults and troubles.* Which may be rightly vnderstoode of the vertue of his death, destroying the power of hell, that it hath no force against those whom he hath redeemed. But he addeth further, that *although it was hell, yet it held the holy soules and precious vessels of Abraham, Isaac and Iacob.* In these wordes either he taketh the worde hell largely, for the state of them that be dead, or else hee is contrary to himselfe in other places, which I haue cited before, where he affirmeth *Abrahams bosome* to be Paradise, and prayeth that he and his people may be taken vp into *Abrahams bosome.* Epiphanius against Taciane the Heretike, that denied Adam to be saued, saith: *For what cause descended Christ into hell? How after his suffering when he had slept three dayes, did he arise againe? And how is it fulfilled that he should haue dominion ouer the dead and ouer the liuing, and of what liuing and dead, but of those that haue neede of his helpe aboue and beneath?* That Christs descent into hell and his resurrection was to Adams saluation, I see it proued by these words, but that Adam was in hell, or that Christ descended after his death, this place saith nothing, but rather that Adam with the rest of the fathers, was in heauen. For who are they that were aboue then? but Adam and the rest. Saint Ambrose speaketh of the force of Christs death, which ouercame

death

The godly fathers in heauen, not in *Limbus patrum.*

death and hell to the ſaluation of all Gods choſen: and not of the fetching of the fathers out of hell. For after hee hath ſhewed that the deuill by death reigned in the puniſhment of ſinners, vntill the comming of Chriſt: He addeth theſe words, *Exters peccati, &c. Chriſt being voide of ſinne, when he went downe to the bottome of hell, breaking the lockes and gates of hell, after he had deſtroyed the dominion of death, he called backe to life out of the iawes of the deuill, ſoules bound with ſinne, and this is written for a diuine triumph, with eternall Characters, while hee ſaith, Death where is thy ſting, death where is thy victorie, which felicitie of health reſtored Paul conſidering, cryeth out, As by Adam death entred into this world, ſo by Chriſt ſaluation is reſtored to the world.* In theſe wordes, is nothing to maintaine *Limbus patrum*, nor yet the popiſh maner of Chriſts deſcent into hell. S. Hierome hath the like meaning, and his words be theſe: *By the blood of thy paſſion through thy clemencie, thou haſt deliuered thoſe which were holden bound in the priſon of hell, in which there is no mercie. Finally, after our Lord aroſe againe, thoſe that were holden with the bond of the ſinnes of Adam, or as ſome will haue it, of accuſtomed error aroſe againe with him, and appeared in the holy Citie.* Theſe wordes declare, that he ſpeaketh of all that had deſerued hell, which by the death and reſurrection of Chriſt, were deliuered from hell. For that he meaneth not of *Limbus patrum*, (as I haue declared before) he affirmeth that the rich man clothed in purple, remained in this lake of hell, and obteined no refreſhing. *But to them* (ſaith he) *which were bound, and were to be deliuered by the mercy of Chriſt, the ſpeach is directed. Be you turned, you that are bound to the munition of hope: and the ſenſe is, You that are bound and holden of cruell and terrible hell, which hope for the looſing of your bondes, at the comming of Chriſt, &c.* S. Hierome therefore muſt either be vnderſtood, to ſpeake allegorically, or els he ſhould moſt abſurdly place all the fathers in torments of hell with the rich glutton. *Auguſtine Epiſt. 99.* as is before ſhewed, denieth that *Abrahams boſome* is hell or any part thereof, but Paradiſe: yet he affirmeth that Chriſt deſcended into hell. But into *Abrahams boſome*, ſaying hee hath *not found, what benefit he beſtowed vpon thoſe iuſt, that were in Abrahams boſome when he deſcended into hell, from whom he neuer departed according to the bleſſed preſence of his diuinitie.* In the other place that you quote, S. Auguſtine affirmeth nothing, but conditionally: *Si non abſurde creditur videtur, &c. If it ſeemeth that it is not abſurdly thought, that the olde Saints which held the faith of Chriſt to come, were in places moſt farre off from the torments of the vngodly, but yet in hell vntill the blood of Chriſt and his deſcent into thoſe places, deliuered them: truely from henceforth the good faithfull redeemed with that price already ſhed, know not hell at all.* You ſee he doeth not abſolutely affirme, but as an opinion, of ſome receiued, whereof he himſelfe was not throughly perſwaded, and which in ſome places he holdeth not: as *Epiſt. 99. De gen. ad liter. lib. 12. cap. 33. & 34.* Paulinus in his Panegyricall Poeme, writeth ſome things Poetically of Chriſts conqueſt of hell, but directly of the Patriarches in hell, and Chriſts deſcent vnto them, he ſpeaketh not, and therefore is added to make vp a number: as moſt of the reſt are. Cyrillus hath theſe wordes: *Quumque tempus, &c. And when nowe it was time that hee ſhould preach to the ſpirits in hell, (for he came to haue dominion as well of the liuing as of the dead) he ſuffered death for vs. And this ſuffering proper to our nature, hee did vndergoe willingly, according to the fleſh: although as God he was life naturally: that hell being ſpoyled, and he made the firſt fruits of them that ſleepe, and the firſt begotten among the dead (as the Scriptures ſay) he might giue returne to life vnto our nature.* Theſe are the words of Cyril, which compared with that he writeth vpon Eſay, doe come ſomething neere your purpoſe, to declare his opinion. Gregorie alſo affirmeth that Chriſt deſcending into hell, deliuered *onely them that beleeued in him, while they liued and led a godly life.* Of ſo many doctors as be quoted, you ſee how few do hold that *Abrahams boſome* was in hell, or that the fathers were in hell before the comming of Chriſt. And of them that held it, how ſome place them in reſt as Auguſtine and Chryſoſtome: ſome in paine, as Cyril and Hierome, if he ſpeake of their ſtate. Hereby it appeareth, that this opinion in theſe ancient times of the Church, was neither generally receiued, nor conſtantly maintained: the ſame writer ſometimes being of contrary opinions, as Chryſoſtome: and ſometimes certaine, ſometimes doubtfull, as Auguſtine. Let the indifferent reader iudge therefore, whether you doe impudently affirme your *Limbus patrum* to be confeſſed and proued of all the ancient writers, or we denie it with Purgatorie, when neither of both is found in the Scriptures, and both by conſequence are contrary to the doctrine of the Scriptures. We may be bold, (I thinke) with modeſtie to ſay, that S. Auguſtine ſayd of a like forged place: *Primum enim locum, &c. The firſt place, the faith of Catholikes by diuine authority, hath beleeued to be the kingdom of heauen. The ſecond, hel, where all that forſake or receiue not the faith of Chriſt, ſhall feele eternal puniſhments. Tertium penitus ignoramus, immo nec eſſe in Scriptura ſanctis inuenimus. The third place we are vtterly ignorant of, yea, we find in the holy Scriptures that it is not.* Aug. Hypognoſt.

RHEM. 8. 26. A great chaos.) *A great diſtance betwixt Abrahams boſome and the inferiour hell. Some iudge Purgatory to be placed there, from whence (no doubt) Chriſt alſo deliuered ſome at his deſcending to hel. for, theſe in Abrahams boſome were not in paines: and S. Auguſtine ſayth the Scriptures be plaine that he tooke ſome out of the places of puniſhment, and yet none out of the hell of the damned. What other place then can that be but Purgatorie?* Purgatorie. Aug. epiſt. 99.

FVLKE. 8 Thoſe that iudge purgatorie to be placed in this great diſtance, are not worthy the naming. For none of the ancient fathers for 400. yeeres after Chriſt knew Purgatory, or durſt affirme it. Neither can the Papiſts agree where to place it. Where you make it no doubt that Chriſt by his deſcending, deliuered ſome ſoules out of Purgatory, there is not one of the ancient fathers that will take your part. Auguſtine whom you name, ſpeaketh not of Purgatory, but of hell. *Sed quia euidentia &c. But becauſe euident teſtimonies doe make mention of hel and ſorowes, no cauſe commeth to my minde, why our Sauiour ſhould be thought to come thither, but to ſaue them from the ſorowes thereof. But whether all whom he found in them, or ſome whom he iudged worthy of that benefit, I do yet ſeeke, or am not certaine. Yet I doubt not but he was in hell, and performed this benefit to ſuch as were placed in the ſorowes thereof.* Theſe be Auguſtines words: but you conclude hereof, that he tooke none out of the hell of the damned: *Ergo* out of Purgatorie. As though you would inforce Auguſtine to acknowledge your diuiſion of hels, which it is certaine he knew not: for if he had, he needed not to haue doubted, whether Chriſt tooke all or ſome from thence. And as for Purgatorie, he was neuer certaine of it, therefore hee could not ſpeake ſo reſolutely of it, to ſay that hee doubted not, but Chriſt ſaued ſome from the ſorowes of it.

RHEM. 9. 28. Leſt they alſo.) *If the damned had care of their friends alliue how and for what cauſe ſoeuer, much more haue the Saints and ſaued perſons. And if thoſe in hell haue meanes to expreſſe their cogitations and deſires, and to be vnderſtood of Abraham ſo far diſtant both by place and condition, much rather may the liuing pray to the Saints and be heard of them: betwixt earth (that is to ſay) the Church militant and heauen, being continual paſſage of ſoules, and * Angels aſcending and deſcending by Iacobs ladder. Men muſt not for al that be curious to ſearch how the ſoules of the deceaſed expreſſe their minds, and be heard one of another, and ſo fall to blaſphemie, as Caluin doth, aſking whether their eares be ſo long to heare ſo farre off, and wickedly meaſuring all things by mortal mens corporal groſſe maner of vttering conceits one to another, which was not here done by this damned nor by Abraham, with corporal inſtruments of tongue, teeth, and eares: though for the better expreſſing of the damneds caſe, Chriſt vouchſafed to vtter it in termes agreeing to our capacitie.* Saints doe heare our prayers and haue care of vs, Gen. 32. Caluins blaſphemie. *Calu. li. 3. Inſtit. c. 22. ſect. 24.*

FVLKE. 9. There is no doubt but charitie remaineth with the Saints in heauen, but it is ill proued by example of a damned Prayer to Saints.

damned spirit in hell. Againe, that loue which they haue, is not now carnall and speciall towards their friends in the flesh, brethren, kinsfolks and other, but spirituall and generall toward all the elect of God, whom they loue as themselues. Another conclusion is: If those in hell haue meanes to expresse their desires to Abraham: much rather may the liuing pray to the Saints and be heard of them. I maruell you doe not inferre, if those in hell haue such charitable affections, much more the Saints in heauen. But these parabolicall speaches proue no more, then the end of the parable, namely, that they which in this life refuse to credite the holy Scriptures, may not looke to be called by any extraordinary visions or apparitions. And yet if you would inferre rightly, you should make your Argument thus: If damned spirits to Saints far off can expresse their cogitations, much more may Saints that dwell together vnderstand one another. As for men liuing, haue no meanes but by audible voice to expresse their desires, which cannot ascend so high as the Saints in heauen, who also lacke the naturall instruments, whereby such a voice may be receiued. But you haue a conueyance, by the continuall passage of soules and Angels, which Augustine thinketh in deede, may giue intelligence of some things, but not of all things, but onely so much as it pleaseth God that they should know. Wherefore it were good first to know out of the Scriptures, whether it please God that Saints should know such affaires of the liuing. And secondly, whether it is his pleasure, that we should direct our prayers to them. If the Scripture do reuele neither the one nor the other, how should we know what is Gods pleasure? Yea, seeing we haue expresse commandement, to call vpon God by Iesus Christ in all our necessities, with promise that we shalbe heard in any request that is meete for vs to attaine: we cannot call vpon Saints without breach of Gods commandement, and distrust of his promise. Yea, seeing prayer is a sacrifice, it is to be offered onely to God, and not to Saints. They therefore blaspheme God, which giue the glory which is proper to God vnto creatures, and not Caluine, which denieth that the voice of our prayers vpon earth, can be heard of Saints in heauen. As for the speaches vttered by Abraham and the damned soule, you might as well vnderstand that they were parabolicall rather then historicall, as you acknowledge they were not vttered with corporal instruments.

Pſal.50. 1.Iohn5.14. Iohn16.23. Pſal.141.2. Slander.

CHAP. XVII.

So damnable it is to be author of a Schisme, 3 that we must rather forgiue be it neuer so often. 9 We must be feruent in faith, 7 and humble withall, knowing that we are bound to God, and not he to vs. ‖ The nine Iewes are vngratefull after that he hath cured their leprosie: but the one Samaritane (the one Catholike Church of the Gentiles) far otherwise. 20 The Pharisees asking, when commeth this kingdom of God (of whose approching they had now heard so much) he teacheth that God must reigne within vs: 22 and warneth vs after his Passion neuer to goe out of his Catholike Church for any new secret comming of Christ that Heretikes shal pretend, but onely to expect his second comming in glory, 26 preparing our selues vnto it, because it shal come vpon many vnprouided, 31 specially through the persecution of Antichrist a little before it.

Mt.18.7. Mar.9.42. ‡Not of mere necessity, for then it were no fault, if it præsupposing the great wickednes of men, it is impossible but there shall bee scandals and therefore it followeth, *Wo to him by whom they come.* Mt.18,21.

AND he said to his Disciples, It is ‡impossible that scandals should not come: but wo to him by whom they come.

2 It is more profitable for him, if a milstone be put about his necke, and he bee cast into the sea, then that hee scandalize one of these little ones.

3 Looke well to your selues, * If thy brother sinne against thee, rebuke him: and if he doe penance, forgiue him.

4 And if he sinne against thee seuen times in a day and seuen times in a day be conuerted vnto thee, saying, It repenteth mee, forgiue him.

5 And the Apostles sayd to our Lord, Increase faith in vs.

Mt.17,20.

6 And our Lord sayd, * If you had faith like to a mustard seede, you might say to this mulberie tree, bee thou rooted vp, and bee transplanted into the sea: and it would obey you.

7 And which of you hauing a seruant plowing or keeping cattel, that will say to him returning out of the field, Passe quickly, sit downe:

THE FOVRTH part of this Gospel, The comming of Christ into Iewry, toward his Passion.

8 And saith not to him, Make ready supper, and gird thy selfe, and serue me whiles I eate and drinke, & afterward thou shalt eate and drinke?

9 Doeth he giue that seruant thankes, for doing the things which he commanded him?

10 I trow not. So you also, when you shal haue done all things that are commaunded you, say, We are ‖ vnprofitable seruants: we haue done that which we ought to doe.

11 And

*HE * said vnto the disciples, It cannot be but offences will come, neuertheless woe vnto him through whom they come.* Mat.18.7. mar.9.41.

2 It were better for him that a milstone were hanged about his necke, and he cast into the sea, then that he should offend one of these little ones.

*3 Take heede to your selues: * If thy brother trespasse against thee, rebuke him, and if hee repent, forgiue him.* Matth.18.21.

4 And though he sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, I repent, thou shalt forgiue him.

5 And the Apostles said vnto the Lord, Increase our faith.

*6 * And the Lorde sayd, If yee had faith as much as a graine of mustard seede, ye should say vnto this Sycamine tree, Bee thou plucked vp by the roote, and bee thou planted in the sea, and it should obey you.* Matth.17,20.

7 But which of you, hauing a seruant plowing, or feeding cattell, will say vnto him by and by when hee were come from the fielde, Goe and sit downe at the table?

8 And will not rather say vnto him, Dresse wherewith I may suppe, and gird vp thy selfe, and serue me, till I haue eaten and drunken: and afterward thou shalt eate and drinke?

9 Doeth he thanke that seruant because hee did the things that were commanded vnto him? I trowe not.

10 So likewise ye, when ye shall haue done all those things which are commanded you, say, Wee are vnprofitable seruants: wee haue done that which was our duety to doe.

11 *And*

THE GOSPEL vpon the 13. Sunday after Pentecost.

11 And it came to passe, as he went vnto Hierusalem, he passed through the middes of Samaria and Galilee.

12 And when hee entred into a certaine towne, there met him ten men that were lepers, who stoode a farre off:

13 And they lifted vp their voice, saying, IESVS master, haue mercie on vs.

14 Whome as hee sawe, hee sayde, Goe *shewe your selues ‖ to the Priestes. And it came to passe, ‖ as they went, they were made cleane. Leu.14.2.

15 And one of them as hee sawe that hee was made cleane: went backe with a loude voice magnifying God,

16 And he fell on his face before his feete, giuing thankes: and this was a Samaritane.

17 And IESVS answering sayde, Were not tenne made cleane? and where are the nine?

18 There was not found that returned, and gaue glory to God, but this stranger.

19 And he said to him, Arise, go thy waies: because ‡ thy faith hath made thee safe.

20 And being asked of the Pharisees, When commeth the kingdome of God? hee answered them and sayd, The kingdome of God commeth not with obseruation:

21 Neither shal they say, Loe here, or loe there. for loe ‡ the kingdom of God is within you.

22 And he said to his Disciples, The daies will come when you shall desire to see one day of ỹ Sonne of man: and you shal not see.

23 * And they will say to you, Loe here and loe there. ‡ Goe not, neither doe ye followe after.

24 For euen as the lightening that lighteneth from vnder heauen, vnto those partes that are vnder heauen, shineth: so shall the Sonne of man be in his day.

25 But first hee must suffer many things and be reiected of this generation.

26 And as it came to passe in the * dayes of Noe, so shall it bee also in the dayes of the Sonne of man. Gen.7.5.

27 They did eate and drinke, they did marie wiues and were giuen to mariage euen vntill the day that Noe entred into the arke: and the flood came and destroyed them all,

28 Likewise as it came to passe in the * dayes of Lot: They did eate and drinke, bought and sould, planted, and builded: Gen.19.24.

29 And in the day that Lot went out from Sodome, it rained fire and brimstone from heauen, and destroyed them all:

30 According to these things it shal be in the day that ỹ sonne of man shalbe reuealed.

31 In that houre he that shall bee in the house-toppe, and his vessel in the house, let him not goe downe to take them vp: and he that

‡ Whiles they aske and looke for a temporall kingdome in pompe and glory, loe their king and Messias was now among them, whose spirituall kingdom is within all the faithfull that haue dominion ouer sinne. Mt.24,23. Mr.13,21.

11 And so it was, as hee went to Hierusalem, that he passed thorow the middes of Samaria and Galilee.

12 And as he entred into a certaine village, there met him ten men that were lepers, which stoode afarre off,

13 And they put forth their voices, and sayd, Iesus master, haue mercie on vs.

*14 When he saw them, hee sayd vnto them, * Goe shewe your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed.* Leuit.14.2.

15 And one of them, when he sawe that hee was healed, turned backe againe *with a loude voice, glorifying God,*

16 And fell downe on his face at his feete, giuing him thankes: and the same was a Samaritane.

17 And Iesus answering, sayd, Are there not ten cleansed, but where are those nine?

18 There are not founde that returned againe to giue glory to God, saue only *this stranger.*

19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

20 When he was demanded of the Pharisees when the kingdome of God commeth, hee answering them, sayd, The kingdome of God commeth not with obseruation.

21 Neither shall they say, Loe here, or loe there: for beholde the kingdome of God is within you.

22 And hee sayde vnto the disciples, The dayes will come when yee shall desire to see one day of the Sonne of man, and yee shall not see it.

23 And they shall say to you, See here, see there: goe not after them, nor folow them.

24 For as the lightning that lightneth out of the one *part which is vnder heauen, shineth vnto the* other *part which is vnder heauen: so shal also the sonne of man be in his day:*

25 But first must he suffer many things, and be disalowed of this nation.

*26 * And as it was in the dayes of Noe: so shall it be also in the dayes of the sonne of man.* Gen.7.5.

27 They did eate and drinke, they married wiues, and were maried, euen vnto the same day that Noe went into the Arke: and the flood came, and destroyed them all.

*28 * Likewise also as it was in the dayes of Lot, they did eate, they dranke, they bought, they solde, they planted, they builded:* Gen.19.24.

29 But euen the same day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30 Euen thus shall it be in the day when the sonne of man is reuealed.

31 At that day ‖ he which shal be on the house toppe, *and his stuffe in the house, let him not come downe to take it out: and let not him that* ‖ Or, if any man.

is

that is in the fielde, in like maner let him not returne backe.

Gen.19,26. 32 Be mindfull of * Lots wife.

33 Whosoeuer seeketh to saue his life, shall lose it: and whosoeuer doth lose the same, shall quicken it.

34 I say to you, in that night there shall be two in one bed: the one shal be taken, and the other shall be left:

35 Two women shall be grinding together: the one shal be taken, & the other shall be left: two in the field: the one shall be taken, and the other left.

36 They answering say to him, Where Lord?

37 Who sayde to them, Where soeuer the body shall be, thither will also the eagles be gathered together.

is in the fielde, turne backe againe likewise to the things that he left behinde.

*32 * Remember Lots wife.* Gen.19.26.

*33 *Whosoeuer wil goe about to saue his life, shall lose it, and whosoeuer shall lose his life, shall quicken it.* Matth.16,25.

*34 * I tell you, in that night there shall bee two in one bed, the one shal be receiued, the other shall be left alone.* Matth.25,41.

35 Two women *shall be grinding together: the one shall bee receiued, and the other left alone.*

36 Two men *shal be in the field: the one shall be receiued, and the other forsaken.*

*37 And they answering, sayde vnto him, * Where Lord? He sayd vnto them, where soeuer the body shall bee, thither will also the eagles bee gathered together.*

MARGINALL NOTES. CHAP. XVII.

RHEM. 1. 19. Thy faith.) *And yet we see here it was not only faith, but also his thankefulnes and returning to giue glory to God.* Faith onely.

FVLKE. 1 We see that hee was whole before hee gaue thankes, therefore faith onely made him whole, and that his thankes folowed his faith, as an vnseparable fruite thereof, not as a cause of his healing.

RHEM. 2 23. Goe not.) *No man must runne out of the Church after Schismatikes to heare them preach Christ in corners, Christs doctrine being open in all the world, See annot. Mt.24,23.*

FVLKE 2 No man must looke to see Christ his maker in the Popish eleuation, or procession. For Christ shall not come into this world, so often as the Priests will consecrate, but once in the end of the world, with maiestie and glory.

ANNOTATIONS. CHAP. XVII.

RHEM. 3 10. Vnprofitable seruants.) *If our Sauiour had said that the keeping of Gods commandements had bene vnprofitable and not available to our selues, then might the Protestants haue truely argued thereby that our workes deserue not heauen or any reward at Gods hand: but so he sayd not, but that our seruice is to God vnprofitable, who calleth for it as duety, and not as a thing needefull or profitable to himselfe. And though here our Master teach vs so humbly to conceiue of our owne doings toward him, yet himselfe els where calleth not his seruants vnprofitable when they haue done their labour, but speaketh thus,* Good and faithful seruant, because thou wast faithful in a little, I wil place thee ouer much: enter into the ioy of thy Lord. *Yea of such as serue him in the grace of the new Testament, he affirmeth that he will not now* name them seruants but friends, *yea and take them for his owne children, and as his friends and sonnes he counteth of vs and our workes towards heauen, though we in humilitie and trueth must confesse alwayes that we be to him vnprofitable seruants. Yea and S. Paul saith plainely, that by cleansing our selues from sinfull workes, we shalbe profitable vessels to our Lord.* 2. Tim. 2, 21. How we are vnprofitable & profitable seruants. Mt.25,21. Io,15,14.

FVLKE. 3. A seruant by doing his duety to his Master, deserueth not so much as libertie, much lesse to bee his Masters heire, *ergo* the seruants of God, doing their ductie, deserue not to be Gods heires of the kingdome of heauen, but of his meere fauour and grace, he giueth it them. Of which also he accepteth them not as seruants, but as friends, yea as sonnes and heires, and their seruice being not the thousand part of their duety, also hee accepteth, and rewardeth of his mercie and not of their merite. Neither doeth S. Paul say, that by cleansing our selues &c. But if a man shall cleanse himselfe: he shall be a profitable vessell: because the Lord will acknowledge him as his owne, in whom this effect of his spirit worketh this cleansing. For it is God that worketh in vs both the will, and to be able to do any such thing according to his good pleasure. Phil 2.13. *Marcus Heremita de iis qui putant se operibus iustificari: ὁ ωεμος &c. The Lord willing to shewe that all the commandements are of duety to bee performed, and that the adoption is giuen by his owne blood, saith, when you haue done al these things that are appointed vnto you, then say, we are vnprofitable seruants, we haue done that we ought to doe. Therefore the kingdome of heauen is not the hire of workes, but the grace of the Lord prepared for his faithfull seruants.* Merite.

RHEM. 4. 14. To the priests.) *This leprosie signifieth sinne, which though God may and can heale without any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therefore let no man despise Gods ordinance nor say that it is ynough to confesse to God though he neuer come at the priest.* li. de visit. infirm. apud August. Confession to the Priest.

FVLKE. 4. The leprosie was not healed by the Priest, but declared to be healed, so are sinnes declared to be forgiuen by the Priest, and not properly forgiuen: Hierom in Math. 16. And where as you say, out of the author of the booke *De visit infirm.* that a man must not despise Gods ordinance, it is true. But both your author and you, haue to proue auricular confession to a Priest, to be Gods ordinance. As you acknowledge that booke to bee none of Augustines, so you should haue done well to haue signified, as the trueth is, that the author was a man neither learned nor eloquent, and that those bookes were most impudently ascribed to S. Augustine: but then your quotation of his authority had bene nothing worth. Remission of sinnes.

RHEM. 5 14. As they went.) *A man may sometimes be so contrite and penitent, that his sinne is forgiuen before hee come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did: specially whereas wee are neuer sure howe contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.*

FVLKE. 5. They went not to the Priest to be clensed, but that they might declare, that they were clensed. And therfore this collection, of going to the Priest to shrift, is vaine and ridiculous: being nothing els, but a beggerly petition of two principles, namely, that necessitie of shrift is Gods ordinance, and that there is a Sacrament of absolution. Absolution of a Priest. Confession.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few wil so thinke) wil at length come. 9 We must also pray with humility, because we know not with

with the Pharisee if we be iust, but we know with the Publicane that we be sinners. 15 He will haue children to be brought to him, and all to be as children. 18 What is to be done to get life euerlasting. 22 What also, to get perfection. 28 and what reward they shall haue that leaue all, yea or any part, for his sake. 31 he foretelleth of his Passion most particularly, 33 and entring into Iericho, cureth one blind man.

AND he spake also a parable to them that it behoueth ‡ alwayes to pray, and not to be wearie,

2 Saying, there was a certaine iudge in a certaine citie, which feared not God, and of man made no accompt.

3 And there was a certaine widow in that citie: and she came to him, saying, Reuenge me of mine aduersary.

4 And he would not of a long time. but afterward he sayd within himselfe, Although I feare not God, nor make accompt of man:

5 Yet because this widow is importune vpon me, I wil reuenge her, lest at the last she come and defame me.

6 And our Lord sayd, Heare what the iudge of iniquitie sayth.

7 And wil not God reuenge his elect that crie to him day and night: and will he haue patience in them?

8 I say to you that he wil quickly reuenge them. But yet the Sonne of man comming, ‖ shall he find trow you, faith in the earth?

THE GOSPEL vpon the 10. Sunday after Pentecost.

9 And he sayd also to certaine that trusted in themselues as iust, and despised others, this Parable:

10 Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publicane.

11 The Pharisee standing, prayed thus with himselfe: God, I giue thee thanks that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publicane.

‡ To take pride of fasting, tithing, or any good worke, is naught: though the works themselues bee very good.

12 ‡ I fast twise in a weeke: I giue tithes of all that I possesse.

13 And the Publicane standing afarre off would not so much as lift vp his eyes toward heauen: but he ‡ knocked his breast, saying, God be mercifull to me a sinner.

14 I say to you, this man went downe into his house iustified more then he: because euery one that exalteth himselfe, shalbe humbled: and he that humbleth himselfe, shal be exalted.

Mt.19,13. Mk.10,13.

15 * And they brought vnto him infants also that he might touch them. Which thing when the Disciples saw, they rebuked them.

16 But IESVS calling them together, said, Suffer children to come vnto me, and forbid them not, for the kingdome of heauen is for such.

17 Amen I say to you, Whosoeuer receiueth not the kingdome of God ‡ as a childe, shall not enter into it.

Mt.19,16. Mk.10,17.

18 * And a certaine Prince asked him, saying, Good master, by doing what, shall I possesse euerlasting life?

19 And

AND hee put foorth a parable vnto them to this end, that men ought alwayes to pray, and not to be weary:* Matth.24.28.

2 Saying, There was in a certaine citie a certaine Iudge, which feared not God, neither regarded man.

3 And there was a certaine widowe in the same citie, and she came vnto him, saying, ‖ Auenge me of mine aduersarie:

‖ Or, doe me iustice against mine aduersary.

4 And he would not for a while. But afterward he sayd within himselfe, Though I feare not God, nor care for man,

5 Yet because this widowe much *troubleth me, I will auenge her, least shee come at the last, and make me wearie.*

6 And the Lord sayd, Heare what the vnrighteous Iudge sayth.

7 And shall not God auenge his elect, which crie day and night vnto him, yea, though hee deferre them?

8 I tell you that hee will auenge them, and that quickely. Neuertheless, when the Sonne of man commeth, shall he finde faith on the earth?

9 And hee tolde this parable vnto certaine which trusted in themselues that they were righteous, and despised other:

10 Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane.

11 The Pharisee stoode and prayed thus with himselfe, God, I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane.

12 I fast twise in the weeke, I giue tithe of al that I possesse.

13 And the Publicane standing afarre off, would not lift vp his eyes to heauen: but smote vpon his breast, saying, God be mercifull to me a sinner.

14 I tell you, this man departed home *to his house iustified rather then the other:* For euery one that exalteth himselfe, shall bee brought lowe: and hee that humbleth himselfe, shall bee exalted.* Mat.23.12. luke 14.11.

15 They brought vnto him also infants, that hee should touch them: when his disciples sawe, they rebuked them.

16 But Iesus when hee had called them vnto him, sayd, Suffer little children to come vnto me, and forbid them not: for vnto such belongeth the kingdome of God.

17 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as a little child, shall in no wise enter therein.

18 And a certaine ruler asked him, saying, Good master, what ought I to doe to possesse eternall life?

19 *Iesus

19 And IESVS sayd to him, Why doest thou call me good? None is good but only God,

20 Thou knowest the commandements: Exod.20,13. *Thou shalt not kil, Thou shalt not commit adultrie, thou shalt not beare false witnes, Thou shalt not steale, Honour thy father and mother.*

21 Who said, Al these things haue I kept from my youth.

22 Which IESVS hearing, sayd to him, Yet one thing thou lackest: ‡ Sel al that euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folowe me.

23 He hearing these things, was stroken sad: because he was very rich.

24 And IESVS seeing him stroken sad, sayd, How hardly shal they that haue money enter into the kingdome of God?

25 For it is easier for a camel to passe through the eye of a needle, then for a riche man to enter into the kingdome of God.

26 And they that heard, sayd, And who can be saued?

27 He said to thē, The things that are impossible with men, are possible with God.

28 And Peter sayd, Loe we haue left all things, and haue folowed thee.

29 Who said to them, Amen I say to you, There is no man that hath left house, or parents, or brethren, or ‡ wife, or children for the kingdome of God,

30 And shall not receiue much more in this time, and in the worlde to come ‡ life euerlasting.

THE GOSPEL vpon the Sunday of Quinquagesme. Mr.20,17. Mr.10,32.

31 *And IESVS tooke the twelue, and said to them, Beholde we goe vp to Hierusalem, and all things shal be consummat which were written by the Prophets of the sonne of man,

32 For he shall be deliuered to the Gentiles, and shall be mocked, and scourged, and spit vpon:

33 And after they haue scourged him, they will kill him, and the third day hee shall rise againe.

34 And they vnderstoode none of these things & this worde was hid from them, and they vnderstood not ỹ things that were sayd.

35 And it came to passe, when hee drewe nigh to Iericho, a certaine blind man sate by the way, begging.

36 And when hee heard the multitude passing by, he asked what this should be.

37 And they told him that IESVS of Nazareth passed by.

38 And he cried, saying, IESVS sonne of Dauid, haue mercy vpon me.

39 And they that went before, rebuked him, that he should hold his peace. But hee cried much more, Sonne of Dauid haue mercie vpon me.

40 And

19 ** Iesus sayd vnto him, Why callest thou me good? None is good saue God onely.* Matth.19,16

20 *Thou knowest the commandements, Doe * not commit adulterie, Doe not kill, Doe not steale, Doe not beare false witnesse, Honour thy father and thy mother.* Exod.20,13

21 *And he said, All these haue I kept from my youth vp.*

22 *When Iesus heard that, hee sayd vnto him, Yet lackest thou one thing: Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me.*

23 *When he heard this, hee was very sorie: for he was very rich.*

24 *When Iesus sawe that he was very sorie, he sayd, Howe hardly shall they that haue money enter into the kingdome of God?*

25 *For it is easier for a Camel to goe thorow a needles eye, then for a rich man to enter into the kingdome of God.*

26 *And they that heard it, sayd, And who then can be saued?*

27 *And hee said, The things which are vnpossible with men, are possible with God.*

28 *Then Peter sayd, Loe, wee haue forsaken all, and folowed thee.* Matth.19,27. marke 10,28.

29 *He said vnto them, Verely I say vnto you, there is no man that hath forsaken house, either parents, either brethren, or wife, or children, for the kingdome of Gods sake,*

30 *Which shall not receiue manifold more in this worlde, and in the worlde to come life euerlasting.*

31 **Iesus tooke vnto him the twelue, and said vnto them, Beholde, wee goe vp to Hierusalem, and all things shall be fulfilled to the sonne of man that are written by the Prophets.* Matth.20,17. marke 10,32.

32 *For hee shall bee deliuered vnto the Gentiles, and shalbe mocked, and spitefully entreated, and spitted on:*

33 *And when they haue scourged him, they will put him to death, and the third day hee shall rise.*

34 *And they vnderstoode none of all these things: and this saying was hid from them, so that they perceiued not the things which were spoken.*

35 ** And it came to passe, that as hee was come nigh vnto Iericho, a certaine blinde man sate by the wayes side, begging.* Matth.20,29. marke 10,46.

36 *And when he heard the people passe by, he asked what it meant.*

37 *And they sayd vnto him, that Iesus of Nazareth passeth by.*

38 *And he cried, saying, Iesu, thou sonne of Dauid, haue mercy on me.*

39 *And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou sonne of Dauid, haue mercie on me.*

40 *And*

40 And IESVS ſtanding, commaunded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe to thee? but he ſaid, Lord, that I may ſee.

42 And IESVS ſaid to him, Do thou ſee, thy faith hath made thee whole.

43 And forthwith hee ſaw, and followed him, magnifying God. And all the people as they ſaw it, gaue praiſe to God.

40 And Ieſus ſtaying, commaunded him to be brought vnto him: and when hee was come neere, he asked him,

41 Saying, What wilt thou that I ſhall do vnto thee? And hee ſaid, Lord, that I may receiue my ſight.

42 And Ieſus ſaide vnto him, Receiue thy ſight, thy faith hath ſaued thee.

43 And immediatly hee receiued his ſight, and followed him, glorifying God: and all the people when they ſaw it, gaue praiſe vnto God.

MARGINAL NOTES. CHAP. XVIII.

RHEM. 1 1. Alwayes.) *We ſhould pray alwayes by faith, hope and charitie, and by working the things that be acceptable to God: though ſpecial times of vocall prayers in the Canonicall houres be aſſigned for the ſtirring of vs vp to God through externall ſignes of deuotion.*

FVLKE. 1 We ſhould pray alwayes, not in voice, but in mind lifted vp to God: as for Popiſh canonical houres be of ſuperſtition, rather then true deuotion. For all times and places, are allowed for vocal prayer, as you terme it. Superſtitious prayer.

RHEM. 2 13. Knocked his breaſt.) *So do the prieſtes and people at the holy Altar knocke their breaſts, and ſay with the humble Publicane,* Deus propitius. Auguſt. pſ 31. conc. 3.

FVLKE. 2 Not as the Popiſh prieſts and people knocke and kneele to the idole of the Maſſe cake. S. Auguſtine hath neither ſuch words, nor ſuch meaning.

RHEM. 3 17. As a child.) *In matters of faith and religion we muſt be as humble & obedient to the Catholike Church as yong children to their parents.*

FVLKE. 3 We muſt not be children in vnderſtanding, 1 Corinth. 14.20. which is the marke you ſhoot at, for you would haue men as ready to beleeue, whatſoeuer you tell them is the doctrine of the Church, as children are ready to beleeue euery fable. Ignorance. Credulitie.

RHEM. 4 20. The commandements.) *Not faith onely but alſo keeping the commaundements purchaſe life euerlaſting. See annot. Mat. 19, 16.*

FVLKE. 4 Keeping of Gods Commandements alone, doth purchaſe life euerlaſting, if a man can keep them perfectly. But if he once breake one Commandement, he hath purchaſed the curſe of God. See alſo Marke 12. *Sect.* 1.

RHEM. 5 22. Sell all that euer.) *This is not a commaundement or precept, but counſell: which the religious doe folowe. See Annot. Mat. 19.*

FVLKE. 5 This was a commandement to that perſon, but neither commandement nor counſell to all Chriſtians: neither is it obſerued of Popiſh hypocrites, which ſell not all to giue to the poore, but to their friends or cloiſters. Commandement. Counſell.

RHEM. 6 29. Wife or children.) *The Apoſtles among other things left their wiues alſo, as S. Hierome noteth out of this place.* lib. 1. adu. Iouin.

FVLKE. 6 That the Apoſtles left not their wiues, See Matth. 8. *Sect.* 3.

RHEM. 7 30. Life euerlaſting.) *Life euerlaſting the reward for leauing or looſing willingly our goods for Chriſtes ſake.*

FVLKE. 7 Life euerlaſting, is the free gift of God in Ieſus Chriſt, Rom. 6. 23. Although God giueth it to them that forſake all things for Chriſt, not as a reward of merite, but as a gift of mercie. Merite.

ANNOTATIONS. CHAP. XVIII.

RHEM. 8 8. Shall he finde faith?) *The Luciferians and Donatiſts vſed this place to excuſe their fall from the Church, as our Aduerſaries now doe, ſaying that it was decayed in faith when they forſooke it. To whom wee anſwere as S. Hierome and S. Auguſtine anſwered them, that Chriſt ſaith not that there ſhould be no faith left in earth: but by this maner of ſpeach inſinuateth, that at the later day in the great perſecution of Antichriſt faith ſhould be more rare, and the faithfull among ſo many wicked not ſo notorious: ſpecially that perfect faith containing deuotion, truſt, and affection toward God, which our Maiſter ſo praiſed in certaine vpon whom he wrought miracles, and by force whereof mountaines might be moued, which is rare euen when the Church floriſheth moſt.* The Church erreth not in faith. *Hier. com. Lucif. c. 6. Aug. de vnit. Ec. c. 15. & de verb. Do. Ser. 16.*

FVLKE. 8 We ſay not, that the Church euer decayed or ſhall decay in faith: although the Church may erre in matters of doctrine, yet not to leaue the faith in the foundation. But by your owne confeſſion, vnder the tyrannie of Antichriſt, faith ſhall be rare, and therefore the faithfull few, and not ſo notorious, among ſo many wicked. Such we ſay was the ſtate of the Church vnder the tyrannie of the Pope, which is Antichriſt. Slander.

CHAP. XIX.

In Iericho he lodgeth in the houſe of Zacheus a Publicane, and againſt the murmuring Iewes openeth the reaſons of his ſo doing. 11 Hee ſheweth, that the laſt day ſhould not be yet, 15 and what then in the iudgement he will do both to vs of his Church as well good as bad, 27 and alſo to the reprobate Iewes. 29 Being now come to the place of his Paſſion, he entreth (weeping and foreſelling the deſtruction of blind Hieruſalem) with triumph as their Chriſt. 45 He ſheweth his zeale for the houſe of God, and teacheth therein euery day. 47 The rulers would deſtroy him, but for feare of the people.

THE GOSPEL vpon the Dedication of a Church.

AND entring in, hee walked through Iericho.

2 And beholde a man named Zachæus: and this was a Prince of the Publicans, and he rich.

3 And he ſought to ſee IESVS what hee was, and hee could not for the multitude, becauſe he was litle of ſtature.

4 And running before, he ‖ went vp into a ſy-

AND Ieſus entred in, and went thorow Iericho.

2 And beholde, there was a man named Zacheus, which was the chiefe among the Publicans, and was rich alſo:

3 And he ſought meanes to ſee Ieſus what he ſhould be, and could not for the preaſe, becauſe he was litle of ſtature.

4 And he ranne before, and climed vp in-

a sycomore tree that hee might see him: because he was to passe by it.

5 And when hee was come to the place, IESVS looking vp, saw him, and said to him, Zachæus. Zachæus, come downe in hast: because this day I must abide in thy house.

6 And he in hast came downe, and receiued him reioycing.

7 And when all sawe it, they murmured, saying that he turned in, to a man that was a sinner.

8 But Zachæus standing, saide to our Lord, Beholde the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, ‖ I restore fourefold.

9 IESVS said to him, That this day saluation is made to this house: because that he also is the sonne of Abraham.

Mt.18, 12. 10 * For the Sonne of man is come to seeke and to saue that which was lost.

11 They hearing these things, hee added and spake a parable, for that he was nigh to Hierusalem, and because they thought that foorthwith the kingdome of God should bee manifested.

THE GOSPEL for a confessor that is not a Bishop, and namely for S Lewis the King of France. Auguſt. 25. Mt. 25, 14. 12 He saide therefore, *A certaine noble man went into a farre countrey to take to himselfe a kingdome, and to returne.

13 And calling his ten seruants, hee gaue them ten pounds, and said to them, Occupie till I come.

14 And his citizens hated him: and they sent a legacie after him, saying, Wee wil not haue this man reigne ouer vs.

15 And it came to passe after hee returned, hauing receiued his kingdome: and hee commaunded his seruants to bee called, to whom hee gaue the money: that hee might know how much euery man had gained by occupying.

16 And the first came, saying, Lorde, thy pound hath gotten ten pounds.

17 And hee saide to him, Well fare thee good seruant, because thou hast bene faithful in a litle, thou shalt haue power ouer ‡ ten cities.

18 And the second came, saying, Lord, thy pound hath made fiue pounds.

19 And he said to him, And be thou ouer fiue cities.

20 And an other came, saying, Lorde, loe here thy pound, which I haue had laied vp in a napkin.

21 For I feared thee, because thou art an austêre man: thou takest vp that thou didst not set downe, and thou reapest that which thou didst not sow.

22 He saith to him, By thine own mouth I iudge thee, naughtie seruant. Thou didst knowe that I am an austêre man, taking vp that I set not downe, and reaping that which I sowed not:

23 And

to a wilde figge tree, to see him: for hee was to come that way.

5 And when Iesus came to the place, he looked vp and saw him, and saide vnto him, Zache, come downe at once: for to day I must abide at thy house.

6 And he came downe hastily, and receiued him ioyfully.

7 And when they al saw it, they murmured, saying that hee was gone in to tary with a man that is a sinner.

8 And Zachæus stood foorth, and said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore, and if I haue taken from any man by forged † cauillation, I restore him foure folde. † Or, false accusation.

9 Iesus saide vnto him, This day is saluation come to this house: because that hee is also the childe of Abraham.

*10 * For the Sonne of man is come to seeke, and to saue that which was lost.* Matth. 18. 11.

11 And as they heard these things, hee added, and spake a parable, because hee was nigh to Hierusalem, and because they thought that the kingdome of God should shortly appeare.

*12 * He said therefore, A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and to come againe.* Matth. 25. 14.

13 And when hee had called his ten seruants, hee deliuered them ten † pieces of money, saying vnto them, Occupy till I come. † Or, pounds.

14 But his citizens hated him, and sent a message after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, that when hee had returned, receiuing his kingdome, then he commaunded these seruants to be called vnto him, to whom hee had giuen the money, that hee might knowe how much euery man had gained in occupying.

16 Then came the first, saying, Lorde, thy piece hath gained ten pieces.

17 And he saide vnto him, Well, thou good seruaunt: because thou hast bene faithfull in a very little thing, haue thou authoritie ouer ten cities.

18 And the second came, saying, Lorde, thy pieces hath encreased fiue pieces.

19 And to the same he saide, Bee thou also ruler ouer fiue cities.

20 And another came, saying, Lorde, beholde, here is thy piece, which I haue layed vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou layedst not downe, and reapest that thou diddest not sowe.

22 Then *hee saith vnto him, Of thine owne mouth will I iudge thee, thou euill seruaunt: Knewest thou that I am a straite man, taking vp that I layed not downe, and reaping that I did not sowe:*

23 And

See Annotations Matt. 27, 29, &c.

23 And why didſt thou not giue my money to the banke, and I comming might certes with vſurie haue exacted it?

24 And he ſaide to them that ſtoode by, Take the pound away from him, and giue it to him that hath the ten pounds.

25 And they ſaide to him, Lord, hee hath ten pounds.

26 But I ſay to you, that to euery one that hath ſhall be giuen: and from him that hath not, that alſo which hee hath ſhall be taken from him.

The fifth part of the Goſpel, of the Holy weeke of his Paſſion in Hieruſalem.

27 But as for thoſe mine enemies that would not haue mee reigne ouer them, bring them hither: and kill them before me.

28 And hauing ſaid theſe things, he went before aſcending to Hieruſalem.

Mt. 21, 1. Mr. 11, 1. Io. 12, 15.

29 And it came to paſſe * when hee was come nigh to Bethphagé and Bethania vnto the mount called Oliuet, hee ſent two of his Diſciples,

PALME-SVNDAY.

30 Saying, Goe into the towne which is ouer againſt, into the which as you enter, you ſhall finde the colt of an aſſe tied, on which no man euer hath ſitten: looſe him, and bring him.

31 And if any man aske you, Why looſe you him? You ſhall ſay thus to him, becauſe our Lord needeth his ſeruice.

32 And they that were ſent, went their wayes, and found as he ſaid to them, the colt ſtanding.

33 And when they looſed the colt, the owners thereof ſaid to them, Why looſe you the colt.

34 But they ſaide, Becauſe our Lord hath need of him.

35 And they brought him to IESVS. And caſting their garments vpon the colt, they ſet IESVS thereupon.

36 And as he went, they ſpred their garments vnderneath in the way.

37 And when hee approched now to the deſcent of mount-Oliuet, all the multitudes of || them that deſcended, began with ioy to praiſe God with a lowd voyce, for all the miracles that they had ſeene,

|| His diſciples.

38 Saying, Bleſſed is hee that commeth King in the Name of our Lord, peace in heauen, and glory on high.

39 And certaine Phariſees of the multitudes ſaide to him, Maiſter, rebuke thy diſciples.

40 To whom he ſaide, I ſay to you, That if theſe holde their peace, the ſtones ſhall cry.

41 And as he drew neere, ſeeing the city, he wept vpon it, ſaying,

42 Becauſe if thou alſo hadſt knowen, and that in this thy day, the things that pertaine to thy peace: but nowe they are hidde from thine eyes.

34 For

23 And wherefore gaueſt not thou my money into the banke, and at my comming I might haue required mine owne with vantage?

24 And hee ſaide vnto them that ſtoode by, Take from him that piece, and giue it to him that hath ten pieces.

25 And they ſaid vnto him, Lord, hee hath ten pieces.

*26 For I ſay vnto you, * That vnto euery one which hath, ſhall bee giuen: and from him that hath not, ſhall be taken away euen that hee hath.* Matth. 13. 12. and 25. 29. marke 4. 25. luke 8. 18.

27 Moreouer, thoſe mine enemies which would not that I ſhould reigne ouer them, bring hither, and ſlay them before me.

28 And when he had thus ſpoken, hee went forward, aſcending vp to Hieruſalem.

*29 * And it came to paſſe, when he was come nigh to Bethphage and Bethanie, beſides the mount which is called Olinet, hee ſent two of his diſciples,* Matth. 21. 1. marke 11. 1.

30 Saying, Goe ye into the towne which is ouer against you, in the which at your entring ye ſhall finde a colt tied, whereon yet neuer man ſate: looſe him, and bring him hither.

31 And if any man aske you, Why doe yee looſe him? Thus ſhall yee ſay vnto him, Becauſe the Lord hath need of him.

32 They that were ſent, went their way, and found euen as he had ſaid vnto them.

33 And as they were a looſing the colt, the owners thereof ſaide vnto them, Why looſe yee the colt?

34 And they ſaide, For the Lord hath need of him.

*35 * And they brought him to Ieſus: and their garments being caſt on the colt, they ſet Ieſus thereon.* Matth. 21. 7. iohn 12. 14.

36 And as he went, they ſpread their clothes in the way.

37 And when hee was now come nigh to the going downe of the mount Olinet, the whole multitude of the diſciples began reioycing to praiſe God with a lowd voyce, for all the miracles that they had ſeene,

38 Saying, Bleſſed bee the King that commeth in the Name of the Lord, peace in heauen, and glory in the higheſt.

39 And ſome of the Phariſees of the company ſaide vnto him, Maiſter, rebuke thy diſciples.

40 He anſwering, ſaid vnto them, I tell you, that if theſe would hold their peace, then ſhall the ſtones cry immediatly.

41 And when he was come neere, he beheld the citie, and wept on it,

*42 * Saying, If thou haddeſt knowen thoſe things which* belong *vnto thy peace, euen in this thy day: but nowe are they hidde from thine eyes.* Matth. 24. 1. marke 13. 1.

43 For ‡ the dayes shal come vpon thee: and thy enemies shall compasse thee with a trench, and inclose thee about, and straiten thee on euery side,

44 And beate thee flat to the ground, and thy children that are in thee, and they shall not leaue in thee a stone vpon a stone: because thou hast not knowen the time of thy visitation.

45 * And entring into the temple, he began to cast out the sellers therein & the buiers,

46 Saying to them, It is written, *That my house is the house of prayer.* But you haue *made it a denne of theeues.*

47 And hee was teaching dayly in the temple. And the chiefe Priests & the Scribes and the Princes of the people sought to destroy him:

48 And they found not what to doe to him. For all the people was suspense hearing him.

43 For the dayes shall come vpon thee, that thine enemies also shall cast a banke about thee, and compasse thee rounde, and keepe thee in on euery side,

44 And make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation.

*45 * And he went into the Temple, and began to cast out them that solde therein, and them that bought,* Matth.21.12, marke 11.11,

*46 * Saying vnto them, It is written, My house is the house of prayer: but ye haue made it a denne of theeues.* Esa.56.7. iere.7.11.

47 And he taught dayly in the Temple. But the high Priests and the Scribes, and the chiefe of the people went about to destroy him,

48 And coulde not finde what to doe: for all the people did hang of him, when they heard him.

‡ This was fulfilled 40. yeeres after the death of Christ by Titus and Vespasianus, when besides incredible miseries of famine and other distresses, there perished eleuen hundred thousand, and were taken captiues 97000. the siege beginning in the very same feast, and greatest solemnitie of Easter when they put Christ to death. *Euseb. lib. 3. hist. c. 6, 7, 8. Ioseph. li. 7. c. 17.*

Mt. 21, 12. Mr. 11, 15. MVNDAY. Es. 56, 7. Ier. 7, 11.

MARGINAL NOTES. CHAP. XIX.

RHEM. 1 17. Ten cities.) *Marke here against the aduersaries, that the rewards of these two good seruants be diuers and vnequall, according to the diuersitie or inequalitie of their gaines, that is, their merites, and yet one receiueth the peny (Mt. 20, 9.) as well as the other, that is, heauen or life euerlasting.*

FVLKE. 1 The diuersitie of the rewards we acknowledge, which are according to the diuersitie of his gifts. For of his mercie he crowneth his gifts; not our merits. *August. in Psal. 70. conc. 1.* Otherwise euery childe may conceiue, that the gaine of ten pounds, doth not deserue the gouernment of ten cities. Merits.

ANNOTATIONS. CHAP. XIX.

RHEM. 2 4. Went vp.) *Not onely inward deuotion of faith and charitie towards Christ, but external offices of seeing, following, touching, receiuing, harbouring him, are recommended to vs in this example: euen so our manifold exteriour deuotion towards his Sacraments, Saincts and seruants, be graceful: specially the endeuour of good people not only to bee present at Masse or in the Church, but to be neere the B. Sacrament, and to see it with all reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.* Externall deuotion.

FVLKE. 2 Externall offices done to Christes person by those that beleeued in him, were acceptable to him, otherwise not. Herod desired to see Christ, the multitude followed him, and thronged him, which after were ready to cry Crucifie him. The Pharisees diuers times interteined him, Iudas kissed him. But whereas you say, the externall offices of deuotion, &c. are recommended to vs for example: we know he hath recommended the poore afflicted for his sake to be releeued, but not to be honoured in all respects as his person was, of them who acknowledged him to be the Sonne of the liuing God. As for his Sacraments and Saincts, require no such externall offices, neither are they acceptable to him or his Saincts. As for the preasing of superstitious Papists, to be neere the idole of the Masse, and to see it helde vp or caried about, contrary to the institution of the blessed Sacrament, hath no colour of defence by example of Zachæus who desired to see Christ, no although Christ were as verely to be seene in the Sacrament, as hee was in the way, seeing this Sacrament was ordeined to bee eaten and drunken, not to be gased and looked vpon. Superstition.

RHEM. 3 8. I restore foure fold.) *That which we giue of our owne, is almes and satisfaction for our sinnes: but that which we restore of il gotten goods by Extortion, Vsury, Simony, Bribrie, Theft, or otherwise, that is called here Restoring. And it is of duety and not of free almes, and must be rendred not to whom we list, but to the parties annoyed if it be possible, otherwise it must be bestowed vpon the poore, or other good vses, according to the aduise of our superiour and such as haue charge of our soules. But that he yalded foure fold, that was more then he was bound, but very satisfactorie for his former sinnes also. And herewith we may note, that it is not the giuing of a peny, grote, or crowne, of a riche mans superfluitie, that is so much recommended to sinners for redeeming their faultes: but this large bestowing vpon Christ, to sell all and giue it in almes, to giue the moytie of our goods, to render foure times so much for that which is wrongfully gotten, that extinguisheth sinnes. The poore widowes brasse peny was very grateful, because it was al or much of that she had: but the riche mans pound of his superfluitie, though it be good, yet is nothing so grateful.* Restitution. Satisfaction.

FVLKE. 3 Almes and all other deedes of charitie, are a duety of thankfulnesse for sinnes forgiuen, no satisfaction, as is manifest by the parable of the seruant, that ought tenne thousand talents: Matth. 6. 18. But in your discourse of restitution, you open a great mysterie of iniquitie, whereby the Iesuites, Seminaries, and other broodes of treason and impietie are mainteined, and not of the Popes meere liberalitie. For while you teach restitution to be necessary (which all good men do acknowledge) you haue found out a case whereby infinite masses of money may be brought to the Popes disposition, and such as be factours vnder him. For if the parties iniuried, be not knowen, dead, or otherwise not to be satisfied, you determine, that the goods ill gotten, must be bestowed on the poore, or vpon good vses, and that is not amisse. But you will not trust the conscience of the wrong doer, to bestow it as he list, but according to the aduise of your superiour, which is the Pope and his cleargie, which haue cure of soules. So that while you challenge to the Pope and your selues, the disposition of goods gotten wrongfully, you take vpon you an office farre worse then Iudas exercised, and by this meanes, ill gotten goods are worse bestowed, to mainteine treasons, heresies, and trecherie, and if neede be, open warres against Christian princes. But why I pray you, if the Extortioner, Vsurer, Simoniake, Briber, &c. haue the conscience to restore where he can not to the parties iniuried, which ought first to be regarded, may hee not bestow it vprightly and sincerely vpon the poore, or other good vses? Or, if he lacke aduise, why may he not take Satisfaction. The Pope challengeth the disposition of goods ill gotten.

take it of godly and wise men, though they haue not the charge of his soule, and though the Pope neuer heare of it? But whereas Zachæus restored foure folde, it was not for satisfaction of his sinnes, but a fruite of his true repentance, whereby he declared, that the iniurie he had done to any man, displeased him so much, that hee accompted it no better then theft, and therefore was content to restore, as if hee had bene conuicted of theft. Therefore, where you come in with large bestowing vpon Christ of all, or a moitie, or foure fold restitution, despising the rich mans penie, groate, or crowne, you plead well for Corban, and yet you are content to play small game, and to take euen the poore widowes mite, if shee haue no more, or not much more to giue, not contemning the riche mans pound. But why did not Christ challenge the disposition of this foure folde restitution, that Iudas might haue had the fingering of it? Or by what right may Christes good Vicar challenge that Christ did not? At least wise, if Christ could not intend it, why did he not commit the disposition of it to Peter, as his deputie in those weightie cases of conscience, reserued to his owne iurisdiction? Wee know that liberall almes of a cheerefull giuer pleaseth God, as a fruite of faith, and shall haue great reward. Hee is blinde that can not see, as well in this place, as in diuers other, how vnder colour of merite, satisfaction, extinguishing of sinne, and last of all, of restitution, you seeke not onely to deuoure poore widowes houses, but to be Lords of rich vsurers and oppressors goods.

CHAP. XX.

To the Iewes he auoucheth his power by the witnes of Iohn who was a man sent of God. 9 and foretelleth in a parable their reprobation most worthy (with the vocation of the Gentils in their place) 17 and consequently their irreparable damnation that shall ensue thereof. 20 He defeateth their snare about paying tribute to Cæsar: 27 hee answereth also the inuention of the Sadduces against the Resurrection. 40 And so hauing put them all to silence, 41 he turneth and poseth them, because they imagined that Christ should be no more but a man: 45 bidding al to beware of the Scribes (authors of the Iewes schisme from him) being ambitious and hypocrites.

TVESDAY Mt. 21,23. Mr. 11,27.

AND it came to passe: in one of the daies when he was teaching the people in the temple and euangelizing, the cheefe Priestes and the Scribes with the auncients assembled,

‡ See Annot. Marc. 11,23.

2 And spake saying to him, ‡ Tell vs, in what power doest thou these things? or, who is he that hath giuen thee this power?

3 And IESVS answering, said to them, I also wil aske you one word. Answer me,

4 The baptisme of Iohn was it from heauen, or of men?

5 But they thought within themselues, saying, That if we say, From heauen: he wil say, Why then did you not beleeue him?

6 But if we say, Of men: the whole people will stone vs: for they are certaine that Iohn is a Prophet.

7 And they answered that they knewe not whence it was.

8 And IESVS said to them, Neither doe I tel you in what power I doe these things.

Esa. 5,1. Mt. 21,33. Mr. 12,1. ‡ See the marginal annotations Marc. 12.

9 And he began to say to the people this parable, * A certaine ‡ man planted a vineyard, and let it out to husbandmen: and hee was from home a long time,

10 And in time hee sent to the husbandmen a seruant, that they should giue him of the fruite of the vineyard. Who beating him, sent him away emptie.

11 And againe hee sent an other seruant. But they beating him also and reprochfully abusing him, sent him away emptie.

12 And againe hee sent the thirde: who wounding him also, cast him out,

13 And the lorde of the vineyard saide, What shall I doe? I will sende my beloued sonne: perhaps when they shal see him, they wil reuerence him.

14 Whom when the husbandmen saw, they thought within them selues saying, This is the heire, let vs kill him, that the heritage may be ours.

15 And

AND it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priestes and the Scribes came vpon him, with the Elders, Matth. 21.23. mar. 11.27.

2 And spake vnto him, saying, Tell vs, by what auctoritie doest thou these things? Either who is he that gaue thee this auctoritie?

3 Hee answering, said vnto them, I will also aske you one word, and answere me.

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned with themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But and if wee say, Of men, all the people will stone vs: For they be perswaded that Iohn is a Prophet.

7 And they answered, that they coulde not tell whence it was.

8 And Iesus said vnto them, Neither tell I you by what auctoritie I do these things.

*9 Then beganne he to put forth to the people this parable: * A certaine man planted a vineyard, and let it foorth to husbandmen, and went himself into a strange country for a great season.* Esa. 5.1. iere. 2.21. matth. 21.33. marke 12.1.

10 And when the time was come, hee sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard. But they, when they had beaten him, sent him away emptie.

11 And againe, hee sent yet another seruant: but they, when they had beaten him also, and entreated him shamefully, sent him away emptie.

12 Againe, he sent the third and when they had wounded him also, they cast him out.

13 Then said the lord of the vineyard, What shall I doe? I will send my deare sonne: it may bee they will reuerence him when they see him.

14 But when the husbandmen sawe him, they reasoned within themselues, saying, This is the heire, come, let vs kill him, that the inheritance may be ours.

43 For ‡ the dayes shal come vpon thee: and thy enemies shall compasse thee with a trench, and inclose thee about, and straiten thee on euery side,

44 And beate thee flat to the ground, and thy children that are in thee, and they shall not leaue in thee a stone vpon a stone: because thou hast not knowen the time of thy visitation.

45 * And entring into the temple, he began to cast out the sellers therein & the buiers,

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RHEM. 3 — 8. I restore foure fold.) *That which we giue of our owne, is almes and satisfaction for our sinnes: but that which we restore of il gotten goods by Extortion, Vsury, Simony, Bribrie, Theft, or otherwise, that is called here Restoring. And it is of duety and not of free almes, and must be rendred not to whom we list, but to the parties annoyed if it be possible, otherwise it must be bestowed vpon the poore, or other good vses, according to the aduise of our superiour and such as haue charge of our soules. But that he yelded foure fold, that was more then he was bound, but very satisfactorie for his former sinnes also. And herewith we may note, that it is not the giuing of a peny, grote, or crowne, of a riche mans superfluitie, that is so much recommended to sinners for redeeming their faultes: but this large bestowing vpon Christ, to sell all and giue it in almes, to giue the moytie of our goods, to render foure times so much for that which is wrongfully gotten, that extinguisheth sinnes. The poore widowes brasse peny was very grateful: because it was al or much of that she had: but the riche mans pound of his superfluitie, though it be good, yet is nothing so grateful.* Restitution. Satisfaction.

FVLKE. 3 — Almes and all other deedes of charitie, are a duety of thankfulnesse for sinnes forgiuen, no satisfaction, as is manifest by the parable of the seruant, that ought tenne thousand talents: Matth. 6. 18. But in your discourse of restitution, you open a great mysterie of iniquitie, whereby the Iesuites, Seminaries, and other broodes of treason and impietie are mainteined, and not of the Popes meere liberalitie. For while you teach restitution to be necessary (which all good men do acknowledge) you haue found out a case whereby infinite masses of money may be brought to the Popes disposition, and such as be factours vnder him. For if the parties iniuried, be not knowen, dead, or otherwise not to be satisfied, you determine, that the goods ill gotten, must be bestowed on the poore, or vpon good vses, and that is not amisse. But you will not trust the conscience of the wrong doer, to bestow it as he list, but according to the aduise of your superiour, which is the Pope and his cleargie, which haue cure of soules. So that while you challenge to the Pope and your selues, the disposition of goods gotten wrongfully, you take vpon you an office farre worse then Iudas exercised, and by this meanes, ill gotten goods are worse bestowed, to mainteine treasons, heresies, and trecherie, and if neede be, open warres against Christian princes. But why I pray you, if the Extortioner, Vsurer, Simoniake, Briber, &c. haue the conscience to restore where he can not to the parties iniuried, which ought first to be regarded, may hee not bestow it vprightly and sincerely vpon the poore, or other good vses? Or, if he lacke aduise, why may he not take Satisfaction. The Pope challengeth the disposition of goods ill gotten.

take it of godly and wise men, though they haue not the charge of his soule, and though the Pope neuer heare of it? But whereas Zachæus restored foure folde, it was not for satisfaction of his sinnes, but a fruite of his true repentance, whereby he declared, that the iniurie he had done to any man, displeased him so much, that hee accompted it no better then theft, and therefore was content to restore, as if hee had bene conuicted of theft. Therefore, where you come in with large bestowing vpon Christ of all, or a moitie, or foure fold restitution, despising the rich mans penie, groate, or crowne, you plead well for Corban, and yet you are content to play small game, and to take euen the poore widowes mite, if shee haue no more, or not much more to giue, not contemning the riche mans pound. But why did not Christ challenge the disposition of this foure folde restitution, that Iudas might haue had the fingering of it? Or by what right may Christes good Vicar challenge that Christ did not? At least wise, if Christ could not intend it, why did he not commit the disposition of it to Peter, as his deputie in those weightie cases of conscience, reserued to his owne iurisdiction? Wee know that liberall almes of a cheerefull giuer pleaseth God, as a fruite of faith, and shall haue great reward. Hee is blinde that can not see, as well in this place, as in diuers other, how vnder colour of merite, satisfaction, extinguishing of sinne, and last of all, of restitution, you seeke not onely to deuoure poore widowes houses, but to be Lords of rich vsurers and oppressors goods.

CHAP. XX.

To the Iewes he auoucheth his power by the witnes of Iohn who was a man sent of God. 9 and foretelleth in a parable their reprobation most worthy (with the vocation of the Gentils in their place) 17 and consequently their irreparable damnation that shall ensue thereof. 20 He defeateth their snare about paying tribute to Cæsar: 27 hee answereth also the inuention of the Sadduces against the Resurrection. 40 And so hauing put them all to silence, 41 he turneth and posseth them, because they imagined that Christ should be no more but a man: 45 bidding al to beware of the Scribes (authors of the Iewes schisme from him) being ambitious and hypocrites.

TVESDAY Mt. 21,23. Mr. 11,27.

AND it came to passe: in one of the daies when he was teaching the people in the temple and euangelizing, the cheefe Priestes and the Scribes with the auncients assembled,

‡ See Annot. Marc. 11,33.

2 And spake saying to him, ‡ Tell vs, in what power doest thou these things? or, who is he that hath giuen thee this power?

3 And IESVS answering, said to them, I also wil aske you one word. Answer me,

4 The baptisme of Iohn was it from heauen, or of men?

5 But they thought within themselues, saying, That if we say, From heauen: he wil say, Why then did you not beleeue him?

6 But if we say, Of men: the whole people will stone vs: for they are certaine that Iohn is a Prophet.

7 And they answered that they knewe not whence it was.

8 And IESVS said to them, Neither doe I tel you in what power I doe these things.

Esa. 5,1. Mt. 21,33. Mr. 12,1. ‡ See the marginal annotations Marc. 12.

9 And he began to say to the people this parable, * A certaine ‡ man planted a vineyard, and let it out to husbandmen: and hee was from home a long time,

10 And in time hee sent to the husbandmen a seruant, that they should giue him of the fruite of the vineyard. Who beating him, sent him away emptie.

11 And againe hee sent an other seruant. But they beating him also and reprochfully abusing him, sent him away emptie.

12 And againe hee sent the thirde: who wounding him also, cast him out,

13 And the lorde of the vineyard saide, What shall I doe? I will sende my beloued sonne: perhaps when they shal see him, they wil reuerence him.

14 Whom when the husbandmen saw, they thought within them selues saying, This is the heire, let vs kill him, that the heritage may be ours.

15 And

*AND * it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priestes and the Scribes came vpon him, with the Elders,* Matth. 21.23. mar. 11.27.

2 And spake vnto him, saying, Tell vs, by what auctoritie doest thou these things? Either who is he that gaue thee this auctoritie?

3 Hee answering, said vnto them, I will also aske you one word, and answere me.

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned with themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But and if wee say, Of men, all the people will stone vs: For they be perswaded that Iohn is a Prophet.

7 And they answered, that they coulde not tell whence it was.

8 And Iesus said vnto them, Neither tell I you by what auctoritie I do these things.

*9 Then beganne he to put forth to the people this parable: * A certaine man planted a vineyard, and let it foorth to husbandmen, and went himself into a strange country for a great season.* Esa. 5.1. iere. 2.21. matth. 21.33. marke 12.1.

10 And when the time was come, hee sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard. But they, when they had beaten him, sent him away emptie.

11 And againe, hee sent yet another seruant: but they, when they had beaten him also, and entreated him shamefully, sent him away emptie.

12 Againe, he sent the third and when they had wounded him also, they cast him out.

13 Then said the lord of the vineyard, What shall I doe? I will send my deare sonne: it may bee they will reuerence him when they see him.

14 But when the husbandmen sawe him, they reasoned within themselues, saying, This is the heire, come, let vs kill him, that the inheritance may be ours.

15 And casting him forth out of the vineyard, they killed him. What therefore wil the Lord of the vineyard do to them?

16 Hee will come, and wil destroy these husbandmen, and will giue the vineyard to others. Which they hearing, saide to him, God forbid.

17 But he beholding them said, What is this then that is written, *The stone which the builders reiected, the same is become into the head of the corner?*

Pſ.117,22.

18 Euery one that falleth vpon this stone, shalbe quashed: and vpon whom it shal fall, it shal breake him to pouder.

19 And the cheefe Priestes and Scribes sought to lay handes vpon him that houre: and they feared the people. for they knewe that he spake this similitude to them.

20 *And watching, they sent spies which should feine themselues iust: that they might take him in his talke, and deliuer him to the principaltie and power of the Præsident.

Mt.22,15. Mr.12,13.

21 And they asked him, saying, Maister, wee knowe that thou speakest and teachest rightly: and thou doest not accept person, but teachest the way of God in truth.

22 Is it lawfull for vs to giue tribute to Cæsar, or no?

23 But considering their guile, he said to them, Why tempt you me?

24 Shew me a penie. Whose image hath it and inscription? They answering saide, Cæsars.

25 And he said to them, Render therfore the things that are Cæsars, ‡ to Cæsar: and the things that are Gods, to God.

‡ So duties must be done to Princes, that our duty to God be not neglected. See Annot. Mat. c. 22,15.

26 And they coulde not reprehend his worde before the people: and marueiling at his answere, they held their peace.

27 *And there came certaine of the Sadducees, which denie that there is a resurrection, and they asked him,

Mt 22,23. Mr.12,18.

28 Saying, Master, Moyses gaue vs in writing, * If a mans brother die hauing a wife, and hee haue no children, that his brother take her to wife, and raise vp seede to his brother.

Deut.25,5.

29 There were therefore seuen brethren: and the first tooke a wife, and died without children.

30 And the next tooke her, and hee died without children.

31 And the thirde tooke her. In like maner also all the seuen, and they left no seede, and died.

32 Last of al the woman died also.

33 In the resurrection therefore, whose wife shal she bee of them? sithens the seuen had her to wife.

34 And IESVS saide to them, The children of this worlde marrie, and are giuen in mariage:

35 But

15 And when they had cast him out of the vineyarde, they killed him. What then shall the Lord of the vineyard do vnto them?

16 He shall come and destroy these husbandmen, & shall let out his vineyard to other. When they heard this, they said, God forbid.

*17 And he beheld them, and saide, * What is this then that is written, The stone that the builders disallowed, the same is become the head of the corner.*

Pſal.118.22.

18 Whosoeuer shall stumble vpon that stone, shalbe broken: but on whomsoeuer it shall fall, it will grinde him to powder.

19 And the high Priestes and the Scribes the same houre went about to lay handes on him, and they feared the people: for they perceiued that he had spoken this similitude against them.

20 And they watched him, and sent foorth spies, which shoulde faine themselues righteous men, that they might take holde of his wordes, to deliuer him vnto the power and aucloritie of the Deputie.

*21 And they asked him, saying, * Maister, wee know that thou sayest and teachest right, neither considerest thou the outward appearance of any man, but teachest the way of God truely:*

Matth.22.16. marke 12.13.

22 Is it lawfull for vs to giue tribute vnto Cæsar, or not?

23 When he had perceiued their craftinesse, he said vnto them, Why tempt ye me?

24 Shewe mee a penie: whose image and superscription hath it? They answering, saide, Cæsars.

*25 And hee saide vnto them, * Giue then vnto Cæsar the things which* belong *vnto Cæsar: and to God, the things that perteine vnto God.*

Rom.13.7.

26 And they coulde not reproue his sayings before the people: and they marueiled at his answere, and held their peace.

*27 Then * came to him certaine of the Sadducees (which deny that there is any resurrection) and they asked him,*

Matth.22.23. marke 12.18.

*28 Saying, Master, Moses wrote vnto vs, * If any mans brother die, hauing a wife, and he die without children, that then his brother should take his wife, and raise vp seede vnto his brother.*

Deut.25.5.

29 There were therefore seuen brethren, and the first, when hee had taken a wife, died without children.

30 And the second tooke her to wife, and he died childeleſſe.

31 And the third tooke her, and in likewise the residue of *the seuen, and left no children behinde them, and died.*

32 Last of all, the woman died also.

33 Nowe in the resurrection, whose wife of them is she? for seuen had her to wife.

34 Iesus answering, saide vnto them, The children of this worlde marrie wiues, and are married:

35 But

35 But they that ‖ ſhal be ‡ counted worthie of that world and the reſurrection from the dead, neither marry, nor take wiues,

36 Neither can they die any more, for they are ‖ equall to Angels: and they are the ſonnes of God, ſeeing they are the ſonnes of the reſurrection.

37 But that the dead riſe againe, Moyſes alſo ſhewed, beſide the buſh, as he calleth the Lord, *The God of Abraham, and the God of Iſaac, and the God of Iacob.*

38 For God is not of the dead, but of the liuing: for all liue to him.

39 And certeine of the Scribes anſwering, ſaid to him, Maiſter, thou haſt ſayd well.

40 And further they durſt not aske him any thing.

Mt.22,44. Mr.12,36. 41 But hee ſayd to them, * How ſay they that Chriſt is the ſonne of Dauid?

42 And Dauid himſelfe ſaith in the booke of Pſalmes, *The Lord ſayd to my Lord, Sit on*

Pſ.109,1. *my right hand,*

43 Till I put thine enemies, the footſtoole of thy feet?

44 Dauid then calleth him Lord: & how is he his ſonne?

45 And all the people hearing him, hee ſaid to his Diſciples,

Mt.23,6. Mr.12,38. 46 *Beware of the Scribes, that will walke in robes, and loue ſalutations in the market-place, and the firſt chaires in the Synagogues, and the chiefe roomes in feaſts.

47 Which deuoure widowes houſes: faining long prayer. Theſe ſhall receiue greater damnation.

35 But they which ſhall be counted woorthie to enioy that world, and the reſurrection from the dead, doe not marrie wiues, neither are married:

36 For neither can they die any more, for they are equall vnto the Angels, and are the ſonnes of God, in as much as they are the children of the reſurrection.

*37 And that the dead be raiſed, * Moyſes alſo ſhewed beſides the bramble buſh, when hee calleth the Lord, The God of Abraham, and the God of Iſahac, and the God of Iacob.* Exod.3.6.

38 For he is not a God of dead, but of liuing: for all liue vnto him.

39 Then certeine of the Phariſees anſwering, ſayd, Maſter, thou haſt well ſayd.

40 And after that, durſt they not aske him any queſtion at all.

*41 And he ſayd vnto them, * How ſay they that Chriſt is Dauids ſonne,* Matth 22.24. marke 12.35.

*42 And Dauid himſelfe ſaith in the booke the Pſalmes, * The Lord ſayd to my Lord, Sit thou on my right hand,* Pſal.110.1.

43 Till I make thine enemies thy footſtoole?

44 Dauid therefore calleth him Lord, and how is he then his ſonne?

45 Then in the audience of all the people, he ſayd vnto his diſciples,

*46 * Beware of the Scribes, which will go in long robes, and loue greetings in the markets, and the higheſt ſeats in the Synagogues, & the chiefe roomes at feaſts,* Matth.23.6. marke 12.38.

47 Which deuoure widowes houſes, vnder colour of long prayers: the ſame ſhall receiue greater damnation.

MARGINALL NOTES. CHAP. XX.

RHEM. 1 35. Counted worthie.) *The Greeke, is καταξιωθῆναι, importeth alſo this much,* They that are made worthie, *to wit, by the grace of God, and ſo they are indeed worthy. as alſo in the next chapter, verſe 36. & 2. Theſſ. 1,5.*

FVLKE. 1 The Greeke is none other then your owne tranſlation, which you may be aſhamed to correct, hauing in your Preface preferred it before the Greeke.

ANNOTATIONS. CHAP. XX.

RHEM. 2 35. Shall be counted worthie.) *This trueth & ſpeech that good men be worthy of heauen, is according to the Scriptures, and ſignifieth that mans works done by Chriſts grace doe condignly or woorthily deſerue eternall ioy. as Sap. 3.* God proued them, and found them worthy of himſelfe. *and Mat. 10.* He that loueth his father more then me, is not worthy of me. *and Coloſ. 1.* That you may walke worthy of God. *and moſt plainly, Apoc. 3.* They ſhall walke with me in white, becauſe they are worthy. *as of Chriſt (c. 1.)* Thou art worthy O Lord to receiue glory, &c. *And that to be counted worthy, and to be worthy, is here all one, it is plaine, by the Greeke word, which S. Paul vſeth ſo, as the aduerſaries owne Engliſh Teſtaments do teſtifie, reading thus, Heb. 10.* Of how much ſorer puniſhment ſhall he be woorthie, which &c. *and it muſt needs ſo ſignifie, becauſe men for ſinnes are not onely counted, but are indeed worthy puniſhment, as themſelues doe grant. They doe greatly therefore forges themſelues, and are ignorant in the Scriptures, and know not the force nor the valure of the grace of God, which doth not only make our labours gratefull to God, but worthy of the reward which he hath prouided for ſuch as loue him. See the Annot. 2. Theſſ. 1,5.*

To be worthie of heauen, or to deſerue & merit it.

The New Teſtament an. 1580. καταξιωθῆναι. ἀξιωθῆναι.

FVLKE. 2 The Scriptures neuer affirme, that good men by their works, merits, or deſerts, are worthy of heauen: but only by the grace of God in Chriſt Ieſus. In whom they are accepted as worthy. And that mans works, done by Chriſtes grace, doe condignly or woorthily deſerue eternall ioy, it is contrary to the opinion of the beſt of the Schoolemen, who vpon the ſaying of S. Paul, Rom. 8. *The ſufferings of this life, are not woorthy or condigne, &c.* inuented the diſtinction of *Congruum* and *Condignum*. But to examine your texts of Scripture, which you bring to proue your new Popery. The firſt being no canonicall Scripture, muſt either be vnderſtood according to the perpetuall doctrine of the canonicall Scripture, or els be reiected. By faith therefore, which is tried in temptation, they were found worthy, and not of the merit of their works. And though he that loueth his father more then Chriſt, is not worthy of him, yet it followeth not, that he which loueth Chriſt more then his father, is woorthy of Chriſt. For our ſinnes doe properly deſerue Gods wrath, but our good works, becauſe they are not perfect, nor ours, but Gods gifts in vs, deſerue not to vs Gods fauor & grace, which is freely giuen. Thirdly S. Paul prayeth that the Coloſſians *may walke woorthy of God*, according to his acceptation, not according to the merit of their good works in this life, but that at the length, they may be made woorthy in Chriſt their Redeemer, by whom they obteine remiſſion of their ſinnes. Fourthly, Chriſt ſheweth not what the faithfull are by the

Merit.

the merit of their workes, but by acceptation of his grace, through his merits: therefore they are not called worthy, as Christ is called *worthy*, Apo. 5. 12. for it is said before expresly, vers. 4. *that none was found worthy to open the booke, and to read it*: but the words you cite, be Apoc. 4. 11. and are spoken of the Godhead himselfe. Behold into what horrible blasphemy you runne; while you maintaine the merit of mans works (though done by the grace of Christ) to make men as worthy of the ioyes of heauen by them, as God is of glory, power, and maiestie of his owne nature. And whereas you say it is all one; to be counted worthy, and to be worthy indeed by the Greeke, it is false. For though in one of our English translations it be once so translated, peraduenture the word (counted) being omitted through ouersight, yet the wicked are not vniust onely by imputation, but by merit of sinne and vnrighteousnesse that is inherent: whereas the righteous are not perfectly iust, by merit of iustice inherent, but by imputation of the righteousnesse of Christ through faith. Neither are we so ignorant of the Scripture, but that we know the dignitie of Gods grace, whereby not onely we are accepted, but also our labours rewarded, but altogether of the grace of God, and not of the merit of our works, which are not made worthy of reward, (for then they should be perfect) but in the merits and worthinesse of Christ, are counted worthy of eternall life.

RHEM. 3 36. Equall to Angels.) *Saints of our kinde, now in their soules, and after their resurrection in body and soule together, shalbe in all things equall to Angels: and for degree of blisse, many Saints of greater merit shalbe aboue diuers Angels: as S. Iohn Baptist, the Apostles, and others, and our B. Lady aboue all the orders of holy spirits in dignity and blisse. and no marueil, our nature by Christ being so highly exalted aboue all Angels.* The dignitie of Saints.

FVLKE. 3 Our Sauiour sayth not, that the Saints are now, but after the resurrection they shall be equall to the Angels. Neither sayth he, in all things, but in that, they shall haue no need or vse of mariage. That any Saints, as the B. Virgin Mary, Iohn Baptist, the Apostles, shall be aboue all Angels in dignitie, the Scripture doth not teach, therefore it is presumptuously, and blindly, though neuer so boldly, affirmed. The Saints departed not like the Angels in all points.

CHAP. XXI.

He commendeth the poore widow for her two mites, aboue all. 5 *Hauing sayd that the Temple shalbe quite destroyed,* 7 *he foretelleth first many things that shall goe before,* 20 *then a signe also when it is neere, after which shall come the destruction it selfe in most horrible manner, without hope of restitution, vntill all Nations of the Gentils be gathered into his Church in the very end of the world.* 25 *And then what signes shall come of the last day, terrible to the world,* 28 *but comfortable to vs of his Church,* 34 *so that we be alwayes watchfull.*

Mr. 12, 41. AND beholding, he saw them that did cast their giftes into the treasurie, rich persons.

2 And hee saw also a certeine poore widow casting two brasse mites.

3 And hee said, Verily I say to you, that this poore widow hath cast more then all.

4 For all these of their abundance haue cast into the gifts of God: but she ‖ of her penury, hath cast in all her liuing that she had.

5 And certeine saying of the temple that it was adorned with goodly stones and donaries, he said,

Mt. 24, 1. Mar. 13, 1. 6 These things which you see, *the daies will come wherein ‡ there shall not be left a stone vpon a stone that shal not be destroied.

TVESDAY night. ‡ This was fulfilled 40 yeres after ỹ death of Christ, the 19 of August, being the verie moneth and day wherein the Babylonians burnt it: from the first building thereof by Salomõ 1130 yeeres, from the reedifying thereof vnder Cyrus, 639 yeres. *Iosep. de bel. Iud. li. 7. cap* 10.

7 And they asked him, saying, Maister, when shall these things be: and what shall be the signe when they shall begin to come to passe?

8 Who said, See you be not seduced. for ‡ many will come in my name, saying that I am he: and the time is at hand, go not therefore after them.

‡ Many false-prophets & heretiks. See Annot. Mt. 24. Mr. 13.

9 [b] And when you shall heare of warres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by.

[b] THE GOSPEL for many Martyrs.

10 Then he said to them, nation shal rise against nation, and kingdome against kingdome.

11 And there shalbe great earth-quakes in places, and pestilences and famins, and terrours from heauen, and there shall be great signes.

12 But before all these things they will ‡ lay their handes vpon you: and persecute you deliuering you into synagogues and prisons,

‡ Great persecution of Catholike men.

AS he looked vp, *he saw the rich men, which cast their gifts into the treasurie. Marke 12. 41.

2 *He saw also a certeine poore widow, casting in thither two mites.*

3 *And hee sayde, Of a trueth I say vnto you, that this poore widow hath put in more then they all.*

4 *For all these haue of their superfluitie cast in vnto the offerings of God, but she of her penury hath cast in all the liuing that she had.*

5 * *And vnto some that spake of the temple, how it was garnished with goodly stones and gifts, he sayd,* Matth. 24. 1. marke 13. 1. luke 19. 43.

6 As for *those things which ye beholde, the dayes will come, in the which there shal not be left one stone vpon another, they shall not be throwen downe.*

7 *And they asked him, saying, Master, when shall these things be? and what signe will there be, when these things shall come to passe?*

8 *And he sayd, Take heed that ye be not deceiued: for many shall come in my name, saying, I am* Christ, *and the time draweth neere: go ye not therefore after them.*

9 *But when yee shall heare of warres and seditions, be not afrayed: for these things must first come to passe, but the ende followeth not by and by.*

10 *Then sayd hee vnto them, Nation shall rise against nation, and kingdome against kingdome:*

11 * *And great earthquakes shalbe in diuers places, and hungers, and pestilences, and fearefull things: and great signes shall there be from heauen.* Matth. 24. 8. marke 13. 8.

12 *But before all these, they shall lay their handes on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and shall bring*

sons, drawing you to Kings and Presidents for my name.

13 And it shal happen vnto you for testimonie.

14 Lay vp this therefore in your hearts, not to premeditate how you shall answere.

15 For I will giue you mouth and wisedome, which all your aduersaries shall not be able to resist and gainsay.

16 And you shall be deliuered vp of your parents & brethren, and kinsemen & friends: and they will put to death of you.

17 And you shal be odious to all men for my name:

18 And a haire of your head shall not perish.

19 In your patience you shal possesse your soules.

20 And when you shall see Hierusalem compassed about with an armie: then know that the desolation thereof is at hand.

21 Then they that are in Iewrie, let them flee to the mountaines: and they in the mids therof, let them depart: and they in the countreys, let them not enter into it.

22 For these are the dayes of vengeance, that all things may be fulfilled that are written.

23 But woe to them that are with childe and that giue sucke in those dayes. for there shall be great affliction vpon the land, and wrath on this people.

24 And they shall fall by the edge of the sword: and shall be led captiue into all nations. and Hierusalem shall be troden of the Gentiles: till the times of nations be fulfilled.

THE GOSPEL vpon the first Sunday in Aduent. Eze.32.7. Ioel 3.15.

25 * And there shall be signes in the Sun and the Moone and the Starres: and vpon earth distresse of nations, for the confusion of the sound of sea and waues,

26 Men withering for feare and expectation, what shal come vpon the whole world. for the powers of heauen shalbe moued:

27 And then they shall see the Sonne of man comming in a cloude with great power and maiestie.

28 But when these things begin to come to passe, looke vp and lift vp your heads: because your redemption is at hand.

29 And he spake to them a similitude. See the fig tree and all trees:

30 When they now bud foorth fruit out of themselues, you knowe that Summer is nigh.

31 So you also when you shall see these things come to passe, know that the kingdome of God is nigh.

32 Amen I say to you, that this generation shall not passe, till all be done.

33 Heauen and earth shall passe: but my words shall not passe.

34 And looke well to your selues, lest perhaps

bring you vnto Kings and Rulers for my names sake.

13 And it shall turne to you for a testimoniall.

*14 * Be at a sure point therefore in your hearts, not to study before what ye shall answere.* Luke 12.12. matth.10.19. marke 13.11.

15 For I will giue you a mouth and wisdome, whereagainst all your aduersaries shal not be able to speake, nor resist.

16 Yea, yee shall be betrayed also of your parents, and brethren, and kinsefolks, and friends, and some of you shall they put to death,

17 And hated shall yee be of all men for my names sake.

*18 * And there shall in no case one haire of your head perish.* Matth.10.30.

19 Possesse ye your soules by your patience.

*20 * And when ye shall see Hierusalem besieged with an host, then be sure that the desolation of the same is nigh.* Matth.24.15.

21 Then let them which are in Iurie, flee to the mountaines, and let them which are in the mids of it, depart out, and let not them that are in other countreys, enter therein.

22 For these be the dayes of vengeance, that all things which are written may be fulfilled.

23 But woe vnto them that are with childe, and to them that giue sucke in those dayes, for there shalbe great distresse in the land, and wrath ouer this people.

24 And they shal fall through the edge of the sword, and shall be led away captiue into all nations, and Hierusalem shall be troden downe of the Gentiles, vntill the time of the Gentiles be fulfilled.

*25 * And there shall be signes in the Sunne, and in the Moone, and in the Starres, and vpon the earth trouble among the nations, with perplexitie, the sea and the water roaring:* Esay.13.10. ezec.32.7. matt.24.29. mar.13.24.

26 And mens hearts failing them for feare, and for looking after those things which are coming on the world: For the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man comming in a cloude, with power and great glorie.

*28 And when these things begin to come to passe, then looke vp, and lift vp your heads, * for your redemption draweth nigh.* Rom.8.23.

29 And he shewed them a similitude, Behold the fig tree, and all the trees,

30 When they shoot foorth their buds, ye beholding, know of your owne selues that Summer is then nigh at hand.

31 So likewise yee, when yee see these things come to passe, be ye sure that the kingdome of God is nigh.

32 Verily I say vnto you, this generation shall in no wise passe, till all be fulfilled.

33 Heauen and earth shal passe, but my words shall in no wise passe.

34 Take heed to your selues, lest at any time your

perhaps your hearts be ouercharged with surfetting and drunkennesse and cares of this life: and that day come vpon you suddenly.

35 For as a snare shall it come vpon all that sit vpon the face of all the earth.

36 Watch therefore, praying at all times, that you may be [c] accounted woorthy to escape all these things that are to come, and to stand before the Sonne of man.

37 And the dayes he was teaching in the temple: but the nights going forth, he abode in the ‡ mount that is called Oliuet.

38 And all the people in the morning went vnto him in the temple to heare him.

[c] Vna κατάξιω-σιν. See Annot. c. 20, 15.

your hearts be ouercome with surfetting & drunkennesse, and cares of this life, and so that day come vpon you vnawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch yee therefore, at all times praying, that yee may be accounted woorthie to escape all these things that shal come, and that ye may stand before the Sonne of man.

37 In the day time hee was teaching in the temple, and at night he went out, and abode in the mount that is called Oliuet.

38 And all the people came early in the morning to him in the temple, for to heare him.

MARGINALL NOTES. CHAP. XXI.

RHEM. 1 37. Mount that is called.) *Solitarinesse or eremitage (as S. Gregory Nazian. sayth) is a goodly thing. this doth the mount Carmel of Elias teach, Iohns desert, and that mount vnto which* IESVS *often retired, and was quietly alone with himselfe.* Ser. 26. de amore pauperum.

FVLKE. 1 The godly may take great profit of solitarinesse, though they go not into the wildernesse. Yet idle in solitarinesse, is not so good, as well occupied in the Church.

ANNOTATIONS. CHAP. XXI.

RHEM. 2 4. Of her penurie.) *To offer or giue almes of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of our necessary prouision, and which we may hardly spare from our selues: for, that proceedeth of greater zeale, will, and intention, which be more respected of God then the substance of the gift.*

FVLKE. 2 No almes is meritorious in any respect, nor any almes is acceptable, without true faith and loue. *Beda* allegorizing this widow to be the Church, sayth, *The Church casteth all her liuing into the gifts of God: which vnderstandeth euen all that she liueth not to be of her merit, but of Gods gift, when she sayth,* God be mercifull to me a sinner.

CHAP. XXII.

Iudas doth sell him to the Iewes. 7 After the old Paschal, 19 he giueth to his disciples the bread of life in a mystical sacrifice of his body and bloud, for an euerlasting commemoration of his Passion. 21 He couertly admonisheth the traitour. 24 Against their ambitious contention hee sheweth them that the maiority of any among them in this world is for their seruice, as his owne also was: 28 and how he will exalt them all in the world to come: 31 foretelling Peter the * singular priuiledge of his faith neuer failing, 33 and his three negations: 35 and how they shall all now be put to their shifts. 39 And that night, after his prayer with sweating of bloud, 47 he is taken of the Iewes men, Iudas being their captaine: yet shewing them both by miracle and word, that they could do nothing vnto him but by his owne permission. 54 Then in the chiefe Priests house he is thrise denied of Peter, 63 shamefully abused of his keepers, 66 and in the morning impiously condemned of their Councell, for confessing himselfe to be the Sonne of God.*

* FVLKE. { No word of sacrifice in the text.

* FVLKE. { Nothing pertaining to ỹ Pope.

Mt.26,1. Mr.14,1. THE PASSION according to S. Luke in these two chapters, is the Gospel at Masse vpon Tenebre wednesday. TENEBRE wednesday.

AND the festiuall day of the Azymes approched, which is called Pasche:

2 And the chiefe Priests and the Scribes sought howe they might kill him: but they feared the people.

3 And Satan entred into Iudas that was surnamed Iscariot, one of the Twelue.

4 And hee went, and talked with the chiefe Priests and Magistrates, how he might betray him to them.

5 And they were glad, and bargained to giue him money.

6 And he promised. And he sought opportunity to betray him apart from the multitudes.

Mt.26,17. Mr.14,12. 7 *And the day of the Azymes came, wherein it was necessarie that the Pasche should be killed.

MAVNDY Thursday. 8 And hee sent Peter and Iohn, saying, Goe and prepare vs the Pasche, that we may eate.

9 But they sayd, Where wilt thou that we prepare it?

10 And he sayd to them, Beholde, as you enter into the citie, there shall meete you a man

THe feast of Sweet bread drew nigh, which is called the Passeoner.

2 And the high Priests and Scribes sought howe they might kill him, for they feared the people.

*3 *Then entred Satan into Iudas, whose surname was Iscariot, being of the number of the Twelue.* Matth.26.14 marke 14.10.

*4 *And hee went his way, and communed with the high Priests & Captaines, how he might betray him vnto them.* Matth.26.15. marke 14.11.

5 And they were glad, and promised to giue him money.

6 And hee consented, and sought opportunitie to betray him vnto them without tumult.

*7 *Then came the day of Sweet bread, when of necessitie the Passeoner must be killed.* Matth.26.17. marke 14.12.

8 And he sent Peter and Iohn, saying, Go and prepare vs the Passeoner, that we may eat.

9 They said vnto him, Where wilt thou that we should prepare it?

10 And he said vnto them, Beholde, when ye are entred into the citie, there shall a man meete

you,

man carying a pitcher of water: follow him into the house into which he entreth,

11 And you shall say to the goodman of the house, The Maister saith to thee, Where is the inne where I may eate the Pasche with my Disciples?

12 And he will shew you a great refectorie adorned: and there prepare.

13 And they going, found as he sayd to them, and prepared the Pasche.

14 And when the houre was come, he sat downe, and the twelue Apostles with him.

15 And he sayd to them, ‖ With desire I haue desired to eat this Pasche with you before I suffer.

16 For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdome of God.

17 And ‖ taking the Chalice hee gaue thanks, and said, Take & diuide among you.

18 For I say to you, That I wil not drinke of the generation of the vine, till the kingdome of God do come.

Mt.26,26. Mr.14,22. 1.Cor.11,24. 19 *And taking bread, he gaue thanks, & brake: and gaue to them, saying, ‖ THIS IS MY BODY ‖ WHICH IS GIVEN FOR YOV. ‖ Do this ‖ for a cómemoration of me.

20 In like maner the chalice also, after he had supped, saying, ‡ THIS IS THE CHALICE ‖ THE NEW TESTAMENT IN MY BLOVD, ‖ WHICH SHALL BE SHED FOR YOV.

Mt.26,21. Mr.14,20. Io.13,18. 21 *But yet beholde, the hand of him that betrayeth me, is with me on the table.

22 And the Sonne of man in deed goeth according to that which is determined: but yet woe to that man by whom he shal be betrayed.

23 And they began to question among themselues, which of them it should be that should doe this.

Mt.20,25. Mr.10,42. 24 *And there fell also a contention betweene them, which of them seemed to bee greater.

25 And he said to them, The kings of the Gentiles ouerrule them: and they that haue power vpon them, are called beneficiall.

26 But you not so: but he that is the greater among you, let him become as the yoonger: and he that is the leader, as the waiter.

27 For which is greater, he that sitteth at the table, or he that ministreth? is not he that sitteth? but I am in the middes of you, as hee that ministreth:

28 And you are they that haue remained with me in my tentations.

29 And I dispose to you, as my father disposed to me, a kingdome:

30 That you may eate and drinke vpon my table in my kingdome, and may sit ‡ vpon thrones, iudging the twelue tribes of Israel.

31 And our Lord sayd, ‖ Simon, Simon, beholde

you, bearing a pitcher of water, him follow into the same house that he entreth in.

11 And ye shall say vnto the good man of the house, The Master sayth vnto thee, Where is the ghest chamber, where I shall eate the Passeouer with my disciples?

12 And he shal shew you a great vpper chamber prepared, there make ready.

13 And they went, and found as hee had sayd vnto them, and they made ready the Passeouer.

*14 * And when the houre was come, he sate downe, and the twelue Apostles with him.* Matth.26.20. marke 14.18.

15 And he said vnto them, With heartie *desire, I haue desired to eate this Passeouer with you before that I suffer.*

16 For I say vnto you, Hencefoorth I will not in any wise eat of it any more, vntill it be fulfilled in the kingdome of God.

17 And when he had taken the cup, and giuen thanks, hee sayd, Take this, and diuide it among you.

18 For I say vnto you, I will not in any wise drinke of the fruit of the vine, vntill the kingdome of God shall come.

*19 * And when he had taken bread, and giuen thanks, hee brake* it, *and gaue vnto them, saying, This is my body which is giuen for you, this doe in the remembrance of me.* Matth.26.26. marke 14.22. 1.cor.11.24.

20 Likewise also when hee had supped, hee tooke the cup, saying, This cup is the New Testament in my bloud, which is shed for you.

*21 * Yet beholde, the hand of him that betrayeth me, is with me on the table.* Matth.26.21. marke 14.19.

22 And truely the Sonne of man goeth as it is appointed, but woe vnto that man by whom he is betrayed. iohn 13.18. psal.40.11.

23 And they began to inquire among themselues, which of them it was that should doe this thing.

*24 * And there was a strife among them, which of them should seeme to bee the greatest.* Matth.20.25. marke 10.42.

*25 * And hee sayd vnto them, The kings of Nations be lordes ouer them, and they that haue authoritie vpon them, are called benefactours.* Matth.20.25. marke 14.42.

26 But ye shall not be so: but he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doth minister.

27 For whether is greater, hee that sitteth at meat, or he that serueth? Is not he that sitteth at meat? But I am among you as hee that ministreth.

28 Yee are they which haue continually bidden with me in my temptations.

29 And I appoint vnto you a kingdome, as my father hath appointed vnto me,

*30 That yee may eat and drinke at my table in my kingdome, * and sit on seats, iudging the twelue tribes of Israel.* Matth.19.28.

*31 * And the Lord sayd, Simon, Simon, beholde,* 1.Pet.5.8.

beholde Satan hath required to haue you for to sift as wheat:

32 BVT I HAVE PRAYED FOR THEE, that thy faith faile not: & thou once conuerted, confirme thy brethren.

33 Who sayd to him, Lord, with thee I am readie to goe both into prison and vnto death.

Mat.26,34. Mar.14,30. 34 And he said, *I say to thee, Peter, the cocke shall not crowe to day, till thou denie thrise that thou knowest me.

35 And he said to them, When I sent you Mat.10,9. Luk.10,4. *without purse and scrip and shoes, did you lacke any thing? But they sayd, Nothing.

36 He said therefore vnto them, But now he that hath a purse, let him take it, likewise also a scrip: and he that hath not, let him sell his coat, and buy a sword.

37 For I say to you, that yet this that is written, must be fulfilled in me, *And with the Es.53,12. wicked was hee reputed.* For those things that are concerning me, haue an end.

38 But they sayd, Lord, Loe two swords here. But he sayd to them, It is enough.

THVRSDAY night. Mat.26,36. Mar.14,32. Ioa.18,1. 39 *And going forth he went according to his custome into mount Oliuet. And his Disciples also followed him.

40 And when he was come to the place, he sayd to them, Pray, lest ye enter into tentation.

41 And he was pulled away from them a stones cast: and kneeling he prayed,

42 Saying, Father, if thou wilt, transfer this chalice from me. But yet not my will, but thine be done.

43 And there appeared to him an Angel from heauen, strengthening him. And being in an agonie, he prayed the longer.

44 And his sweat became as droppes of bloud trickling downe vpon the earth.

45 And when he was risen vp from prayer, and was come to his Disciples, hee found them sleeping for pensiuenesse.

46 And he said to them, Why sleepe you? arise, pray, lest you enter into tentation.

47 As he was yet speaking, behold a multitude: and he that was called Iudas, one of the Twelue, went before them, and approched to IESVS, for to kisse him.

48 And IESVS sayd to him, Iudas with a kisse doest thou betray the sonne of man?

49 And they that were about him, seeing what would be, sayd to him, Lord, shall we strike with the sword?

50 And one of them smote the seruant of the high Priest: and cut off his right eare.

51 But IESVS answering, said, Suffer ye thus farre. And when hee had touched his eare, he healed him.

52 And IESVS sayd to them that were come vnto him, the chiefe Priests, and magistrates of the Temple, and Ancients, As it were

holde, Satan hath earnestly desired to sift you, as it were wheat:

32 But I haue prayed for thee, that thy faith should not faile, and when thou art conuerted, strength thy brethren.

33 And hee sayd vnto him, Lord, I am readie to goe with thee both into prison, and to death.

*34 * And he sayd, I tell thee Peter, the cocke* Mat.26.34. mar.14.30. iohn 13.38. *shall in no wise crowe this day, before that thou shalt thrise deny that thou knowest me.*

*35 * And he said vnto them, When I sent you* Mat.10.9. *without wallet, and scrip and shoes, lacked ye any thing? And they sayd, No.*

36 Then sayd he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip: and he that hath none, let him sell his coat, and buy a sword.

*37 For I say vnto you, that yet the same which is written must be performed in me, which is, * Euen among the wicked was hee reputed:* Esa.53.12. *For those things which are written of mee, haue an end.*

38 And they sayd, Lord, beholde, heere are two swordes. And hee sayd vnto them, It is enough.

*39 * And he came out, and went as he was* Mat.26.36. mar.14.32. *woont to mount Oliuet, and his Disciples followed him.*

*40 * And when he came to the place, he said* Mat.26.41. mar.14.38. *vnto them, Pray, lest ye fall into temptation.*

41 And he was pulled away from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, remoone this cup from me, neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 And he was in an agonie, and he prayed more earnestly, and his sweat was like droppes of bloud, trickling downe to the ground.

45 And when hee rose vp from prayer, and was come to his disciples, he found them sleeping for heauinesse.

46 And he said vnto them, Why sleepe ye? Rise, and pray, lest ye fall into temptation.

*47 While he yet spake, behold, * there came* Mat.26.47. mar.14.43. iohn 18.3. *a companie, and he that was called Iudas, one of the twelue, went before them, and preassed nigh vnto Iesus, to kisse him.*

48 But Iesus sayd vnto him, Iudas, betrayest thou the sonne of man with a kisse?

49 When they which were about him, sawe what would follow, they sayd vnto him, Lord, shall we smite with sword?

50 And one of them smote the seruant of the high Priest, and tooke away his right eare.

51 Iesus answered, and sayd, Suffer yee thus farre foorth. And when he touched his eare, he healed him.

52 Then Iesus said vnto the high Priests and †rulers of the Temple, and the Elders which †Or, captaines *were*

were to a thiefe are you come foorth with swords and clubs?

53 When I was dayly with you in the Temple, you did not lay hands vpon me, but this is your houre, and the power of darkenesse.

54 And apprehending him, they led him to the high Priests house: but Peter followed a farre off.

55 And a fire being kindled in the middes of the court, and they sitting about it, Peter was in the middes of them.

56 Whom when a certeine weneh sawe sitting at the light, and had beheld him, shee said, This fellow also was with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a while another man seeing him, sayd, And thou art of them. But Peter sayd, O man I am not.

59 And after the space as it were of one houre, a certeine other man affirmed, saying, Verely this fellow also was with him. for he is also a Galilæan.

60 And Peter said, Man I know not what thou sayest. And incontinent as hee was yet speaking, the cocke crew.

61 And our Lord turning looked on Peter. And Peter remembred the word of our Lord, as he had sayd, That before the cocke crow, thou shalt thrise denie me.

62 And Peter going forth a doores, wept bitterly.

63 And the men that held him, mocked him, beating him.

64 And they did blindfold him, & smote his face. And they asked him, saying, Prophesie, who is it that smote thee?

65 And baspheming many other things they sayd against him.

66 And when it was day, there assembled the ancients of the people and chiefe Priests and Scribes, and they brought him into their councell, saying,

67 If thou be Christ tell vs. And he said to them, If I tell you, you will not beleeue me:

68 If also I aske, you will not answere me, nor dimisse me.

69 But from hencefoorth the Sonne of man shall be sitting on the right hand of the power of God.

70 And they all sayde, Art thou then the sonne of God? Who said, You say that I am.

71 But they said, What need we testimonie any further? For our selues haue heard of his owne mouth.

were come to him, Bee yee come out as vnto a thiefe, with swords and staues?

53 When I was dayly with you in the temple, ye stretched forth no hands against me: But this is euen your very houre, and the power of darkenesse.

*54 *Then tooke they him, and led him, and brought him to the high Priests house, and Peter followed a farre off.* Matth. 26.57. marke 14.53. iohn 18.24.

*55 *And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.* Matth. 26.69. marke 14.66. iohn 18.26.

56 But when a certain wench beheld him as hee sate by the fire, and earnestly looked vpon him, shee sayd, This same fellow was also with him.

57 And hee denied him, saying, Woman, I know him not.

58 And after a while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of an houre after, an other affirmed saying, Verily this fellow was with him also: for he is of Galilee.

60 And Peter sayd, Man, I wote not what thou sayest. And immediatly while he yet spake, the cocke crew.

*61 And the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how hee had sayd vnto him, *Before the cocke crowe, thou shalt denie mee thrise.* Matth. 26.34. iohn 30.31.

62 And Peter went out, and wept bitterly.

63 And the men that held Iesus, mocked him, and smote him.

64 And when they had blindfolded him, they strooke him on the face, and asked him, saying, Areed, who is it that smote thee?

65 And many other things blasphemously spake they against him.

*66 *And assoone as it was day, the elders of the people, and the high Priests, and the Scribes came together, and led him into their councell, saying,* Matth 27.1. marke 15.1. iohn 18.28.

67 Art thou very Christ? Tell vs. And he said vnto them, If I tell you, you will not beleeue in any wise.

68 And if I aske you, you will not in any wise answere me, nor let me go.

69 Hereafter shal the sonne of man sit on the right hand of the power of God.

70 Then sayde they all, Art thou then the sonne of God? He said, Ye say that I am.

71 And they sayd, What need we any further witnesse? For wee our selues haue heard of his owne mouth.

MARGINALL NOTES. CHAP. XXII.

HEM. I 20. THIS IS THE CHALICE.) *The Greeke is here so plaine, that there was very bloud in the Chalice shed for vs, that Beza saith it is a corruption in the Greeke. See the Annot. vpon this place.*

YLKE, I The Greeke maketh nothing for very bloud in the Chalice, but speaketh of the bloud of Christ, shed vpon the Crosse: for in the Chalice it was not shed, but the Cup is the New Testament, in the bloud of Christ, shed vpon the Crosse, for the redemption of the world. Reall presence.

ANNOTATIONS. CHAP. XXII.

RHEM. 2 15. With desire I haue desired) *This great desire he had to eat this Paschal lambe, was not for it selfe, which he had celebrated many yeeres before: but because he meant immediatly after the Paschal of the Law was sacrificed and eaten, to institute the other new Paschal in the oblation and eating of his owne body, by which the olde Paschal should end and be fulfilled, and in which the olde Testament and Law ceasing, the kingdome of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the olde Law to the new was in this one supper.* The olde Paschal ceaseth, & a new is instituted.

FVLKE. 2 Christ our Paschal lambe, was sacrificed on the Crosse, where he was slaine for vs, 1. Cor. 5. 7. A Sacrament and memoriall of which oblation, he instituted in his last supper. The Sacrament no sacrifice propitiatory.

RHEM. 3 17. Taking the chalice.) *This chalice according to the very euidence of the text is selfe also, is not the second part of the holy Sacrament, but that solemne cuppe of wine which belonged as a libament to the offering and eating of the Paschal lambe. Which being a figure specially of the holy Chalice, was there drunken by our Sauiour, and giuen to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more, till it should be drunken new in the kingdome of God, that is to say, in the celebration of the B. Sacrament of his bloud of the new Testament. And by this place it seemeth very like that the words in S. Matthew,* I will not drinke of the fruit of the vine, &c. *were pertaining to this cuppe of the olde Law, and not to the holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.* Two cups or chalices at Christes last supper. Mat. 26, 19.

FVLKE. 3 Whether there were two cuppes diuided, or one onely whereof S. Luke speaketh here by anticipation, certaine it is, by S. Matthew and S. Marke, and the consent of all the ancient writers, that these words, I will not drinke of the fruit of the vine, were spoken of the cup of the new Testament. And although they were not, yet you could not so auoid the fruit of the vine: for according to your owne exposition, he did drinke the fruit of the vine now in the kingdome of God, which is the celebration of the B. Sacrament of his bloud in the newe Testament. Transubstantiation.

RHEM. 4 19. This is my body.) Although sense tell thee it is bread, yet it is the body, according to his words. let faith confirme thee, iudge not by sense, after the words of our Lord let no doubt rise in thy mind. *Cyril. mystag.* 4. Of the veritie of flesh and bloud there is left no place to doubt: by the profession of our Lord himselfe, and by our faith, it is flesh and bloud indeed. Is not this trueth? To them be it vntrue, which denie IESVS CHRIST to be true God. *Hilar. lib. 8. de Trinit.* The reall presence.

FVLKE. 4 *As the bread of the Eucharist, after the inuocation of the holy Ghost, is no more common bread, but is the body of Christ, so also this holy ointment, is no more bare ointment, nor (if a man had rather so call it) common ointment, after it is consecrated, but it is the gracious gift of Christ, which through the comming of the holy Ghost to it, by his diuinity hath power to worke.* Cyril. myst. 3. As the ointment is the grace or gift of Christ, so the Sacrament is the body of Christ by his iudgement, nor any other transubstantiation in the one, then in the other. Of the veritie of Christes flesh and bloud, we doubt not: neither doe we doubt, *But that the same being eaten and drunken, doe bring to passe, that both Christ is in vs, and we in Christ:* which words because you denie the sense of them, you haue gelded out of S. Hilaries saying: which declare that he speaketh of a spirituall maner of eating, as he sayth before: *We do truely vnder a mystery, receiue the flesh of his body, and thereby we shall be one, because the Father is in him, and he in vs.* Reall presence.

RHEM. 5 19. Which is giuen.) *As the former words make and proue his body present, so these words plainly signifie, that it is present, as giuen, offered or sacrificed for vs: and being vttered in the * Present tense, it signifieth not onely that it should afterward be giuen or offered on the Crosse, but that it was then also in the Sacrament giuen and offered for vs. Whereby it is inuincibly prooued that his body is present as an host or sacrifice: and that the making or consecrating thereof must needs be sacrificing. And therefore the holy Fathers in this sense call it a sacrifice.* Nissen. orat. 1. de resur. Leo. ser 7. & 8. de Pass. Hesychius. li. 2. in Leuit. cap. 8. Gregor. hom. 37. in Euang. & Dial. lib. 4. c. 59. Cyrillus Hieros. mystag. 5. Dionys. Eccl. hier. c. 3. Ignat. Ep. 5. ad Smyrn. Iustinus dial. cum Tryph. circ. med. Iren. lib. 4. ca. 32. & 34. Tertul. de cult. fœm. & ad vxor. lib. 2. Cypr. Ep. ad Cæcil. & de Cæn. Do. Euseb. Demonst. Euang li. 1. cap. 10. Nazian. orat. 1. cont. Iulianum. Chryso. hom 83. in 26. Math. & lib. 6. de Sacerd. Ambros. lib. 4. de Sacram. cap. 6. & lib. 1. Offic. c. 48. Hiero. in Ep. ad Hedib. q. 2. & ad Euagr. Ep. 126. to. 3. August. in Psal. 33. Conc. 1. & alibi sæpe. Græci omnes in 9. Hebr. & Primasius. Con. Nic. 1. can. 14. Ephes. ad Nestor. Constantinop. 6. can. 32. Nicen. 2. Act. 6. to. 3. Lateran. Constant. Flor. Trid. Christ sacrificed his body & bloud in Sacrament at his Supper. * *Quod datur.* To distribution. The sacrifice of the Altar. *Cyril. Alex. anthem.* 11.

FVLKE. 5 The former words proue no presence, but mysticall and sacramentall, yet that Christ is truely receiued of the faithfull. The word of the Present tense, *Which is giuen*, signifieth, that the body of Christ was then giuen to be offered on the Crosse, and not in the Sacrament. For Christ offered himselfe but once, like as he died but once, and *by one oblation found eternall redemption, and made perfect for euer those that are sanctified.* Heb. 7. 27. cap. 9. 12. 25. 26. 28. cap. 10. 10. 12. 14. Against these plaine testimonies of the Scripture, what blasphemie is it to say, he offered himselfe twise, died twise, shed his bloud in sacrifice twise? yea to set vp a continuall repetition of that sacrifice which was singular, because once offered it was sufficient, which none could offer but himselfe, who is an eternall Priest void of sinne, immortall, and which hee offered by his eternall spirit. Heb. 7. 24. 26. 27. 28. cap. 9. 14. And therefore the holy Fathers of the Primitiue church, doe not call the celebration of the Lordes Supper a sacrifice in that sense, you say, but because a spirituall sacrifice of thankesgiuing is offered therein: and vnproperly, because it is a memory of the onely sacrifice of Christ offered on the Crosse. Not one of them saith it is a sacrifice propitiatory, or that Christ offered himselfe twise, or died twise for vs. No not Gregory Nissen, whom you place in the first ranke, because he seemeth to say most for you: for his scope is to proue, that Christ suffered death of his owne will, not by necessitie of nature, or malice of his enemies: and therefore he sayth, *He tarried not for the necessity that hung ouer him of Iudas treason, nor the violence of the Iewes, as theeues, nor the vniust sentence of Pilate, that their malice should be the beginning and cause of the common saluation of men: but preuented it by his owne purpose, and by a secret kinde of sacrifice, which could not be seene of men, he offereth himselfe a sacrifice for vs, and sacrificeth an oblation, being both the Priest and the Lambe of God, which taketh away the sinne of the world. When did he performe that? when he gaue to his Disciples being gathered together, his body to be eaten, and his bloud to be drunken, then he openly declared, that the sacrifice of the Lambe was already finished. For the body of a sacrifice is not meet to be eaten, if it be liuing: wherefore when he gaue his body to be eaten, and his bloud to be drunken vnto his Disciples, his body was already offered by a secret and inuisible meanes, as it pleased the power of him, that worketh the mystery. And his life was in them in whom the same power layed it downe, and together with the diuine vertue that was ioyned with it, was in that region of the heart. Therefore if any man will beginne to measure the time from thence, when the sacrifice was made to God by that great high Priest, which by a meane that could not be expressed in words, nor seene with eyes, offered as it were a Lambe, he shall not depart from the truth.* These words of Nissen declare, that Christ in purpose of his death, offered himselfe to God, before he was slaine of the Iewes: not that he instituted Reall presence. Sacrifice of the Masse.

suited a sacrifice to be offered of others signifying, that the actuall oblation of himselfe on the Crosse, was the execution of that he purposed before, and not of the malice of his enemies, as it was a sacrifice. Also he sheweth, that this myStecall sacrifice in purpose and will, was offered by himselfe, and could be offered by none other, no more then the execution thereof by his actuall death. Therefore, though in shew of his wordes, you deceaue of great aide, yet in substance of matter he helpeth you nothing at all: but if he be well marked, maketh much against you. Leo in neither of both the sentences, calleth the Lords supper a sacrifice, but speaketh of the onely sacrifice of Christ offered on the Crosse. In the former hee saith, that *Iesus being certaine of his purpose and void of feare in the worke of his fathers disposition finished the olde Testament, and did erect a new Pascha: for when his disciples sate downe with him, to eat the mysticall Supper, which in Caiphas hall they were preparing: Christ minding to shew the ordaining the Sacraments of his body and bloud, did teach what manner of sacrifice should be offered, not removing from that mystery the ceremonies.* The sacrament of his body and bloud did shew, that his body & bloud should be that sacrifice, which he should offer. For eating this bread, and drinking this cup, we shew the Lords death; wherein his body and bloud was sacrificed. If you aske of Leo, where, and when this sacrifice was offered, in the next sentence he telleth you: *Christ our Pascha (as the Apostle saith) was slaine, who offering himselfe a new and true sacrifice of reconciliation to his father, was crucified not in the temple, the vsuall place whereof now was euded, nor within the compasse of the city, which was to be destroyed for the guilt of the wickednesse thereof, but abroad and without the tents: that the mystery of the olde sacrifices ceasing, a newe sacrifice should be layd on a new altar, and the Crosse of Christ should not be the altar of the temple, but of the whole world.* Of the same sacrifice he speaketh in the next to the verie last. *Now also the verities of our shall sacrifices ceasing, that one oblation of his body and bloud, fulfilleth the differences of all sacrifices: for he is the true Lambe of God, which taketh away the sinnes of the world, and doth so performe all mysteries in thy selfe, that as there is one sacrifice for all oblations, so there is one kingdome of all Nations.* These words of Leo, as euery man may see, pertaine to the death of Christ, which fulfilled the difference of all sacrifices: which thing, if it had been done by a sacrifice in the Supper, the sacrifice of his death had been needlesse. Hesychius calleth the Lords Supper a sacrifice, by allusion vnto the olde sacrifices, and as it is a memorie of the onely true sacrifice of Christes death, saying: *Aaron and his sonnes, doe rightly eate it: for except Christ entreated by the words of the Priests, do come himselfe, and sanctifie the Sacrifices, and declare those things which are done, they are by no meanes made the Lords sacrifice.* The same matter is he saith a little before, to be both bread and flesh. And lib. 1. he saith, that *the Gnosse did make the flesh of Christ, which was vnpossible to be eaten before his Passion: for who desired to eat the flesh of God? we for meat after his Passion. For if he had not been crucified, we should not eat the sacrifice of his body. But now we eat that meat, receiuing the remembrance of his Passion.* These places of Helychius, do open his meaning sufficiently, in what sense he calleth the B. Sacrament a sacrifice. Gregory liued in a corrupt time, more then sixe hundred yeeres after Christ, yet that he neuer held it a sacrifice properly, but figuratiuely, it appeareth in the fifth place by you quoted most plainely. *But is it necessary, when we do these things, that we slay our selues in contrition of heart vnto God? for we which doe celebrate the mysteries of our Lords Passion, ought to follow that we doe. Therefore it shall then be truely a sacrifice to God for vs, when we haue made our selues a sacrifice.* See you not that it is a spirituall sacrifice, as the sacrifice of ourselues?

Cyrillus, though not so ancient as the bishop of Hierusalem, whose title the booke of *Mystagogie* doeth carie, yet doeth expressly call it a *spirituall sacrifice*. *Dionysius* calleth it often *ægyptius*, a sacrifice or holy worke: yet by many words declareth, that he meaneth a sacrifice of praise and thankesgiuing for the death of Christ, wherein is the Sacrament a memoriall. *How should the diuine Ministers* (saith he) *be otherwise performed in vse, if the remembrance of the visibly works of God, were not alwayes vsed with praises and sacrifices of the Priests. For this we do,* (as the Scripture sayth) *in the remembrance of him.* In *Ignatius* is nothing but the name of sacrifice, which sheweth not what kinde of sacrifice, and therefore if we should admit that Epistle as authenticall, it is nothing to the purpose, to or fro. But *Iustinus* doeth most expressly say, it is a sacrifice of thankesgiuing, and that Christians haue none other sacrifice: *in the, &c. For I my selfe do affirme, that prayers and thankesgiuing* (made by worthy persons) *are the onely perfect and acceptable sacrifices to God. For these are the onely sacrifices that Christians haue receiued to make, to be put in mind by their dry and moist nourishment, of the passion which God the Sonne of God, is recorded to haue suffered for them.* Where is now the sacrifice propitiatory of the body and bloud of Christ? Likewise *Ireneus* (speaking of the celebration of the Lords supper) calleth it *an oblation which the Church in all the world doth offer to God, euen to him which giueth vs nourishment, the first fruits of his gifts in the new Testament, according to the prophesie of Malachy.* Which afterward *cap. 33.* he interpreteth to be the prayers of Saints. And *cap. 34.* he saith, *We offer vnto him not as to one that hath need, but giuing thankes for his gift, and sanctifying the creature.* *Tertullian* in neither of both the places hath any more then the name of sacrifice, whereby he meaneth the publike prayers and thankesgiuing of the Christians. *We sacrifice* (saith he) *for the Emperours health, but to our God and his, and as God hath commanded, with pure prayer. Ad scapul.* Likewise the prophesie of *Malachy*, he interpreteth of spirituall sacrifices. *Aduersus Iudæos*: namely *setting forth of Gods glory, blessing, praise and hymnes. Aduersus Marc. lib. 3.* and *simple prayer out of a pure conscience. lib. 4.* Other sacrifices then these *Tertullian* neuer knew. *Cyprian* in his Epistle to *Cæcilius*, declareth sufficiently that the sacrifice whereof he speaketh, is onely a memoriall of thankesgiuing for the passion of Christ. *Because* (saith he) *we make mention of his passion, in all sacrifices* (for the sacrifice which we offer, is the passion of our Lord) *we ought to do nothing but that which he did.* And so it is called by *Rabanus Maurus*, who liued 800 yeres after Christ, and yet sheweth that there was none other sacrifice in his time. *De instit. Cler. lib. 1. cap. 32.* The celebration of the Supper therefore is a sacrifice, as it is the Passion of Christ, namely, a thankefull memoriall of the sacrifice of Christes Passion.

Eusebius is as plaine as is possible for the sacrifice of praise & thankesgiuing, prayers and memoriall of Christs one sacrifice offered on the Crosse. *τὴν &c. A memory of this sacrifice we haue receiued to celebrate, at the table by the signes of his body, and of his healthfull bloud, according to the diuine lawes of the New Testament.* Againe he concludeth the whole matter of sacrifice in these words, *We offer sacrifice and incense, when we celebrate the memory of that great sacrifice according to the mysteries deliuered concerning it. And offering to God for our saluation, thankesgiuing by deuout hymnes and prayers: and when we sacrifice our selues vnto him wholly, and to his word, the high Priest leaning on him with body and soule?* What can be plainer against your blasphemous sacrifice? *Nazianzen* only nameth the oblation of vnbloudy sacrifice, *by which we are vnited to Christ, and made partakers of his passion and diuinity*, meaning doubtlesse the memoriall of that sacrifice. For the propitiatory sacrifice of the body of Christ, for the redemption of the world, he calleth, *The sacrifice that cannot be sacrificed, or the vnofferable sacrifice. In sanct. pasch. Or. 4.* And the Sacrament it selfe, he calleth, *The figures of saluation. Ad imper. Iuse.* Chrysostome (as other ancient Fathers doe) diuers times calleth the Sacrament, a sacrifice: but in one place he expoundeth his meaning so plainly, as no man but he that is ouercome with impudence, would wrangle any longer about that terme. For

resoluing that doubt, how Christ is said to be offered daily, whom the Apostle to the *Hebrewes*, teacheth to haue offered himselfe but once, he concludeth in these words, *This which we doe, is done in remembrance of that which was done. For do this (saith he) in remembrance of me: we offer not another sacrifice, as the high Priest, but the same alwaye but rather we worke the remembrance of a sacrifice. In ep. ad Heb. Hom. 17.* Ambrose in the former place, saith, *Therefore hauing in remembrance his most glorious passion and resurrection from the dead, and ascension into heauen, we offer vnto thee this vndefiled sacrifice, this reasonable sacrifice, this vnbloudy sacrifice, this holy bread and cup of eternall life.* And in the first chapter of that same booke, he saith, *This reasonable oblation, is the figure of the body & bloud of Christ*, meaning, a holy signe for memory of Christ offered on the Crosse. In the second place which you quote, he saith, *Before a lambe was offered, now Christ is offered, he is offered as a man, as receiuing passion, and he offereth himselfe as Priest, that he may remit our sinnes: but here in an image, there in truth, where he maketh intercession for vs as an aduocate with the Father.* Marke that Christ is not offered here in truth, but in an image or similitude: and that he is not offered by the Priest, but by himselfe as he was on the Crosse, seeing the Sacrament is an image and representation of that sacrifice, not a sacrifice in trueth.

Herein also diuers times vseth the name of sacrifice, but his meaning was none other, then of the rest of the fathers in that time. *Christ* (saith he) *offered in the figure of his bloud, wine and not water.* Againe he calleth the institution of the Sacrament, *The mystery which he inuested for a figure of his passion, and of preseruing the vnitie of his body.* Here is not a sacrifice propitiatory of the body and bloud of Christ, but bread and wine offered in a figure of his body and blood, and of his Passion. Augustine likewise calleth it a sacrifice, but not in that sense you say: For thus he writeth of it: *Christ is our Priest for euer according to the order of Melchisedech, which offered himselfe a sacrifice for our sinnes, and hath commended the similitude of that sacrifice to be celebrated in the remembrance of his Passion: that the same thing which Melchisedech offered to God, now we see to be offered in the Church of Christ through out the whole world. Oslog. trium quæst. 61.* Now chuse whether you will say, that *Melchisedech* offered praise and thanksgiuing, or bread and wine. For the naturall body of Christ he did not offer. But the same that *Melchisedech* offered, the Church doth offer, a similitude of the sacrifice of Christs death. Againe he saith, *This is the sacrifice of the Christian, we being many, are one body: which also the Church frequenteth in the Sacrament of the altar known vnto the faithfull: where it is shewed vnto her, that in the same oblation which she offereth, she her selfe is offered. De ciuitate Dei, lib. 10. cap. 6.* Againe, speaking of the sacrifice of Christes death, he saith, *He himselfe is the Priest that offereth, he himselfe is the oblation, of which thing he would the dayly sacrifice of the Church to be a Sacrament, seeing he is the head of his owne body: and she is the body of the same head. As well she by him, as he by her accustomed to be offered. Cap. 20.* And most plainly against *Faustus* the Manichee. *l. 20. cap. 21. Sed quid agam &c. But what shall I do, and whom shall I make manifest to so great blindnesse of the heretike, what force that hath which is sung in the Psalmes. The sacrifice of praise shall glorifie me: and there is the way where I will shew my sauing health: The flesh and bloud of this sacrifice before the comming of Christ, was promised by sacrifices of similitudes: in the Passion of Christ, it was giuen: by the truth it selfe after the ascension of Christ, it is celebrated by the Sacrament of remembrance.* Much more hath Augustine in other places, but this is sufficient to declare, in what sense he calleth the celebration of the Lordes Supper a sacrifice.

Fulgentius also, which followed him much in doctrine, thereof thus writeth, *Firmissimè tene, &c. Holde this most stedfastly, and doubt nothing that God the onely begotten Sonne, the Word, being made flesh, offered himselfe for vs, a sacrifice and oblation of sweet fauour to God: to whom with the Father and the holy Ghost, by the Patriarches, Prophets & Priests, in the time of the olde Testament beasts were sacrificed: and to whom now, that is in the time of the new Testament, with the Father and the holy Ghost with whom he is one God, the holy Catholike Church ceaseth not to offer the sacrifice of bread and wine in faith and loue. For in those carnall sacrifices there was a figuring of the flesh of Christ, which he himselfe being without sinne, was to offer for our sinnes, and of that bloud which he was to shed for the remission of our sinnes. But in this sacrifice there is thankesgiuing and commemoration of the flesh of Christ, which he offered for vs, and of the bloud which the same God shed for vs.* Marke that Christ is not offered to God his Father, but the sacrifice of bread & wine to Christ, with the Father and the holy Ghost, for thanksgiuing and remembrance of the death of Christ.

Your next quotation is, of all the Greeks vpon the 9. to the *Hebrewes*. For Chrysostoms iudgement you haue it before, that the oblation of the Church, is rather a remembrance of a sacrifice, then a sacrifice properly.

Theophylact, following him, in *Heb.* 10. saith, *Here ariseth a question, Whether we also do offer vnbloudy sacrifices? I answere, We do: but we keepe a remembrance of the Lords death, and it is one, not many sacrifices, seeing he was offered but once. For we offer the same Christ alwayes, they rather we keepe a memory of that oblation, where in he offered himselfe, as though it were done now.* These words are manifest, that it is called a sacrifice figuratiuely, and vnproperly, which is rather a memoriall of the sacrifice offered by Christ himselfe.

Oecumenius with all the Greeks, out of whom he gathered his Commentarie, hath in a maner the very same words: And saith further, that Gregory in his *Apologetico* saith, That *the mysteries which now are done and prefigured, are exemplars of greater mysteries*: meaning redemption purchased by the death and passion of Christ.

Primasius also agreeing with Chrysostome, and the other Greeke interpreters, answereth to the same obiection, Whether our Priests doe not dayly offer sacrifice? *Truely* (saith he) *they offer, but in the remembrance of his death: and because we sinne dayly, and haue need dayly to be cleansed, because he can die no more, he hath giuen vs this Sacrament of his body and bloud, that as his Passion was the redemption and absolution of the world: so this oblation might be redemption and absolution to all that offer in true faith, and haue good intention.* Againe he saith, *Istud, &c. This is not repeated for the infirmity thereof, because it could not giue perfect health, but in remembrance of the Passion of Christ, as he himselfe sayd, Do this in remembrance of me.* His meaning therefore is, that our faith being confirmed by this Sacrament of the body and bloud of Christ, applieth the benefit of Christes Passion to the forgiuenesse of our dayly offences, and therefore is not properly a sacrifice, nor a repetition of the sacrifice of Christ, but a celebration of the remembrance of Christes death according to Christes owne institution. In which there is no one word that soundeth toward the setting vp of a sacrifice: though the celebration of the Supper were commonly called so.

The Councell of *Nice.* 1. nameth oblation and offering in diuers Canons, but in none other sense, then the Fathers before cited.

The Councell of *Ephesus*, in the Epistle to *Nestorius* vse more words, and therefore do more plainly expresse their meaning. *Annunciantes enim, &c. For shewing the death of the onely begotten sonne of God, that is of Iesus Christ according to the flesh, & likewise confessing his resurrection, and ascension into heauen, we celebrate in the Churches, the vnbloudy seruice of that sacrifice, so also we come to the mysticall blessings, and are sanctified, being made partakers of the holy body and precious bloud of Christ the redeemer of vs all, &c.* It were hard to gather a sacrifice propitiatory of these words, which shew how the seruice of the sacrifice is celebrated, namely, by preaching of the Lords death, resurrection and ascension, and participation of the holy Sacrament of the very body and bloud of the sonne of God.

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The Councell of *Constantinople* the 6. *cap* 32. nameth the vnbloudy ſacrifice, as the celebration of the Communion was commonly called, whereby was meant, that it was not properly a ſacrifice, nor a ſacrifice propitiatorie for a ſinne, ſeeing without ſhedding of blood, there is no remiſſion of ſinne, *Heb.* 9. 22. And alſo it findeth fault with them, which alledging Chryſoſtomes authoritie, in his expoſition of S. Matthewes Goſpel, offered wine onely in the holy Table, and did not mingle water with it. By the oblation of wine, we may ſee they were farre from a Propitiatorie ſacrifice of the body and bloud of Chriſt.

The ſecond Councel of *Nice*, though it were a collection of an idolatrous and vnlearned company of Greekiſh Prelates, gathered to ſerue the idolatrous humour of *Irene* the wicked Empreſſe, yet approuing that counterfet Epiſtle of *Athanaſius*, wherein mention is made of bloud that flowed out of an image of Chriſt, that was crucified at *Berytus*: They allow alſo theſe words of it. *This is that bloud of our Lord, which is ſayd to be found among many men, neither muſt true Catholikes thinke otherwiſe, then that which is written of vs, as though any part of the fleſh & bloud of Chriſt, might be found in the world, but that which is dayly made ſpiritually in the altar by the hands of the Prieſt.* So that although againſt the Councell of *Epheſus*, they ſpeake groſly of the preſence of Chriſt in the Sacrament, yet they meane not carnally, as the words doe ſound, but as appeareth by theſe words of the Epiſtle, they meane that the fleſh and bloud of Chriſt is preſent ſpiritually.

As for the Councels of *Laterane*, *Conſtance*, *Florens* and *Trent*, being late chapters of hereticall and blaſphemous Papiſts, they are not to be alledged in any controuerſie betweene vs, ſeeing they were gathered by heretikes, eſpecially and purpoſely againſt the faith of the Catholike church.

RHEM. 6 19. Doe this.) *In theſe wordes the holy Sacrament of Order is inſtituted, becauſe power and commiſſion to doe the principall act and worke of Prieſthood, is giuen to the Apoſtles: that is, to doe that which Chriſt then did concerning his body: which was, to make and offer his body as a ſacrifice for vs and for all that haue need of ſacrifice, and to giue it to be eaten as Chriſtes body ſacrificed, to all faithfull. For as the Paſchall lambe was firſt ſacrificed, and then eaten: ſo was his body: and thus to doe he here giueth commiſſion and authority to the Apoſtles, and to all Prieſts which be their ſucceſſours in this matter.* Dionyſ. cæl. Hierar. c. 3. Iren. li. 4. c. 32. Cypr. ep. ad Cæcil. Chryſ. hom. 17. in ep ad Hebr. Ambroſ. in Pſ. 38 & in c. 10. ad Hebr.

The Apoſtles are made Prieſts, and the Sacrament of holy Orders inſtituted.

FVLKE. 6 In theſe wordes authoritie and commandement is giuen to the Church, to celebrate the myſterie of the Lords Supper: but the ſpeciall calling, ordeining, and appointing of the Apoſtles and their ſucceſſours, to be miniſters of the Church was after his reſurrection: as appeareth Matth. 28. Mar. 16. Luk. 24. But moſt expreſly Ioh. 20. But to make his body, or to offer it in ſacrifice, there is no authority giuen by theſe words, for Chriſt inſtituted a Sacrament, not a ſacrifice, of his body & bloud. For the faithfull being made perfect, by the only oblation of Chriſt offered by himſelfe on the Croſſe, need none other ſacrifice, but a memoriall and Sacrament thereof, to confirme their faith in the remiſſion of ſinnes, purchaſed by his ſacrifice. And although the Paſchal lambe was ſlaine before it was eaten, yet Chriſt did inſtitute the Sacrament of his body and bloud, before he was ſlaine, neuertheleſſe to be continued as a perpetuall memoriall of his death. As the Sacrament of the Paſchal lambe was inſtituted before the deliuerance of the people out of Egypt, yet to be a perpetuall remembrance of that deliuerance, which figured the ſpirituall deliuerance of all the Church, from the tyrannie of Sathan and the power of hell. Now whereas you quote diuers ancient fathers, to proue that Chriſt by theſe words, *gaue commiſſion and authority to the Apoſtles and to all Prieſts that be their ſucceſſours, to ſacrifice his body.* Concerning the firſt, *Dyoniſ. cæl. Hierarch. cap* 3. hath no word of any ſuch matter: and to goe further with you, not in all his works. *Irenæus* ſaith, *That Chriſt giuing counſell to his diſciples, to offer vnto God the firſt fruits of his creatures, not as though he had need, but that they themſelues ſhould be neither vnfruitfull, nor vnthankefull: he tooke that bread which is of the creature, and giuing thanks, ſaid: This is my body. And the cup likewiſe, which is of that creature that is with vs, he confeſſed to be his bloud, and taught the new oblation of the New Teſtament, which the Church receiuing from the Apoſtles, offereth to God in all the world, to him which giueth nouriſhment vnto vs, the firſt fruits of his gifts in the New Teſtament, whereof in the 12 Prophets, Malachy did foreſhew, &c.* This propheſie of the ſacrifice, afterward he doth expound of prayers, thankſgiuing, praiſes and works of charity, *cap.* 33. & 34. His words declare, that in his time, bread and wine was offred to God, that is, dedicated to the holy vſe of the Sacrament, whereby thankſgiuing, prayers and praiſes, were offered to God, and charity among Chriſtians confirmed.

Sacrifice of the Maſſe, and Popiſh ſacrificing Prieſthood.

Cyprian in that Epiſtle to *Cæcilius*, contendeth earneſtly for wine to be offered in the cup, as Chriſt did inſtitute the Sacrament in wine and not in water. But by the oblation and ſacrifice, he meaneth none otherwiſe then *Irenæus* doth, and as we haue ſhewed in the Section next before: not a ſacrifice of his naturall body and bloud. *I would haue thee know* (ſaith he) *that we are admoniſhed, that in offring the cup, the Lords tradition be obſerued, and that nothing els be done, but that our Lord did firſt for vs. That the cup which is offered in remembrance of him, be offered mixt with wine. For when Chriſt ſaith, I am the true vine, the bloud of Chriſt verely is not water but wine. Neither can the bloud of him by whom we are redeemed and quickened, ſeeme to be in the cup, when to the cup is wanting wine, by which the bloud of Chriſt is ſhewed, which is ſet forth by the Sacrament, and teſtimony of all the Scriptures.* The cup, the wine, the bread, is offered in remembrance of Chriſt, not his body and bloud properly ſacrificed or offered. Chryſoſtome *Hom.* 17. *in Ep. ad Heb.* as we haue declared before, ſaith, it is rather a memory of a ſacrifice, then a ſacrifice indeed, which the Church offereth. *An exemplar of that which was offered once, and offered into the holy of holies. Ambr. in Pſ.* 38. ſaith, *Let vs Prieſts follow him as we may, and offer a ſacrifice for the people, &c.* But in *cap.* 10 *ad Heb.* hee hath the very wordes that Chryſoſtome writeth vpon the ſame text: anſwering the obiection how the Church offereth a ſacrifice, when the ſacrifice of Chriſt once offered, was ſufficient. *Hoc autem quod nos facimus &c. Thus that we do, is done in remembrance of that which hath bene done. For do you this (ſaith he) in the remembrance of me, we offer not another ſacrifice as the high Prieſt, but the ſame alwayes, but rather we worke the remembrance of a ſacrifice.* But of this matter, more in the next Section.

RHEM. 7 19. For a commemoration.) *This Sacrifice and Sacrament it to be done perpetually in the Church for the commemoration of Chriſt, ſpecially of his Paſſion: that is to ſay, that it may be a liuely repreſentation, exemplar, and forme of his ſacrifice vpon the croſſe. Of which one oblation on the croſſe, not only all other ſacrifices of the Law were figures, but this alſo: though this in a more high, high, myſticall, & marueilous ſort then any other. for in them Chriſts death was ſignified as by reſemblance and ſimilitudes of externall creatures and bodies of bruit beaſts. but in this of the New Teſtament, his body viſibly ſacrificed on the croſſe, in and by the ſelfeſame body ſacrificed and immolated in Sacrament and vnder the ſhapes of bread and wine, is moſt neerely and perfectly reſembled: and therefore this is moſt properly commemoratiue, as moſt neerely expreſſing the very condition, nature, efficacy, ſort, and ſubſtance of that on the croſſe. For which the holy fathers call it the very ſelfeſame ſacrifice (though in other maner) which was done on the croſſe, as it is the ſelfeſame thing, that is offered in the Sacrament, and on the croſſe. Whereby you may ſee the peruerſity of the Proteſtants or their ignorance, that thinke it therefore not to be Chriſtes body, becauſe it is a memory of his body or a figure of his body vpon the croſſe: nor to be a true ſacri-*

A commemoratiue ſacrifice is a true ſacrifice, no leſſe the the prefiguratiue ſacrifices were true ſacrifices.

Amb. in 10. *Heb. Chryſ. hom.* 17. *in ep. ad Hebr.*

fice, because it is a commemoratiue sacrifice. for as the thing that more liuely, neerely, and truely resembleth or representeth, is a better figure then that which shadoweth it afarre off: so this his body in the Sacrament, is more perfectly a figure of Christes body and sacrifice, then any other. Christ himselfe the Sonne of God is a figure and character of his Fathers person, being yet of the selfesame substance. and Christs body transfigured on the holy Mount, was a figure and resemblance of his person glorified in heauen. euen so is his body in the Sacrament to a faithfull man that knoweth by his beliefe grounded on Christes owne word, that in the one forme is his body, in the other his blood, the most perfect representation of his death that can be. As for the sacrifice, it is no lesse a true sacrifice, because it is commemoratiue of Christes Passion: then those of the Olde Testament were the lesse true, because they were prefiguratiue. for that is the condition annexed to all sacrifice of euery Law, to represent Christes Passion,

To be a figure of a thing, and yet the thing it selfe, repugneth not.

FVLKE. 7 The text and the ancient Doctours are so plaine in this case, that you are constrained to confesse, that this Sacrament is a liuely representation, exemplar and forme, and also a figure of Christes sacrifice vpon the Crosse. *But it is so a figure of that sacrifice* (you say) *that it is the selfesame body sacrificed and immolated in the Sacrament: vnder the shapes of bread and wine.* This sayeth none of the ancient Fathers, which say, it is an exemplar, a commemoration, a figure of that sacrifice, no not Chrysostome and Ambrose, whome you quote, but as I haue set downe their wordes before. It is so the same sacrifice, that it is rather a remembrance of a sacrifice, then a sacrifice in deed, or properly. But heere you accuse our peruersitie or ignorance, that thinke it therefore not to be Christes bodie, because it is a memorie or figure of his bodie. *For to be a figure of a thing, and yet the thing it selfe,* you say in the margent, *repugneth not.* Your ignorance (although it be great) I will not heere accuse, but your impudence, that shame not to say, that to be a Relatiue, and the Correlatiue of the same at the same time, and in the same respect, repugneth not. I thinke *Sorbone* it selfe, would hisse out this monstrous absurditie: For you may as well say, that Isaac to be Iacobs father, and Iacobs sonne also, repugneth not.

Reall presence.

But you haue examples to demonstrate the matter, that a thing may be a figure of it selfe. First you say, *Christ the Sonne of God, is a figure and character of his Fathers person, being yet of the selfesame substance.* If you had beene well ierked when you were laddes for giuing the Correlatiue to his Relatiue, you would haue sayd thus: The Sonne of God is a figure or character of his Fathers person, yet hee is the selfe same person that his Father is. And if you will abide by this conclusion, your example may serue to prooue: That this is a figure of Christes bodie and sacrifice, yet is it also the selfe same bodie and sacrifice. But if you dare not affirme so much, lest you should fall into flat Sabellianisme, what peruersitie shall I say, or ignorance, or impudence is it, to frame your example, so, as it is nothing like to the matter which it is brought to demonstrate?

Your second example is, *Christes body transfigured in the holy Mount, was a figure and resemblance of his person glorified in heauen*: Why say you not of his bodie glorified in heauen: that the relation may be right and proper? but because you seeke to runne away vnder a mist of doubtfull wordes. But who will grant vnto you, that Christes bodie there transfigured, was a figure of his body glorified, when not his body, but the glorious shape which then he tooke vpon him, was a figure or a part of his diuine and heauenly glory, wherewith hee is now inuested in heauen. For his face now shineth not as the Sunne, but ten thousand times more bright then the Sunne: his body is not now couered with garments white as light, but shineth most gloriously as the body of the Sonne of God.

A third example you haue, *That the sacrifice is no lesse a true sacrifice, because it is commemoratiue of Christes Passion, then those of the Olde Testament were lesse true, because they were prefiguratiue of the same.* In deed it wanteth nothing but Christes institution, but that it might be a true sacrifice. For if the Sacrament had beene ordeined by Christ to be a sacrifice commemoratiue, as they were to be sacrifices prefiguratiue, it had beene as true a sacrifice as they: and yet being commemoratiue, as it is, though not a sacrifice, it could not haue beene the same thing wherof it is commemoratiue, no more then those sacrifices were the same sacrifice, or thing, whereof they were prefiguratiue.

RHEM. 8 20. The New Testament in my bloud.) *Moyses tooke the bloud of the first sacrifice that was made after the giuing of the Law,* Exod. 24. *and with bloud confirmed the couenant and compact betwixt God and his people, and so dedicated the* Old Testament, *which without bloud (sayth S. Paul) was not dedicated. Moyses put that bloud also into a standing piece, and sprinkled all the people &c. with the same, and sayd these formall words,* This is the bloud of the couenant, *&c. or (as it is read in S. Paul)* of the Testament which God hath deliuered vnto you. *Vnto all which, Christ in this action about the second part of this his sacrifice, in euery of the Euangelists most cleerely alludeth, expressing that the* New Testament *is begun and dedicated in his bloud in the Chalice, no lesse then the Olde was dedicated, begun, and ratified in that bloud of calues conteined in the goblet of Moyses. with which his owne bloud he sprinkled inwardly his Apostles as the first fruits of the New Testament, imitating the words of Moyses, and saying,* This is the Chalice the New Testament, &c. *which the other Euangelists spake more plainly,* This is my bloud of the New Testament. *By all which it is most certaine, that Christes bloud in the Chalice, is the bloud of Sacrifice, and that in this sacrifice of the altar consisteth the externall religion and proper seruice of the New Testament, no lesse then the soueraigne worship of God in the olde Law did consist in the sacrifices of the same. For though Christes sacrifice on the Crosse, and his bloud shed for vs there, be the generall price, redemption, and satisfaction for vs all, and is the last and perfectest sealing or confirmation of the new Law and Testament: yet the seruice and sacrifice which the people of the New Testament might resort vnto, could not be that violent action of the Crosse, but this on the Altar, which by Christes owne appointment is and shalbe the eternall office of the New Testament, and the continuall application of all the benefits of his Passion vnto vs.*

Hebr. 9. Both Testament dedicated in bloud. Verse 20.

The externall religion of the new Testament principally in the sacrifice of the altar.

FVLKE. 8 The Apostle to the Hebrewes, chap. 9. doeth most plainly declare, the figure of the sprinkling of bloud by Moyses, *Exodus* 24. to be accomplished in the sacrifice of Christes death, and bloudshedding once offered vpon the Crosse: whereof the Sacrament is a memoriall, and no sacrifice. Therefore it is a most wilfull peruerting of the sense of the holy Ghost, to draw those wordes of Christ, (This Cup is the New Testament in my bloud) to a second sacrifice. And whereas you say, he alludeth vnto the words of Moses, *Exodus* 24. it is more like, that he alludeth to the words of Moses vsed about the institution of Circumcision and the Paschal Iambe, *Genesis* 17. *Exodus* 12. which were Sacraments as this is. The difference you make of the standing piece or goblet of Moses (as you call it) and the Chalice of Christ, is ridiculous. By which you would make fooles beleeue, that Christ vsed not a common cup or pot, vsuall to be drunke in at meat, but a consecrated Chalice, such as you occupie at Masse. Whereas the Greeke word vsed by all the three Euangelists, and S. Paul, signifieth none other but an vsuall drinking cup or pot, whether you will call it a standing piece, bowle, goblet or chalice. Wherefore your conclusions are such, as you are accustomed to make, either vpon none, or vpon false premisses, or vpon true premisses most absurdly and brutishly inferred, as in this place. The Cup is the New Testament in Christes bloud: *Ergo*, Christes bloud in the Chalice, is the bloud of Sacrifice. Where as by true Logike, it followeth after this maner, that all the Papists in the world are not able to auoide.

Chalice or cup.

The

The cuppe is the New Testament in Christes blood. The naturall blood of Christ, is not the New Testament in Christes blood. Therefore the cuppe is not the naturall blood of Christ, which was sacrificed on the crosse, but a sacrament and holy memoriall thereof. In the celebration whereof, a part of Christian religion doeth consist, as in the celebration of baptisme. And by these Sacraments, in that they be seales of faith, the benefits of Christes Passion are applied vnto vs, through the working of the holy Ghost, but not by sacrificing againe the body and blood of Christ. Yet doeth not the soueraigne worship of God in the New Testament, consist principally in any externall religion, seruice, or sacrifice, offered by any mortall creature, but as our Sauiour Christ saith expresly, in spirit and trueth. Ioan. 4. 23.

RHEM. 9 *Calix qui* the chalice which *vt adhæsum vt inuentum.*

20. Which shalbe shed.) *It is much to be obserued that the relatiue,* Which, *in these wordes is not gouerned or ruled (as some would perhaps thinke) of the nowne* blood, *but of the word* chalice. *which is most plaine by the Greeke. Which taketh away al cauillations and shifts from the Protestants, both against the real presence and the true Sacrificing. For it sheweth euidently, that the bloud as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) and not onely as vpon the crosse. And therefore as it foloweth thereof inuincibly, that it is no bare figure, but his bloud in deede, so it ensueth necessarily, that it is a Sacrifice, and propitiatorie, because the chalice (that is the Bloud contained in the same) is shed for our sinnes. For al that know the maner of the Scriptures speaches, knowe also that this,* Bloud to be shed for sinne, *is to be sacrificed for propitiation or for pardon of sinnes. And this text proueth al this so plainely, that* *Beza *turneth him selfe roundly vpon the holy Euangelist, charging him with Solæcisme or false Greeke, or els that the wordes (which yet he confesseth to be in al copies Greeke and Latin) are thrust into the text out of some other place: which he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainely that it can not be truely said neither of the chalice it selfe nor of the contents thereof: which is in deede to giue the lie to the blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falsehod put vnto, God be thanked.*

The chalice shed for vs, must needs signifie, the bloud therein, not wine, and the same sacrificed.

Annot. No. Test. 1556.

Beza condemneth the Gospel it selfe of falshod and impossibilitie.

FVLKE. 9 The relatiue, (which) in the Greeke, as wel as in the Latine, is gouerned of the nowne blood, and not of the word chalice. For the relatiue must according to true Grammer, be referred to that, which went next before it in construction and composition, which is the name blood, and not the word chalice. The Greeke, (as it is now read in deede) following the Hebrew phrase, which is vsuall in the holy Scripture of the New Testament, goeth somewhat from the common phrase of the Greeke tongue, but of S. Basil was read, without all controuersie, according to the common Greeke construction. And therefore all your trifling of the real presence, and true sacrificing, is nothing but vaine and vnlearned insultation. For no ancient writer, for a thousand yeres after Christ, or more, euer obserued any such matter, out of this text. And therefore, where as you say, that Beza turneth him selfe roundly vpon the holy Euangelist, charging him with *Solæcisme* or false Greeke: without all conscience and honestie you slaunder him most impudently. For hee nameth not *solæcismē*, of false Greeke, but *Solæcophanes*, which is an appearance of incongruitie, where there is none in deede. Except you would be taken for such ignorant asses, that you know not the difference, of *Solæcismus* and *Solæcophanes*, your malicious slaunder can haue none excuse. In deede, hee saith, that these wordes might be added to the text, out of the other Euangelists, as in diuers other places both he and other haue obserued, by conference of copies, and testimonie of the auncient fathers: Yet he standeth not vpon this coniecture, but that either the ancient reading was, as S. Basile witnesseth, or els, that it is an hebraisme in the same sence, whereof I haue shewed like examples out of the Scripture in my defence against Gregorie Martine, cap. 1. Sect. 37. 38. 39. And where he saith, it cannot be truely said, neither of the chalice it selfe, nor of the content thereof, that it was shed for vs: you affirme, it is to giue the lie to the blessed Euangelist, or to deny this to be Scripture. But I pray you, consider, vpon what ground you charge him with such open blasphemie, Doe you holde in deede, that the chalice (in proper speech) was, or could be shed for vs? Nay, the contents you will say. Well, there is one figure granted. And for the contents, shall wee not beleeue the word of Christ, which sayeth this cuppe is the New Testament? Yes doubtlesse. Why then it followeth, that the Newe Testament is the contents of the cuppe. Was the New Testament shed for vs, or could it bee shed for vs? No verely. Therefore Beza without giuing the lie to the holy Euangelist, might say, that it can not be saide in proper maner of speaking either of the cuppe, or of the contents thereof, that it was shed for vs. And yet acknowledge, those wordes to be Scripture, being referred to the noune, blood, which was in deede shed for vs on the crosse: So miserable be your flights, and shifts of falsehood, forged vpon impudent lies, and malicious slaunders, grosse ignorance, and vnlearned collections. God be praised, who dayly maketh your folly and madnesse, more and more manifest to all men.

Real presence.

Sacrifice of the Masse.

Slaunder.

RHEM. 10 24. Contention.) *The Apostles perceiuing Christs departure from them and his kingdome to be neere, as infirme men and not yet endewed with the spirite of God, began to haue emulation and cogitations of Superioritie one ouer another: which our Maister representh in them by exhortation to humilitie and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyrannie, and contempt of their inferiours.*

Ambition.

FVLKE, 10 The Apostles were not voyde of the Spirit of God, for no man can acknowledge Iesus to be the Lorde, but in the Spirite of God: although they were not so plentifully endued with the giftes of the holy Ghost as afterward.

RHEM. 11 31. Simon, Simon.) *Lastly to put them out of doubt, he calleth Peter twise by name, and telling him the Diuels desire to sift and try them al to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, and that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby wee may learne that it was thought fit in the prouidence of God, that hee who should be the head of the Church, should haue a speciall priuilege by Christes prayer and promes, neuer to faile in faith, and that none other either Apostle, Bishop, or Priest may challenge any such singular or special prerogatiue either of his Office or person, otherwise then ioyning in faith with Peter and by holding of him. The danger (saith S. Leo) was common to al the Apostles, but our Lord tooke speciall care of Peter, that the state of al the rest might be more sure, if the head were inuincible: God so dispensing the aid of his grace, that the assistance and strength which Christ gaue to Peter, might redound by Peter to the rest of the Apostles. S. Augustine also: Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And S. Ambrose writeth, that Peter after his tentation was made Pastor of the Church, because it was said to him,* Thou being conuerted, confirme thy brethren. *Neither was this the priuilege of S. Peters person, but of his Office, that he should not faile in faith, but euer confirme al other in their faith. For the Church, for whose sake that priuilege was thought necessary in Peter the Head thereof, was to be preserued no lesse afterward, then in the Apostles time. Whereupon al the Fathers apply this priuilege of not failing and of confirming other In faith, to the Romane Church and Peters successors in the same. To which (saith S. Cyprian) infidelity or false faith can not come. And S. Bernard saith writing to Innocentius Pope,*

Peters faith shall neuer faile.

Serm. 3. Assump. ad Pontif. Lib. 9. Noui.

The Romane faith of Peters successors can not faile,

Pope, against Abailardus the Heretike, we must referre to your Apostleship all the scandals and perils which may fall in matter of faith specially. For there the defects of faith must be holpen, where faith can not faile. For to what other See was it euer said, I haue prayed for thee Peter, that thy faith do not faile? So say the Fathers. not meaning that none of Peters seate can erre in person, vnderstanding, priuate doctrine or writings, but that they can not nor shal not euer iudicially conclude or giue definitiue sentence for falshod or heresie against the Catholike faith, in their Consistories, Courtes, Councels, decrees, deliberations or consultations kept for decision and determination of such controuersies, doubts, or questions of faith as shalbe proposed vnto them: because Christes prayer and promes protecteth them therein for confirmation of their brethren. And no marvel that our Maister would haue his vicars Consistorie and Seat infallible, seeing euen in the old Law the high Priesthod and Chaire of Moyses wanted not great priuilege in this case, though nothing like the Churches and Peters prerogatiue. But in both, eny man of sense may see the difference betwene the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeld, Marcellinus for feare might commit Idolatrie, Honorius might fall to Heresie, and more then al this, some Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seate, in which (*saith S. Augustine*) our Lord hath set the doctrine of truth. *Caiphas by priuilege of his Office prophecied right of Christ, but according to his owne knowledge and faith, knew not Christ. The Euangelists and other penners of holy write, for the execution of that function had the assistance of God, and so far could not possibly erre: but that Luke, Marke, Salomon or the rest might not erre in other their priuate writings, that we say not. It was not the personal wisdom, vertue, learning, or faith of Christs vicars, that made S. Bernard seeke to Innocentius the third: S. Augustine and the Bishops of Afrike to Innocentius the first, and to Celestinus. ep. 90. 92. 95: S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time ep. 52. S. Hierom to Damasus ep. 57. 58. 102. but it was the prerogatiue of their Office and higher degree of Vnction, and Christs ordinance, that would haue al Apostles and Pastors in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cause of al Schismes and Heresies, saith S. Cyprian. A point of such importance, that al the Twelue being in Apostleship like, Christ would yet for the better keeping of vnity and truth, haue one to be head of them al, that a head being once appointed, occasion of Schisme might be taken away, sayth S. Hierom.* lib 1. adu. Iouinian. c. 14.

Popes may erre personally, not iudicially or definitiuely.

Cyp. ep. 55. nu. 6. Bernard. ep. 190. Deut. 11.

Aug. ep. 66. in fine.

The learned Fathers sought to the B. of Rome for resolution of doubts.

Bernard. ep. 190. Chrys. ep. 1. & 2. Cypr. ep. 55. nu. 2.

FVLKE. 11 Our Sauiour Christ, by these wordes giueth no superioritie to Peter, but foresheweth his infirmitie, greater then of the rest, in respect whereof, he had neede of a speciall prayer to vpholde him, that his faith should not faile in that great temptation: Admonishing him, what his duetie was, after hee had experience of his owne frailtie, and of the comfort of Gods grace, to strengthen his brethren, by assurance of Gods mercie, whereof he had so great triall in him selfe. And as concerning the Popes supremacie, or prerogatiue, not to erre, (I say, as in the like collections of the Papists) All the Logicians that are, or euer were, can not rightly conclude in due forme of Syllogisme, either the one or the other, out of the wordes of this text. Which is sufficient to confute all the large discourse that followeth. Neuertheless, I will examine all the arguments, as they lie in order. First, he calleth Peter by name twise, not to put them out of doubt, that he is their superiour, but to admonish him seriously, in what danger he specially, and the rest generally, were through the malice of Sathan, and their owne weakenes, which was not yet knowen vnto them. *And lest the eleuen Apostles* (saith Bede) *should glory, or attribute vnto their owne strength, that they almost alone, among so many thousand Iewes should be sayd to haue continued with the Lord in temptations, hee sheweth, that they also if they had not bene protected by the ayde of the Lorde, assisting them, might haue bene broken in peeces with the rest, through the same storme or tempest.* Neither doeth any of the ancient Fathers for 500. yeeres after Christ gather out of this place Peters superioritie or prerogatiue of not erring: and although they had done so, yet their collection should haue had no ground out of the wordes of the text. Prosper cont. Cassi. cap. 35. *Huius tolerantia fortitudo vnde descenderet beatus Petrus, & in illo omnis Ecclesia Veritatis ipsius voce discebat, dicentis: Ecce Satanas postulauit vt cerneret vos: Ego autem rogaui pro te Petre, ne deficiat fides tua. Quisquis igitur in tribulatione non deficit, ab illo se non dubites adiuuari, ad quem quotidie corda vniuersorum fidelium clamant:* Ne inferas nos in tentationem, &c. De vocatione gentium lib. 1. cap. 24. *In euangelio secundam Lucam, Deum dare vt in fide perseueretur ita promittitur: Dixit autem Iesus Petro, Simon, &c. Fratres tuos: & rogate ne intretis in tentationem. Voluisset quidem Satanas, si tamen licuisset, tam diu Petrum colaphizando cribrare sicut triticum, donec omnem ab eo fidei medullam excussisset:* Sed ego, *inquit*, Petre rogaui pro te, vt non deficiat fides tua. *Vnde respexit eum Christus, & egressus foràs fleuit amarè.* Drogo de sacram. Dominicæ passion. Bernardi contemporaneus. S. Basil citeth this text to proue that we ought to pray for them that are sought in tentations. *In ætn. op. 52.* Secondly, you say *he prayed specially for Peter, to this end that his faith should neuer faile, and that he being once conuerted, should after that for euer, confirme, establish, or vphold the rest in their faith.* But the trueth is, he praied specially for Peter, because Peter specially, and through his greater presumption, was in danger of greater temptation: that in so grieuous a fall, he should not through weakenes of faith, fall away, for that signifieth the word ἐκλείπειν: but be conuerted, and become an example of Gods mercie, to all penitent sinners. *As I* (saith Bede speaking in the person of Christ) *haue by prayers protected thy faith, lest by temptation of Sathan it should haue failed: So thou also remember, to lift vp and comfort thy weake brethren, by example of thy repentance, lest peraduenture they should dispaire of pardon.* In these words therefore, is taught the duetie of Peter, and of euery Christian man, that hath tasted of Gods protection in temptation: to vse his example and experience, to the comfort of others, no prerogatiue granted, that Peter from hencefoorth shall neuer erre, nor any that succeedeth in his chaire at Rome, whereof here is no mention in the world. Neither was Peter euer after this, appointed to confirme, establish, or vphold the rest of the Apostles in their faith otherwise, then a fellow member, of charitie to comfort them, in this present danger, or in any like. And as for the confirmation, establishing, or vpholding of the rest of the Apostles in the trueth of the Gospel, they receiued it of the Spirit of Christ, equally with Peter, and not of the prerogatiue of Peters chaire. Yea when Peter walked not aright according to the trueth of the Gospel, in a contention being stirred vp, by Cerinthus the heretike (as Epiphanius testifieth) at Antioche in his owne See, he was reprehended openly by Paul, and so his faith, which began to wauer, was confirmed by an other Apostle as the faith of the rest at another time was by him. Therefore Peter, by these words, was not made superiour, ouer the rest of the Apostles, and the whole Church: neither had any singular priuilege, by Christes prayer and promise, that his faith should neuer faile. Christ prayeth for all his Apostles, that God would *sanctifie them in his trueth*, Yea for *all that should beleeue in him through their preaching*, yet hath not euery true Christian such a priuilege, but that he may erre from the true faith, though not finally vnto condemnation.

Peters prerogatiue.

The Pope may erre.

Galat. 2.

Iohn 17.

Further, where you say that none other Apostle, Bishop or Priest, may chalenge any such prerogatiue, either of his office or person, otherwise, then ioyning in faith with Peter, and by holding of him: In part it is true. For neither Peter, nor any other man hath any such prerogatiue, as you surmise. But Paul the Apostle, neither ioyning with Peter, nor holding of Peter, was bold to reprehend Peter, Barnabas and other, vpon assurance of the trueth of the Gospel, which hee had learned by reuelation, according to the Scripture, and to conuince

Rom. 1. Galat. 1. 12.

him

him of error and dissimulation, before all men. That he ioyned not with Peter in that his error, it is manifest by his reprehension. That he held not of Peter, he declareth as plainely: saying, that he was an Apostle of Christ, neither of men nor by men. Galat. 1. 1. & 11. but by Iesus Christ immediatly, as the rest of the Apostles were. The Scripture therefore, nothing fauouring this false glose, you come to the Doctors: and first to Leo, himselfe a Bishop of Rome, and a great maintainer of the dignitie of his See, therefore somewhat partiall in this case, and reiected in the generall Councel of Chalcedon, for the supremacie which hee laboured to establish. But what saith Leo? Verely his words do not a litle extoll Peters dignitie, yet not so much, as you would beare vs in hand, by your false translation. The words of Leo be these, *Pro fide Petri propriè supplicatur, tanquam aliorum plenius, ceteros sit fortiores, & totus Principis victa non fuerit. In Petro ergo omnium fortitudo munitur, & diuinæ gratiæ ita ordinatur auxilium, vt firmitas quæ per Christum Petro tribuitur, per Petrum Apostolis conferatur.* Prayer is made specially for the faith of Peter, as though the state of the other should be no more certaine, if the minde of the principall were not to be ouercome. In Peter therefore, the strength of all is defended, and the aid of Gods grace is so ordered, that the stedfastnes, which by Christ is giuen to Peter, by Peter should be conferred to the Apostles. In these wordes Peter is neither called the head, nor said to be inuincible. But if we shall farther aske of Leo, how this stedfastnes is conferred by Peter to the rest of the Apostles and to the whole Church, he wil not answere, by his successor the Pope: but *Confirmans nos exhortationibus suis, & pro nobis vt non vincamur, vt nulla tentatione superemur.* Confirming vs by his exhortations, and not ceasing to pray for vs, that we be not ouercome by any temptation. And this he saith not onely for him selfe, as Pope and Peters successor, but for all the people of God, and specially for the citizens of Rome, where Peter sate and died, as in the wordes following it is manifest. Therefore Leo out of these wordes of Christ, gathereth no such superioritie or prerogatiue of the Pope, in not erring, as you would enforce out of him, but without any warrant of his wordes, or meaning.

Next followeth *Augustinus lib. 2. Nouatt. 2. 15.* an auctor worthy to auouch such a matter. Namely, a counterfect Augustine, for a false interpretation, which no man but more then beastly impudent, will ascribe vnto S. Augustine the auncient father whom neither in wordes, nor matter this writer doeth any thing resemble, but rather writeth many things directly against S. Augustine. And yet he is falsified both in wordes and sense: for these are his wordes. *Pro Petro rogabat, & pro Iacobo & Ioanne non rogabat, vt ceteros taceam? Manifestum est in Petro omnes continere. Quia & in alio loco dicit, Ego pro his rogo quos mihi dedisti pater, & volo vt vbi ego sum, & ipsi sint mecum.* He prayed for Peter, and did he not pray for Iames and Iohn, that I speake not of the rest? It is manifest, that in Peter all are conteined. Because he saith in an other place, I pray for them Father, whom thou hast giuen vnto mee, and I will that where I am, they also be with me. These wordes (if the auctoritie of the writer were any thing worth,) are against the prerogatiue of Peter, shewing that the prayer of Christ, extended to all the Apostles as well as to Peter. But the circumstance of the text is plaine that it was specially for Peter, in respect of his greater infirmitie and danger.

Thirdly, S. Ambrose is brought in, writing (but no place noted where,) lest your falsification and false collection might more easily be espied. But by likelyhood you meane, *Enar in ps. 43.* where he hath these words, *Cogitur autem aduersarius, &c.* The aduersary is compelled to tempt the holy ones of the Lord, to his owne losse. For while he tempteth them, hee maketh them better, that he which is tempted, may instruct others, who seemed weake to his owne selfe. Finally Peter is set ouer the Church, after he hath bene tempted of the Deuil. And therefore our Lord signifieth before hand, what thing that is, that afterward he chose him a pastor of the Lords flocke. For to him he said: But thou after thou be conuerted, confirme thy brethren. Therefore the holy Apostle Peter, was conuerted to his amendment, or to become good corne, and was sifted as wheate, that with the Sainctes of the Lord, he might be one bread which should be nourishment vnto vs. For while we read the Actes of Peter, and know the precepts of Peter, he is made vnto vs a nourishment vnto eternall life and saluation. Here is Peter made an example of the profite, that the Sainctes reape by temptation, but no priuilege of supremacie or prerogatiue, of not erring, ascribed either to his person, or office, or succession. But you argue that the Church was to be preserued, no lesse afterward, then in the Apostles time, therefore the priuilege was granted to the office in succession, and not to the person of Peter. Thankes bee to God, the Churches preseruation is otherwise prouided for by Christ the onely true head thereof, and needeth not the Popes supremacie, or infallibilitie, as is manifest by the Scripture. Ephes. 4. 11. 12. 13. &c. This argument therefore, consisteth of two vile sophismes. The one a beggerly petition of the whole controuersie, that Peter had such a priuilege and prerogatiue, as can not euer be proued out of the holy Scriptures: the other a false assignation of that to be cause, which is no cause at all of the Churches preseruation. Yet you are not ashamed to say, *Hereupon all the fathers apply this priuilege of not failing, and of confirming other in faith, to the Romane Church and Peters successors in the same.* And yet you are not able to bring any one of the ancient and authentical Fathers, that liued within foure or fiue hundred yeeres after Christ, that either acknowledgeth such a priuilege of the Romish Church, or of the Bishops thereof, or that gather any such thing out of this text. Cyprian saith: *To the Romanes; whose faith by commendation of the Apostles is praised (perfidia) falsehod or false dealing can haue no accesse.* Hee speaketh against the impudencie of certaine heretikes, that being driuen out of Africa, sought intertainement at Rome, which the godly Church there, would not consent vnto. Cyprian therefore speaketh not of the Romanes absolutely, but those whose faith was praised by the Apostle, from which faith, if they swarued, (as they confesse themselues,) it should be to their greater shame, Ep. 31. Againe hee speaketh not of error in faith, but of false dealing, and neglect of discipline. For if Cyprian had bene perswaded, that the Church and Bishop of Rome could not erre, hee would neuer haue so openly dissented from them as hee did in the question of rebaptizing of them, that were baptized by heretikes, in which hee with the Councell of Africa, did openly oppose himselfe, against Stephanus Bishop of Rome, and the Church of Rome also, as many other Bishops of the East Church did, declaring thereby that the Bishop of Romes auctoritie, in those times was not acknowledged, nor his priuilege of not failing in faith, once heard of. And as for this present text, of Christes prayer for Peter, it is so farre of, that Cyprian coulde gather any prerogatiue of the Bishop of Rome out of it, that hee doeth extend it generally, to all the members of Christ: *Yea hee prayed so earnestly for vs* (sayeth he) *that wee reade in another place: And the Lord said to Peter: beholde Sathan hath desired to tosse you, as wheate: but I haue prayed for thee, lest thy faith should faile. If then hee laboureth, and watcheth and prayeth for vs, and our offences, how much more ought we to bee earnest in prayer, and to pray, and first of all to intreate our Lord himselfe, then by him to satisfie God the Father. Epist. 8.* Againe he writeth: *Our Lord prayed, and he prayed not for him selfe, for what should he entreate for him selfe being innocent: but for our offences, as hee him selfe declareth, when hee saith to Peter: Beholde Sathan hath desired to tosse you as wheate, but I haue haue prayed for thee, lest thy faith should faile.* This is Cyprians iudgement vpon this text, which prooueth, that hee acknowledged no such priuilege or prerogatiue, as is now a dayes pretended.

Cypr. ad Pomp. Firmilian. ad Cyprianum cont. epistolam Stephani.

As for

As for Bernard, who liued almost a thousand yeeres after Cyprian, when Antichrist had openly inuaded the tyrannie, it is no marueile, though he were deceiued, to yeeld to such a prerogatiue, as none of the ancient fathers of the primitiue Church would euer acknowledge. As for the distinction that the Pope may erre personally, but not iudicially, or definitiuely, is vaine, seeing neither of both parts, can be proued out of the Scriptures. Neither had the high Priesthood, or Moyses chaire any such priuiledge, in respect of their office, that the high Priest could not erre: seeing, the contrary is manifest in the Scripture. Vria the high Priest did set vp an Idolatrous altar in the Lords Temple, and did offer sacrifice vpon it, 2. Reg. 16. Eliashib, through ignorance of Gods Lawe, contracted affinitie with Tobia the Ammonite, and made him a great chamber in the house of the Lord, *Nechem.* 13.4. Caiphas was a Sadducee, and condemned Christ. But admitting your distinction, it is to be prooued that Bishops of Rome haue erred iudicially, and definitiuely. The Bishop of Rome in Tertullians time erred not onely personally, but also definitiuely, when he acknowledged the propheties of *Montanus, Prisca* and *Maximilla*, and gaue letters of peace to the hereticall Churches of Asia and Phrygia, which had bene excommunicated by his predecessor, as witnesseth Tertullian *contr. Praxeam.* Liberius erred not personally, but iudicially and definitiuely, when hee subscribed to the Arrians, as testifieth Athanasius, *Apolog. 2. Ad solitariæ vitam agentes, Hieronym. in Catalogo. Damasus in pontificali, Marianus Scotus, Petrus Damianus epist. 13. cap. 16.* Honorius did not onely fall into heresie, but also in a decretall Epistle, did publish and confirme the same, as was prooued in the Councell of Constantinople the sixt where he was condemned for an heretike. *Cum his vero simul, &c. With these also* (saith the Councel) *we haue foreseene to be cast out of the holy Catholike Church of God, and to be accursed, Honorius, which had bene Pope of olde Rome, because we finde by his writings, which he made to Sergius, that in all things he followed his minde, and confirmed wicked doctrines, Const. 6. act. 13.* Likewise Leo 2. in his Epistle to Constantinus approuing the sixt generall Councell, writeth thus. *Likewise wee accurse the inuentors of this new error, Theodorus Bishop of Faran, Cyrus of Alexandria, Sergius, Pyrrhus, Paulus, Petrus, successors of the Church of Constantinople rather then prelates. And also Honorius, which did not lighten this Apostolike Church, with the doctrine of Apostolike tradition, but by prophane treason, endeuoured to subuert the immaculate faith.* S. Augustine also citeth the decretal Epistle of Innocentius to the Bishops of Numidia, wherein he holdeth, that to receiue the Communion, it is necessary for infants. *Cont. duas Ep. Pel. ad Bonifac lib. 2. cap. 4.* And saith of him expresly. *Qui denique parvulos definit, &c. who defined that litle children, cannot haue life in them, except they eate the flesh of the Sonne of man.* Thus did Innocentius erre definitiuely in a matter confessed by the Papists themselues to be an error, that the Communion is necessary for infants: which was a common error in S. Augustines time, holden of all the Church, for any thing that we can reade to the contrary. And it is a monstrous lie to report, that S. Augustine saith: That in the office, or seate of the Pope, our Lorde hath set foorth the doctrine of trueth. For writing against the schisme of the Donatists, he speaketh of the chaire of vnitie, not of Poperie. *Our heauenly master* (saith he) *hath forewarned this thing* (meaning Schisme or dissention) *so greatly to be auoyded, that of euill gouernours he asswreth the people, that the chaire of holsome doctrine should not bee forsaken of them, in which euen euill men, are compelled to speake good things. For they are not their matters which speake them, but Gods, who hath placed the doctrine of trueth in the chaire of vnitie. Wherefore he being true and the trueth it selfe, of gouernours doing their owne euill things, and speaking the good things of God, saith: doe yee those things which they say, but doe not those things which they doe, for they say and doe not.* All men see, that here is nothing in the world, for the prerogatiue of the Popes chaire that hee can not erre: but that vnitie is not to be broken for the euil maners of the teachers, so long as they teach the trueth. When you proove, that the Pope for his publike, Iudiciall and definitiue writings, hath no good warrant, as Luke, Marke, Salomon, had for their Gospels, the Prouerbes, Ecclesiastes, and Canticles, we will admit their case to be like. But while the world standeth you shall neuer proue the best of the Popes writings, to be equall with the Canonicall Scripture. For in any mens writings, although there be the like trueth, yet is there not equal auctoritie as S. Augustine saith.

Cont. Iul. lib. 1. cap. 2.

That S. Augustine and the Bishops of Africa, did write to Innocentius and Cælestinus, Bishops of Rome, it was not for that they ascribed this pretensed prerogatiue, either to their persons or to their office, and seate, but as good Catholike Bishops, haue alwayes vsed to conferre one with another, when any question hath arisen in the Church, to require their mutuall consent in the trueth, and against heresies, as in those three Epistles quoted, which were written to Innocentius, of their proceeding against the Pelagians it appeareth: But when the Bishops of Rome, would haue vsurped auctoritie ouer the Churches of Africa, by colour of a counterfaite Canon of the Councell of Nice, they were not regarded either in respect of their persons, or their office and seate. Conc. Aphric. cap. 105. Yea they count it an absurd thing *that any man should beleeue, that God could inspire any one man, with the iustice of examination, and did deny the same, to innumerable Priestes*, gathered together in councell, as they were, to cut off appeales vnto the See of Rome. *Epist. ad Cælest.* Neither doeth Chrysostome, in his Epistles to Innocentius, acknowledge any such prerogatiue or priuiledge of the See of Rome, but as one Christian friend to an other, being himselfe in banishment, desireth his furtherance for the benefite of the Church, shewing how iniuriously he had bene dealt withall.

S. Basill also in purposing to write to the Bishop of Rome for his counsell, concerning the affaires of the Church, and touching the Councell of Ariminum, doeth but practise that care of all Churches, which in the same Epistle he commendeth in Athanasius, without ascribing any superioritie or prerogatiue to the Bishop of Rome. If Hierome being a priest of the Church of Rome, doeth once or twise aske counsell of Damasus his proper Bishop and diocessan: what great marueile is it? or what priuiledge or prerogatiue of the See doeth he acknowledge? which confesseth that Liberius subscribed to the Arrians. And yet in diuers Epistles Damasus asketh counsell of Hierome in many questions, as Hierome did of him in one, about the vse of the terme Hypostasis for vnities sake.

Cyprian in the place quoted, speaketh not of the Bishop of Romes prerogatiue, but of obedience to bee giuen to euery Bishop in his owne diocesse, and namely to himselfe, against the timorousnesse of Cornelius Bishop of Rome, who was moued by the threatning bragges of one Fœlicissimus, a wicked schismatike, excommunicated by Cyprian and other Bishops of Africa, to yeeld some thing vnto him. Whereupon Cyprian sheweth, what inconuenience would ensue, if hee did not continue constant, in reiecting him and his proude hereticall company, after their cause hath bene once iudged by their proper Bishop, in the prouince where their offences were well knowen. And therefore writing against their gadding to the See of Rome: he sayeth, *Quæ autem causa, &c. And what cause had they, to come and to bring tidings of a false Bishop, made against the true Bishops? For either they are pleased with that they haue done, and continue still in their wickednesse, or if they be displeased and goe from it, they know whither they should returne. For seeing it is decreed of vs all, and it is also meete and right, that euery mans cause should be heard there, where the crime was committed, and a portion of the flocke is ascribed to euery pastour,*

which

which euery one ſhould rule and gouerne, as hee that is to giue account of his doing to the Lord: verily they ouer whom wee haue gouernment, ought not to runne about, nor by their craftie and deceitfull rashnesse, to ſet at variance the concord of biſhops agreeing together. But there to pleade their cauſe, where they may haue both accuſers and witneſſes of their crime: vnleſſe to a fewe deſperate and loſt perſons, the auctority of the biſhops placed in Africa, ſeeme to bee leſſe, which haue already iudged of them, and with the grauitie of their iudgement, haue condemned their conſcience bound with many ſnares or cordes of offences. Their cauſe is already heard and knowen, ſentence is already giuen of them, neither is it meete, that the cenſure of Prieſts ſhould be reprehended, through lightneſſe of a moueable and inconſtant minde.

Thus writeth Cyprian of Fortunatus and his complices, that being condemned in Africa, ſought reſtitution at Rome, as though the auctoritie of the Biſhops of Africa had bene leſſe then the auctoritie of the Biſhops of Rome and Italy, which Cyprian would neuer acknowledge for his time, though heretikes by ſuch gadding about, neuer ceaſed to moleſt him.

The wordes of Hierome are theſe. *At dicis, &c.* But thou wilt ſay, *the Church is founded vpon Peter, although in an other place, the ſame thing is done vpon all the Apoſtles, and they all doe receiue the keyes of the kingdome of heauen, and the ſtrength of the Church is eſtabliſhed equally vpon them: yet for this cauſe one is choſen among the twelue, that the head being appointed, the occaſion of ſchiſme might be taken away.* By which wordes Hierome meaneth, that Peter was chiefe of the Apoſtles in order, to auoyd diſſention, not in auctoritie or prerogatiue of not erring. And elſe where he acknowledgeth euery Biſhop to be of equall auctoritie with the Biſhop of Rome, as in his Epiſtle to Euagrius, reaſoning againſt a cuſtome of the Church of Rome. *Nec altera, &c. Neither is the Church of the citie of Rome to be eſteemed one, and the Church of the whole world an other, both France and Britaine, and Africa and Perſia, and the Eaſt, and India, and all barbarous nations, adore one Chriſt, obſerue one rule of trueth. If auctoritie be ſought, the world is greater then one citie. Whereſoeuer a biſhop be, either at Rome or at Eugubium, either at Conſtantinople or at Rhegium, either at Alexandria, or at Tanis, he is of the ſame worthineſſe, of the ſame prieſthood. Power of riches, and baſeneſſe of pouertie, make not a biſhop higher or lower. But they are all ſucceſſors of the Apoſtles.*

CHAP. XXIII.

The Iewes accuſe him to Pilate the Gentil: 4 Who ſeeking earneſtly to deliuer him, ſpecially after that Herode ſent him backe, 17 they not onely preferre the murderer Barabbas, but alſo cry, CRVCIFIGE. 26 In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible deſtruction of their Hieruſalem. 32 vpon the croſſe he is betweene two theeues, 35 ſcorned of the Iewes, 36 of the ſouldiers, 39 and of one of the theeues, 40 but euen there confeſſed of the other theefe, 44 and after his death (becauſe of the great miracles concurring) alſo of the Centurion, 48 yea and of the whole multitude. 50 and finally he is buried honourably.

GOOD FRIDAY. Mt.27,1.11. Mr.15,1. Io.18,27.

AND all the multitude of them riſing vp, led him to Pilate.

2 And they began to accuſe him, ſaying, Wee haue founde this man ſubuerting our nation, and prohibiting to giue tributes to Cæſar, and ſaying that hee is Chriſt the King.

3 And Pilate asked him ſaying, Art thou the King of the Iewes? But hee anſwering ſaid, Thou ſayeſt.

4 And Pilate ſaide to the chiefe Prieſtes and multitudes, I finde no cauſe in this man.

5 But they were more earneſt, ſaying, He ſtirreth the people teaching throughout all Iewrie, beginning from Galilee euen hither.

6 But Pilate hearing Galilee, asked if the man were of Galilee.

7 And when he vnderſtood that he was of Herods iuriſdiction, hee ſent him backe to Herode, who was alſo himſelfe at Hieruſalem in thoſe dayes.

8 And Herode ſeeing IESVS, was very glad, for hee was deſirous of a long time to ſee him, for becauſe he heard many things of him: & he hoped to ſee ſome ſigne wrought by him.

9 And he asked him in many words. But he anſwered him nothing.

10 And there ſtood the chiefe Prieſts and the Scribes conſtantly accuſing him.

11 And Herode with his armie ſet him at naught: and hee mocked him, putting on him a white garment, and ſent him backe to Pilate.

12 And

AND the whole multitude of them aroſe, and led him vnto Pilate.

2 And they beganne to accuſe him, ſaying, We found this fellow peruerting the people, and forbidding to giue tribute to Cæſar, ſaying that he is Chriſt a king.* Matth.22.21. mar.12.17.

*3 * And Pilate asked him, ſaying, Art thou the king of the Iewes? Hee anſwered him, and ſaid, Thou ſayeſt it.* Matth.27.11. mar.15.2. iohn 18.33.

4 Then ſaide Pilate to the high Prieſts, and to the people, I finde no fault in this man.

5 And they were the more fierce, ſaying, Hee mooueth the people, teaching throughout all Iurie and beganne at Galilee, euen to this place.

6 When Pilate heard mention *of Galilee, he asked whether the man were of Galilee.*

7 And as ſoone as hee knewe that hee belonged vnto Herods iuriſdiction, hee ſent him to Herod, which was alſo at Hieruſalem at that time.

8 And when Herode ſawe Ieſus, hee was exceeding glad, for hee was deſirous to ſee him of a long ſeaſon, becauſe hee had heard many things of him, and he truſted to haue ſeene ſome miracle done by him.

9 Then hee queſtioned with him in many wordes, but he anſwered him nothing.

10 The high Prieſts and Scribes ſtoode forth, and accuſed him ſtraitly.

11 And Herode with his men of warre deſpiſed him, and when he had mocked him, hee arayed him in white clothing, and ſent him againe to Pilate.

12 *And

12 And Herode and Pilate were made friendes that day. for before they were enemies one to another.

13 And Pilate calling together the cheefe Priests and magistrates, and the people.

14 Said to them, You haue presented vnto mee this man, as auerting the people, and beholde I examining him before you, haue found no cause in this man of those things wherein you accuse him.

15 No, nor Herod neither. for I sent you to him, and behold, nothing worthy of death is done to him.

16 I will chasten him therefore and dimisse him.

17 And he of necessitie had to release vnto them vpon the feast day, one.

18 But the whole multitude together cried out, saying, Dispatch him, and release vs Barabbas.

19 Who was for a certaine sedition made in the citie and murder, cast into prison.

20 And Pilate againe spake to them, desirous to release IESVS.

21 But they cried againe, saying, Crucifie, crucifie him.

22 And he the thirde time saide to them, Why, what euil hath this man done? I finde no cause of death in him. I will correct him therefore and let him goe.

23 But they were instant with loud voices requiring that hee might be crucified. And their voyces preuailed.

24 And Pilate adiudged their petition to be done.

25 And he released vnto them him that for murder and sedition had bene cast into prison, whom they demaunded: but IESVS he deliuered to their pleasure.

26 And when they led him, they tooke one Simon of Cyréne comming from the countrey: and they laide the crosse vpon him to cary after IESVS.

27 And there followed him a great multitude of people, and of women which bewailed and lamented him.

28 But IESVS turning to them, saide, Daughters of Hierusalem, weepe not vpon mee, but weepe vpon your selues, and vpon your children.

29 For beholde the dayes shall come, wherein they will say, Blessed are the barren, and the wombes that haue not borne, and the pappes that haue not giuen sucke.

Of. 10,8. *30 Then shall they beginne to say to the mountaines, Fall vpon vs: and to the hilles, Couer vs.*

31 For if in the greene wood they doe these things, in the dry what shall be done?

32 And there were led also other two malefactours with him to be executed.

33 And after they came to the place which

*12 *And the same day Pilate and Herode were made friends together, for before they were at variance betweene themselues.* Matth.27.2. marke 15.14. iohn 18.38.

13 And Pilate when hee had called together the high Priestes, and the rulers, and the people,

14 Saide vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and beholde, I hauing examined him before you, haue founde no fault in this man, of those things whereof ye accuse him,

15 No, nor yet Herode: for I sent you to him, and loe, nothing worthy of death is done to him.

16 I will therefore chasten him, and let him loose.

17 For of necessitie he must haue let one loose vnto them at the feast.

18 And all the people cried aloude, saying, Away with him, and deliuer to vs Barabbas,

19 Which for a certaine insurrection made in the citie, and for murder, was cast in prison.

20 Pilate therefore spake againe to them, willing to let Iesus loose.

21 But they cried saying, Crucifie him, crucifie him.

22 He said vnto them the third time, What euill hath hee done? I haue founde no cause of death in him, I will therefore chasten him, and let him goe.

23 And they were instant with loude voyces, requiring that hee might bee crucified: and the voyces of them, and of the high Priestes preuailed.

24 And Pilate gaue sentence that it should be as they required.

25 And he let loose vnto them him that for insurrection and murder was cast into prison, whom they had desired, and he deliuered Iesus to their will.

*26 *And as they led him away, they caught one Simon of Cyrene, comming out of the fielde, and on him layde they the crosse, that hee might beare it after Iesus.* Matth.27.32. marke 15.21.

27 And there followed him a great company of people, and of women, which also bewayled and lamented him.

28 But Iesus turning backe vnto them, said, Yee daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children.

29 For behold, the dayes are comming, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, Fall on vs: and to the hils, Couer vs. Esay.2.19. osee 10.8. apoc.6.16.

31 For if they do these things in a moyst tree, what shall be done in the dry?

*32 *And there were other two euil doers led with him, to be put to death.* Matth.27.38. marke 15.27. iohn 19.18.

33 And after that they were come to the place

which is called Caluarie, there they crucified him: and the theeues, one on the right hand, and the other on the left.

34 And IESVS said, Father, forgiue them, for they know not what they doe. But they deuiding his garments, did cast lots.

‖Beholding. 35 And the people stood ‖expecting, and the princes with them derided him, saying, Others he hath saued, let him saue himselfe, if this be Christ, the elect of God.

36 And the souldiers also mocked him comming to him, and offring him vineger,

37 Saying, If thou be the king of the Iewes, saue thy selfe.

38 And there was also a superscription written ouer him in Greeke and Latine, and Hebrew letters: THIS IS THE KING OF THE IEVVES.

39 And one of those theeues that were hanged, blasphemed him, saying, If thou bee Christ, saue thy selfe, and vs.

40 But the other answering, rebuked him, saying, Neither doest thou feare God, whereas thou art in the same damnation?

41 And we in deed iustly, for we receiue worthy of our doings: but this man hath done no euill.

42 And he sayd to IESVS, Lord, remember me when thou shalt come into thy kingdome.

43 And IESVS sayd to him, Amen I say to thee: this day thou shalt bee with me ‖ in paradise.

44 And it was almost the sixt houre: and there was made darkenesse vpon the whole earth vntill the ninth houre.

‡ This eclipse was feene & wondred at as a thing aboue nature, of Dionysius Areopagita at Thebes, when he was yet a Pagan. Dionys. ad Polycarp. & ep. ad Apollophanem. Tert. 306.

45 And the ‡ sunne was darkened: and the veile of the temple was rent in the middes.

46 And IESVS crying with a loud voice, said, *Father, into thy hands I commend my spirit.* And saying this, he gaue vp the ghost.

47 And the Centurion seeing that which was done, glorified God, saying, Indeed this man was iust.

48 And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts.

49 And all his acquaintance stood a farre off: and the women that had folowed him from Galilee seeing these things.

Matt. 27.57. Luke 23.43. Iohn 19.38.

50 * And beholde a man named Ioseph, which was a senatour, a good man and a iust,

51 He had not consented to their counsel and doings, of Arimathæa a citie of Iewrie, who also himselfe expected the kingdom of God.

52 This man came to Pilate, and asked the bodie of IESVS.

53 And taking it downe, wrapped it in sindon, and laid him in a monument hewed of

place which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left.

34 Then sayd Iesus, Father, forgiue them, for they wot not what they doe: And they parted his raiment, and cast lots.

35 And the people stood, beholding, and the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if hee be very Christ the chosen of God..

36 The souldiers also mocked him, comming to him, and offring him vineger,

37 And saying, If thou be the king of Iewes, saue thy selfe.

38 And a superscription was written ouer him, with letters of Greeke, and Latine, and Hebrew, THIS IS THE KING OF THE IEWES.

39 And one of the euill doers, which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs.

40 But the other answering, rebuked him, saying, Feareſt thou not God, seeing thou art in the same damnation?

41 And we truely are righteously punished, *for we receiue according to our deedes, but this man hath done nothing amisse.*

42 And he sayd vnto Iesus, Lord, remember me when thou commest into thy kingdome.

43 And Iesus sayd vnto him, Verily I say vnto thee, today thou shalt bee with mee in paradise.

44 And it was about the sixth houre, and there was a darkenesse ouer all the earth, vntill the ninth houre.

45 And the Sunne was darkened, and the vaile of the Temple was rent, euen thorowe the middes.

*46 And when Iesus had cryed with a loude voice, he said, *Father, into thy hands I will commend my spirit: And when he thus had sayd, hee gaue vp the ghost.* Psal. 31.6.

47 When the Centurion saw what was done, he glorified God, saying, Verely this was a righteous man.

48 And all the people that came together to that sight, when they saw the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that folowed him from Galilee, stood a farre off, beholding these things.

*50 * And behold, there was a man named Ioseph, a counseller, and he was a good man, and a iust.* Matt. 27.25. mark. 15.43. iohn 19.38.

51 (The same had not consented to the counsell and deed of them) which was of Arimathæa, a citie of the Iewes, which same also waited for the kingdome of God,

52 He went vnto Pilate, and begged the body of Iesus.

53 And when he had taken it down, he wrapped it in a linnen cloth, and layed it in a sepulchre

of ſtone, ‖ wherein neuer yet any man had bene laid.

54 And it was the day of Paraſceue, and the Sabboth drew neere.

55 And the women that were come with him from Galilee, folowing after, ‖ ſaw the monument, and how his body was laid.

56 And returning they prepared ſpices & ointments: and on the Sabboth they reſted according to the commandement.

that was hewen in ſtone, wherein neuer man before was layed.

54 And that day was the preparing of the Sabboth, and the Sabboth drew on.

55 The women that followed after, which had come with him from Galilee, beheld the ſepulchre, and how his body was laied.

56 And they returned, and prepared ſweete odours and ointments, but reſted the Sabboth day, according to the commandement.

ANNOTATIONS. CHAP. XXIII.

RHEM. 34 Forgiue them.) *A perfect example of charitie in our Sauiour praying for his crucifiers, which the firſt martyr S. Steuen did follow, Act.7: & the praiers of both were heard: Chriſts prayer taking effect in the Centurion & others, Steuens in Paul.*

RHEM. 1. 43 In Paradiſe.) *Thou mieſt not hereupon differre thy conuerſion or amendment, preſuming of grace at the laſt houer of thy life, nor looke to haue ſaluation by faith and confeſſion of Chriſt without good workes, nor to goe ſtraight to heauen without ſatiſfaction, penance, or puniſhment for thy former ſinnes and life ill ſpent, nor chalenge ſecuritie and certaine knowledge of thy ſaluation for this good theeues caſe is not common, but a rare example of mercy and prerogatiue, but for the firſt point, learne onely not to deſpaire, though thou haſt beue ill to the laſt moment of thy life, for the ſecond, that faith, hope and charity, repentance, and good will be ſufficient, and good workes not required, where for want of time and opportunity they cannot be had. for the third, that Chriſt gaue to this happy man for his zelous confeſſion of him and reprehending his fellow, not onely remiſſion of his ſinnes, but alſo by extraordinary grace, a pardon of all penance and ſatisfaction due either in this life or the next for the ſame. euen as the holy Church by his example and commiſſion giueth pardons alſo to ſome of her zelous children, of all puniſhment due for their offences, and ſuch goe ſtraight to heauen. laſtly, that euery one hath not a reuelation of his ſaluation as this man had, and therefore can not be ſo ſure as he was.* Pardon of the penance and ſatisfaction.

FVLKE. 1 No man ought to differre conuerſion, but to repent as ſoone as he is called, as this theefe did, for God giueth not the grace of repentance, according to the will of man, but according to his owne pleaſure, and purpoſe. Neither muſt any man looke to obtaine ſaluation by faith, which is void of good workes. For ſuch was not the faith of this penitent theefe, but fruitfull of good workes, as the place and time could ſuffer. But to goe ſtreight to heauen, without ſatisfaction or puniſhment for his former ſinnes, euery Chriſtian man may be aſſured, not onely by this example, but alſo by manifeſt teſtimonies of Scripture, if he die in the Lord, Apoc.14.13. Iohn 17.24. 1.Cor.5.1. Iohn 5.24.&c. And as for ſatisfaction and puniſhment for our former ſinnes, is not found in the Scripture, but is contrary to the generall doctrine of remiſſion of ſinnes by the free grace and mercie of God. For thereby euery one that truely beleeueth and confeſſeth Chriſt, may challenge as certaine knowledge of his ſaluation, by the generall promiſes of God in the Scriptures, as the theefe by theſe ſpeciall wordes of Chriſt vttered vnto him. Neither was this good theefe ſaued by any other meanes, then all Chriſtians are ſaued, namely, by the free mercie of God in Ieſus Chriſt apprehended by faith: Proſp. contr. Caſſ. cap.14. *In latronis iuſtificatione etiamſi nulla operantis gratiæ intelligerentur indicia, nonne cum omnibus credentibus etiam ipſum acciperemus attractum? dicente Domino, Omnia mihi tradita ſunt a patre meo. Et cum exaltatus fuero à terra omnia traham ad me.* Procopius Gazeus in Gen. cap.3. *Cum per lignum in orbem excurriſſet mors, neceſſitas requirebat, vt per alterum lignum, videlicet crucis, vita emicaret. Admiranda enim Dei ſapientia promittit verè pœnitentibus, in hunc modum eos alloquendo: Hodiè mecum eris in paradiſo.* Which Angelomus in 2. lib. Reg. cap.12. confirmeth by the example of Peter and this theefe. Aliuely faith, Satisfaction. Purgatorie.

Drogo de ſacra. Dom. paſſion. *Nona orauit, decima paradiſum intrauit.* He maketh this theefe to be Adam that is a patterne of al ſinners that are ſaued. Iulianus Tolet. prog. li. 2. cap. 1. *Quod ita deberi credi Dominus noſter Ieſus Chriſtus ſua auctoritate firmauit, vbi latroni dicendo,* Hodiè mecum eris in Paradiſo, *ſine vlla ambiguitate probauit, quòd beatas animas ſuis exutas corporibus paradiſus cœleſtis ſine vllo interuallo temporis ſuſcipiat.* Wherfore we ſhould learne, not only not to deſpaire, but to beleeue ſtedfaſtly, that if we do truely repent as this theefe did, we ſhall as certainely receiue pardon for our ſinnes, at what time ſoeuer it bee, as God promiſeth by Ezechiel 18.21. For God will not reiect an humble and contrite heart, Pſal.51.19. Secondly that true faith is neuer voide of good workes, as repentance, loue of God and our neighbour, hatred of ſinne, confeſſion, and other external works, as time and opportunitie may ſerue. Thirdly, that Chriſt gaue remiſſion of ſinnes freely, and not of merit for zeale or reprehenſion of his fellow, but of his meere mercie and grace, by which he gaue him faith and repentance: as he doeth to all that are conuerted to him. So the miniſters of the Church ought to aſſure penitent ſinners of forgiueneſſe and the kingdome of heauen, without any ſatisfaction or puniſhment for ſatisfaction, which is neuer required on their part in the holy Scriptures. Neither haue they any commiſſion to require it of any of Gods elect, or to delay the reward of any for whom Chriſt hath ſatisfied to his father, as he hath for all that are redeemed by him. Laſt of all, euery man that by faith appleth vnto himſelfe the generall promiſes of God, may be as ſure of ſaluation, as he was. For they are as true of euery one in ſingular, as they are of all in general. *And this theefe was iuſtified on the croſſe (ſaith S. Auguſtine) by that conſummation and breuity (which the Apoſtle Rom.10. maketh generall to all men) who hauing all other members of his body faſtened on the croſſe, and hauing theſe two free, beleeued with his heart to righteouſneſſe, and confeſſed with his mouth to ſaluation, and immediat by obteined to heare This day thou ſhalt be with me in paradiſe.* Ad Simplicia lib.1.q.2. Likewiſe Ambroſe ſaith: *It is a moſt excellent example to deſire converſion, that pardon is ſo ſoone granted to the theefe, and that grace is more plentifull then his prayer: for our Lord doth alwayes grant more then is aſked.* In Luc. cap.23. The like comfort for all penitent ſinners, is gathered out of this example, by *Cyprian De cœn Dom. num 7.* And Chryſoſtome in Gen. hom.55. and in a maner by all the ancient fathers. Therefore the Papiſts doe wickedly goe about to make it almoſt ſingular and extraordinarie. Certeintie of ſaluation.

RHEM. 55. Wherein neuer.) *As in the wombe of MARIE none was conceiued before nor after him, ſo in this monument none was layed before nor after him: which prerogatiue (no doubt) was of Gods prouidence, this Ioſeph no leſſe abſteining afterward to be buried in it, then the other Ioſeph from copulation with the mother of our Lord.* S. Auguſtine.

RHEM. 2. 55. Saw the monument.) *Theſe good women of great deuotion obſerued the Sepulchre for the honour of the holy body. Whereupon the deuotion of faithfull folke watching and viſiting on Good-Friday and Eaſter eue the ſepulcher made in euery* Viſiting of the Sepulcher, or Sepulchers.

euery Church for memory of our Lords buriall, is exceeding good and godly, specially the B. Sacrament for more signification sake being presens in the same Sepulcher.

FVLKE. 2. The cause of the womens marking of the place of Christs buriall, is expressed in the text, whereunto the popish maner of watching the idol of the sepulchre in their churches hath no resemblance, and therefore is nothing els but grosse superstition, and mockerie of the mysteries of our faith, whereof the buriall of Christ is one. The impietie is so much the greater, when the sacrament, ordeined to be receiued, to assure vs of life, is laid in the graue as though it were a dead body. Or if because it was ordeined to be a remembrance of Christ, they may doe with it what they will, to signifie the actions and passions of Christs bodie, why doe they not likewise baptize it, bind it, scourge it, crowne it with thornes, and naile it to a crosse, as well as they burie it, and raise it out of the sepulchre. Watching of the sepulchre.

CHAP. XXIIII.

Deuout women not finding his body in the Sepulcher, 4 Angels tell them that he is risen according to his owne prediction: 9 yet the Apostles will not beleeue it. 12 but neither Peter findeth his bodie there. 13 He walketh with two Disciples, declaring all this vnto them out of the Scriptures, and is knowen of them by breaking of bread. 36 The same day hee appeareth to the Eleuen and others being together, is set of them, and eateth with them, finally teaching them out of the Scriptures not onely of his Passion and Resurrection, 47 but also of his Catholike Church. 49 he promiseth the Holy Ghost to confirme them. 50 and so ascendeth into heauen.

EASTER DAY. Mt.28,1. Mr.16,1. Io.20,1.

AND in the ‡ first of the Sabboth verie early they came to the monument, carying the spices which they had prepared.

2 And they found the stone rolled backe from the monument.

3 And going in, they found not the body of our Lord IESVS.

4 And it came to passe: as they were astonied in their minde at this, behold two men stoode beside them in glistering apparell.

5 And when they feared and cast downe their countenance toward the ground, they sayd vnto them, Why seeke you the liuing with the dead?

6 Hee is not here, but is risen, remember howe hee spake to you, when hee yet was in Galilee,

Lu.9,22. 7 Saying, *That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe.

8 And they remembred his words.

9 And going backe from the monument, they told all these things to those eleuen, and to all the rest.

10 And it was Marie Magdalene, and Ioane, and Marie of Iames, and the rest that were with them, which sayd these things to the Apostles.

11 And these words seemed before them as dotage, and they did not beleeue them.

Io.20,3. 12 But *Peter rising vp ranne to the monument: and stouping downe he sawe the linnen clothes lying alone, and went away marueling with himselfe at that which was done.

Mr.16,2. THE GOSPEL vpon Munday in Easter weeke. 13 *And behold, two of them went the same day into a towne which was the space of sixtie furlongs from Hierusalem, named Emmaus.

14 And they talked betwixt themselues of all those things that had chanced.

15 And it came to passe while they talked and reasoned with themselues, IESVS also himselfe approching went with them.

16 But

BVT vpon the first day of the Sabboths, very early in the morning, they came vnto the sepulchre, bringing the sweete odours, which they had prepared, and other women with them.* Matth.16.1. Iohn 22.21.

*2 And they found the stone rolled away from the sepulchre.

*3 And they went in, but found not the body of the Lord Iesu.

*4 And it came to passe, as they were amazed thereat, behold two men stood by them in shining garments,

*5 And as they were afraid, and bowed downe their faces to the earth, they sayd vnto them, Why seeke yee the liuing among the dead?

*6 Hee is not here, but is risen: * Remember howe hee spake vnto you when he was yet in Galilee,* Mat.17.23. mar.9.31. luk.9.22.

*7 Saying, The sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise.

*8 And they remembred his words,

*9 And returned from the sepulchre, and told all these things vnto those eleuen, and to all the remnant.

*10 It was Marie Magdalene, and Ioanna and Marie Iacobi, and other that were with them, which tolde these things vnto the Apostles.

*11 And their wordes seemed to them fained things, neither beleeued they them.

*12 * Then arose Peter, and ranne vnto the sepulchre, and when he had looked in, hee saw the linnen clothes laid by themselues, and departed, wondring in himselfe at that which was come to passe.* Iohn 10.6.

*13 * And beholde, two of them went that same day, to a village called Emaus, which was from Hierusalem about threescore furlongs.* Mar.16.10.

*14 And they talked together of all these things that had come to passe.

*15 And it came to passe, that while they commuued together, and reasoned, Iesus himselfe drew neere, and went with them.

of stone, ‖ wherein neuer yet any man had bene laid.

54 And it was the day of Parasceue, and the Sabboth drew neere.

55 And the women that were come with him from Galilee, folowing after, ‖ saw the monument, and how his body was laid.

56 And returning they prepared spices & ointments: and on the Sabboth they rested according to the commandement.

that was hewen in stone, wherein neuer man before was layed.

54 And that day was the preparing of the Sabboth, and the Sabboth drew on.

55 The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laied.

56 And they returned, and prepared sweete odours and ointments, but rested the Sabboth day, according to the commandement.

ANNOTATIONS. CHAP. XXIII.

RHEM. 34 Forgiue them.) *A perfect example of charitie in our Sauiour praying for his crucifiers, which the first martyr S. Steuen did follow,* Act.7. *& the praiers of both were heard: Christs praier taking effect in the Centurion & others, Steuens in Paul.*

RHEM. 1. 43 In Paradise.) *Thou maiest not hereupon differre thy conuersion or amendment, presuming of grace at the last houer of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, nor to goe straight to heauen without satisfaction, penance, or punishment for thy former sinnes and life ill spent, nor chalenge securitie and certaine knowledge of thy saluation for this good theeues case is not common, but a rare example of mercy and prerogatiue, but for the first point, learne onely not to despaire, though thou hast beue ill to the last moment of thy life, for the second, that faith, hope and charity, repentance, and good will be sufficient, and good workes not required, where for want of time and opportunity they cannot be had. for the third, that Christ gaue to this happy man for his zelous confession of him and reprehending his fellow, not onely remission of his sinnes, but also by extraordinary grace, a pardon of all penance and satisfaction due either in this life or the next for the same. euen as the holy Church by his example and commission giueth pardons also to some of her zelous children, of all punishment due for their offences, and such goe straight to heauen. lastly, that euery one hath not a reuelation of his saluation as this man had, and therefore can not be so sure as he was.* Pardon of due penance and satisfaction.

FVLKE. 1 No man ought to differre conuersion, but to repent as soone as he is called, as this theefe did, for God giueth not the grace of repentance, according to the will of man, but according to his owne pleasure, and purpose. Neither must any man looke to obtaine saluation by faith, which is void of good workes. For such was not the faith of this penitent theefe, but fruitfull of good workes, as the place and time could suffer. But to goe streight to heauen, without satisfaction or punishment for his former sinnes, euery Christian man may be assured, not onely by this example, but also by manifest testimonies of Scripture, if he die in the Lord, Apoc.14.13. Iohn 17.24. 1.Cor.5.1. Iohn 5.24.&c. And as for satisfaction and punishment for our former sinnes, is not found in the Scripture, but is contrary to the generall doctrine of remission of sinnes by the free grace and mercie of God. For thereby euery one that truely beleeueth and confesseth Christ, may challenge as certaine knowledge of his saluation, by the generall promises of God in the Scriptures, as the theefe by these speciall wordes of Christ vttered vnto him. Neither was this good theefe saued by any other meanes, then all Christians are saued, namely, by the free mercie of God in Iesus Christ apprehended by faith: Prosp. contr.Cass.cap.14. *In latronis iustificatione etiamsi nulla operantis gratiæ intelligerentur indicia, nonne cum omnibus credentibus etiam ipsum acciperemus attractum? dicente Domino, Omnia mihi tradita sunt a patre meo. Et cum exaltatus fuero à terra omnia traham ad me.* Procopius Gazeus in Gen.cap.3. *Cum per lignum in orbem excurrisset mors, necessitas requirebat, vt per alterum lignum, videlicet crucis, vita emicaret. Admirandi enim Dei sapientia promittit verè panitentibus, in hunc modum eos alloquendo: Hodie mecum eris in paradiso.* Which Angelomus in 2.lib.Reg.cap.12. confirmeth by the example of Peter and this theefe. Actiuely faith. Satisfaction. Purgatorie.

Drogo de sacra.Dom.passion. *Nona orauit, decima paradisum intrauit.* He maketh this theefe to be Adam that is a patterne of al sinners that are saued. Iulianus Tolet.progd.2.cap.1. *Quod ita deberi credi Dominus noster Iesus Christus sua auctoritate firmauit, vbi latroni dicendo,* Hodiè mecum eris in Paradiso, *sine vlla ambiguitate probauit, quòd beatas animas suis exutas corporibus paradisus cælestis sine vllo intervallo temporis susciperet.* Wherfore we should learne, not only not to despaire, but to beleeue stedfastly, that if we do truely repent as this theefe did, we shall as certainely receiue pardon for our sinnes, at what time soeuer it bee, as God promiseth by Ezechiel 18.21. For God will not reiect an humble and contrite heart, Psal.51.19. Secondly that true faith is neuer voide of good workes, as repentance, loue of God and our neighbour, hatred of sinne, confession, and other external works, as time and opportunitie may serue. Thirdly, that Christ gaue remission of sinnes freely, and not of merit for zeale or reprehension of his fellow, but of his meere mercie and grace, by which he gaue him faith and repentance: as he doeth to all that are conuerted to him. So the ministers of the Church ought to assure penitent sinners of forgiueneſſe and the kingdome of heauen, without any satisfaction or punishment for satisfaction, which is neuer required on their part in the holy Scriptures. Neither haue they any commission to require it of any of Gods elect, or to delay the reward of any for whom Christ hath satisfied to his father, as he hath for all that are redeemed by him. Last of all, euery man that by faith applieth vnto himselfe the generall promises of God, may be as sure of saluation, as he was. For they are as true of euery one in singular, as they are of all in general. *And this theefe was iustified on the crosse* (saith S.Augustine) *by that consummation and brevity* (*which the Apostle Rom.10. maketh generall to all men*) *who hauing all other members of his body fastened on the crosse, and hauing these two free, beleeued with his heart to righteousnesse, and confessed with his mouth to saluation, and immediat by obteined to heare This day thou shalt be with me in paradise.* Ad Simplicia lib.1.q.2. Likewise Ambrose saith: *It is a most excellent example to desire conuersion, that pardon is so soone granted to the theefe, and that grace is more plentifull then his prayer: for our Lord doth alwayes grant more then is asked.* In Luc.cap.23. The like comfort for all penitent sinners, is gathered out of this example, by *Cyprian De cœn Dom num 7.* And Chrysostome in Gen.hom.55. and in a maner by all the ancient fathers. Therefore the Papists doe wickedly goe about to make it almost singular and extraordinarie. Certeintie of saluation.

RHEM. 55. Wherein neuer.) *As in the wombe of* MARIE *none was conceiued before nor after him, so in this monument none was layed before nor after him: which prerogatiue* (*no doubt*) *was of Gods prouidence, this Ioseph no lesse abstaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord.* S. Augustine.

RHEM. 2. 55. Saw the monument.) *These good women of great deuotion obserued the Sepulchre for the honour of the holy body. Whereupon the deuotion of faithfull folke watching and visiting on Good-Friday and Easter eue the sepulcher made in euery* Visiting of the Sepulcher, or Sepulchers.

euery Church for memory of our Lords buriall, is exceeding good and godly, specially the B. Sacrament for more signification sake being present in the same Sepulcher.

FVLKE. 2. The cause of the womens marking of the place of Christs buriall, is expressed in the text, whereunto the popish maner of watching the idol of the sepulchre in their churches hath no resemblance, and therefore is nothing els but grosse superstition, and mockerie of the mysteries of our faith, whereof the buriall of Christ is one. The impietie is so much the greater, when the sacrament, ordeined to be receiued, to assure vs of life, is laid in the graue as though it were a dead body. Or if because it was ordeined to be a remembrance of Christ, they may doe with it what they will, to signifie the actions and passions of Christs bodie, why doe they not likewise baptize it, bind it, scourge it, crowne it with thornes, and naile it to a crosse, as well as they burie it, and raise it out of the sepulchre. Watching of the sepulchre.

CHAP. XXIIII.

Deuout women not finding his body in the Sepulcher, 4 Angels tell them that he is risen according to his owne prediction: 9 yet the Apostles will not beleeue it. 12 but neither Peter findeth his bodie there. 13 He walketh with two Disciples, declaring all this vnto them out of the Scriptures, and is knowen of them by breaking of bread. 36 The same day hee appeareth to the Eleuen and others being together, is felt of them, and eateth with them, finally teaching them out of the Scriptures not onely of his Passion and Resurrection, 47 but also of his Catholike Church. 49 he promiseth the Holy Ghost to confirme them. 50 and so ascendeth into heauen.

EASTER DAY. Mt.28,1. Mr.16,1. Io.20,1.

AND in the ‡ first of the Sabboth verie early they came to the monument, carying the spices which they had prepared.

2 And they found the stone rolled backe from the monument.

3 And going in, they found not the body of our Lord IESVS.

4 And it came to passe: as they were astonied in their minde at this, behold two men stoode beside them in glistering apparell.

5 And when they feared and cast downe their countenance toward the ground, they sayd vnto them, Why seeke you the liuing with the dead?

6 Hee is not here, but is risen. remember howe hee spake to you, when hee yet was in Galilee,

Lu.9.22. 7 Saying, * That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe.

8 And they remembred his words.

9 And going backe from the monument, they told all these things to those eleuen, and to all the rest.

10 And it was Marie Magdalene, and Ioane, and Marie of Iames, and the rest that were with them, which sayd these things to the Apostles.

11 And these words seemed before them as dotage, and they did not beleeue them.

Io.20,3. 12 But * Peter rising vp ranne to the monument: and stouping downe he sawe the linnen clothes lying alone, and went away marueling with himselfe at that which was done.

Mr.16,2. THE GOSPEL vpon Monday in Easter weeke. 13 * And behold, two of them went the same day into a towne which was the space of sixtie furlongs from Hierusalem, named Emmaus.

14 And they talked betwixt themselues of all those things that had chanced.

15 And it came to passe while they talked and reasoned with themselues, IESVS also himselfe approching went with them.

16 But

BVT vpon the first day of the Sabboths, very early in the morning, they came vnto the sepulchre, bringing the sweete odoure, which they had prepared, and other women with them.* Matth.16.1. Iohn 20.21.

2 And they found the stone rolled away from the sepulchre.

3 And they went in, but found not the body of the Lord Iesu.

4 And it came to passe, as they were amazed thereat, behold two men stood by them in shining garments,

5 And as they were afraid, and bowed downe their faces to the earth, they sayd vnto them, Why seeke yee the liuing among the dead?

*6 Hee is not here, but is risen: * Remember howe hee spake vnto you when he was yet in Galilee,* Mat.17.23. mar.9.31. luk.9.22.

7 Saying, The sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise.

8 And they remembred his words,

9 And returned from the sepulchre, and told all these things vnto those eleuen, and to all the remnant.

10 It was Marie Magdalene, and Ioanna and Marie Iacobi, and other that were with them, which tolde these things vnto the Apostles.

11 And their wordes seemed to them fained things, neither beleeued they them.

*12 * Then arose Peter, and ranne vnto the sepulchre, and when he had looked in, hee saw the linnen clothes laid by themselues, and departed, wondring in himselfe at that which was come to passe.* Iohn 10.6.

*13 * And beholde, two of them went that same day, to a village called Emaus, which was from Hierusalem about threescore furlongs,* Mar.16.10.

14 And they talked together of all these things that had come to passe.

15 And it came to passe, that while they communed together, and reasoned, Iesus himselfe drew neere, and went with them.

16 But their eyes were holde that they might not know him.

17 And he ſaid to them, What are theſe communications that you conferre one with another walking, and are ſad?

18 And one whoſe name was Cleophas, anſwering, ſayd to him, Art thou onely a ſtranger in Hieruſalem, and haſt not knowen the things that haue beene done in it, theſe dayes?

19 To whom he ſayd, What things? And they ſayd, concerning IESVS of Nazareth, who was a man a Prophet, mighty in worke and word before God and all the people,

20 And how our chiefe Prieſts and Princes deliuered him into condemnation of death, and crucified him.

21 But wee hoped that it was hee that ſhould redeeme Iſrael: and now beſides all this, to day is the third day ſince theſe things were done.

22 But certaine women alſo of ours made vs afraid: who before it was light, were at the monument,

23 And not finding his bodie, came, ſaying that they ſaw a viſion alſo of Angels, who ſay that he is aliue.

24 And certaine men of ours went to the monument: and they found it ſo as the women ſayd, but him they found not.

25 And he ſaid to them, O fooliſh, & ſlow of hart to beleeue, in all things which the Prophets haue ſpoken.

26 Ought not Chriſt to haue ſuffred theſe things, and ſo to enter into his glory?

27 And beginning from Moyſes and all the Prophets, hee did interpret to them in all the Scriptures the things that were concerning him.

28 And they drew nigh to the towne whither they went: and hee made ſemblance to goe further.

29 And they forced him, ſaying, Tarie with vs, becauſe it is toward night, & the day is now farre ſpent. And he went in with thē,

30 And it came to paſſe, whiles he ſate at the table with them, hee ‖ tooke bread, and bleſſed and brake, and did reach to them.

31 And their eyes were opened, and they knew him: & he vaniſhed out of their ſight.

32 And they ſayd one to the other, Was not our hart burning in vs, whiles he ſpake in the way, and opened vnto vs the Scriptures?

33 And riſing vp the ſame houre they went backe into Hieruſalem: and they found the eleuen gathered together, and thoſe that were with them,

34 Saying, that our Lord is riſen in deede, and hath appeared to Simon.

35 And they tolde the things that were done in the way: and howe they knew him in the breaking of bread.

36 *And

16 But their eyes were holde that they ſhould not know him.

17 And he ſaid vnto them, What maner of communications are theſe that ye haue one to another as ye walke, and are ſad?

18 And the one of them, whoſe name was Cleophas, anſwering, ſaid to him, Art thou only a ſtranger in Hieruſalem, and haſt not knowen the things which are come to paſſe there in theſe dayes?

19 He ſayd vnto them, What things? And they ſaid vnto him, Of Ieſus of Nazareth, which was a Prophet, mightie in deede and word before God and all the people,

20 And how the high Prieſts and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But we truſted that it had beene he which ſhould haue redeemed Iſrael: and as touching all theſe things, to day is euen the third day ſince they were done.

22 Yea, and certain women alſo of our company made vs aſtonied, which came early vnto the ſepulchre,

23 And when they found not his bodie, they came, ſaying that they had ſeene a viſion of angels, which ſay that he was aliue.

24 And certaine of them which were with vs, went to the ſepulchre, and found it euen ſo as the women had ſayd, but him they ſaw not.

25 And he ſayd vnto them, O fooles, and ſlow of heart, to beleeue all that the Prophets haue ſpoken:

26 Ought not Chriſt to haue ſuffered theſe things, and to enter into his glory?

27 And hee began at Moſes, and all the Prophets, and throughly interpreted vnto them in all the Scriptures, thoſe things which were written of himſelfe.

28 And they drewe nigh vnto the village which they went vnto, and he made as though he would haue gone further.

29 And they conſtrained him, ſaying, Abide with vs, for it draweth toward night, and the day is farre paſſed: And he went in to tary with them.

30 And it came to paſſe, as he ſate at meate with them, hee tooke bread, and bleſſed it, and brake, and gaue to them.

31 And their eyes were opened, & they knew him, and he ‖ vaniſhed out of their ſight.

32 And they ſaid one vnto another, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned againe to Hieruſalem, and found the eleuen gathered together, and them that were with them,

34 Saying, The Lord is riſen indeede, and hath appeared to Simon.

35 And they tolde what things were done in the way, and how hee was knowen of them in the breaking of the bread.

‖ Or, departed out of their ſight, or ceaſed to be ſeen of them.

*36 *And*

THE GOSPEL vpon Tuesday in Easter weeke. Mr.16,14. Io.20,19.

36 And whiles they speake these things, IESVS stoode in the middes of them, and he saith to them, Peace be to you: it is I. feare not.

37 But they being troubled and frighted, imagined that they saw a spirit.

38 And hee sayd to them, Why are you troubled, and cogitations arise into your harts?

39 See my handes, and feete, that it is I my selfe. handle, and see: for a spirit hath not flesh and bones, as you see me to haue.

40 And when he had said this, he shewed them his handes and feete.

41 But they yet not beleeuing and marueiling for ioy, hee said, Haue you here any thing to be eaten?

42 But they offered him a peece of fish broiled, and a honie combe.

43 And when he had eaten before them, taking the remaines he gaue to them.

44 And hee sayd to them, These are the words which I spake to you, when I was yet with you, that all things must needes bee fulfilled, which are written in the law of Moyses, and the Prophets, and the Psalmes of me.

45 Then he opened their vnderstanding, that they might vnderstand the Scriptures.

46 And hee sayd to them, That so it is written, and so it behooued Christ to suffer, and to rise againe from the dead the third day:

47 ‡ And ‖ penance to be preached in his name and remission of sinnes vnto all nations, ☞ beginning from Hierusalem.

48 And you are witnesses of these things.

Act.1,8.2,1. 49 * And I send the promise of my Father vpon you: but you, tarie in the citie, till you be endued with power from high.

50 And hee brought them foorth abroad into Bethánia: and lifting vp his handes hee blessed them.

ASCENSION DAY. Mr.16,19. Act.1,9. 51 * And it came to passe, whiles hee ‖ blessed them, hee departed from them, and was caried into heauen.

52 And they adoring went backe into Hierusalem with great ioy:

53 And they were alwayes in the temple praising and blessing God.

*36 * And as they thus spake, Iesus himselfe stood in the middes of them, and saith vnto them, Peace be vnto you.* Mar.16.14. iohn 20.19.

37 But they were abashed and afraid, and supposed that they had seene a spirit.

38 And hee sayd vnto them, Why are yee troubled, and why doe thoughts arise in your hearts?

39 Behold my hands and my feete, that it is euen I my selfe: handle mee and see, for a spirit hath not flesh and bones, as yee see me haue.

40 And when hee had thus spoken, hee shewed them his hands and his feete.

41 And while they yet beleeued not for ioy, and woondred, he sayd vnto them, Haue ye here any meate?

42 And they offered him a piece of a broyled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 And hee sayd vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must needes be fulfilled which were written of mee in the law of Moses and in the Prophets, and in the Psalmes.

45 Then opened hee their ‖ wits, that they might vnderstand the Scriptures, ‖ Or, mindes.

46 And sayd vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise from death the third day:

47 And that repentance and remission of sinnes should bee preached in his name among all nations, and must begin at Hierusalem.

48 And ye are witnesses of these things.

*49 * And beholde, I will send the promise of my father vpon you: But tarie yee in the citie of Hierusalem, vntill ye be indued with power from on high.* Iohn 15.26. Acts 1.4.

50 And he led them out into Bethanie, and lift vp his hands and blessed them.

*51 * And it came to passe, as he blessed them, hee departed from them, and was caried vp into heauen.* Marke 10.19. act.1.9.

52 And when they had worshipped him, they returned to Hierusalem, with great ioy:

53 And were continually in the Temple, praising and lauding God. Amen.

MARGINALL NOTES. CHAP. XXIIII.

RHEM. 1. 1. First of the Sabboth.) *That is, first after the Sabboth, which is (saith S. Hiero. q.4. ad Hedib.)* dies Dominica, *our Lords day, wherein he arose. for the weeke is deuided into the Sabboth, and the 1.2.3.4.5.6. of the Sabboth. and the Apostle (1.Cor.16,2.) commaunded a collection of money to be made on the first of the Sabboth. whereby we learne, both the keeping of Sunday, and the Churches count of dayes by the 2.3.4. of the Sabboth, to bee Apostolicall. which S. Syluester afterward named, 2.3.4. feriam &c.* Breuiar. Roman. Decemb. 31.

FVLKE. 1 The obseruation of the Lords day, is taught in the Scripture to be apostolicall, and not grounded vpon vncertaine tradition vnwritten, as other Papists affirme. The Lords day, The Scripture sufficient.

RHEM. 2 47. And ‖ penance.) *As he shalbe Anathema (sayth S. Aug.) which preacheth that Christ neither suffered nor rose againe, because we learne by the Gospel,* That it behoued Christ to suffer and to rise againe the third day: *so he shall also be Anathema, whosoeuer preacheth the Church to be els where then in the communion of all nations: because by the selfe same Gospel we learne in the words next following,* and penance to bee preached in his name and remission of sinnes throughout all nations. Aug. ep. 48.

FVLKE 2 The Papists are vnder this curse, which preach that the Church consisteth in communion of the Romish Pope, and not in the communion of all nations. The popish communion.

ANNOTATIONS. CHAP. XXIIII.

RHEM. 3 30. Tooke bread.) *The Fathers in diuers places take this to be meant of the B. Sacrament.* Author operis imperf. ho.17. *S. Augustine* li.3.de consesu Euang.c.25.& ser.140.de temp. & ep.59.ad Paulinum.q.8. *Paulinus himselfe in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place. Theophylacte vpon this place. And that it should be meant of the holy Sacrament, the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where vsed but in Christs miraculous multiplying the loaues) and the singular effect in notifying Christ vnto them, doe proue. And if it bee the Sacrament (as it is most probable) then is it an euident example and warrant of ministration in one kinde.* The B. Sacrament in one kind.

FVLKE. 3. Although this were to be vnderstoode, of the celebration of the Lords supper, (as some of the ancient Fathers doe thinke,) yet it is no example, nor warrant of ministration in one kinde. For the breaking of bread, should be here taken figuratiuely for the whole Sacrament, by Synechdoche, which is vsed when a part is named for the whole. And Chrysostome vpon that promise of Christ, (that he will drinke the cuppe of the fruit of the vine, anewe in the kingdome of his father,) saith expressly, *post resurrectionem in nuda mysterij mensa vino vsus est. Ex genimine autem ait vitis, quæ certè vinum non aquam producit. After his resurrection in the bare table of this mysterie, he vsed wine. Of the fruit of the vine* (sayth he,) *which verely bringeth foorth wine and not water.* Neither is there any of the ancient Fathers which thinke that our Sauiour Christ here gaue the Sacrament, that gathereth example or warant of ministration in one kinde. Finally, you can not say, that he gaue bread only, as the Sacrament, except you will also say that he consecrated in one kind, which you all confesse to be vnlawfull and sacrilegious. Communion in one kind. 1. 2. 3.

RHEM. 4. 46. Penance to be preached.) *He shewed vnto them out of the Scriptures, not only the things that were now accomplished in himselfe, but also that were yet to come about his Church: as, where it should begin, to wit, at Hierusalem: and how farre it should goe, to wit, to all nations: that hee might not suffer vs (sayth S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against all Heretikes and Schismatikes, that set vp new Churches in particular countries, drawing the people from the foresayd onely true Church, which from Hierusalem so groweth * ouer all nations, till the end of the world come.* The Catholike or vniuersall Church. *De vnit. Eccl.* *Mt.24,14.

FVLKE. 4. The vniuersall Church of Christ, is whersoeuer the Gospel or doctrine of saluation is embraced, and not tied to the citie or Congregation of Rome, which when it was a member of Christ, was a particular Church, and not the vniuersall Church. S. Hierome misliking the custome of the Church of Rome, that a Priest should be ordeined by the testimonie of a Deacon, sayth: *Quid mihi profers vnius vrbis consuetudinem? What doest thou bring forth vnto me the custome of one citie?* But now Rome is neither the vniuersall Church, nor any sound part thereof: but the whore of Babylon, the seate of Antichrist. Apoc.17,18.

RHEM. 5 50. Blessed them.) *Christ our high Priest, * prefigured specially therein by Melchisedec, often gaue his blessing to his: sometimes by wordes, as,* Peace be to you: *sometimes by impoosing his hands: and nowe here by lifting vp his hands ouer his Disciples as it were for his farewell. In what forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction. for now the crosse began to be glorious among the faithfull, and the Apostles (as it is most certaine * by the fathers which call it an ancient tradition) vsed that signe for an externall note of benediction. Yea S. Augustine saith* (in Ps.30.Conc.3.) *that Christ himselfe not without cause would haue his signe to be fixed in our foreheads as in the seate of shamefastnes, that a Christian man should not bee ashamed of the reproch of Christ. and what forme can a Christian man vse rather to blesse himselfe or others, then that which was dedicated in Christs death, and is a conuenient memoriall of the same? Howsoeuer it bee that the Bishops and Priests of Gods Church blesse with an externall signe, no man can reprehend, being warranted by Christs owne example and action.* Christ blessed diuers wayes, Blessing without signe of the crosse.

*Heb 7,6. Io.20,21.26. Marc 10,16. Gen.48,14. * Tertul.de coron.milit.nu.3. Basil.de Sp. sanct.c.27.

FVLKE. 5. Seeing the Scripture doth not expresse, in what forme Christ lifted vp his hands, it is great presumption to affirme, that it was in the similitude of the crosse. Neither is it any thing like, because Iacob layed his hands ouerthwart, or a crosse vpon his nephews heads, that Christ did so, seeing here was not the like cause: For Iacob laied his hands after ỹ forme, because the yõger sonne which should be the greater, was placed at his left hand, and the elder at his right hand. Neither was the signe or figure of the crosse in any estimation with the Apostles, or the faithfull in their time. Valentinus the Heretike, was the first that made any great account of it, as testifieth *Irenæus lib.1.cap.1.* Tertullian in deede, reckneth signing with the crosse to be an olde tradition, which yet it is no more certaine to haue bene vsed by the Apostles, then other like ceremonies which he there nameth, as the tasting of milke and honie by them that were baptized, and the abstinence from washing for a weeke after baptisme, oblations for birth dayes, and such other long since abolished, which they should not haue bene, if they had bene ordained by the Apostles, as necessarie for Christian religion. The like may be said of Basiles testimonie. S. Augustine in the place noted, speaketh not of the signe of the crosse, which Christ neuer commanded to be set on mens forheads, but of the seale or marke wherwith the true worshippers of Christ are marked, Apoc.7. in their forheads, to signifie that they should not bee ashamed to confesse the reproch of Christ, which is the glory of the Christians. Finally, when you aske what forme a Christian man can vse to blesse himselfe, rather then the signe of the crosse? I would first know, how a Christian man can blesse himselfe, seeing the Apostle saith, it is without all controuersie, that the lesser is blessed of the greater or better. Heb.7.7. The signe of the crosse or crossing

Secondly, that the signe of the crosse is dedicated in the death of Christ, rather then the signes of other things that were likewise instruments of his passion.

Thirdly, how it is a conuenient memoriall of Christs death, which is not ordeined of Christ, nor taught by his Apostles to be such.

But you say howsoeuer it bee, *that Bishops and Priests doe blesse with an externall signe, no man can reprehend, being warranted by Christs owne example and action:* As though euery action of Christ, were an example for vs to folow. But admitting this to be an example, and action to be followed, popish Bishops and Priests are iustly to be reprehended, because they are not content with that external action of Christ, which they read in the holy Scripture, of imposition or lifting vp of hands, but they will vse another, whereof they haue no warrant in the Scriptures, which is not like that Christ at any time did vse.

THE

THE ARGVMENT OF S. IOHNS GOSPEL.

SAint Iohns Gospel may be diuided into foure partes.

The first part is, of the actes of Christ before his solemne manifestation of himselfe, while Iohn Baptist was yet baptizing: Chap.1.2.3.4.

The second, of his Actes in Iurie (hauing now begon his solemne manifestation in Galilee, Mat.4,12.) the second Easter or Pasche of his preaching: Chap 5. For of the first pasche, we had in the first part, Chap.2, 13: And the pasche of * the Iewes was at hand. And that feast whereof we haue in this second part, chap.5,1: After this there was a festiuall day of * the Iewes, is thought of good authors, to be the feast of Pasche. Iren.li.2. cap.39.

* This speech very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentiles,

The third part is of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: cap.6,10 the 12. For so we haue chap.6,4: And Pasche the festiuall day of * the Iewes was at hand.

The fourth part is of the fourth pasche (which we haue in the end of the chap.11,55: And the pasche of * the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem: chap.12. vnto the end of the booke.

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to report his Actes done in Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, being the principall part of the Countrey, there abode the principall of the Iewes, both for authoritie, and also for learning in the law or knowledge of the Scriptures. and therefore that was the place, where our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such wilfull obstinacie and desperate resistance, as the Prophets had foretolde, did by this occasion, much more plainely then in Galilee, both say and proue, at sundry times, euen euery yeere of his preaching, himselfe to be the CHRIST that had bene so long promised vnto them, and expected of them: and the same CHRIST to be not onely a man, as they imagined, but also the naturall, consubstantiall, and coeternall Sonne of God the Father, who now had sent him. Therefore these were the words and deedes that serued best the purpose of this Euangelist, being, to shew the glorie and excellencie of this person IESVS: that thereby the Gentils might see, how worthily Hierusalem and the Iewes were reprobated, who had refused yea and crucified such an one: and how well and to their owne saluation themselues might doe, to receiue him and to beleeue in him. For this to haue bene his purpose, himselfe declareth in the end, saying: These are written, that you may beleeue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name. Ioa.20,31.

And hereupon it is, that S. Hierome writeth thus in his life: Iohn the Apostle, [a] whom IESVS loued very much, the [b] sonne of Zebedee, [b] the brother of Iames the Apostle, [c] whom Herod after our Lords Passion beheaded; last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the assertion of the Ebionites then rising, who say that Christ was not before MARIE. Whereupon also he was compelled to vtter his diuine Natiuitie. Of his three Epistles, and of his Apocalypse, shall be said in their owne places. Hier.in Catal. [a] Io.21,20. [b] Mat.4,21. [c] Act.12,2.

It followeth in S. Hierome, that In the second persecution vnder Domitian, fourteene yeres after the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate: vnder Nerua the Emperor he returned to Ephesus, & there continuing vnto the time of Traiane the Emperour, he founded and gouerned all the Churches of Asia. and worne with old age, he died the threescore and eigth yeere after the Passion of our Lord, and was buried besides the same city.

Whose excellencie the same holy Doctor thus briefly describeth.

li.1. Aduers. Iouinianum.

IOhn the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is [a] more loued of our Lord, and [a] lieth vpon the breast of IESVS: and that which Peter durst not aske, [a] he desireth him to aske: and after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the sepulchre, [b] but he came thither first: and when they were in the ship and fished in the lake of Genezareth, IESVS stood on the shore, neither did the Apostles know whom they saw: [c] onely the virgin knoweth the virgine, and saith to Peter, It is our Lord. This Iohn was both an Apostle, and Euangelist, and Prophet. an Apostle, because he wrote to the Churches as a Master: an Euangelist, because he compiled a booke of the Gospel, which (except Matthew) none other of the twelue Apostles did: a Prophet, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalyps, conteining infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrell of hote boiling oile, he came foorth more pure and fresher or lueller, then he went in. yea and his Gospel it selfe much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophecie of Malachie and Esay: Luke of the Priesthood of Zacharie: the first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priesthood. But Iohn as an Eagle flieth to the things on high, and mounteth to the Father himselfe, saying: In the beginning was the WORD, and the WORD was with God, and God was the WORD. Thus farre S. Hierome. [a] Io.13,23. 24. &c, 21,20. [b] Io.20,4. [c] Io.21,7.

RHEM. Vpon this Gospel there are the famous commentaries of S. Augustine called Tractatus in Euang. Ioan. to. 9. and twelue bookes of S. Cyrils commentaries.

FVLKE. There are but 8. bookes of S. Cyrillus commentaries remaining, 4. of them being lost. In steed of which Iodocus Clictoueus, added foure of his owne writing, namely the fifth, the sixth, the seuenth, and the eight, which of these great learned Doctors of Rhemes, are accounted for the bookes of Cyrillus, and sometime dououtly alleaged, as the authoritie of Cyrillus: as in the Preface and cap.10.v.29. of this Gospel, and elsewhere.

THE

THE HOLY GOSPEL OF IESV CHRIST ACCORDING TO IOHN.

CHAP. I.

The I. part: THE ACTES of Christ before his manifestation, whiles Iohn Baptist was yet baptizing.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentiles, and setting out the blindnesse of the Iewes in not receiuing him. 19 Then, the testimonies of Iohn Baptist, first to the solemne legacie of the Iewes: 29 secondly, when he saw IESVS come to him: 35 thirdly, to his owne disciples also, putting them ouer from himselfe to IESVS. Who made it plainer to them that he is Christ. 40 and so began he also to haue Disciples.

¶ The Translation of Rhemes.

IN THE beginning ‖ was the WORD, & the WORD was ‖ with God, and ‖ God was the WORD.

2 This was in the beginning with God.

3 All thinges were made ‖ by him: and without him was made † nothing. That which was made,

4 In him was life, and the life was the light of men:

5 And the light shineth in darknesse, and the darkenesse did not comprehend it.

6 There was a man sent from God, whose name was Iohn.

7 This man came for testimonie: to giue testimonie of the light, that al might beleeue through him.

8 He was not the light, but to giue testimonie of the light.

9 It was the true light, which lighteneth euery man that commeth into this world.

10 He was in the worlde, and the world was made by him, and the world knewe him not.

11 He came into his owne, and his owne receiued him not.

12 But as many as receiued him, ‖ hee gaue them power to be made the sonnes of God, to those that beleeue in his name.

13 Who, not of blood, nor of the will of flesh, nor of the will of man, but of God are borne.

ET VERBVM CARO FACTVM EST.

14 AND ‖ THE WORD WAS MADE FLESH, and dwelt in vs (and we saw the glorie of him, glorie as it were of the only-begotten of the Father) full of grace and veritie.

15 Iohn giueth testimonie of him, and crieth saying, This was he of whom I spake, He that shall come after me, ‡ is made before me: because he was before me.

‡ He is preferred & made of more dignitie and excellencie then I, because he was before me and all things, eternall God.

16 And of his fulnesse all wee haue receiued, and grace for grace.

17 For the law was giuen by Moyses, grace and verity was made by IESVS Christ.

18 God ‖ no man hath seene at any time: the only begotten Sonne which is in the bosome of the father, he hath declared,

19 And

¶ The Translation of the Church of England.

IN the beginning was the word, and the word was with God, & † God was that word.

† Or, and that word was God, Gene.1.1.

*2 * The same was in the beginning with God.*

3 All things were made by it, and without it, was made nothing that was made.

4 In it was life, and the life was the light of men.

5 And the light shineth in the darkenesse, and the darkenesse comprehended it not.

*6 * There was a man sent from God, whose name was Iohn:* Mat.3.1. mar.1.2, luke 3.2.

7 The same came for a witnes, that he should beare witnesse of the light, that all men through him might beleeue.

8 Hee was not that light, but was sent *to beare witnesse of the light.*

9 That light *was the true light, which lighteth euery man that commeth into the world.*

*10 Hee was in the worlde, * and the world was made by him, and the worlde knewe him not.* Heb.11.4

11 He came into his owne, and his owne receiued him not.

12 But as many as receiued him, to them gaue he † power to be the sonnes of God, euen *to them that beleeued on his name,*

† Or, dignitie

13 Which † were borne not of blood, nor of the will of the flesh, nor yet of the will of man, but of God.

† Or, was made

*14 * And the same word became flesh, and dwelt among vs (and wee sawe the glorie of it, as the glorie of the onely begotten sonne* that came *from the Father) full of grace and trueth.* Mat.1.16. luke 2.7.

15 Iohn beareth witnesse of him, and cryed, saying, This was he of whom I spake, He that commeth after me, is preferred before me, for he was † before me.

† Or, worthier then I.

*16 And of his * fulnesse haue all we receiued, and grace for grace.* Colos.1.19

17 For the lawe was giuen by Moses, but grace and trueth came by Iesus Christ.

*18 * No man hath seene God at any time, the onely begotten sonne, which is in the bosome of the father, he hath declared him.* 1.Iohn.4.12. 1.tim.6.16.

19 And

THE GOSPEL at the third Masse vpon Christmas day. And euery day at the end of Masse.

† nothing that was made.

THE GOSPEL vpon the 3. Sunday in Aduent.

19 And this is Iohns testimonie, when the Iewes sent from Hierusalem Priests and Leuites to him, that they should aske him, Who art thou?

20 And he confessed, and did not denie: and he confessed, That I am not CHRIST.

21 And they asked him, What then? Art thou *Elias? And he said, I am not. Art thou ‡* the Prophet? And he answered, No.

22 They saide therefore vnto him, Who art thou, that we may giue an answere to thē that sent vs? what saiest thou of thy selfe?

23 He said, * *I am the voice of one crying in the desert, make straight the way of the Lord*, as Esay the Prophet said.

24 And they that were sent, were of the Pharisees.

25 And they asked him, and said to him, Why then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet?

26 Iohn answered them, saying, *‡I baptize in water: but there hath stood in the middest of you whom you know not,

27 The same is he that shall come after mee, that is made before me: whose latchet of his shoe I am not worthy to vnloose.

28 These thinges were done in Bethania beyond Iordan, where Iohn was baptizing.

THE GOSPEL on the octaue of the Epiphanie. ‡Ioannes Agnvs Dei at bulk.

29 The next day Iohn saw IESVS comming to him, and he saith, *Behold the lambe of God, behold him that taketh away the* †*sinne of the world.*

30 This is he of whom I said, After mee there commeth a man, which is made before me: because he was before me.

31 And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water.

32 And Iohn gaue testimonie, saying, That I saw ‖ the Spirit descending as a doue from heauen, and he remained vpon him.

33 And I knew him not: but he that sent me to baptize in water, he said to me, He vpon whom thou shalt see the Spirit descending and remaining vpon him, hee it is that baptizeth in the holy Ghost.

34 And I saw: and I gaue testimonie that this is the sonne of God.

THE GOSPEL vpon S. Andrewes day.

35 The next day againe Iohn stood, and two of his disciples.

36 And beholding IESVS walking, hee saith, Behold the lambe of God.

37 And the two Disciples heard him speaking, and they followed IESVS.

38 And IESVS turning, and seeing them following him, saith to them, What seeke you? Who said to him, Rabbi (which is called by interpretation, Master) where dwellest thou?

39 He saith to them, Come and see. They came, and sawe where hee abode and they taried

Deut. 18, 15. Mal. 4, 5. ‡ By like the Iewes ignorantly vnderstood not the place in Deuteronomie, of Christ, and therefore they aske also whether he be the Prophet there spoken of. See also c. 7, 40. Esa. 42, 3.

Mat. 3. 11. Mr. 1, 8. Luc. 3, 16.

19 And this is the recorde of Iohn, when the Iewes sent Priests and Leuites from Hierusalem to aske him, What art thou?

20 And he confessed, and denied not, and said plainely, I am not that Christ.

21 And they asked him, What then? Art thou Elias? And he sayth, I am not. Art thou that Prophet? And he answered, No.

22 Then said they vnto him, What art thou, that we may giue an answere to them that sent vs? What sayest thou of thy selfe?

*23 * He said, I am the voice of a cryer in the wildernesse: Make straight the way of the Lord, as said the Prophet Esaias.* Esay 40. 3. mat. 3. 3. luke 3. 4.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither † a Prophet? † Or, that Prophet.

26 Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not,

*27 * He it is, which though he came after me, was before me, whose shoes latchet I am not worthie to vnloose.* Mat. 3. 2. mar. 1. 7. luke 3. 16. act. 19. 4.

28 These thinges were done in † Bethabara beyond Iordane, where Iohn was baptizing. † Or, some reade, Bethania.

29 The next day, Iohn seeth Iesus comming vnto him, and saith, Behold the Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After me commeth a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be declared to Israel, therefore am I come baptizing with water.

*32 * And Iohn bare record, saying, I saw the Spirit descending from heauen, like vnto a doue, and it abode vpon him.* Mat. 3. 16. mar. 1. 10. luke 3. 22.

33 And I knew him not: but he that sent me to baptize with water, the same said vnto me, Vpon whom thou shalt see the Spirit descending, and tarying still on him, the same is he which baptizeth with the holy Ghost.

34 And I sawe, and bare record, that this is the sonne of God.

35 The next day after, Iohn stoode againe, and two of his disciples.

36 And when he beheld Iesus walking, he saith, Behold the Lambe of God.

37 And the two disciples heard him speake, and they followed Iesus.

38 And Iesus when he turned about, and saw them following him, saith vnto them, What seeke ye? They saide vnto him, Rabbi, (which is to say of one interprete it, Master) where dwellest thou?

39 Hee sayeth vnto them, Come and see. They came, and sawe where he dwelt, and abode with

taried with him that day: and it was about the tenth houre.

40 And Andrewe the brother of Simon Peter was one of the two that had heard of Iohn, and followed him.

41 Hee findeth first his brother Simon, and saith to him, We haue found MESSIAS, which is being interpreted, CHRIST.

‡Messias in Hebrue, in Greeke Christ, in English Anointed, to wit, with the spirituall oyle of grace aboue his brethrē. *Psal.44.*

42 And he brought him to IESVS. And IESVS‖ looking vpon him, said, Thou art Simon the sonne of Iona: thou shalt be called ‡*Cephas*, which is interpreted, *Peter*.

43 On the morowe he would goe foorth into Galilee, and he findeth Philip. And IESVS saith to him, Follow me.

44 And Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith to him, Him whom Moyses in the law, and the Prophets wrote of: wee haue found IESVS the sonne of Ioseph, of Nazareth.

46 And Nathanael said to him, From Nazareth can there be any good? Philip saith to him, Come and see.

THE GOSPEL in a votiue Masse of the holy Angels.

47 IESVS sawe Nathanael comming to him, and he saith of him, Behold an Israelite in very deede, in whom there is no guile.

48 Nathanael saith to him, How knoweest thou me? IESVS answered and saide to him, Before that Philip did call thee, when thou wast vnder the fig-tree, I saw thee.

49 Nathanael answered him, and saieth, Rabbi, thou art the sonne of God, thou art the king of Israel.

50 IESVS answered, and said to him, Because I said vnto thee, I sawe thee vnder the fig-tree, thou beleeuest: greater then these things shalt thou see.

51 And he saith to him, Amen Amen I say to you, You shall see the heauen opened, and the * Angels of God ascending and descending, vpon the Sonne of man.

with him that day: for it was about the tenth houre.

40 One of the two which heard Iohn speake, and followed him, was Andrewe, Simon Peters brother.

41 The same findeth his brother Simon first, and saith vnto him, We haue found the Messias, which is by interpretation, the † *anointed,* † Or, the Christ.

42 And brought him to Iesus. And when Iesus beholde him, he saide, Thou art Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone.

43 The day following, Iesus would goe foorth into Galilee, and findeth Philip, and saieth vnto him, Followe me.

44 Philip was of Bethsaida, out of the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith vnto him, We haue found him *of whom* * *Moses in the lawe and the* * *Prophets did write, Iesus of Nazareth the sonne of Ioseph.* Gen.49.18. Esay.42.

46 And Nathanael said vnto him, Can there any good thing come out of Nazareth? Philip saith vnto him, Come and see.

47 Iesus sawe Nathanael comming to him, and saith of him, Beholde a right Israelite, in whom is no guile.

48 Nathanael saieth vnto him, Whence knowest thou me? Iesus answered, and saide vnto him, Before that Philip called thee, being vnder the figge tree, I saw thee.

49 Nathanael answered, and saith vnto him, Rabbi, thou art euen the very sonne of God, thou art the king of Israel.

50 Iesus answered, and saide vnto him, Because I said vnto thee, I saw thee vnder the figge tree, thou † *beleeuest: thou shalt see greater things then these.* † Or, beleeuest thou?

51 And he saith vnto him, Verily, verily I say vnto you, hereafter shall yee see heauen open, and the angels of God ascending and descending vpon the Sonne of man.

MARGINALL NOTES. CHAP. I.

RHEM. 1 26 I baptize in water.) *He doeth often here signifie the great difference of his baptisme and of Christs, as of his person and Christs. See Annot. Mat.3.*

FVLKE. 1 Iohn acknowledgeth, that he is onely a minister of the externall action and element, and that Christ is the auctor and giuer of the spirituall grace: other difference he sheweth not. Iohns baptisme

RHEM. 2 42 *Cephas*, which is interpreted.) *Cephas in Syriake, and Peter in Greeke, in English, Rocke. See Mat.16,18.*

FVLKE 2 Cephas signifieth any stone, such as Peter was one, appointed to be one of the twelue foundation stones of the Church. But if the Pope cannot erre in his decretall Epistles, Anacletus saith it signifieth *an head, or beginning, or first.* Dist.22.cap. Sacro sanct. Anacl.Ep.3. Vigilius Euthero. Peters preeminence.

ANNOTATIONS. CHAP. I.

RHEM. 1 Was the word.) *The second person in Trinitie which is the naturall, onely, and eternall Sonne of God the Father, is called the WORD: not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by Gods commandement for the vttering of his diuine will towards man) be called his word, but in a more diuine, eminent, and ineffable sort, to expresse vnto vs in a sort, by a terme agreeable to our capacitie, that the Sonne of God so is, and so from euerlasting is borne of God the Father, as our prime concept (which is our internall and mentall word) is and issueth out of our intelligence and mind. This WORD then, Sonne, or second Person in the holy Trinitie, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therefore cannot be a creature, as many Heretikes before the writing of this Gospel thought, and as the Arrians after taught. And this first sentence of the Gospel not onely the faithfull, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in golde.* How God the Sonne is called the WORD. *August.de Ciu. Dei lib.10.c.14.* The Platonikes.

RHEM. 3 1 With God.) *Because a man might say, If the WORD were before any thing was created, where or how could he be? the Euangelist preuenting that carnall concept, saith first, that he was with God, whose being dependeth not vpon time, place,*

place, ſpace, or any other creature, all which were made by him. ſecondly, he giueth vs to vnderſtande, that the WORD hath his proper ſubſiſtence or perſonalitie diſtinct from God the Father, whereby Sabellius the old Heretike is refuted. thirdly, here is inſinuated the order of theſe two perſons, one towards the other, to wit, that the Sonne is with and of the Father, and not the Father of the Sonne. fourthly, you may confute here the blaſphemie of Caluin, holding the ſecond Perſon to be God, not as of God the Father, but as of himſelfe. And ye: ſuch are the bookes that our youth nowe reade commonly in England, and that by commandement.

The WORD eternall with the Father, diſtinct in perſon, and of the Father. *Calu inſt. li. 1. c. 13. ſect. 23. and 25.*

FVLKE. 3 An horrible ſlander of Caluine, who teacheth none otherwiſe of the Godhead of Chriſt, then the Papiſts themſelues. Affirming that he is God, of God the father, in reſpect of perſon as the ſonne, yet very God, of one and the ſame Godhead that the father is God, which is not multiplied by communication of generation, but is one and moſt ſingular in all the three perſons. Which moſt true and perpetuall doctrine of the Church, he hath maintained in his writings, againſt the Arrians, Sabellians, and Tritheites of our age, while the auctors of this ſlander take their eaſe, and neuer once oppoſed themſelues againſt them. See chap. 10. ſect. 3. Slander.

RHEM. 4 1 God was the Word.) *Leſt any man vpon the premiſſes, which ſet forth the relation and diſtinction of the ſecond Perſon from the firſt, might thinke that the Father onely were God, the Euangeliſt expreſly teacheth, the WORD to be God. for though the wordes ſeeme to lie otherwiſe (becauſe we haue of purpoſe followed the elegancie which the Euangeliſt himſelfe obſerued in placing them ſo, and therefore they ſtand ſo both in Greeke and Latine) yet in deede the conſtruction is thus,* The WORD was God, *and as (in his firſt Epiſtle the ſame Apoſtle writeth) true God: leaſt any might ſay (as the Arians did) that he was God indeede, but not truely and naturally, but by common adoption or calling, as good men in the Church be called the ſonnes of God. What wonderfull wrangling and tergiuerſation the Arians vſed to auoide the euidence of this place, we ſee in S. Auguſtine* lib 3. de Doct. Chriſt. cap. 2. *euen ſuch as the Proteſtants doe, to auoide the like wordes,* This is my bodie, *concerning the B. Sacrament.* The WORD true God by nature. *1. Ioa. c. 5. 20.* The Proteſtants are like the wrāgling Arians.

FVLKE. 4 The Proteſtants are nothing like the Arians, for they acknowledge the wordes of Chriſt to bee true, in ſuch ſenſe as he ſpake them, and as the ancient fathers of the Church did take them, and expound them, for many hundred yeeres after Chriſt, as in places conuenient is prooued: ſee the notes vpon Matth. 26. Mar. 14. Luke 22. Slander.

RHEM. 3 By him.) *Againe, by this he ſignifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sonne, with God the Father, becauſe by him all things were created. all things he ſaith, both viſible of this world: and inuiſible, as Angels and all ſpirituall creatures. Whereupon it is euident alſo, that himſelfe is no creature, being the creator of all: neither is ſinne of his creation, being a defect of a thing, rather then a thing it ſelfe, and therefore neither of nor by him.* The WORD not a creature but the creator.

RHEM. 5 12 He gaue them power.) *Free-will to receiue or acknowledge Chriſt, and power giuen to men, if they will, to be made by Chriſt the ſonnes of God: but not forced or drawen thereunto by any neceſſitie.* Freewill.

FVLKE 5 Men haue no freedome of will, to accept the grace of God offred, vntill they be by grace preuented. And although they be not forced or drawen by neceſſitie, yet they are by the grace of God made willing, which by nature were altogether vnwilling. The word which they haue here tranſlated power, ſignifieth dignitie, or authoritie, which is giuen onely of Gods grace (as the words of the text are manifeſt) to them that receiue Chriſt by faith: which is not of *him that willeth, nor of him that runneth, but is the gift of God. Eph. 2. 8. Rom. 9. 16. By this power* (ſaith Cyrillus vpon this place) *he vnderſtandeth adoption and grace, afterward moſt ſafely he inferred: that they are borne of God, that he might ſhew the greatneſſe of grace, which ioyneth together ſtrangers from God, and maketh them the ſonnes of God, and of loue giueth freely the nobilitie of the Lorde to his ſeruants.* Euſeb. Emiſſ. hom. in nat. Dom. *Quid enim illis maius dari potuit, quàm vt eſſent filij Dei: ſi enim filij (vt ait Apoſtolus) & heredes.* Freewill.

RHEM. 6 14 The Word made fleſh.) *This is the high and diuine teſtimonie of Chriſts incarnation, and that he vouchſaued to become man. for the acknowledging of which inexplicable benefit and giuing humble thankes for the ſame, all Chriſtian people in the world by tradition of the Fathers proſtrate themſelues or kneele downe, when they heare it ſung or ſaid at the holy Maſſe, either in this Goſpel: or in the Creede by theſe words,* ET HOMO FACTVS EST. Humble kneeling at the ſolemne words of Chriſts incarnation.

FVLKE. 6 Blind deuotion of ignorant Papiſts, who vnderſtand not the words, much leſſe the myſterie expreſſed in theſe words, *Verbum caro factum eſt*, or *Homo factus eſt*, at which they kneele (as you ſay) although I ſuppoſe it is not generally obſerued of all Papiſtes. Superſtition.

RHEM. 18 No man hath ſeene.) *Neuer man in this mortalitie ſawe God in the very ſhape and naturall forme of the diuine eſſence, but men ſee him onely in the ſhape of viſible creatures, in or by which it pleaſeth him to ſhew himſelfe vnto many diuerſly in this world: but neuer in ſuch ſort as when he ſhewed himſelfe in the perſon of the ſonne of God, being made truely man and conuerſing with men.* How mortall men ſee God.

32 The Spirit.) *Here is an euident teſtimonie of the third Perſon in Trinitie, which is the holy Ghoſt: ſo that in this one Chapter we finde expreſly againſt all Heretikes, Iewes, and Pagans, ſet foorth the trueth of the Churches doctrine concerning the whole Trinitie.* The B. Trinitie.

RHEM. 7 42 Looking vpon him.) *This beholding of Simon, inſinuateth Chriſts deſignement and preferring of him to be the chiefe Apoſtle, the Rocke of the Church, and his Vicar. and therefore vpon that Diuine prouidence and intention he accordingly changeth his name, calling him for Simon, Cephas, which is a Syriake word, as much to ſay as Rocke or ſtone. And S. Paul commonly calleth him by his name Cephas, whereas other both Greekes and Latines call him altogether by the Greeke word,* Peter, *which ſignifieth the ſelfe ſame thing. Whereof S. Cyrill ſaith, that our Sauiour by foretelling that his name ſhould no more now be Simon, but* Peter, *did by the word it ſelfe aptly ſignifie, that on him, as on a rocke and ſtone moſt firme, he would build his Church.* Peter by his new name deſigned to be the Rocke of the Church. *Cephas. Petrus. Lib. 2. c. 12. in Ioan.*

FVLKE. 7 A wretched concluſion: *Chriſt looked vpon Peter,* ergo *he appointed and preferred him to be chiefe Apoſtle, the rocke of his Church, and his Vicar.* The addition of his name *Cephas*, prooueth, that he was appointed to be a ſtone, whereon the Church ſhould be builded, but not a ſingular or the onely rocke thereof, no more then the addition of *Boanerges* prooueth that Iames and Iohn were the onely children of thunder, or that *Barnabas* was the onely ſonne of Conſolation. Neither was the name of Simon changed, for he was ſtill called Simon, by our Sauiour Chriſt, Matth. 16. 17. chap. 17. 25. Luke 22. 31. and Iohn 21. 15. and by Iames Act. 15. 14. That Chriſt builded his Church vpon Peter, as vpon a rocke, and moſt firme ſtone (as Cyrillus ſaith) it is no controuerſie, ſeeing he built it ioyntly vpon the foundation of all the Apoſtles: and the faith and doctrine of Peter, which was the faith and doctrine of all the Apoſtles, is the rocke, whereupon the Church is builded, and not the perſon of Peter, as the ſame Cyrill teſtifieth, Dialog. de Trinit. lib. 4. in Eſai lib. 4. Peters prerogatiue.

CHAP. II.

As the requeſt of his mother he worketh his firſt miracle, turning water into wine at a mariage in Galilee, although the time of his manifeſtation be not yet come. 12 *Then in Hieruſalem at Paſche, being but one, and yet obſcure, he throweth out of the Temple moſt miraculouſly all the marchants.* 28 *And being yet of the blind Iewes asked a ſigne, he ſignifieth ſo long*

long before, that they should kill him, but he will rise againe the third day. 23 *Which also presently they would doe, but that he knowing their false hearts (though many beleeue in him) will not tarie among them.*

FYLKE. 1

The virgine Marie maketh no expresse request vnto our Sauiour Christ, to worke any miracle, and if she did, yet he did nothing at her request, but according to his owne wisedome and good will.

† Or, towne.

THE GOSPEL vpon the 2. Sunday after the Epiphanie.

AND the third day there was a mariage made in Cana of Galilee: and the mother of IESVS was there.

2 And ‖ IESVS also was called, and his Disciples to the mariage.

3 And the wine failing, the mother of IESVS saith to him, ‖ They haue no wine.

4 And IESVS saith to her, What is to me and thee woman? my houre commeth not yet.

5 His mother saith to ỹ ministers, ‖ Whatsoeuer he shall say to you, doe ye.

6 And there were set there sixe waterpottes of stone, according to the purification of the Iewes, holding euery one two or three measures.

7 IESVS saith to them, Fill the waterpots with water. And they filled them vp to the toppe.

8 And IESVS saith to them, Draw now, and carie to the chiefe steward. And they caried it.

9 And after the chiefe steward tasted the ‡ water made wine, and knew not whence it was, but the ministers knew that had drawne the water: the chiefe stewarde calleth the bridegrome,

10 And saith to him, Euery man first setteth the good wine: and when they haue wel drunke, then that which is worse. But thou hast kept the good wine vntill now.

11 This beginning of miracles did IESVS in Cana of Galilee: and he manifested his glory, and his Disciples beleeued in him.

12 After this he went downe to Capharnaum himselfe and his mother, and his brethren, and his disciples: and there they remained not many dayes.

THE GOSPEL vpon Munday in the fourth weeke of Lent.

13 And the Pasche of the Iewes was at hand, and IESVS went vp to Hierusalem:

14 And he found in the temple them that solde oxen and sheepe and doues, and the bankers sitting.

15 And when hee had made as it were a whip of litle coardes, he ‖ cast them all out of the temple, the sheepe also and the oxen, and the money of the bankers he powred out, and the tables he ouerthrew.

16 And to them that sold doues, he said, Take away these things hence, and make not the house of my father, a house of marchandise.

17 And his disciples remembred that it is written, *The zeale of thy house hath eaten me.* Psal.68,10.

18 The Iewes therefore answered and said to him, What signe doest thou shew vs, that thou doest these things?

19 IESVS answered and saide to them, *Dissolue

And the third day was there a mariage in Cana †a citie *of Galilee, and the mother of Iesus was there.*

2 And both Iesus was called and his Disciples vnto the mariage.

3 And when they wanted wine, the mother of Iesus saith vnto him, They haue no wine.

4 Iesus saith vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother saith vnto the † ministers, Whatsoeuer he saith vnto you, doe it. † Or, seruants.

6 And there were set there sixe water pots of stone, after the manner of the purifying of the Iewes, conteyning two or three † firkins a piece. † Or, measures.

7 Iesus saith vnto them, Fill the water pots with water. And they filled them vp to the brimme.

8 And he saith vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine (and knew not whence it was, but the ministers which drewe the water knewe) the gouernour of the feast calleth the bridegrome,

10 And saith vnto him, Euery man at the beginning doeth set foorth good wine, and when the gheستes *haue well drunke, then that which is worse: but thou hast kept the good wine vntill nowe.*

11 This beginning of miracles did Iesus in Cana of Galilee, and shewed his glorie: and his disciples beleened on him.

12 After this he went downe to Capernaum, and his mother, and his brethren, and his Disciples, and there continued not many dayes.

13 And the Iewes Passeouer was at hand, and Iesus went vp to Hierusalem,

14 And found sitting in the Temple those that sold oxen, and sheepe, and doues, and changers of money.

15 And when hee had made as it were *a scourge of small cordes, he drone them all out of the Temple, with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables:*

16 And saide vnto them that solde doues, Haue these things hence, & make not my fathers house an house of marchandise.

*17 And his disciples remembred that it was written, * The zeale of thine house hath euen eaten me.* Psal.69.10.

18 Then answered the Iewes, and saide vnto him, What token shewest thou vnto vs, seeing that thou doest these things?

19 Iesus answered, and saide vnto them,

**Destroy*

Mat.26.61. 27.40.

*Diſſolue this temple, and in three dayes I will raiſe it.

20 The Iewes therefore ſayd, In fourtie and ſixe yeres was this temple built, and wilt thou raiſe it in three dayes?

21 But he ſpake of the temple of his body.

22 Therefore when he was riſen againe from the dead, his diſciples remembred, that he ſaid this, and they beleeued the Scripture and the word that IESVS did ſay.

23 And when hee was at Hieruſalem in the Paſche, vpon the feſtiuall day, many beleeued in his name, ſeeing his ſignes which he did.

24 But ‖ IESVS did not commit himſelfe vnto them, for that he knew all,

25 And becauſe it was not needefull for him that any ſhould giue teſtimonie of man: for he knew what was in man.

*Deſtroy this Temple, and in three dayes I will reare it vp. Mat.26.61. and 27.40. mar.14.58. and 15.29.

20 *Then ſaid the Iewes, Fourty and ſixe yeres was this Temple a building, and wilt thou reare it vp in three dayes?*

21 *But he ſpake of the Temple of his body.*

22 *When therefore he was riſen from death, his diſciples remembred that he thus had ſaide: and they beleeued the Scripture, and the wordes which Ieſus had ſaid.*

23 *When he was in Hieruſalem at the Paſſeouer, in the feaſt day, many beleeued on his name, when they ſawe his miracles which he did.*

24 *But Ieſus did not commit himſelfe vnto them, becauſe he knew all men,*

25 *And needed not that any ſhould teſtifie of man: for he knew what was in man.*

MARGINALL NOTES. CHAP. II.

RHEM. 2 9 Water made wine.) *He that ſeeth water turned into wine, needeth not diſpute or doubt how Chriſt changed bread into his bodie.*

FVLKE. 2 He that ſeeth water turned into wine, and ſeeth that by all ſenſes it is iudged ſo to be, hath neede to know, how bread is turned into the naturall bodie of Chriſt, contrary to the iudgement of all his ſenſes. When the Scripture neuer mentioneth any ſuch conuerſion: yea when it is certaine by the Scriptures, that the body of Chriſt neuer leeſeth the eſſentiall properties of a bodie, he hath neede to know, how the bodie of Chriſt can be vnder ſuch a ſhape, wherein it hath no eſſentiall properties of a naturall organicall body. Tranſubſtantiation.

ANNOTATIONS. CHAP. II.

RHEM. 3 2 IESVS alſo was called.) *By his vouchſauing to come with his to the mariage, he approueth the cuſtome of the faithfull in meeting at honeſt feaſts and recreations for maintenance of loue, peace, and amitie among themſelues: he reproueth the hereſie of Tatian, Marcion, and ſuch like condemning wedlocke: laſtly (as S. Cyrill ſaith) he ſanctifieth and bleſſeth the mariage of the faithfull in the new Teſtament, making it a new creature in him, and diſcharging it of the manifold maledictions and diſorders wherein it was before. By which benediction the often diuorces, remariages, and pluralities of wiues, and the womens ſeruile ſubiection & impatitie in that caſe, be redreſſed and reduced to the primitiue inſtitution, and ſo Chriſtian mariage made a Sacrament.* See S. Aug. de nupt. & concup. lib. 1. c. 10. & 21. li. 1. de adult. coniug. c. 8. Chriſt with his preſence honoureth and approueth mariage. *Cyril. in 2. Ioa. c. 22.*

FVLKE. 3 The onely preſence of Chriſt at the mariage, is not ſufficient to make it a Sacrament, as Baptiſme and the Lords Supper are Sacraments. But his *word* of inſtitution, *muſt come to the* outward *element, that it may be made a Sacrament:* as Auguſtine teacheth expreſly Tract. 70. in Ioan. de Cataclyſmo c. 3. S. Auguſtine in the places by you quoted, nameth mariage a *ſacrament*, as he doth many other things: but not a ſacrament of the new Teſtament, the inſtitution whereof, he acknowledgeth to haue beene before mans fall, de nup. & con. li. 1. c. 21. the ſame teacheth the maſter of the ſentences, lib. 4. diſt. 2. Mariage no Sacrament.

RHEM. 4 3 They haue no wine.) *Our Lady many wayes vnderſtood that now the time approched of manifeſting himſelfe to the world by miracles and preaching, and nothing doubted but that he would now begin at her requeſt. Whereby we learne that Chriſt ordinarily gineth not his graces, but humbly asked and requeſted thereunto, and that his mothers interceſſion is more then vulgarly effectuall, and that he denieth her nothing.* Our Ladies interceſſion.

FVLKE. 4 Whether the bleſſed Virgin knew the time of the manifeſtation of Chriſt, it is not certaine: but it is moſt certaine that Chriſt knew his owne time better then ſhe, and therefore had no need to be admoniſhed by her. Although the words do import no requeſt, but only ſignifie that the wine failed. Whereby ſhe might meane, that ſhe did modeſtly referre it to his pleaſure, whether he would ſupply the want of the wine by ſome godly exhortation, or by working a miracle. If ſhe were perſwaded that he would beginne his miracles at her requeſt (as you are bold without all warrant to affirme,) ſhe was much deceiued: for he would not yeeld to her motion, whatſoeuer her meaning was. Therefore this place nothing fauoureth her interceſſion to Chriſt, and much leſſe our prayers to her. The interceſſion of the B. Virgin.

RHEM. 5 4 What is to me and thee?) *Becauſe this ſpeech is ſubiect to diuers ſenſes, we keepe the words of our text, leſt by turning it into any Engliſh phraſe, we might ſtraiten the holy Ghoſts intention to ſome certaine ſenſe either not intended, or not only intended, and ſo take away the choiſe and indifferencie from the reader, whereof (in holy Scripture ſpecially) all Tranſlatours muſt beware. Chriſt then may meane here, What is that, woman, to me and thee being but ſtrangers, that they want wine? as ſome interpret it, or (which is the more proper vſe of that kind of ſpeech in holy write) what haue I to doe with thee? that is, why ſhould I haue reſpect to thy deſire in this caſe? In matters touching my charge, and the commiſſion of my father for preaching, working miracles, and other graces, I muſt not be tied to fleſh and blood. Which was not a reprehenſion of our Lady, or ſignification that ſhe would not heare her in this or other things pertaining to Gods glory or the good of men, for the euent ſheweth the contrary, but it was a leſſon to the company that heard it, and namely to his diſciples, that reſpect of kinred ſhould not draw them to doe any thing againſt reaſon, or to be the principall motion why they do their duties, but Gods glory.* Translators of holy Scriptures.

LKE 5 The phraſe is no more ſubiect to diuers ſenſes here, then Matth. 8. 29. where the onely ſenſe is, What haue we to do with thee, Ieſus thou Sonne of God. Therefore your later interpretation is right, Chriſt had nothing to doe with his mother, nor ſhe with him, in matters pertaining to his office, and commiſſion of his Father. And therefore his words were a reprehenſion of her intermedling, with that wherein ſhe had nothing to doe. For we may not ſo excuſe her, that we accuſe our Sauiour Chriſt, who did not reprehend her vniuſtly, but as ſhe deſerued, though not onely for her owne cauſe, but for inſtruction to others, who might take offence by her interpellation, to thinke that he was in matters of his office, ſubiect to his mother, which hee vtterly The B. virgin not free from ſinne.

denieth: and therefore doth nothing at her request, but as he himselfe saw it expedient. His mother required a miracle (saith S. Augustine) but he did not acknowledge humaine bowels when he should worke diuine workes, as though he should say, That of me which worketh a miracle thou diddest not conceiue, thou art not mother of my diuinitie. Tract. 8. in Ioan. Chrysostome vpon this place, *Hom.* 20. thinketh that shee was tickled with *vaine glory and ambition*, as also when she sent to speake vnto him, when he was preaching. Matth. 12.4. Which although it be not gathered out of the text necessarily, yet it sheweth that the Virgine Mary (in his iudgement) was not voide of sinne, nor so reputed of the ancient fathers.

RHEM. 6 5 Whatsoeuer he shall say.) *By this you see, our Lady by her diuine prudence and entiere familiaritie and acquaintance with all his maner of speeches, knew it was no checke to her, but a doctrine to others: and that she had no repulse, though he seemed to say his time was not yet come to worke miracles: not doubting but he would begin a litle before his ordinarie time for her sake, as S. Cyrill thinketh he did: and therefore she admonisheth the waiters to marke well, and to execute whatsoeuer Christ should bid them doe.* Our Lady doubteth not but Christ will grant her petition. *li. 2. in Ioa. c. 2.*

FVLKE. 6 It cannot be proued by these wordes, that she tooke not the reprehension of Christ, to pertaine vnto her: but rather the contrary, seeing that now she requireth perfect obedience to be giuen to his worde, no longer taking vpon her to admonish him. Where you say, *our Lady by her diuine prudence, &c.* the speech is insolent, and cannot be excused of blasphemie, whatsoeuer your meaning is. For though she were endued with singular wisedome of Gods spirit, yet it cannot be rightly called *her diuine prudence*. Further, where you say that she doubteth not, but Christ will grant her petition, you speake beside the booke, seeing the Gospel maketh no mention of any petition, neither could she haue faith or certaine perswasion of a miracle, seeing he had not onely not promised any such thing, but also sharpely rebuked her, for offering to intermedle in such matters, as did not appertaine vnto her. Againe, what wilfull blindnesse it this? that you will not acknowledge that Christ said directly and expresly, *his time was not come, but that she had no repulse though he seemed to say, his time was not come.* Shall we beleeue you, or the Euangelist? which reporteth that he said, *my time is not yet come.* Finally, where you say, *she doubted not but he would begin a litle before his ordinarie time for her sake*, as *S. Cyril* thinketh he did, it is monstrous presumption to ascribe such perswasions to the blessed Virgin, wherein she should haue grieuously offended: if being before admonished that he had nothing to doe with her in such matters, and that his time was not yet come: contrary to his expresse word, shee should haue conceiued such presumptuous perswasions as you ascribe vnto her. Neither doeth *Cyrillus* thinke (as you say) neither can any such thought be gathered out of the wordes of that Chapter. *He sheweth* (saith *Cyrillus*) *how great honour is due to parents, when straightway he for his mother, commeth to the act, which as much as was in him, he had differred for a short time.* These words of *Cyrill* declare, that he taried the full time which in his diuine wisedome hee sawe to be most expedient for working this miracle. The virgin Mary iustly reprehended

RHEM. 7 15 Cast them out.) *By this chastising corporally the defilers and abusers of the Temple, he doth not onely shew his power, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellowes: but also his soueraine authoritie ouer all offenders, and that not vpon their soules onely, as by excommunication and spirituall penalties, but so farre as is requisite for the execution of spirituall iurisdiction, vpon their bodies and goods also. That the Spiritualtie may learne, how farre and in what cases, for iust Zeale of Christs Church, they may vse and exercise both spiritually and temporally their forces and faculties against offenders, specially against the prophaners of Gods Church, according to the Apostles allusion, 1. Cor. 3.* If any defile the Temple of God, him will God destroy. Prophaners of Gods Church to be punished in soule and body by the Spirituall power.

FVLKE. 7 Christ as king and high Priest, yea very God, had all authority to punish offenders, in soule, body and goods: but the ministers of the Church his seruants by this example, may not take vpon them temporall punishment of men, in body and goods at their pleasure: whereby you insinuate the Antichristian power, which the Pope would vsurpe, not onely to excommunicate Princes, but also to procure conspiracies against their liues, to murther them, and to depriue them of their kingdoms and dignities, contrary to the manifest Scriptures, and the iudgement of all the godly fathers of the Primitiue Church. For it is manifest that Christ in this place, vseth his diuine authoritie, as he declareth by raising vp the temple of his bodie, after it was by them put to death. *Cyril in Ioan. lib. 2. cap. 32. Chrysost. in Ioan. hom. 22.* None but Antichrist therefore that boasteth himselfe as God, will presume to doe that which Christ here did, by the same warrant that he did it. The ciuill authoritie of Magistrates, is otherwise sufficiently established ouer mens bodies and goods. The tyranny of Antichrist.

RHEM. 8 28 IESVS committed not himself.) *S. Augustine applieth this their first faith and beleefe in Christ, sodenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: and Christs not committing his Person to them as yet, to the Churches like wariness and wisedom, in not opening nor giuing to them our Lord in the B. Sacrament, because all were not to be trusted with that high point without full triall of their faith.* Tract. in Ioa. The B. Sacrament is not to be put to nouices or younglings in faith.

FVLKE. 8 Howsoeuer this doctrine be grounded vpon the text, the Papists practise commonly against it, who giue the Sacrament commonly to them that were neuer instructed in the mysteries of Christian religion, if they once come to yeeres of discretion, although they know neither the Lords prayer, ten Commandements, articles of faith, or any thing els necessary to saluation: except it be to pronounce the words ill fauouredly, in a tongue whereof they haue none vnderstanding. Ignorance in the Popish Church.

CHAP. III.

RHEM. 1 *He teacheth Nicodemus, that to come to the kingdome of God, Baptisme is necessary, as being our Regeneration.* 10 *Which point Nicodemus as then not vnderstanding,* 11 *he sheweth that they must beleeue him, and what good cause there is for them so to doe.* 23 *After this he also baptizeth, and Iohn likewise at the same time.* 25 *Whereupon a question being mooued, Whether Baptisme is better,* 25 *Iohn answereth it by saying, that he is so farre inferiour to Christ, as a meere man to God most high.*

FVLKE. 1 Spirituall Baptisme with the holy Ghost, is necessary to saluation, as our regeneration: whereof the outward baptisme is a seale, not to be neglected where it may be had according to Gods institution. The necessitie of Baptisme.

THE GOSPEL vpon holy Rood day, May 3.

AND there was a man of the Pharisees, named Nicodemus, a prince of ỹ Iewes. 2 This man came to IESVS by night, and said to him, Rabbi, we knowe that thou art come from God a maister, for no man can do these

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes:
2 The same came to Iesus by night, and said vnto him, Rabbi, wee knowe that thou art a teacher come from God: for no man can doe these

these signes which thou doest, vnlesse God be with him.

3 IESVS answered, & said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he cannot see the kingdome of God.

4 Nicodemus said to him, How can a man be borne, when he is old? can he enter into his mothers wombe againe and be borne?

5 IESVS answered, Amen, Amen I say to thee, Vnles a man be ‖ borne againe of water and the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit.

7 Marueile not, that I saide to thee, You must be borne againe.

8 The spirit breatheth where ‡ he will: & thou hearest his voice, but thou knowest not whence he commeth and whither he goeth: so is euery one that is borne of the Spirit.

‡ We folow rather S. August. and those ancient fathers, which most commonly vnderstand this place of the holy Ghost, and not of the winde: although both sense be good.

9 Nicodemus answered, and said to him, How can these things be done?

10 IESVS answered, & said to him, Thou art a maister in Israel, and art thou ignorant of these things?

11 Amen, Amen I say to thee, that wee speake that which we know, and that which we haue seene we testifie, and our testimonie you receiue not.

12 If I haue spoken to you earthly things, and you beleeue not: how if I shall speake to you heauenly things, will you beleeue?

13 And no man hath ascended into heauen, but he that descended from heauen, the Sonne of man which is in heauen.

Num.21. 14 And as * Moyses exalted the serpent in the desert, so must the Sonne of man bee exalted:

15 That euery one which beleeueth in him, perish not, but may haue life euerlasting.

THE GOSPEL vpon Munday in the fifth weeke 16 For so God loued the worlde, that he gaue his onely-begotten sonne: that euery one that beleeueth in him, perish not, but may haue life euerlasting. ☞

17 For God sent not his sonne into the world, to iudge the world, but that the world may be saued by him.

18 He that beleeueth in him, is not iudged. but he that doeth not beleeue, ‖ is alreadie iudged: because he hath not beleeued in the name of the onely-begotten sonne of God.

19 And this is the iudgement: because the light is come into the world, and men haue loued the darkenesse rather then the light: for their workes were euill.

20 For euery one that doth ill, hateth the light, and commeth not to the light, that his workes may not be controuled.

21 But he that doth veritie, commeth to the light, that his workes may be made manifest, because they were done in God. ☞

22 After

these miracles that thou doest, except God bee with him.

3 Iesus answered, and saide vnto him, Verily, verily I say vnto thee, except a man bee borne from aboue, he cannot see the kingdome of God.

4 Nicodemus saith vnto him, How can a man be borne when he is olde? can he enter the second time into his mothers wombe, and be borne?

5 Iesus answered, Verily, verily I say vnto thee, except a man be borne of water and of the spirit, hee can not enter into the kingdome of God.

6 That which is borne of the flesh, is flesh, and that which is borne of the spirit, is spirit.

7 Marueile not thou that I say vnto thee, Ye must be borne from aboue.

8 The winde bloweth where it lusteth, and thou hearest the sounde thereof, but canst not tell whence it commeth, and whither it goeth: So is euery one that is borne of the spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and saide vnto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily I say vnto thee, We speake that we do know, and testifie that we haue seene: and ye receyue not our witnesse.

12 If I haue tolde you earthly things, and yee beleeue not: how shal ye beleeue if I tel you of heauenly things?

13 And no man hath ascended vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen.

*14 * And as Moses lift vp the serpent in the wilderneſse: euen so must the sonne of man be lift vp:* Num.21.9.

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

*16 * For God so loued the world, that he gaue his onely begotten sonne: that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.* 1.Iohn 4.9.

17 For God sent not his sonne into the world to cõdemne the world: but that the world through him might be saued.

18 He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the name of the onely begotten sonne of God.

*19 * And this is the condemnation, * that light is come into the world, and men loued darkenesse rather then light: because their deedes were euill.* Iohn 1.4.

20 For euery one that euill doeth, hateth the light, neither cõmeth to the light, least his deedes should be reproued.

21 But he that doth trueth, commeth to the light, that his deedes may be made manifest, that they are wrought in God.

22 After these things IESVS came and his Disciples into the countrey of Iewrie: and there he abode with them, and baptized.

23 And Iohn also was baptizing in Ænon beside Salim: because there was much water there, and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 And there rose a question of Iohns disciples with the Iewes concerning purification.

26 And they came to Iohn, and saide to him, Rabbi, he that was with thee beyonde Iordan, to whom *thou didst giue testimony, behold he baptizeth, and all come to him. Io.1,19.

27 Iohn answered and saide, A man can not receiue any thing, vnlesse it be giuen him from heauen.

28 Your selues do beare me witnes, *that I saide, I am not CHRIST: but that I am sent before him. Io.1,20.

29 Hee that hath the bride, is the bridegrome: but the friend of the bridegrome that standeth and heareth him, reioyceth with ioy for the voice of the bridegrome. This my ioy therefore is filled.

30 He must increase, and I diminish.

31 ‖ He that commeth from aboue, is aboue all. He that is of the earth, of the earth he is, and of the earth he speaketh. Hee that commeth from heauen, is aboue all,

32 And what hee hath seene and heard, that he testifieth: and his testimonie no man receiueth.

33 He that hath receiued his testimonie, hath signed that God is true,

34 For he whom God hath sent, speaketh the wordes of God. for God doeth not giue the spirit by measure.

35 The Father loueth the Sonne: and he hath giuen all things in his hand.

36 He that beleeueth in the Sonne, hath life euerlasting: but he that is incredulous to the Sonne, shall not see life, but the wrath of God remaineth vpon him.

22 After these things, came Iesus and his disciples into the land of Iurie, and there he taried with them, and baptized.

*23 * And Iohn also was baptizing in Ænon, neare to Salim, because there was much water there: and they came, and were baptized.* Iohn 4.1.

24 For Iohn was not yet cast into prison.

25 And there arose a question between Iohns disciples and the Iewes, about purifying.

*26 And they came vnto Iohn, and said vnto him, Rabbi, hee that was with thee beyond Iordan, * to whom thou barest witnesse, beholde, the same baptizeth, and all men come to him.* Iohn 1.17.

27 Iohn answered, and saide, A man can receiue nothing, except it bee giuen him from heauen.

*28 Yee your selues are witnesses, how that I saide, * I am not that Christ, but am sent before him.* Iohn 1.20.

29 He that hath the bride is the bridegrome: but the friend of the bridegrome, which standeth and heareth him, reioyceth greatly because of the bridegromes voice: This my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 Hee that commeth from on high, is aboue all: hee that is of the earth, is earthly, and speaketh of the earth: he that commeth from heauen, is aboue all:

32 And what hee hath seene and heard, that he testifieth: and no man receiueth his testimonie.

*33 He that hath receiued his testimony, *hath set to his seale, that God is true.* Rom.3.4.

34 For he whom God hath sent, speaketh the wordes of God: For God giueth not the spirit by measure vnto him.

*35 * The Father loueth the Sonne, and hath giuen all things into his hand.* Matt.10.16.

*36 * He that beleeueth on the Sonne, hath euerlasting life: he that beleeueth † not the sonne, shall not see life: but the wrath of God abideth on him.* Habac.2.4. I.Iohn 5.10. † Or, he that beleeueth not the Sonne.

ANNOTATIONS. CHAP. III.

RHEM. 2 5 Borne againe of water.) *As no man can enter into this world nor haue his life and being in the same except he be borne of his carnall parents, no more can a man enter into the life and state of grace which is in Christ, or attaine to life euerlasting, vnlesse he be borne and baptized of water & the holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our naturall & carnall which was before. Secondly, that this Sacrament consisteth of an externall element of water, and internall vertue of the holy Spirit: wherein is excelleth Iohns Baptisme, which had the externall element, but not the spirituall grace. thirdly, that no man can enter into the kingdome of God, nor into the fellowship of holy Church, without it. Whereby the * Pelagians, and Catuinists be condemned, that promise life euerlasting to yong children that die without Baptisme, and all other that thinke onely faith to serue, or the externall element of water superfluous or not necessarie: our Sauiours words being plaine and generall. Though in this case, God which hath not bound his grace, in respect of his owne freedome, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessitie could not obtaine it. Lastly, it is proued that this Sacrament giueth grace* ex opere operato, *that is, of the worke it selfe (which all Protestants denie) because it so breedeth our spirituall life in God, as our carnall birth gineth the life of the world.* Baptisme in water necessarie to saluation. * *Aug. hom.* 28. Baptisme in two cases not necessarie, but otherwise supplied.

FVLKE. 2 It is not necessarie in this place by water to vnderstand materiall water, but rather the purifying grace of Christ, as in the 4. Chap. ver. 11. whereof the washing with water in baptisme, is an outwarde signe or seale, which also is termed fire, Matth. 3. 11. The water therefore in Baptisme is not our regeneration properly, but a Sacrament and seale thereof. Isidorus Origin. lib. 7. Cap. de Spirit. sancto. *Aliud est aqua sacramenti, aliud aqua quæ significat spiritum Dei. Aqua enim sacramenti visibilis est, aqua Spiritus sancti inuisibilis est. Ista ablui* The necessitie of Baptisme.

corpus

carnem & significat quid sit in anima: per illum autem Spiritum sanctum anima mundatur & saginatur.

Secondly, where you say, that Iohns baptisme *had not the spirituall grace*, it is false: for it had remission of sins ioyned vnto it, Mark.1.4. although not of the ministerie of Iohn, but of Christ the fountaine of all grace.

Thirdly, where you say, No man can enter into the kingdome of heauen, without externall Baptisme, you teach the contrary your selfe soone after, saying, that in two cases, it is not necessarie. And S. Augustine affirmeth as much, saying, *That the visible Sacrament is then supplied inuisibly, when not the contempt of religion, but the article of necessitie excludes the mysterie of baptisme. De Baptis. cont. Don. lib. 4. cap. 22.*

Fourthly, you slander *Caluine*, to match him with the Pelagians, which promised eternall life to all infants, without Baptisme, in respect of their innocencie, denying Originall sinne. Whereas *Caluine* holdeth all infants vnder the sentence of eternall damnation for the guilt of Originall sinne, yet excepteth the elect who are borne againe by the Spirit of God, although the Sacrament of Baptisme be sometime lacking, not through their default, but because they are preuented by death. In which case it is otherwise supplied, as in your two cases. Slander.

Fifthly, you slander *Caluine* and vs, whom you charge to thinke, that only faith doth so serue, that the externall element of water is superfluous or not necessarie when it may be had according to Christs institution. For in some cases you confesse it not necessarie. And indeede the words of our sauiour Christ, are not properly of the externall Sacrament, more then *Ioh.6.* of the other Sacrament. *Except you eate the flesh of the Sonne of man and drinke his blood, you haue no life in you.* Whereas all infants are excluded from that Sacrament, & consequently should be excluded from life, if the words were meant of the outward Sacrament. And the fathers of the ancient Church, which thought Baptisme was necessarie, did likewise thinke the Communion to be as necessary for infants, as *Augustine, Innocentius* bishop of Rome, and all the Church of their time, for any thing that we can gather by their writings. Finally, when the word of water in this text, signifieth the purifying grace of Christ, rather then the outward element of Baptisme, here can be no Argument drawne out of this place, that Sacraments conferre grace of the worke wrought, but according to the dispensation of Gods spirit, which worketh according to his owne pleasure, as in this Chapter, vers.8. and 1. *Cor.*12. Slander. Worke wrought.

RHEM. 18 Is iudged alreadie.) *He that beleeueth in Christ with faith which worketh by charitie (as the Apostle speaketh) shall not be condemned at the later day nor at the houre of his death, but the Infidell, be he Iew, Pagan, or Heretike, is alreadie (if he die in his incredulitie) by his owne profession and sentence condemned, and shall not come to iudgement either particular or generall, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith that the obstinate Heretike is condemned by his own iudgement, preuenting in himselfe of his owne freewill, the sentence both of Christ, and of the Church.* *Gal.5.6.* Euery infidel, and namely heretiks, are iudged alreadie. *Tit.3.11.*

RHEM. 3 31 He that commeth from aboue.) *As though he should say, No marueill that men resort to Christ so fast & make lesse account of me. for, his baptisme and his preaching and his person are all from heauen immediatly. He bringeth all from the very bosome, mouth, and substance of God his Father. whatsoeuer is in me, it but a litle drop of his grace. His spirit and graces are aboue all measures or mens gifts, euen according to his Manhood: and all power temporall and spirituall, the kingdome and the Priesthood, and all soueraintie in heauen and earth are bestowed vpon him as he is man also.* The excellencie of Christs powet and graces.

FVLKE. 3 The doctrine and Baptisme of Iohn was from heauen, though there was infinite difference betweene the ministerie of Iohn, and the Maiestie of Christ. Iohns baptisme.

CHAP. IIII.

RHEM. 1 *Leauing Iewrie because of the Pharises, in the way of Galilee he talketh with a Samaritane woman, telling her that he will giue water of euerlasting life, 16 showing himselfe to knowe mens secrets, 19 preferring the Iewes religion before the Samaritanes, but ours (the Christian Catholike religion) before them both. 25 and vttering vnto her that he is Christ. 28 which by her testimonie and his preaching very many Samaritanes doe beleeue: he in the meane time foretelling his Disciples, of the haruest he will send them into. 45 The Galilaeans also receiue him, where againe he worketh his second miracle.*

FVLKE, 1 Poperie is not the Catholike Christian Religion which Christ preferreth, seeing it consisteth as much as the Iewish or heathnish, in externall obseruation and ceremonies not instituted of God, but deuised by men, to ouer shadow the light of the Gospel, therefore worshipped God in vaine, not according to his word, in spirit and trueth. Matth.15.9. Col.2.22.23. Poperie is not Catholike Christian religion.

WHen IESVS therefore vnderstoode ỳ the Pharisees heard ỳ IESVS maketh mo Disciples, and baptizeth, then Iohn,

2 (Howbeit ‡ IESVS did not baptize, but his Disciples)

3 Hee left Iewrie, and went againe into Galilee.

4 And hee had of necessitie to passe through Samaria.

5 He commeth therefore into a citie of Samaria which is called Sichar: * beside the maner that Iacob gaue to Ioseph his sonne.

6 And there was there the fountaine of Iacob. IESVS therefore wearied of his iourney, sate so vpon the fountaine. It was about the sixt houre.

7 There commeth ‡ a woman of Samaria to draw water, IESVS saith to her, Giue me to drinke.

8 For his Disciples were gone into the citie, to bie meates.

9 Therefore

AFter that the Lord knewe how the Pharisees had heard that Iesus made and baptized mo disciples then Iohn,

2 (Though that Iesus himselfe baptized not, but his disciples:)

3 Hee left Iewrie, and departed againe into Galilee.

4 For it was so that he must needes goe thorow Samaria.

*5 Then commeth he to a citie of Samaria, which is called Sychar, neere to the possession * that Iacob gaue to his sonne Ioseph.* Gen.33.19. & 48.22. Ios.24.32.

6 And there was Iacobs well. Iesus then being wearie of his iourney, sate thus on the well: and it was about the sixth houre.

7 And there commeth a woman of Samaria to drawe water: Iesus saith vnto her, Giue me drinke.

8 For his disciples were gone away vnto the towne to buy meate.

9 Then

THE GOSPEL vpon Friday in the third weeke of Lent. Gen.48.22.

‡ This woman a figure of the Church, not yet conuerted, but now by faith iustified. Luke.7.15. Ioh.4.

9 Therefore that Samaritane woman ſaith to him, How doeſt thou being a Iewe, aske of mee to drinke, which am a Samaritane woman? For the Iewes ‡ doe not communicate with the Samaritanes.

‡ There were many other cauſes why the faithfull Iewes could not abide the Samaritanes, but their preciſe abſteinnng from their companie and converſation, was their Schiſmatical Temple and ſeruice in mount Garizim.

10 IESVS anſwered, and ſaide to her, If thou didſt know the gift of God, and who he is that ſaieth vnto thee, Giue mee to drinke: thou perhaps wouldeſt haue asked of him, and he would haue giuen thee * liuing water.

* He ſpeaketh of his baptizing in the holy Ghoſt, See Io. 7,39.

11 The woman ſaith to him, Sir, neither haſt thou wherein to drawe, and the well is deepe: whence haſt thou the liuing water?

12 Art thou greater then our father Iacob, who gaue vs the well, & himſelf dranke of it, and his children, and his cattell?

13 IESVS anſwered, and ſaid to her, Euery one that drinketh of this water, ſhall thirſt againe: but he that ſhall drinke of the water that I will giue him, ſhall not thirſt for euer,

14 But the water that I wil giue him, ſhal become in him a fountaine of water ſpringing vp vnto life euerlaſting.

15 The woman ſaith to him, Lord giue mee this water, that I may not thirſt, nor come hither to draw.

16 IESVS ſaith to her, Goe, call thy huſband, and come hither.

17 The woman anſwered and ſaid, I haue no husband. IESVS ſaieth to her, Thou haſt ſaid well, that I haue no husband.

18 For thou haſt had fiue husbands: and he whom thou now haſt, is not thy husband, this thou haſt ſaid truely.

19 The woman ſaith to him, Lord, I perceiue that thou art a Prophet.

20 ‖ Our fathers adored in this mountaine, and you ſay, * that at Hieruſalem is the place where men muſt adore.

Deu.12,6. Pſal.121,13.

21 IESVS ſaith to her, Woman beleeue me, that the houre ſhall come, when you ſhal neither in this mountaine, nor in Hieruſalem adore the Father.

22 * You adore that you knowe not: we adore that we know, for ſaluation is of the Iewes.

4.Reg.17,28. 36.

23 But the houre commeth, and now it is, when the true adorers ſhall adore the Father ‖ in ſpirit and veritie. for the Father alſo ſeeketh ſuch, to adore him.

24 God is a ſpirit, and they that adore him, muſt adore in ſpirit and veritie.

25 The woman ſaith to him, I know that MESSIAS commeth, (which is called CHRIST:) therefore when he commeth, he will ſhew vs all things.

26 IESVS ſaith to her, I am he, that ſpeake with thee.

27 And incontinent his Diſciples came: and they marueiled that he talked with a woman. No man for all that ſaid, What ſeekeſt thou, or why talkeſt thou with her?

28 The

9 Then ſaieth the woman of Samaria vnto him, Howe is it that thou, being a Iewe, askeſt drinke of mee, which am a woman of Samaria? For the Iewes meddle not with the Samaritanes.

10 Ieſus anſwered, and ſaide vnto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Giue mee drinke: thou wouldeſt haue asked of him, and he would haue giuen thee water of life.

11 The woman ſaieth vnto him, Sir, thou haſt nothing to drawe with, and the well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himſelfe dranke thereof, and his children, and his cattell?

13 Ieſus anſwered, and ſaid vnto her, Whoſoeuer drinketh of this water, ſhall thirſt againe:

14 But whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer be more a thirſt: but the water that I ſhall giue him, ſhall be in him a well of water ſpringing vp into euerlaſting life.

15 The woman ſaith vnto him, Sir, giue me of that water, that I thirſt not, neither come hither to drawe.

16 Ieſus ſaith vnto her, Goe, call thy huſband, and come hither.

17 The woman anſwered, and ſaide vnto him, I haue no huſband. Ieſus ſaid vnto her, Thou haſt well ſaid, I haue no huſband.

18 For thou haſt had fiue huſbands: and hee whom thou now haſt, is not thy huſband: In that ſaydeſt thou truely.

19 The woman ſaieth vnto him, Sir, I perceiue that thou art a Prophet.

*20 Our fathers worſhipped in this mountaine, and ye ſay that * in Hieruſalem is the place where men ought to worſhip.* Deu.12.

21 Ieſus ſaith vnto her, Woman, beleeue me, the houre commeth, when ye ſhall neither in this mountaine, nor yet at Hieruſalem worſhip the father.

*22 * Ye worſhip ye wote not what, we know what we worſhip: for ſalnation commeth of the Iewes.* 4.Reg.17.

23 But the houre commeth, and now is, when the true worſhippers ſhall worſhip the father in ſpirit, and in trueth: for ſuch the father alſo requireth to worſhip him.

*24 * God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirite, and in the trueth.* 2.Cor.3.17.

25 The woman ſaith vnto him, I wote that Meſſias commeth which is called Chriſt: When he is come, he will tell vs all things.

26 Ieſus ſaith vnto her, I that ſpeake vnto thee, am he.

27 And immediatly came his diſciples, and marueiled that he talked with the woman: Yet no man ſaid, What ſeekeſt thou, or, Why talkeſt thou with her?

28 The

28 The woman therefore left her water-pot, and she went into the citie, and sayth to those men,

29 Come, and see a man that hath tolde me al things whatsoeuer I haue done. Is not he CHRIST?

30 They went forth therefore out of the citie, and came to him.

31 In the meane time the Disciples desired him, saying, Rabbi eate.

32 But hee sayd to them, I haue meate to eate which you know not.

33 The Disciples therefore said one to an other, Hath any mã brought him for to eate?

34 IESVS sayth to them, My meate is to do the wil of him that sent me, to perfit his worke.

35 Do not you say that yet there are foure moneths, and harueſt commeth? Behold I say to you, lift vp your eyes, and see the countries, that they are white already to harueſt.

36 And hee that reapeth, receiueth hire, and gathereth fruit vnto life euerlasting: that both he that soweth, and he that reapeth, may reioice together.

37 For in this is the saying true: that it is one man that soweth, and it is an other that reapeth.

38 I haue sent you to reape that which you laboured not: others haue laboured, and you haue entred into their labours.

39 And of that citie many beleeued in him of the Samaritans, for the word of the ‡ woman giuing testimonie, that he told me all things whatsoeuer I haue done.

40 Therefore when the Samaritans were come to him, they desired him that he would tarie there. And he taried there two dayes.

41 And many moe beleeued for his owne word,

42 And they sayd to the woman, That now not for thy saying doe wee beleeue: for our selues haue heard, and doe knowe that this is the Sauiour of the world in deede.

43 And after the two dayes he departed thence: and went into Galilee.

44 For IESVS himselfe gaue testimonie that a Prophet hath not honour in his owne countrie.

45 Therefore *when he was come into Galilee, the Galilæans receiued him, whereas they had seene all things that he had done at Hierusalem in the festiuall day: for them selues also came to the festiual day.

THE GOSPEL vpon the 20. Sunday after Pentecost. Io. 4.

46 He came againe therefore into Cana of Galilee, * Where he made water wine. And there was a certaine lord whose sonne was sicke at Capernaum.

47 Hee hauing heard that IESVS came from Iewrie into Galilee, went to him, and desired him that he would come downe and heale his sonne, for he began to die.

48 IESVS

28 The woman then left her water pot, and went her way into the citie, and sayeth to the men,

29 Come see a man which told me al things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 In the meane while his disciples prayed him, saying, Master, eate.

32 He sayd vnto them, I haue meate to eate that ye wot not of.

33 Therfore said the disciples one to another, Hath any man brought him ought to eate?

34 Iesus sayth vnto them, My meate is that I doe the will of him that sent mee, and finish his worke.

*35 Say not yee, There are yet foure moneths, and then commeth harueſt? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: * for they are white alreadie vnto harueſt.* Matth. 9.37. luke 10.2.

36 And hee that reapeth, receiueth wages and gathereth fruit vnto life eternall: that both he that soweth, and hee that reapeth, might reioyce together.

37 And herein is the saying true, That one soweth and another reapeth.

38 I sent you to reape that whereon you bestowed no labour: other men laboured, and ye are entred into their labours.

39 Many of the Samaritanes of that citie beleeued on him, for the saying of the woman, which testified, That he tolde me all that euer I did.

40 So, when the Samaritanes were come vnto him, they besought him that he would tarrie with them: and he abode there two dayes.

41 And many moe beleeued, because of his owne word:

42 And sayd vnto the woman, Now we beleeue, not because of thy saying: for wee haue heard him our selues, and know that this is euen that Christ, the Sauiour of the world.

43 After two dayes he departed thence, and went away into Galilee,

*44 * For Iesus himselfe testified, that a Prophet hath none honour in his owne countrey.* Matth. 13.58. marke 6.4. luke 4.24.

45 Then when hee was come into Galilee, the Galileans receiued him, when they had seene all the things that hee did at Hierusalem at the feast: For they went also vnto the feast day.

*46 * So Iesus came againe into Cana of Galilee, where he made the water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.* Iohn 2.1.

47 When the same heard that Iesus was come out of Iurie into Galilee, he went vnto him, and besought him that he would come downe, and heale his sonne: for hee was euen at the point of death.

48 Then

48 IESVS therefore sayd to him, Vnlesse you see signes and wonders, you beleeue not.

49 The lord sayth to him, Lorde, come downe before that my sonne die.

50 IESVS saith to him, Goe, thy sonne liueth. The man beleeued ỳ word that IESVS sayd to him, and went.

51 And as he was now going downe, his seruants met him: and they brought worde, saying, That his sonne liued.

52 He asked therfore of them the houre, wherein he was amended. And they sayd to him, That yesterday at the seuenth houre the feuer left him.

53 The father therefore knew that it was in the same houre wherin IESVS said to him, Thy sonne liueth. and himselfe beleeued and his whole house.

Io.2,11. 54 This againe the *second signe did IESVS, when hee was come from Iewrie into Galilee.

43 Then sayd Iesus vnto him, Except ye see signes and wonders, ye will in no wise beleeue.

49 The ruler saith vnto him, Sir, come downe or euer that my sonne die.

50 Iesus sayth vnto him, Goe thy way, thy sonne liueth. And the man beleeued the word that Iesus had spoken vnto him, and hee went his way.

51 And as he was nowe going downe, the seruants met him, and told him, saying, Thy sonne liueth.

52 Then inquired he of them the houre when he began to amend: and they sayd vnto him, Yesterday at the seuenth houre the feuer left him.

53 So the father knew, that it was done *the same houre, in the which Iesus sayd vnto him, Thy sonne liueth: and he beleeued, and all his household.*

54 This is againe the second miracle that Iesus did, when hee was come out of Iewrie into Galilee.

MARGINALL NOTES. CHAP. IIII.

RHEM. 2 2. Iesus did not baptize.) *He did not baptize ordinarily, yet that he baptized his Apostles, S. Augustine thinketh it very probable, ep.108.*

FVLKE 2 S. Augustine thinketh the Apostles were baptized by Christ himselfe, rather then by Iohn, but without authoritie of the Scripture, and contrary to this expresse text. And therefore we must rather admit that which he sayth in the same Epistle, reconciling this text with that of Iohn 3.22. *That he baptized with the presence of his maiestie; but he baptized not with his owne hands. For the Sacrament of baptisme was his, but the ministery of baptizing pertained to his disciples.* Againe, *he baptized not by himselfe, but by his disciples.* And Tract.15. in Ioan. he affirmeth, that Christ baptized in spirit, as hee doth continually, not in body. Chrysost. also in Ioan.3.22. hath these wordes. *The Euangelist (heweth afterward, that Iesus himselfe baptized not, but his disciples, whereupon it is manifest, that in this place also it is so to be vnderstood.* In Ioan.Hom.28. and vpon this text he sayth: *He himselfe did not baptize, but the messengers did so report, when they would stirre vp the hearers to hatred of him:* Hom.30. Cyrillus also vpon the former text, sayth: *Christ baptized by his disciples.* In Io.lib.2.cap.57. Euthymius vpon that place Io.3.22. readeth in the plurall number. *They baptized, and not he, for the Euangelist sayth afterward, that Iesus himselfe baptized not, but his disciples,* Againe he sayth, *some copies haue,* Hee baptized, *which is vnderstood that hee did not by himselfe, but by his disciples.* Bede also following S. Augustine, saith vpon this text: *Iesus did both baptize and not baptize. He himselfe baptized because he himselfe clensed, hee himselfe baptized not, because he did not himselfe dippe in water.* Theophylact. in Io.3.22. saith: *When thou heares that he baptized, thinke not that he baptized by himselfe, but by his disciples, for that worke of the disciples, the Euangelist referreth to their master.* Therefore the consent of so many fathers is to bee preferred, before the bare coniecture of one father, and that against the expresse wordes of the text.

Christ baptized not with water.

RHEM. 3 39. Woman giuing.) *This woman mystically being the Church, it is here signified, that they which at the first beleeue because the Church teacheth so, afterward be much confirmed, finding it in the Scripture also, and by other instructions.*

FVLKE. 3. They which beleeue because the Church teacheth so, must afterward much rather beleeue, when they heare Christ himselfe, teach in the holy Scriptures.

ANNOTATIONS. CHAP. IIII.

RHEM. 4. 20. Our fathers adored.) *By adoration is meant doing of sacrifice for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshipping there to be more ancient then the Iewes in Hierusalem, referring it to Iacob: whereas indeede that Patriarch adoring there before the Temple was appointed, or the Law geuen, made nothing for their Schisme: which was begun by Manasses a fugitiue Priest, onely to hold e his vnlawfull wife thereby, and to obtaine superiority in Schisme: which he could not doe in the vnity of his brethren: long after the Temple of Hierusalem, from which the reuolt was made. Therefore Christ giueth sentence for the Iewes and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at all.*

The Schismatical temple condemneth against the true Temple. *Ioseph. lib.xviij. 11.c.8.*

Ioseph. also recordeth howe the Samaritanes demaunded of Alexander the Great, the like priuileges, and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as worthy, and themselues to be Iewes as the other, and to worship the same God. but their Schismatical hypocrisie was easily spied and dismissed with nothing. Another time the Iewes and Samaritanes (as the same writer testifieth) made a great sturre in Alexandria about the trueth and antiquity of the Schismaticall temple and seruice in Garizim and the other true Temple of Salomon: in so much that the matter was put to arbitrement by Ptolomaus the kings commandement, onely to trie whether of the two was first. And the Schismatikes (as their custome is) per saltum can make their Church or seruice as olde as they list, referring it to the Patriarkes, as our Schismatikes doe now to Christ and the Apostles. But when the triall was made, onely they of Ierusalem did inuincibly proue by continuall succession of their Priests, and by the inst note of the time when the Schismatikes went out from them, that theirs was the lawful, and the other the false temple and false adoration. and so it was iudged, and the Samaritanes put to silence. Afterward the sayd Schismatikes (which is lightly the end of all Schismes) reuolted quite from the Iewes religion, and dedicated their temple in Garizim to Iupiter Olympius, as Caluins supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.

The true Temple preuaileth. *Ioseph. lib.13. antiq.c.6.*

The true Temple is proued by continual succession.

FVLKE. 4. By adoration, is meant worshipping of God generally, as the word plainely signifieth, and not offring of sacrifice onely, or chiefly. Neither could any office of Religion, bee done, acceptably to God in any other place, by

True worship of God.

by them that did not communicate with the arke and Temple at Ierusalem. Which was not preferred in respect of antiquitie or succession onely, but because it had the word of God in many places of the Scriptures. Whereas the Schismatical Temple, was directly contrary to the holy Scripture. Neither had the true Temple at Hierusalem continuall succession in the true worship of God, for it was diuers times prophaned, and the worship of God cleane taken from it, as in the dayes of Achaz 2.Reg.16.& in the time of Manasses 2.Reg.21. Then was it layd waste and destroyed, by the space of 70.yeres, and was not after that fully builded in 46 yeres Ioan.3. After that restitution it was diuers times prophaned and polluted with idolatrie, as in the tyranny of Antiochus, when it was dedicated to Iupiter Olympius.2.Macc.6. and at other times. Therefore the authority of the Scripture, was the only sufficient warrant thereof, as it is of true Religion at this day. The Lord reuenge your blasphemie against his holy supper, which is celebrated by our Church, according to that we haue receiued of the Lord himselfe in the Gospel, wherein you can shew no ground for your popish Masse.

The authority of the Scripture. Slander.

RHEM. 5

23. In spirit and veritie.) *Our Sauiour foretelleth her that the end and ceasing of their sacrifice and adoration in both the Temples should shortly be, and euen then was begun to be fulfilled: instructing her in three things concerning that point, first, that the true sacrifice should be tied no more to that one place or nation, but that true adoratiō should be throughout all Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnall adoration by the flesh and blood of beasts and other externall terrene creatures, not hauing in them grace, spirit, and life, should be taken away, and another sacrifice succeed, which should be in it selfe inuisible, celestiall, diuine, full of life, spirit and grace. and thirdly, that this adoration and sacrifice should be the veritie it selfe, whereof all the former sacrifices and hostes were but shadowes and figures.* Mal.1,17. *and he calleth that here spirit and trueth, which in the first Chapter is called grace and trueth. All which is no more but a propheſie and description of the Sacrifice of the faithfull Gentiles in the body and blood of Christ: not that it is not by externall meanes giuen to vs (for otherwise we being men consisting of flesh and blood could not be capable thereof) but that it is spirit and life in it selfe, being the flesh of the* WORD *of God. And if a man inlarge the word of Adoration, (which here as is sayd, signifieth properly the worship of God by sacrifice) to all the Sacraments of the new Law, they all likewise be spirit and grace, the holy Ghost working inuisibly and internally vpon our soules by euery one of them, whereupon our Baptisme, is water and the Holy Ghost: our Penance, the word of absolution and the holy Ghost: our Confirmation, oyle and the Holy Ghost by imposition of hands: finally, all the adoration of the Catholike Church, is properly spirituall, though certaine externall creatures for our natures, state and necessitie, be ioyned thereunto. Take heed therefore whom gather not of Christs words, that Christian men should haue no vse of externall office towards God: for that would take away all sacrifice, Sacraments, prayers, Churches and societie of men in his Seruice.* Ioa.1,17.

Christian adoration throughout all nations in euery place, in spirit and veritie: that is, in the Sacraments and seruice of the new lawe, full of spirit and grace: in the veritie of things before prefigured, specially the true sacrifice of Christs bodie & blood.

FVLKE, 5.

The spirituall sacrifice propheſied by Malachie, is interpreted by all ancient writers that speake of it, to bee prayers and thanksgiuing, and not the oblation of the naturall body of Christ, but the sacrifice of thanksgiuing, offered in the celebration thereof. *Irenæus lib.4.cap.35 Iustinus dial. cum Tryphon. Tertull. aduer. Iudæos, & contra Marc.lib.3. Cypr. lib.1.aduer. Iudæos, Num.16. Chrysost.in Ps.93.& 95. Hier. in Zach lib.2.cap.8. in Malach.cap.1. Cyrill.in Ioan.lib.2.cap.91. Aug. aduersus Iudæos, cap.9. Theodores in Malach.1.* who alleageth this very text, and Paul 1.Tim.8. for *prayer*. S.Augustine also, applieth it to *spirituall and inward prayer. Tract.15.* Chrysostome *to the spirituall sacrifice of our selues*, required of the Apostle, Rom.12. *In Ioan.Ho.32.* Cyril vnderstandeth by spirit, *spirituall worship, and the vse of life according to the doctrine of the Gospel, which is acceptable to God the father. In Ioan.lib.2.c.93.* Origen to the same effect vnderstandeth *worship proceeding from them, which hauing the earnest of the spirit, walke according to the spirit. In Ioan.Tom.14.* Euthymius expoundeth it, *for prayer, prayses, and thanksgiuing, and the sacrifice of righteousnesse.* Theophylact, for *worshipping of God in mind and soule.* So that the whole consent of the ancient fathers, beside the euidence of the text, is contrary to this popish interpretation, whereby spirit and trueth is referred to the grosse counterfeit sacrifice of the Masse. Finally, though some externall elements, as water, bread, and wine by the Scripture are required vnto the seruice of God, in respect of our infirmitie, yet the true worship of God euen in the vse of these, as of any other externall rite allowed by the Scripture, is in spirit and trueth, not in body and shadow.

Sacrifice of the Masse.

CHAP. V.

Curing a bedred man at the pond of miracle, because he doth it on the Sabboth, the blind Iewes doe persecute him, 7 and againe because he saith that God is his naturall father. 19 He thereupon commeth saying, the Fathers operation and his to be in euery thing all one, and that he shal doe greater things then these miraculous cures, to wit, 21 quicken the dead in soule by sinne, as being appointed Iudge of all, 21 yea and quicken the dead in bodies also, incontinent iudging all vprightly. 31 And that these are not braggs of his owne, but his witnesses to bee. 33 Iohn Baptist, 36 his owne miraculous workes, 37 his fathers voice at his baptisme. 39 the Scriptures also, namely of Moyses.

The 2 part. THE ACTS of Christ in Iewry (hauing already begunne his solemne Manifestation in Galilee Mt 4,12.) the second Pasche of his preaching. Leuit.23.2. deut.16.1.

THE GOSPEL vpon Friday in the first weeke of Lent.

AFter these things there was a festiuall day of the Iewes, and IESVS went vp to Hierusalem.

2 And there is at Hierusalem ‖ vpon ‡ Probatica a ‖ pond which in Hebrew is surnamed ‖ Bethsaida, hauing fiue porches.

3 In these lay a great multitude of sicke persons, of blind, lame, withered, expecting the stirring of the water.

4 And an Angel of our Lord descended at a certaine time into the pond: and the water was stirred. And he that had gone downe first into the pond after the stirring of the water, was made whole of whatsoeuer infirmity he was holden.

5 And there was a certain man there that had bene eight and thirtie yeeres in this infirmitie.

6 Him

*AFter * this, there was a feast day of the Iewes, and Iesus went vp to Hierusalem.*

2 And there is at Hierusalem by the sheepe ‖ market, a poole, which is called in the Hebrew tongue Bethesda, *hauing fiue porches:*

3 In which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: Whosoeuer then first after the troubling of the water stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene diseased thirtie and eight yeeres.

6 When

‖ Or, gate.

6 Him when IESVS had seene lying, and knew that he had now a long time, hee sayth to him, Wilt thou be made whole?

c *multum tempus habueret.*

7 The sicke man answered him, Lord, I haue no man when the water is troubled, to put me into the pond. For whiles I come, an other goeth downe before me.

8 IESVS sayth to him, Arise, take vp thy bed, and walke.

9 And foorthwith hee was made whole: and he tooke vp his bed, and walked. And it was the Sabboth that day.

10 The Iewes therefore sayd to him that was healed, It is the Sabboth, thou mayest not take vp thy bed.

11 He answered them, He that made me whole, he said to mee, Take vp thy bed, and walke.

12 They asked him therefore, What is that man that sayd to thee, Take vp thy bed, and walke?

13 But he that was made whole, knewe not who it was. For IESVS shrunke aside from the multitude standing in the place.

14 Afterward IESVS findeth him in the temple, and sayd to him, Beholde, thou art made whole: ‖ sinne no more, least some worse thing chance to thee.

15 That man went his way, and tolde the Iewes that it was IESVS that made him whole.

16 Thereupon the Iewes persecuted IESVS, because he did these things on the Sabboth.

17 But IESVS answered them, My father worketh vntill now: and I doe worke.

18 Thereupon therfore the Iewes sought the more to kill him: because he did not only breake the Sabboth, but also he sayd God was his father, making himselfe æquall to God.

19 IESVS therefore answered, and sayd to them, Amen, Amen I say to you, The Sonne cannot doe any thing of him selfe, but that which hee seeth the Father doing. For what things soeuer he doth, these the Sonne also doth in like maner.

20 For the Father loueth the Sonne, and sheweth him all things that himselfe doeth, and greater workes then these will hee shew him, that you may maruell.

21 For as the Father doth raise the dead and quickeneth: so the Sonne also quickeneth whom he will.

22 For neither doth the Father iudge any man: but all iudgement he hath giuen to the Sonne,

23 That all may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doeth not honour the Father, who sent him.

24 Amen,

6 When Iesus sawe him lie, and knewe that hee nowe long time had bene diseased, hee sayth vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man when the water is troubled, to put mee into the poole: but in the meane time, while I am about to come, another steppeth downe before mee.

8 Iesus sayth vnto him, Rise, take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed and walked. And on the same day was the Sabboth.

*10 The Iewes therefore sayd vnto him that was made whole, It is the Sabboth day, * it is not lawfull for thee to carrie thy bed.* Iere.17.1.

11 Hee answered them, Hee that made mee whole, sayd vnto mee, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayde vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, wist not who it was: for Iesus had gotten himselfe away, because that there was preasse of people in that place.

14 Afterward Iesus findeth him in the Temple, and sayd vnto him, Behold, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 The man departed, and tolde the Iewes that it was Iesus which had made him whole.

16 And therefore did the Iewes persecute Iesus, and sought the meanes *to slay him, because hee had done these things on the Sabboth day.*

17 Iesus answered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him, not only because he had broken the Sabboth, but sayd also that God was his father, and making himselfe equall with God.

19 Then answered Iesus and said vnto them, Verely verely I say vnto you, The sonne can doe nothing of himselfe, but that he seeth the father doe: for whatsoeuer he doeth, that also doeth the sonne likewise.

20 For the father loueth the sonne, and sheweth him all things that he himselfe doeth: and he will shew him greater workes then these, because ye should maruel.

21 For likewise as the father raiseth vp the dead, and quickeneth them: euen so the sonne quickeneth whom he will.

22 Neither iudgeth the father any man: but hath committed all iudgement vnto the sonne,

23 Because that all men should honour the sonne, euen as they honour the father. Hee that honoureth not the sonne, the same honoureth not the father which hath sent him.

24 Verely,

24 Amen, amen I say to you, that he which heareth my word, and beleeueth him that sent me, hath life euerlasting. And he commeth not into iudgement, but ‖ shall passe from death into life.

‖ Is passed.

THE GOSPEL vpon Allsoules day.

25 Amen, amen I say to you, that the houre commeth, and now it is, whē the dead shall heare the voice of the Sonne of God, and they that haue heard, shall liue.

26 For as the Father hath life in himselfe: so hee hath giuen to the Sonne also to haue life in himselfe:

27 And he hath giuen him power to doe iudgement also, because hee is the Sonne of man.

28 Maruell not at this, because the houre commeth wherein all that are in the graues, shall heare his voice,

29 And they ỳ haue ‡ done good things, shall come forth into the resurrection of life: but they that haue done euill, into the resurrection of iudgement. ☙

30 I cannot of my selfe doe any thing. As I heare, so I iudge: and my iudgement is iust. because I seeke not my will, but the will of him that sent me.

31 If I giue testimonie of my selfe, my testimonie is not true.

32 There is another that giueth testimonie of me: and I know that the testimonie is true which he giueth of me.

Ioā.1,19. 33 *You sent to Iohn: and he gaue testimonie to the trueth.

34 But ‖ I receiue not testimonie of man: but I say these things that you may be saued.

35 Hee was the lampe burning and shining. And you would for a time reioyce in his light.

36 But I haue a greater testimony then Iohn. For the workes which the Father hath giuen me to perfit them: the very workes themselues which I doe, giue testimonie of me, that the Father hath sent me.

37 And the Father that sent me, himselfe Mt3,17. hath * giuen testimonie of me. neither haue you heard his voice at any time, nor seene his shape,

38 And his word you haue not remaining in you: because whom he hath sent, him you beleeue not.

39 ‖ Search the ‡ scriptures, for you thinke in them to haue life euerlasting: & the same are they that giue testimonie of me:

40 And you wil not come to me that you may haue life.

41 Glory of men I receiue not.

42 But I haue knowen you, that the loue of God you haue not in you.

43 I am come in the name of my Father, & you receiue me not: if ‡ another shal come in his owne name, him you will receiue.

44 Howe can you beleeue, that receiue glory

24 Verely, verely I say vnto you, Hee that heareth my worde, and beleeueth on him that sent me, hath euerlasting life, and shall not come into damnation: but is escaped from death vnto life.

25 Verely, verely I say vnto you, The houre is comming, and now is, when the dead shall heare the voice of the sonne of God: and they that heare, shall liue.

26 For as the father hath life in himselfe: so likewise hath he giuen to the sonne to haue life in himselfe:

27 And hath giuen him power also to iudge, because he is the sonne of man.

28 Maruel not at this: for the houre is comming, in the which all that are in the graues, shall heare his voice,

*29 And shall come foorth, * they that haue done good vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation.* Matt.25.46.

30 I can of mine owne selfe doe nothing: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father which hath sent me.

*31 * If I beare witnesse of my selfe, my witnesse is not true.* Iohn 8.14.

*32 * There is another that beareth witnesse of me, and I am sure that the witnesse which he witnesseth of me, is true.* Matt.3.17.

*33 * Ye sent vnto Iohn, and he bare witnesse vnto the trueth.* Iohn 1.19.

34 But I receiue not the record of man: neuertheless, these things I say, that ye might bee saued.

35 Hee was a burning and a shining light: and yee would for a season haue reioyced in his light.

36 But I haue greater witnesse then the witnesse *of Iohn: for the workes which the father hath giuen me to finish, the same workes that I doe, beare witnesse of me, that the father hath sent me.*

*37 And the father himselfe which hath sent mee, * hath borne witnesse of mee. Yee haue not heard his voice at any time, * nor seene his shape.* Matt.3.17. and 17.5. Deut.4.12.

38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleeue not.

39 Search the Scriptures, for in them yee thinke yee haue eternall life: and they are they which testifie of mee.

40 And yet will ye not come to mee, that yee might haue life.

41 I receiue not the praise of men.

42 But I know you, that yee haue not the loue of God in you.

*43 I am come in my fathers name, and ye receiue me not. * if another shall come in his owne name, him will ye receiue.* Iohn 12.43.

44 Howe can yee beleeue, which receiue honour

glory one of another: and the glory which is of God onely, you seeke not?

45 Thinke not that I will accuse you to the Father. there is that accuseth you, Moyses, in whom you trust.

46 For if you did beleeue Moyses: you would perhaps beleeue mee also. for of mee he hath written.

47 And if you doe not beleeue his writings: how will you beleeue my words?

honour one of another, and seeke not the honour that commeth of God onely?

45 Doe not thinke that I will accuse you to my father: there is one that accuseth you, euen Moses, in whom ye trust.

*46 For had yee beleeued Moses, yee would haue beleeued me: * for he wrote of me.* Gen.3.15. deut.18.15.

47 But if ye beleeue not his writings, how shall ye beleeue my wordes?

MARGINALL NOTES. CHAP. V.

RHEM. 1. 29. Done good things.) *Not faith onely, but good and ill deedes shall be counted, and accordingly rewarded at the day of iudgement.*

FVLKE. 1 Good workes which proceede from none but a iustified man, doe proue that a man is iustified before God, by faith without workes. Iustification by faith.

RHEM. 2 39. Scriptures.) *Catholikes search the Scriptures, and find there, Peters and his successors Primacie, the real presence, the Priests power to forgiue sinnes, iustification by faith and good workes, Virginity preferred before matrimonie, breach of the vow of continencie damnable, voluntary powertie, Penance, almes, and good deedes meritorious, diuers rewards in heauen according to diuers merits, and such like.*

FVLKE 2 Papists cannot find one iote of Poperie allowed, either by expresse words of the Scripture, or by necessary conclusion out of the same, and therefore by their will, would not haue the Scriptures searched by the common people. Popery not to be proued out of the Scriptures.

RHEM. 3 43. An other shall come.) *He meaneth specially Antichrist. How then can the Pope be hee, seeing the Iewes receiue him not?*

FVLKE. 3. He meaneth euery false prophet, that commeth to them in his owne name, as Theudas, Iudas Galilæus, Barcocabas, and such like, which are all Antichrists or aduersaries to Christ, whom the Iewes receiued, and were deceiued by them. The Pope is that great Antichrist, which was prophesied *to sit in the temple of God*, that is, in the visible Church, and to deceiue the greatest part of them that professe Christianitie, although the Iewes which are out of the visible Church, doe not receiue him, 2. Thes. 2. Antichrist.

ANNOTATIONS. CHAP. V.

RHEM. 4. 2. A pond.) *This is as great a wonder and worke as was in the old Lawe, yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Miscreants of this time for many causes. First, that God without derogation to his honour, yea to the great commendation of it, doth giue vertue of miracles, and cure to water, or other creatures. Secondly that hee giueth such vertues to these creatures specially which be by vse and occupying in sacred functions or otherwise, as it were sanctified: for this pond was it wherein the carcasses of sheepe (therfore called Probatica) and other beasts to be sacrificed, were first washed, to which being alwaies red (as S. Hierom saith) with the blood of hostes, this force was giuen for the commendation of the sacrifices of the Law there offred. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithles men wholy reiect and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen more at one time then at an other, and rather on great festiual daies then other vulgar times (for this was the feast of Pasche or Pentecost) as dayes more sanctified, and when the people made greater concourse: which sheweth that we should not wonder to see great miracles done at the Memories and feasts of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some speciall Saints are Presidents or Patrones of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done which ought to make Christians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers and good stories to the prayers and presence of Saints, which prophane incredulous men referre only to nature, vntruly pretending that God is more glorified by the workes of nature, which be of his ordinary prouidence, then by the graces of Miracle giuen by his Saints or Angels by his extraordinary prouidence. Fifthly, that miracles be not wrought on men by their faith onely and as well by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according to the Heretikes pretext that God is alike present by his power and grace to euery man and place: and therfore that men need not to go from their owne houses or countries to seeke holines or health at the places of Christs or his Saints birth, death, memories: for none could haue benefite of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angell. Yea sixtly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his own wil and commandemẽt, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came and stirred the same. Seuenthly, that these graces of corporall cures giuen to this water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though wee neede not seeke the correspondence thereof to the figure in euery point. Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man that could get no body to helpe him into the watey, because hee earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saueth all such as die without Baptisme, if they in their owne persons earnestly intended, desired, and sought for the same.* Hier. de loc. Hebr. post med.

1 Vertue of miracles giuen to creatures.
2 The same giuen specially to sanctified creatures.
3 Miracles doe at one time more then at another, specially in greater solemnities.
4 Angels and Saincts patrones and workers in places of miracles.
5 Miracles in certaine places, and wrought vpon them that corporally visit the same. See S. Augustine ep. 137.
6 Al reasoning in these matters must yeeld to Gods pleasure.
7 This water is a figure of baptisme.
8 Christ extraordinarily healeth & saueth without creatures.

FVLKE. 4. All miracles that God did from the beginning, are not recorded in the Scripture, but so many as are necessary for the confirmation of the Church in faith to attaine eternall life. And now concerning your obseruations, I say it is not proued by this place, that God giueth vertue of miracles and cure to water, for then it should haue bene alike medicinable at all times. Secondly, the text calleth not the pond *probatica*, but sayth, that at or neere *probatica*, which was the sheepe gate, there was a pond called Bethesda, Neh. 3. 1. & 32. And albeit the sheepe appointed for sacrifice were washed therein for commendation of the sactifices (which is not proued) yet we may not conclude, that therefore miracles are wrought about the Sacraments of the new Testament, otherwise then we read in the Scripture of the gifts of the holy Ghost, bestowed on the that were baptized. For the Sacraments haue sufficient credit of the word of Christ, and neede not dayly to be confirmed by miracles. Thirdly, the text doth not teach that this miracle was wrought on festiuall dayes, but at a certaine time when it pleased God. As for the miracles done at the memories and feasts of saints, when we see them, and Miracles. Miracles needelesse about the sacraments. Festiual dayes.

and haue examined them by the Scriptures, we will admit them. Fourthly, it is not proued that Angels, much lesse special Saincts, are patrons or workers of miracles, in certaine places. For who can say that one Angell was alwayes appointed ouer this pond? and though he were, yet it followeth not, that God vseth the ministerie of mens soules to such purposes. As for the force of diuers waters, superstitiously attributed to the prayers of presence of Saincts, which both stories & experience sheweth to be natural, hath no ground out of this place. Fiftly, pilgrimage is still idolatrous gadding about, for any warrant it hath out of this place, except the Papists first can proue that any such miracles are wrought at such places, as the Scripture testifieth of this: secondly, if any false miracles bee there wrought to maintaine idolatrie and false worshipping of God, contrary to the Scriptures, they are to be condemned with the workers of them. *August. De vtilit. Pœnit. cap. 16.* Sixtly, we grant that mans reason in miracles knowne to be done by him, must yeeld to Gods pleasure. Seuenthly, whether this pond were a figure of Baptisme, wee will not contend. Eightly, if vpon so weake a collection, you can promise saluation without Baptisme, to men that desire it and cannot haue it, much rather you might acknowledge the same grace of Christ to pertaine to infants, which are excluded from Baptisme by necessitie, without any fault of theirs, if they appertaine to Gods election.

Miracles of Saincts.

Pilgrimage.

Necessitie of Baptisme.

RHEM. 5 14. Sinne no more.) *Wee may gather hereby that this mans long infirmitie was for punishment of his sinnes, and that men often attribute their sicknes to other naturall defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therefore that in al infirmities men should first turne to God and goe to their Ghostly father, and then call for the worldly Physitions afterward.*

Sinne the cause of sicknes and infirmities.

FVLKE. 5 God is our ghostly Father, to whom wee must goe by repentance for release of his fatherly correction, and not to any Popish priest.

RHEM. 6 34. I receiue not.) *Our Maister meaneth that mans testimonie is not necessary to him, nor that the trueth of his Diuinitie dependeth on worldly witnesses or mens commendations: though to vs such testimonies be agreeable and necessary. and so for our instruction he vouchsafed to take the testimonies of Iohn the Baptist and Moyses and the Prophets: and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawful Pastors to be his witnesses from Hierusalem to the ends of the world.*

FVLKE. 6 The testimonies of Iohn, Moses, and the Prophets, are not the testimonies of men, but of God, speaking by men. So of his Apostles, Bishops, and pastors, testifying of him out of the Scriptures, which are the worde of God, and not of man.

RHEM. 7 39. Search the Scriptures.) *He reprehendeth the Iewes, that reading dayly the Scriptures and acknowledging that in them they should finde life and saluation, they yet looked ouer them so superficially that they could not finde therein him to be* CHRIST *their King, Lord, life, and Sauiour. For the special maisters and Scribes of the Iewes then, were like vnto our Heretikes now, who bee euer talking and turning and shuffling the Scriptures, but are of all men most ignorant in the deepe knowledge thereof. And therefore our Maister referreth them not to the reading onely or learning them without booke, or hauing the sentences thereof gloriously painted or written in their Temple, houses, or coates: but to the deepe searche of the meaning and mysteries of the Scriptures, which are not so easily to be seen in the letter.*

Neither Iewes nor Heretikes finde the trueth, because they search not the Scriptures deepely, but read superficially.

FVLKE. 7 We confesse, that the Scriptures are not onely to be read, written, or painted on walles, but diligently to be searched, and deepely to be studied, in which wee know eternall life is to be found, without all addition of Popish doctrine which is not to be found in holy Scriptures. Chrysostome vpon this text saith, *Hom. 39. in Ioan.* Christ sendeth vs to the testimony of the Scriptures. By this example let vs take from them armour against heretikes. The whole Scripture inspired of God is profitable to teach, to reproue, to correct, to instruct in iustice, that the man of God may be perfit, furnished to euery good worke: Not that he may abound in some things, and in other things be wanting, for such an one is not perfect.

The suffeiencie of the Scriptures.

CHAP. VI.

Hauing with fiue loaues fed fiue thousand 16 (walking also the night after vpon the sea) 22 on the morow the people thereupon resorting vnto him, 27 he preacheth vnto them of the Bread which he wil giue: telling them that he is come from heauen, and therfore able to giue such bread as can quicken the world, euen his owne flesh: and that al his Elect shal beleeue as much. 60 Many notwithstanding do murmur at this doctrine, yea and become apostataes, though hee tel them that they shal see by his Ascension into heauen, that he is descended from heauen, but the Twelue sticke vnto him, beleeuing that he is God omnipotent, as he said. Among whom also (that no man be scandalized) hee signifieth that he foreknoweth which wil become a traitor: as among the foresaid, which would become apostataes.

The 3. part. HIS ACTES in Galilee, and in Iewrie, about the third Pasche and after.

THE GOSPEL vpon Midlent Sunday. Mt. 14, 13. Mar. 6, 32. Lu. 9, 10.

AFter these things IESVS went beyond the sea of Galilee, which is of Tiberias:

2 And a great multitude folowed him, because they sawe the signes which hee did vpon those that were sicke.

3 IESVS therfore went vp into the moũtaine, and there he sate with his Disciples.

4 And the Pasche was at hand, the festiual day of the Iewes.

5 When IESVS therfore had lifted vp his eies, & saw that a very great multitude commeth to him, hee saith to Philippe, Whence shal we bie bread: that these may eate?

6 And this he said, tempting him. for him selfe knew what he would doe.

7 Philippe answered him, Two hundred penie worth of bread is not sufficient for them, that euery man may take a litle peece.

8 One of his Disciples, Andrew the brother of Simon Peter, saith to him,

9 There

AFter these things, Iesus went his way ouer the sea of Galilee, which is the sea of Tiberias:

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Iesus went vp into a mountaine, and there he sate with his disciples.

*4 And the Passeouer, *a feast of the Iewes, was nigh.* Leuit. 23, 2. deut. 16. 1.

*5 *When Iesus then lift vp his eies, and saw a great company come vnto him, he saith vnto Philip, Whẽce shal we buy bread, that these may eat?* Matth. 14. 16. marke 6. 38, luke 9. 13.

6 (This he said to proue him: for he himselfe knew what he would do.)

7 Philip answered him, Two hundred penie worth of bread are not sufficient for them, that euery man may take a litle.

8 One of his disciples, Andrew, Simon Peters brother, saith vnto him,

9 There is a boy here that hath fiue barley loaues, and two fishes: but what are these among so many?

10 IESVS therefore saith, Make the men to sit downe. And there was much grasse in the place. The men therefore sate downe, in number about fiue thousand.

11 IESVS therfore tooke the loaues: and when he had giuen thankes, he distributed to them that sate, in like maner also of the fishes as much as they would.

12 And after they were filled, he saide to his Disciples, Gather the fragments that are remaining, lest they be lost.

13 They gathered therefore, and filled twelue baskets with fragments of the fiue barley loaues, which remained to them that had eaten.

14 Those men therefore when they had seen what a signe IESVS had done, said, That this is the Prophet in deede that is to come into the world.

15 IESVS therefore when hee knew that they would come to take him, and make him King, * hee fled againe into the mountaine him selfe alone.

Mt.14,23. Mr.6,46.

16 And when euen was come, his Disciples went downe to the sea.

17 And when they were gone vp into the ship, they came beyond the sea into Capharnaum. and now it was darke, and IESVS was not come vnto them.

18 And the sea arose, by reason of a great winde that blew.

19 When they had rowed therfore about fiue and twentie or thirtie furlongs, they see IESVS walking vpon the sea, and to drawe nigh to the ship, and they feared.

20 But hee saith to them, It is I, feare not.

21 They would therefore haue taken him into the shippe: and foorthwith the ship was at the land to which they went.

22 The next day, the multitude that stood beyond the sea, saw that there was no other boate there but one, and that IESVS had not entred into the boate with his Disciples, but that his Disciples onely were departed:

23 But other boates came in from Tiberias beside the place where they had eaten the bread, our Lord ‡ giuing thankes.

‡ These words do plainely import, that the giuing thankes was an effectual blessing of the bread and working the multiplication thereof.

24 When therefore the multitude sawe that IESVS was not there, nor his Disciples, they went vp into the boates, and came to Capharnaum seeking IESVS.

25 And when they had found him beyond the sea, they saide to him, Rabbi, when camest thou hither?

26 IESVS answered them, & said, Amen, amen I say to you, you seeke me not because you haue seene signes, but because you did eate of the loaues, and were filled.

27 ‖Worke

9 There is a little lad here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus saide, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand.

11 And Iesus tooke the bread, and when he had giuen thankes, he distributed to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would.

12 When they were filled, hee saide vnto his disciples, Gather vp the broken meate that remaineth, that nothing be lost.

13 And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate *remained vnto them that had eaten.*

14 Then those men, when they had seene the miracles that Iesus did, saide, This is of a trueth the same Prophet that shoulde come into the world.

15 When Iesus therefore perceiued that they woulde come and take him vp by force, to make him King, hee departed againe into a mountaine himselfe alone.

*16 *And when euen was now come, his disciples went downe vnto the sea,* Matth.14,23. marke 6,47.

17 And gate vp into a ship, and went ouer the sea towards Capernaum: and it was nowe darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 So when they had rowed about fiue and twentie, or thirtie furlongs, they sawe Iesus walking on the sea, and drawing nigh vnto the ship: and they were afraide.

20 But he saith vnto them, It is I, bee not afraide.

21 And they would haue receiued him into the ship, & immediatly the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea, sawe that there was none other ship there, saue that one wherein to his disciples were entred, and that Iesus went not in with his disciples into the ship, but that his disciples were gone away *alone:*

23 Howbeit, there came other ships from Tiberias, nigh vnto the place where they did eate bread, after that the Lord had giue thankes.

24 When the people therefore sawe that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they saide vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verily, verily I say vnto you, Ye seeke mee, not because yee saw the miracles, but because yee did eate of the loaues, and were filled.

27 *La-*

27 ‖Worke not the meate that perisheth, but that endureth vnto life euerlasting, which the Sonne of man will giue you. For him the Father, God, hath signed.

28 They saide therefore vnto him, What shall we doe that we may worke the workes of God?

29 IESVS answered, and saide to them, This is the worke of God, that you beleeue in him whom he hath sent.

30 They said therfore to him, What signe therefore doest thou, that wee may see, and may beleeue thee? what workest thou?

Exo.16.4.14. Ps.77.24. 31 Our * fathers did eate Manna in the desert, as it is written, *Bread from heauen hee gaue them to eate.*

‡ Why we keepe the hebrue word, Amen, and translate it not, See the Annot. cap.1.vers.34. 32 IESVS therfore said to them, ‡ Amen, amen I say to you, Moyses gaue you not the bread from heauen, but my Father giueth you ‖ the true bread from heauen.

33 For the bread of God it is that descendeth from heauen, and giueth life to the world.

34 They saide therefore vnto him, Lord, giue vs alwayes this bread.

35 And IESVS saide to them, I am the bread of life, hee that commeth to mee, shall not hunger: and he that beleeueth in me, shal neuer thirst.

36 But I saide to you that both you haue seen me and you beleeue not.

THE GOSPEL in the Anniuersarie of the dead. 37 All that the Father giueth mee, shall come to me: and him that commeth to me I will not cast forth.

38 Because I descended from heauen, not to doe mine owne will, but the will of him that sent me.

39 For this is the will of him that sent mee, the Father: that all that hee hath giuen mee I leese not thereof, but raise it in the last day.

40 And this is the will of my Father that sent me: that euery one that seeth the Sonne, and beleeueth in him, hath life euerlasting, and I will raise him in the last day. ☞

41 The Iewes therfore murmured at him, because hee had saide, I am the bread which descended from heauen:

42 And they saide, Is not this IESVS the sonne of Ioseph, whose father and mother we know? How then saith he, That I descended from heauen?

43 IESVS therefore answered and saide to them, Murmure not one to an other:

THE GOSPEL vpon Inher Wednesday in Whitsonweeke. 44 No man can come to mee, vnlesse the Father that sent mee, ‖ drawe him: and I will raise him vp in the last day.

Esa.54.13. 45 It is written in the Prophets, *And all shall be docible of God.* Euery one that hath heard of the Father, and hath learned, commeth to me.

46 Not that any man hath seen the Father,

27 *Labour not for the meate which perisheth, but for that meate which endureth vnto euerlasting life, which* meate *the Sonne of man shall giue vnto you: * for him hath God the Father sealed.* Matth.3.17. and 17.3. iohn 1 32.

28 *Then saide they vnto him, What shall we doe, that we might worke the workes of God?*

29 *Iesus answered, & said vnto them, * This is the worke of God, that ye beleeue on him whom he hath sent.* 1.Iohn 3.23.

30 *They said therefore vnto him, What signe shewest thou then, that wee may see, and beleeue thee? What doest thou worke?*

31 *Our fathers did eate Manna in the desert, as it is written, * He gaue them bread from heauen to eate.* Exod.16.14. num.11.7. psal.78.24. wisd.16.20.

32 *Then Iesus said vnto them, Verily, verily I say vnto you, Moses gaue you not that bread from heauen, but my Father giueth you the true bread from heauen.*

33 *For the bread of God, is hee which commeth downe from heauen, and giueth life vnto the world.*

34 *Then said they vnto him, Lord, euermore giue vs this bread.*

35 *And Iesus sayde vnto them, I am the bread of life: he that commeth to mee, shall not hunger in any wise: * and hee that beleeueth on me, shall neuer thirst.* Eccl.24.19.

36 *But I say vnto you, that ye also haue seene me, and yet ye beleeue not.*

37 *All that the Father giueth me, shal come to mee, and him that commeth to mee, I will in no wise cast out.*

38 *For I came downe from heauen, not to doe mine owne will, but the will of him that sent mee.*

39 *And this is the Fathers will which hath sent mee, that of all which hee hath giuen mee, I shall loose nothing, but raise it vp againe at the last day.*

40 *And this is the will of him that sent me, that euery one which seeth the Sonne, and beleeueth on him, may haue euerlasting life: and I will raise him vp at the last day.*

41 *The Iewes then murmured at him, because he said, I am the bread* of life *which came downe from heauen.*

42 *And they said, * Is not this Iesus the sonne of Ioseph, whose father and mother wee knowe? How is it then that he saith, I came downe from heauen?* Matth.13.55.

43 *Iesus answered, & said vnto them, Murmure not among your selues.*

44 *No man can come to mee, except the Father, which hath sent mee, drawe him: and I will raise him vp at the last day.*

45 *It is written in the Prophets, * And they shall bee all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me.* Esai 54.13. iere.31.33.

46 *Not that any man hath seene the Father,*

ther, but he which is of God: this hath seene the Father.

47 Amen, amen I say to you, hee that beleeueth in me, hath life euerlasting.

48 I am the bread of life.

49 Your fathers did eate ‖ Manna in the desert: and they died.

50 This is the bread that descendeth from heauen: that if any man eate of it, hee die not.

THE GOSPEL in a dayly Masse for the dead. Mt. 26,26. Mr. 14,22. Luc. 22, 19. 1.Cor.11,24.

51 I am the liuing bread, that came downe from heauen. If any man eate of this bread, hee shall liue for euer: and * the bread which I will giue, is my flesh for the life of the world.

52 The Iewes therefore stroue among them selues, saying, ‖ How can this man giue vs his flesh to eate?

53 IESVS therefore said to them, Amen, amen I say to you, ‖ Vnles you eate the flesh of the Sonne of man, ‖ and drinke his bloud, ‖ you shall not haue life in you.

54 He that eateth my flesh, and drinketh my bloud, hath life euerlasting: and ‖ I will raise him vp in the last day.

THE GOSPEL vpon CORPVS CHRISTI day.

55 For my flesh is ‖ meate in deede: and my bloud is drinke in deede.

56 He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him.

57 As the liuing Father hath sent me, and I liue by the Father: and hee that eateth me, the same also shal liue by me.

58 This is the bread that came downe from heauen. Not as your fathers did eate Manna, and died. ‖ He that eateth this bread, shall liue for euer.

59 These things hee saide teaching in the Synagogue, in Capharnáum.

60 Many therefore of his disciples hearing it, saide, this saying is hard, and who can heare it?

61 But IESVS knowing with himselfe that his Disciples murmured at this, he saide to them, Doth this scandalize you?

Io.3,13. 62 ‖ If then you shall see * the Sonne of man ascend where he was before?

63 It is the spirite that quickeneth, ‖ the flesh profiteth nothing. The wordes that I haue spoken to you, be spirit and life.

64 But there be certaine of you ‖ that beleeue not. For IESVS knew from the beginning who they were that did not beleeue, and who he was that would betray him.

65 And he said, Therfore did I say to you, that no man can come to me, vnlesse it be giuen him of my Father.

66 After this many of his disciples ‖ went backe: and nowe they walked not with him.

67 IESVS therefore saide to the Twelue, What, wil you also depart?

68 Simon ‖ Peter therfore answered him, Lord,

*saue hee which is of God, the same hath seene Matth.11.27. the Father.

47 *Verily, verily I say vnto you, Hee that putteth his trust in me, hath euerlasting life.*

48 *I am that bread of life.*

49 *Your fathers did eate * Manna in the Exod.16.15. wilderneſſe, and are dead.*

50 *This is that bread which commeth downe from heauen, that if any man eate thereof, hee should not die.*

51 *I am that liuing bread, which came down from heauen. If any man eate of this bread, hee shall liue for euer, and the bread that I will giue, is my flesh, which I will giue for the life of the world.*

52 *The Iewes therfore stroue amongſt themselues, saying, Howe can this fellow giue vs that flesh of his to eate?*

53 *Then Iesus saide vnto them, Verily, verily I say vnto you, Except yee eate the flesh of the Sonne of man and drinke his blood, yee haue no life in you.*

54 *Who so eateth my flesh, and drinketh my 1.Cor.11.27. blood, hath eternall life, and I will raise him vp at the last day.*

55 *For my flesh is meate in deed, and my blood is drinke in deede.*

56 *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

57 *As the liuing Father hath sent me, and I liue by the Father: Euen so, he that eateth mee, shall liue by* the meanes of *me.*

58 *This is that bread which came downe from heauen: not as yours fathers did eate Manna, and are dead: hee that eateth of this bread, shall liue euer.*

59 *These things said he in the Synagogue, as he taught in Capernaum.*

60 *Many therefore of his disciples when they had heard* this, *saide, This is an hard saying, who can abide the hearing of it?*

61 *When Iesus knew in himselfe that his disciples murmured at it, he said vnto them, Doeth this offend you?*

62 What *and if ye shall see the Sonne of man ascend * vp thither where he was before?* Iohn 3.13.

63 *It is the spirite that quickeneth, the flesh profiteth nothing: The wordes that I speake vnto you, are spirit and life.*

64 *But there are some of you that beleeue not. For Iesus knewe from the beginning, which they were that beleeued not, and who shoulde betray him.*

65 *And he said, Therefore said I vnto you, that no man can come vnto mee, except it were giuen vnto him of my Father.*

66 *From that time many of his disciples went backe, and walked no more with him.*

67 *Then saide Iesus vnto the twelue, Will yee also goe away?*

68 *Then Simon Peter answered him, Lord,*

to

Lord, to whom shall we goe? thou hast the wordes of eternal life.

69 And wee beleeue and haue knowen that thou art Christ the Sonne of God.

70 IESVS answered them, Haue not I chosen you the Twelue: and of you one is a deuil?

71 And he meant Iudas Iscariot, Simons sonne: for this same was to betray him, whereas he was one of the Twelue.

to whom shall wee goe? Thou hast the wordes of eternall life:

*69 *And wee beleeue and are sure that thou art that Christ, the Sonne of the liuing God.* Matth.16.16.

70 Iesus answered them, Haue not I chosen you twelue, and one of you is a deuil?

71 Hee spake of Iudas Iscariot the sonne *of Simon: for hee it was that should betray him, being one of the twelue.*

ANNOTATIONS. CHAP. VI.

RHEM. 1 27. Worke not the meate.) *By their greedy seeking after him for meate of the body, hee taketh occasion to draw them to the desire of a more excellent foode which he had to giue them, and so by litle to open vnto them the great meate and mysterie of the B. Sacrament: which (as hee proueth) doeth not onely farre passe their ordinary bread or his marueilous multiplied loaues, but Manna it selfe, which they thought came from heauen, and so much wondered at it.*

FVLKE. 1 *The Sacrament* (saith S. Augustine) *is of some receiued vnto destruction: but the matter it selfe, whereof it is a Sacrament, is receiued of euery man to life, of no man to destruction, whosoeuer shall be partaker of it. In Ioan. Tr. 26.* Therefore these wordes of Christ, are not of the Sacrament, but of the matter of the Sacrament, which is his flesh and blood, to be eaten spiritually by faith, whereof also S. Augustine saith: *Why prepares thou thy teeth and belly? Beleeue, and thou hast eaten it. Tr. 25.* Wicked men receiue not the body and blood of Christ.

RHEM. 2 32. The true bread.) *Though the person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be signified by eating and feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten and drunken in deed in the formes of bread and wine: for the which cause his body on the Crosse is called * his bread: and his blood shed on the Crosse, * the blood of the grape: no doubt because the same body and blood were in Holy Sacrament to be eaten and drunken. In which speaches, either of Christes person generally, or peculiarly of the same as in the B. Sacrament,* the true bread *is not taken properly and specially for that substance which is of corne, and called with vs bread: but generally for foode or meate, and therefore it hath ioyned with it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of heauen, the bread of life, Supersubstantiat bread, in which sort the holy Sacrament which is Christs body, is both here, and in S. Luke and S. Paul also, often called bread, euen after consecration: not onely for that it was made of bread, but because it is bread more truely, and by more excellent property and calling, then that which ordinarily is named bread.* Why Christ is called bread: and beleeuing, eating. Ierem. 11, 19. Gen. 49, 11. What signifieth, The true bread. Luc. 24, 35. Acts. 2, 42 20, 7. 1. Cor. 10. The B. Sacrament called bread.

FVLKE. 2 The true bread here signifieth, the true foode of eternall life. But thereof it followeth not, that the Sacramentall bread, is called bread in the Scripture in the same sense, as though it were not materiall bread made of corne after consecration, but onely spirituall foode. For seeing it was materiall bread, before consecration, there is no word of Scripture, to proue, that it is not so still. But contrarywise, the cup is called the fruit of the vine, after consecration, *which is wine,* saith Chrysost. *In Mat. Hom.* 83. Therefore, the bread is likewise *bread made of cornes,* and so S. Cyprian saith it is. *Lib. 1. Ep. 6. Magno.* As for the doctrine of Transubstantiation, was not heard of in the Church, for more then sixe hundred yeeres after Christ. See Arnot. in Matt. 26. Sect. 8. The places of Ier. 11. and Gen. 49. though of some ancient writers, they be referred to Christ, yet if they be rightly considered, pertaine not vnto him. The former is, of the aduersaries of Ieremie, who conspired to famish him in prison, and said, Let vs destroy him with wood in stead of bread. The other place is, of the abundance of wine, that should grow in the land of the tribe of Iuda. But if we follow the olde writers exposition, they make nothing for Transubstantiation. Transubstantiation.

RHEM. 3 44. Draw him.) *The Father draweth vs and teacheth vs to come to his Sonne, and to beleeue these high and hard mysteries of his incarnation and of feeding vs with his owne substance in the Sacrament: not compelling or violently forcing any against their will or without any respect of their consent, as Heretikes pretend: but by the sweete internal motions and persuasions of his grace and spirit he wholy maketh vs of our owne will and liking to consent to the same.* God draweth vs without free will. *Aug. cont. duas Ep. Pel. li. 1. c. 19. & Ser. 2. de verb. Ap. c. 2.*

FVLKE. 3 Without force or violence, of vnwilling he maketh vs willing, by changing our will to embrace Christ gladly, and otherwise we neuer taught. Yet our will by corruption of nature, is bond to sinne, and not free, before it be altered by Gods Spirit. The wordes of Augustine *In cont. 2. Ep. Pel. lib. 1. cap. 19.* be these, *How many enemies of Christ euery day, by the secret grace of God are suddenly drawne to Christ? Which word if I had taken out of the Gospel, how many things would this Pelagian heretike haue said of mee for it, when euen now he wrestleth not against mee, but against him which cryeth,* No man can come vnto mee, except the Father which sent mee shall drawe him. *For he doeth not say* shall leade him, *that we might by any meanes thinke that his will doeth goe before. Who is drawne if he were willing before? and yet no man commeth except hee be willing. Therefore hee is drawne by marueilous meanes, that hee may be willing by him which knoweth to worke within, euen in the hearts of men, Not that men, (which can not be) should beleeue against their will, but that of vnwilling they may be made willing. In the other place his wordes are, That hee might teach vs that euen to beleeue is of gift, not of merite, As I said vnto you, saith he,* no man commeth to mee but hee to whom it is giuen of my Father. *And where our Lord said this, if wee remember the Gospel before, wee shall finde that he said also:* No man commeth to mee, except the Father which sent mee shall draw him. *Hee sayde not, shall leade him, but,* shall draw him. *This violence is done to the heart, not to the flesh. Why then doest thou marueile? Beleeue and thou commest: Loue and thou art drawne. Thinke not that this is a sharpe and grieuous violence, it is sweete, it is pleasant, Sweetenesse it selfe doeth draw thee.* These sayings we allow better then yoo, which maintaine Free-will in part, with the Pelagians. Slander. Free will.

RHEM. 4 49. Manna, and died.) *The Heretikes holding the fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was onely a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked best, our Sacrament more: a litle thereof serued and sufficed as well as much, our Sacrament more: it was reserued for such dayes as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsaide it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soule much more.* The manifold preeminences of the B. Sacrament aboue Manna.

FVLKE. 4 They that did eate Manna, as corporall food onely, and not as ſpirituall meate by faith, died both body and ſoule, as they that eate the bleſſed Sacrament vnworthily. But they that did eate Manna by faith, worthily, did eate the fleſh of Chriſt ſpiritually, and dranke his blood ſpiritually, for they dranke of the ſpirituall rocke which folowed them, and that rocke was Chriſt, 1. Cor. 10 4. Where the Apoſtle ſaith expreſly, that our Fathers were all baptized, and did all eate the ſame ſpirituall meate, that we doe, and all dranke the ſame ſpirituall cup, for they dranke of the rocke, which was Chriſt, as we do. Só doth S. Auguſtine vnderſtand the place, ſaying, *Qui. cunque in Manna, &c. Whoſoeuer vnderſtood Chriſt in Manna, did eate the ſame ſpirituall meate which we do. But whoſoeuer ſought onely to fill their bellies of Manna, which were the fathers of the vnfaithfull, they haue eaten and are dead. So alſo the ſame drinke. For the rocke was Chriſt. They dranke therefore the ſame drinke that we doe, but ſpirituall drinke, that is, which was receiued by faith, not which was drunke in with the body. De veritate Pœnitent. cap. 1.* Chriſt therefore putteth no difference betweene the ſpirituall ſubſtance of Manna, and his fleſh and blood: but betweene the corporal food, which being receiued into the belly, and not into the heart by faith, had no power of eternall life in it. And Manna was not a figure of the Sacrament, but of the body and blood of Chriſt, which is the heauenly or ſpiritual matter of the Sacrament. For all that receiue the Sacrament, doe die naturally, as all they that did eate Manna, and as many as receiue it vnworthily, deſerue alſo to die ſpiritually, as they did that receiued Manna vnworthily. The compariſon you make, becauſe it ſpeaketh confuſely of the Sacrament, and of the matter of the Sacrament, and hath alſo many obſcure applications, had need to be more plainely ſet downe, before we can admit it, or wholly reiect it. Specially, you muſt declare, how the Sacrament is to euery man, what he liketh beſt. Item whether the arke in which it is reſerued, for a perpetuall memorial, be the Pixe. Item whether there be any dayes, in which it can not be receiued, as of the Sabboth day, and ſuch like.

The Fathers of the old Teſtament did eate the body of Chriſt as we do ſpiritually.

RHEM. 5 55. How can this man?) It came not to their minde that nothing was impoſſible to God, that wickedly ſaid, How can this man giue vs his fleſh? but we may make great profite of their ſinne, beleeuing the Myſteries, and taking a leſſon, neuer to ſay or once thinke, How? for it is a Iewiſh word and worthy all puniſhment. *ſo ſaith* S. Cyril lib. 4. c. 13. in Io. *Neuertheleſſe if one asked onely for deſire to learne in humilitie, as our Lady did touching her hauing a childe in her virginitie, then he muſt take the Angels anſwere to her, That it is of the Holy Ghoſt. ſo ſaith S. Damaſcene* li. 4. c. 14.

In the B. Sacrament, *Hem*, is a Iewiſh word.

FVLKE. 5 The Iewiſh (how) was not of enquiring the maner, as the virgin Maries (how,) but of denying, and not beleeuing the matter. Therefore ſaith Cyrillus in the next chap *lib. 4. cap. 14. in Ioan. Oportebat igitur fidei primum &c.* It had bene meete therefore, *firſt, that they had ſet the rootes of faith in their minde, and then to haue enquired thoſe things, which are to be enquired. But they before they beleeued, enquired out of ſeaſon. For this cauſe our Lord did not expound, how that thing might be brought to paſſe, but exhorteth that it be ſought by faith. So to his diſciples which beleeued, he gaue peeces of bread, ſaying: Take ye, and eate ye, this is my body. Likewiſe he gaue the cup about and ſaid: drinke ye all of this, This is the cup of my bloud, which ſhall be ſhed for many, vnto remiſſion of ſinnes. Thou ſeeſt plainely, that to them which enquire without faith he hath not expounded the maner of the myſterie: but to them which beleeued, although they enquired not, hee hath ſet it forth.* By this place it is euident, that beleeuing Chriſts wordes to be true, wee may enquire in what ſenſe they are true, and after what maner, ſpiritually, or corporally, the fleſh of Chriſt is to be eaten, and his blood drunken. Alſo, in that Chriſt gaue pieces of bread, we are taught, that it is not by tranſubſtantiation, but after a ſpiritual maner, that the fleſh of Chriſt is to be receiued: namely by faith, through the mighty working of the holy Ghoſt, not onely in the Sacrament, but alſo without it.

Faith.

Tranſubſtantiation.

RHEM. 6 53. Vnles you eate.) Chriſt commending the Sacrament of the faithfull vnto vs, ſaide, Except you eate, &c. you can not haue life in you. So the life ſaith of life, and to him that thinketh the life to be a lier, this meate ſhall be death and not life to him. *Auguſt.* Ser. 2. de verb. Ap. c. 1. *And S. Leo thus*, Becauſe our Lord ſaith, except you eate, &c. let vs ſo communicate, that we nothing doubt of the trueth of Chriſtes body and bloud: for that is receiued with mouth, which is beleeued in heart: and they anſwere Amen in vaine, that diſpute againſt that which they receiue.

Ser. 8. de iejun. menſ.

The real preſence.

FVLKE. 6 This place proueth inuincibly, that the fleſh of Chriſt is truely eaten without the Sacrament, therefore ſpiritually, aſwell without it, as in it. For els all that die without participation of the Sacrament, ſhould be voyd of eternal life. Concerning the place of Auguſtine: he declareth in the ſame Sermon, the maner of the eating of Chriſtes fleſh, and drinking his blood to be ſpirituall. *Tunc autem &c. Then ſhall this be, that is, the body and blood of Chriſt ſhall be life to euery one, if that which is taken in the Sacrament viſibly, be eaten ſpiritually in the trueth it ſelfe.* The words of Leo be againſt the Eutychian heretikes, which did not beleeue the trueth of the body of Chriſt, and therefore could not rightly receiue the Sacrament of his body and blood, when they did not beleeue, that he had a very true body and blood.

The fleſh of Chriſt is eaten ſpiritually, not corporally.

RHEM. 7 53. And drinke.) *Thus the Proteſtants alleage for the neceſſitie of receiuing in both kindes: but in reſpect of them ſelues (who lightly hold all this chapter to pertaine nothing to the Sacramental receiuing, but to ſpiritual feeding on Chriſt by faith onely) it can make nothing for one kinde or other. And in reſpect of vs Catholikes, who beleeue Chriſts whole perſon both humanitie and Diuinitie, both fleſh and bloud to be in either forme, and to be wholy receiued no leſſe in the firſt, then in the ſecond or in both, this place commandeth nothing for both the kindes.*

Receiuing in both kindes not neceſſarie.

FVLKE. 7 Although theſe wordes are not proper of the Sacrament, but of the matter of the Sacrament, yet the argument is good to proue the neceſſitie of drinking, as well as of eating, ſeeing Chriſt hath giuen the viſible Sacrament of both. And it is ſtrong againſt the Papiſts, who vnderſtand it onely of the Sacrament. For although by their fond conceite of concomitance, they holde the blood to be in the body, yet they doe not drinke it according as Chriſt requireth, who addeth not that word ſuperfluouſly, but to expreſſe that his fleſh and blood is a perfect nouriſhment, which conſiſteth (as Iuſtinus ſaith) *as well of dry as of moyſt nouriſhment*, to be eaten and drunken.

Communion in one kinde.

Dial cum Typhon.

RHEM. 8 53. You ſhall not haue life.) *Though the Catholikes teach theſe wordes to bee ſpoken of the Sacrament, yet they meane not (no more then our Sauiour here doeth) to exclude all from ſaluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they bee baptized and neuer receiued Sacramentally, ſhould periſh: which to holde, were hereticall. Neither did S. Auguſtine meane, applying theſe wordes to infants alſo, that they could not be ſaued without receiuing ſacramentally, as not onely the Heretikes, but Eraſmus did vnlearnedly miſtake him: but his ſenſe is that they were by the right of their Baptiſme ioyned to Chriſtes body Myſtical, and thereby ſpiritually partakers of the other Sacrament alſo of Chriſtes body and bloud. As all Catholike men that bee in priſon, ioyning with the Church of God in heart and deſire to receiue and be partakers with the Church of this Sacrament, and thoſe ſpecially that deuoutly heare Maſſe and adore in preſence the body and bloud of Chriſt, ioyning in heart with the Prieſt, all theſe receiue life and fruite of the Sacrament, though at euery time they receiue not ſacramentally in one or both kindes. And although in the Primitiue Church the holy Sacrament in the ſecond kinde were often giuen euen to infants to ſanctifie them,*

The Sacramental receiuing of Chriſts body, not alwayes neceſſary to ſaluation.

The true meaning of S. Auguſtines words touching infants receiuing of the B. Sacrament.

Li. 1. de pec. mer. & rem. c. 20.

them, yet (as the holy Councell hath declared) it was neuer minisired vnto them with opinion that they could not be saued without it. and therefore the heretikes do vntruely charge the Church and the Fathers with that errour. Conc. Trid. Sess. 21. c. 4.

FVLKE. 8 This is monstrous impudencie, to grant the premisses, and to denie the conclusion. For if these wordes be proper to the Sacrament, it followeth of necessitie, by these wordes, that whosoeuer doth not eat and drinke the Sacrament, is excluded from life. Contrariwise, if whosoeuer receiueth not the Sacrament, be not excluded from life, then these wordes are not proper of the Sacrament, and sacramentall eating and drinking of the flesh and bloud of Christ. But further (you say) S. Augustine applying these wordes to infants, did not meane, that they could not be saued, without receiuing sacramentally: as the heretikes and Erasmus did vnlearnedly mistake him. To say nothing of vs, whom you count heretikes, (as heretikes haue alwayes counted true Catholikes) Erasmus had more learning then all the rable of Rhemists, and had read as much of the ancient Fathers, as all the Prelates in the Chapter of Trent, that haue inuented a new meaning of Augustine, which can neuer be gathered out of his wordes, but is directly contrary to the same. The wordes of Augustine, euen in the place by you quoted, are these: *Dominum audiamus (inquam) non quidem hoc de Sacramento lauacri dicentem, sed de Sacramento sanctæ mensæ suæ, quo nemo rite nisi baptizatus accedit. Nisi manducaueritis &c. I say, let vs heare our Lord, not speaking this of the Sacrament of Baptisme, but of the Sacrament of his holy Table, whither no man rightly commeth, but he that is baptized. Except you shall eate my flesh, and drinke my bloud, you shall haue no life in you. What seeke we any further? What can they answere to this, except stubburnesse will bend their striuing sinewes against the constancy of trueth? Or is there any body that will dare to say thus also, that this sentence pertaineth not to little children, and that they may haue life in them without the participation of this body and bloud, because he sayth not, he that shall not eat, as of Baptisme, he that shall not be borne againe, but sayth, if you shall not eat, as it were speaking to them which could heare and vnderstand, which in deed little children can not doe? But he that sayth this, doth not marke, that except this sentence doe binde all men, that they can not haue life without the body and bloud of the Sonne of man, the elder age also in vaine taketh care for it.* Slander. The ancient Church with the B. of Rome erred. What can be more plaine, then that S. Augustine meaneth here, as hee speaketh, of the Sacrament and sacramentall receiuing at the holy Table, and that this Sacrament of the Lords body (in his opinion) was as necessary for infants, as the other of Baptisme: neither is there any one word, to insinuate your pretended sense, in all that Chapter, or in any other place, where he speaketh to the same effect, as in the foure and twentieth Chapter of the same booke, *Optimi Punici Christiani &c. The Christians of Africa, doe very well call Baptisme it selfe, nothing els but saluation, and the Sacrament of the body of Christ, nothing els but life. Whereupon? but (as I thinke) of an ancient and Apostolike tradition, which they holde, as a thing ingraffed into the Church of Christ, that no man without baptisme and participation of the Lords table, can come, not onely to the kingdome of God, but neither to saluation nor eternall life.* And a little after: *What other thing also doe they, which call the Sacrament of the Lords table, life, but that which is sayd, I am the bread of life, which came downe from heauen, and the bread which I will giue, is my flesh, for the life of the world, and except you eat the flesh of the sonne of man, and drinke his bloud, you shall not haue life in you. If then so many, and so great diuine testimonies, doe agree, neither saluation, nor life eternall is to be hoped for to any man, without baptisme and the body and bloud of our Lord, in vaine it is promised to little children without these. Moreouer, if nothing but sinnes doe separate a man from saluation and eternall life, nothing is loosed in little children, by these Sacraments, but the guiltinesse of sinne.*

Innocentius bishop of Rome, was of the same opinion, as is manifest in his Epistle to the bishops of Numidia, cited by S. Augustine *Cont. duas ep. Pel. lib. 2. cap. 4. & lib. 4. c. 4 cont. Iul. lib. 1. cap. 2. Ep. 106. Bonifacio cont. Pelag. Hypognost. li. 5. ep. 23. Bonif.* where he writeth of the Sacrament giuen to an infant: which custome you confesse, yet was it erronious, because this Sacrament ought not to be receiued, but of them that examine themselues, which infants can not doe. 1. Cor. 11. 28. And therefore your Popish Chapter of Trent, although it were true, that the Fathers held not opinion of the necessitie of this Sacrament for infants, (as the contrary is manifest) yet can not excuse the Church and Fathers of that time, from a grosse errour, if they onely thought it was lawfull to giue the Communion to infants.

RHEM. 9 *Cyrill. 4. c. 14, 15.* 54. I will raise him.) As the Sonne liueth by the Father, euen so doe we liue by his flesh, *saith S. Hilarie.* li 8. de Trin. *And S. Cyril againe thus,* Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the property of life. For not onely our soules were to be lifted vp by the holy Ghost to life euerlasting, but this rude grosse terrestriall body of ours is to be reduced to immortality, by touching, tasting, and eating this agreeable food of Christs body. And when Christ saith, I will raise him vp, he meaneth that this body which he eateth, shall raise him. Our flesh (*saith Tertullian*) eateth the body and bloud of Christ, that the soule may also be fatted, therefore they shall both haue one reward at the Resurrection. *And S. Irenæus,* How do they affirme that our bodies be not capable of life euerlasting, which is nourished by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Eucharist. *S. Gregory Nysse also sayth,* That liuely body entring into our body, changeth it and maketh it like an immortall. The effects of the B. Sacrament both in our body and soule. *Tertul. de resur. carnis. n. 7. li. 4. c. 34.* *Nissen orat. catech. magna.*

FVLKE. 9 By participation of the flesh and bloud of Christ, which is the matter of the Sacrament, we are made partakers of eternall life both of body & soule, whereof the Sacrament is a liuely seale, and certeine assurance. But without the Sacrament also, we may eat the body and drinke the bloud of Christ spiritually by faith, the holy Ghost in vnspeakeable maner feeding vs therewith, as he doeth infants, which are not to be receiued to the Lords table. And this is the true sense of all the Doctours words alledged in this section, which we acknowledge, except where they thought the Sacrament to be necessary for infants also.

RHEM. 10 55. Meat in deed.) *Manna, was not the true meat: nor the water of the rocke, the drinke in deed: for they did but driue away death or famine for a time and for this life.* But the holy body of Christ is the true food nourishing to life euerlasting, and his bloud the true drinke that driueth death away vtterly, for they be not the body and bloud of a meere man, but of him that being ioyned to life is made life: and therefore are we the bodie and members of Christ, because by this benediction of the mysterie we receiue the Sonne of God himselfe. *So saith S. Cyrill. lib 4. c. 16. in Io.* The B. Sacrament is the true Manna and water of the rocke.

FVLKE. 10 This saying of Cyril, is true of Manna and the water taken for corporall food only: but as they were the Sacraments of the body and bloud of Christ, they were the same spirituall meat and drinke that we receiue, as testifieth Augustine cited before, sect. 4.

RHEM. 11 *Conc. Trid. Sess. 21. c. 1.* 58. He that eateth this bread.) *By this place the holy Councell prooueth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue both kindes or one. because our Sauiour who before attributed life to the eating and drinking of his body and bloud, doth here also affirme the same effect, which is life euerlasting, to come of eating onely vnder one forme. Therefore the heretikes be seditious calumniatours that would make the people beleeue, the Catholike Church and Priests to haue defrauded them of the grace and benefit of one of the kindes in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the reall substance of Christ, and the grace from* The whole grace and effect thereof in one kinde, and therefore the people not defrauded.

from one kinde and both kindes, and from all other Sacraments. The Church doth onely (by the wiſedome of Gods Spirit and by inſtruction of Chriſt and his Apoſtles, according to time and place, for Gods moſt honour, the reuerence of the Sacrament, and the peoples moſt profit thereby) diſpoſe of the maner and order, how the Prieſt, how the people ſhall receiue, and all other particular points. Which himſelfe (*ſaith S. Auguſtine*) did not take order for, that he might commit that to the Apoſtles, by whom he was to diſpoſe his Churches affaires, *though both he and the Apoſtles and the Fathers of the Primitiue Church left vs example of receiuing vnder one kinde. Chriſt* * at Emaus, *The Apoſtles* Act. 2. 44. *The Primitiue Church in giuing the bloud onely to children,* Cypr. lib. de lapſis, nu. 10. *in reſeruing moſt commonly the body onely,* Tertul li. 2. ad vxo. nu. 4. Cypr. de lapſis, nu. 10. *in houſeling the ſicke therewith,* Euſeb. Ec. hiſt. li. 6. c. 36. *in the holy Eremites alſo that receiued and reſerued it commonly & not the bloud, in the wildernesſe,* Baſil. ep. ad Cæſariam Patritiam, *and in diuers other caſes which were too long to rehearſe.*

Ep. 118. c. 6. ad Ianuarium.

Lu. 24. 35.

Receiuing in one or both kinds, according to the holy Churches appointment.

Authority of Scriptures & the Primitiue church for receiuing in one kinde.

Whereby the Church being warranted and in the ruling of ſuch things fully taught by Gods ſpirit, aſwell for the reproouing of certeine hereſies, that Chriſt God and man was not whole and all in euery part of the Sacrament, as ſpecially for that the Chriſtian people being now enlarged, and the communicants often ſo many at once, that neither ſo much wine could be conueniently conſecrated, not without manifold accidents of ſhedding or abuſing be receiued (whereof the Proteſtants haue no regard, becauſe it is but common wine which they occupie, but the Church knowing it to be Chriſtes owne bloud, muſt haue all dreadfull regard) therefore I ſay ſhe hath decreed & for ſome hundred yeres put in vſe, that the Prieſt ſaying Maſſe, ſhould alwayes both conſecrate and alſo receiue both kinds, becauſe he muſt expreſſe liuely the Paſſion of Chriſt, and the ſeparation of his bloud from his body in the ſame, and for to imitate the whole action and inſtitution aſwell in ſacrificing as receiuing, as to whom properly it was ſayd, Do this, *for that was ſpoken onely to ſuch as haue power thereby to offer and conſecrate. But the Laymen, and the Clergie alſo when they do not execute or ſay Maſſe themſelues, ſhould receiue in one kinde, being thereby no leſſe partakers of Chriſtes whole perſon and grace, then if they receiued both. For (as S. Paul ſayth)* He that eateth the hoſtes, is partaker of the altar. *He that eateth, ſayth he: for though there were drinke-offerings or libaments ioyned lightly to euery ſacrifice, yet it was enough to eat onely of one kinde, for to be partaker of the whole.*

The cauſes of the churches practiſe and ordinance concerning one kinde.

The Prieſts that ſay Maſſe, muſt receiue both kindes. Lu. 22, 19. 1. Cor 11.

1. Cor, 10, 18.

FVLKE. II Contrarie to the expreſſe commandement of Chriſt in the inſtitution of the Supper, The Chapter of Trent vainly goeth about to prooue out of this place, which ſpeaketh not of the Sacrament, but of the matter of the Sacrament, that the one halfe of the Sacrament is not neceſſary. Albeit, ſeeing that eating and drinking is ſo often ioyned in this Chapter, they might well know, that drinking is heere to be vnderſtood, though it be not expreſſed, and that by eating of this bread, is meant a full participation of Chriſt, which is both meat and drinke vnto vs. And that Chriſt by this bread, meaneth not the Sacrament in forme of bread (as they call it) is manifeſt by this argument. Whoſoeuer eateth this bread, ſhall liue for euer, but whoſoeuer eateth the Sacrament, ſhall not liue for euer: therefore whoſoeuer eateth the Sacrament, eateth not this bread. Againe the words are generall, both of Prieſts and people, whereupon you may aſwell conclude, that the Prieſt need not conſecrated, but in one kinde of bread, as that the receiuing in one kinde is ſufficient. Neither doth S. Auguſtine ſay, that the Church hath authority to alter Chriſtes inſtitution, but to diſpoſe of circumſtances which are accidentall, as of time, place, and ſuch like, which perteine not to the ſubſtance of Chriſtes inſtitution. Now for receiuing in both kindes, he tooke as good order as could be, both inſtituting the Sacrament in both kindes, and giuing expreſſe commandement, that all ſhould drinke of it. But thou art not aſhamed to ſay, that both Chriſt and his Apoſtles, beſide the ancient Fathers of the Primitiue church, left you example of receiuing vnder one kinde. For Chriſtes example you quote Luke 24. 35. But in expounding the ſame text, you dare not affirme it to be the Sacrament, and if it were, you might thereof proue, that Chriſt did conſecrate in one kinde alſo, which you holde to be an abſurdity.

Communion in one kinde.

Authoritie of the Church.

Secondly, if it were the Sacrament, (as ſome of the Fathers holde) Chryſoſtome telleth you, *that he vſed wine at the ſame table,* in Math. Hom. 83. vpon his promiſe to *drinke the fruit of the vine anew in the kingdome of God.* For his Apoſtles, you note Act. 2. 42. where either you muſt grant the figure Synecdoche, that is, that the part is named for the whole, or els you muſt ſay, that the Apoſtles who brake the bread to them, did alſo conſecrate in bread onely: for it is not ſaid, They continued in receiuing of bread, but in breaking. But it is moſt like, that the Euangeliſt meaneth, of their mutuall feaſts of loue, which more at large is expreſſed verſ. 46. which after the Hebrew or Syrian language, were by Synecdoche, called breaking of bread. That the Primitiue Church gaue the bloud onely to children, you quote Cyprian de Lapſis. nu. 10. where mention is of the cup giuen to a childe, but no word to proue, that the cup onely was giuen, except you will ſay that the blood onely was giuen to olde folkes, aſwell as to children. For the words are, *Vbi vero, &c. But when the ſolemnities being fulfilled, the Deacon began to offer the cup to them that were preſent, and the reſt receiuing it, her place was come.* Next is Tertullian, for reſeruing the body onely. *lib. 2. ad vxorem:* where mention is made of a ſuperſtitious cuſtome, that women had to reſerue the Sacrament, and *receiue it dayly before other meat:* but nothing to prooue, that they reſerued not the one kinde aſwell as the other. The like I ſay to the place of Cyprian, where a woman kept the Sacrament in her cheſt, which he calleth, *Sanctum Domini, The holy Sacrament of the Lord:* Why ſhould we not vnderſtand both kindes aſwell as one? although if a ſuperſtitious cuſtome of one kinde onely were proued, what lawfull practiſe can be proued? the reſeruation was vnlawfull, and if it were in one kinde, it was more vnlawfull. That the ſicke perſon was houſelled in one kinde, it is contrary to that which Euſebius hath, if you doe vnderſtand it. The Prieſt being ſicke, ſo that he could not come to Serapion that ſent for him, gaue to the boy his meſſenger, a little of the Euchariſt, and teaching him how to vſe it for the ſicke mans caſe that was readie to die, *bale him wet it, and drop it into the olde mans mouth:* whereby it appeareth, he gaue him of both kinds, and ſo the childe did, ἐπιῤῥάνας ὁ παῖς τὸ ἐκχυθὲν τῷ γέροντι. *The boy did moiſten it, and withall, did powre into his mouth: and after he had ſwallowed a little, he gaue vp the ghoſt:* but if he had giuen him onely of the cuppe, what needed theſe two Verbs to expreſſe the deliuery thereof. In that fragment of the Epiſtle of Baſil to Cæſarea Patricia, there is no word to proue, that the Eremites receiued the Communion in one kinde, or reſerued it in one kind onely. The cauſes of your practiſe proceed of Antichriſtian pride, in that you will ſeeme wiſer then Chriſt, who inſtituted the Sacrament in both kindes, then the Apoſtles and Fathers of the Primitiue Church, who gaue it in both kindes, and yet knew what belonged to the reuerent vſe of the Sacrament, better then you. And for the ſame cauſe that you ſay, the Prieſt muſt conſecrate in both kindes, the people alſo ought to receiue in both kindes. For they in eating and drinking, ought to ſhew the Lords death, and the ſeparation of his bloud from his body, or his bloud ſhedding, vntill he come. 1. Cor. 11. 26. But it is a fine reaſon that you gather of S. Pauls words, 1. Cor. 10. 18. They that eat of the ſacrifices, are partakers of the altar: therefore it was enough to eate onely of one kinde, to be partakers of the whole. But who will grant you this concluſion? or that it was lawfull to abſteine from the drinke offerings, becauſe by eating, the were made partakers of the altar? They were made partakers of the altar, which tooke no benefit therof, although they obſerued the whole inſtitution

Reſeruation of the ſacramentall bread and wine.

FVL

institution of God, much leſſe ſpirituall benefit ſhoulde they obteine, that brake the ordinance of God, and were partakers but of one kinde onely.

RHEM. 12 62. If you ſhall ſee.) *Our Sauiour ſeemeth to inſinuate, that ſuch as beleeue not his wordes touching the holy Sacrament, and thinke it impoſſible for him to giue his body to be eaten in ſo many places at once, being yet in earth, ſhould be much more ſcandalized and tempted after they ſaw or knew him to be aſcended into heauen. Which is proued true in the Capharnaits of this time, whoſe principall reaſon againſt Chriſtes preſence in the Sacrament is, that he is aſcended into heauen: yea, who are ſo bolde as to expound this ſame ſentence for themſelues thus, It is not this body or fleſh I will giue you, for that I will cary with me to heauen. Whereby if they meant onely that the condition and qualities of his body in heauen ſhould be other then in the Sacrament, it were tolerable: for S. Auguſtine ſpeaketh ſometime in that ſenſe, but to deny the ſubſtance of the body to be the ſame, that is wicked.*

Chriſt inſinuateth that faithles men ſhall not beleeue his preſence in ỹ B. Sacrament, becauſe he is aſcended.

FVLKE. 12 This inſinuation, is your owne imagination, without ground of the text, or teſtimony of ancient Fathers. Chriſt by theſe words doth remoue the offence, which they tooke of his baſe condition in the fleſh, and therefore could not ſee his diuine power, whereby he was able to giue his fleſh and bloud to be eaten, and drunken, which his diuine power was manifeſted in his glorious aſcenſion. And yet the aſcenſion of his body from the earth, and placing thereof in heauen, is a ſufficient argument to proue, that he giueth not his fleſh and bloud to be receiued after a bodily maner, in what ſhape or forme ſoeuer diſguiſed, but after an heauenly, diuine, and ſpirituall maner, by the vnſpeakeable working of the holy Ghoſt. Which vniteth his naturall body and bloud to vs, though diſtant as farre from vs in place, as heauen is from earth: ſo that we are truely made *fleſh of his fleſh, and bone of his bone*, and liuely members of his myſticall body: not onely in this Sacrament, but alſo in baptiſme, and by ſpirituall communication through faith, by which *Chriſt dwelleth in our hearts*. Galat. 3. 27 Eph. 3. 17. And S. Auguſtine doth rightly vſe the argument of Chriſtes aſcenſion, to proue that Chriſt giueth not his body, as carnally preſent in the Sacrament, but to be receiued ſpiritually by faith. Auguſt. in Io. Tract. 27. 30. 31. and ſpecially Tract. 50. he ſaith of his naturall body: *Aſcendit in cœlum, & non eſt hic. He aſcended into heauen, and he is not here.* with much more to that effect. Againe *De verbis Apoſt. ſer.* 2. vpon this text he ſayeth: *What if you ſhall ſee the Sonne of man aſcend where he was before? What meaneth it, doth this offend you? Thought you that I would make parts of this body which you ſee, cut my members in pieces and giue them to you? What then if you ſhall ſee the Sonne of man aſcend where he was before? Verily he that could aſcend whole, could not be conſumed. Therefore he hath giuen vs an wholeſome refection of his body and bloud, and hath briefly ſoluted ſo great a queſtion of his integrity. Let them therefore eat which eat, and drinke which drinke: let them hunger and thirſt: let them eate life, let them drinke life. That to eat is to be fed, but ſo to be fed, that it faileth not whereof thou art fed. That to drinke, what is it but to liue? Eat life, drinke life, thou ſhalt haue life, and life is ſtill whole. For then this thing ſhall be, that is the body and bloud of Chriſt ſhalbe life to euery one, if that which is taken viſibly in the Sacrament be ſpiritually eaten, and ſpiritually drunken in the truth it ſelfe.* See Matth. 26. ſect. 4.

Reall preſence.

RHEM. 13 63. The fleſh profiteth nothing.) *If this ſpeech were ſpoken in the ſenſe of the Sacramentaries, it would take away Chriſtes incarnation, manhood, and death, no leſſe then his corporall preſence in the Sacrament. for if his fleſh were not profitable, all theſe things were vaine. Therefore* CHRIST *denieth not his owne fleſh to be profitable, but that their groſſe and carnall conceiuing of his words, of his fleſh, and of the maner of eating the ſame, was vnprofitable. Which is plaine by the ſentence following, where he warneth them, that his wordes be ſpirit and life, of high myſticall meaning, and not vulgarly and groſly to be taken, as they tooke them. And it is the vſe of the Scripture to call mans naturall ſenſe, reaſon, and carnall reſiſting or not reaching ſupernaturall trueths, fleſh or bloud, as,* Fleſh and bloud reuealed not this to thee, &c. Matth. 16.

The Capharnaits groſſe vnderſtanding of Chriſtes fleſh to be giuen or eaten. And howe his fleſh doth profit, and not profit. *Auguſt De doct. Chri. li. 3. c. 13.*

This carnality then of theirs, ſtood in two points ſpecially: firſt, that they imagined that hee would kill himſelfe, and cut and mangle his fleſh into parts, and ſo giue it them raw or roſt to be eaten among them. Which could not be meant, ſayth S. Auguſtine: for that had conteined an heinous and barbarous fact, and therefore they might and ſhould haue beene aſſured, that he would command no ſuch thing: but ſome other ſweet ſenſe to be of his hard, myſticall, or figuratiue words, and to be fulfilled in a Sacrament, myſtery, and a maruellous diuine ſort, otherwiſe then they could comprehend. Secondly, they did erre touching his fleſh, in that they tooke it to be the fleſh of a meere man, and of a dead man alſo, when it ſhould come to be eaten: of which kinde of fleſh Chriſt heere pronounceth, that it profiteth nothing. Whereupon S. Cyril ſaith, This body is not of Peter or Paul, or any other like, but of Chriſt IESVS who is the life it ſelfe: and therefore this body giueth life, the very fulneſſe of the Diuinity dwelling in it. *And the holy Councell of Epheſus in the* 11. *Anathematiſme expounded alſo by the ſayd S. Cyril:* The Euchariſt is not the body of any common perſon, (for the fleſh of a common man could not quicken) but of the WORD it ſelfe. But the heretike Neſtorius diſſolueth the vertue of this myſtery, holding mans fleſh onely to be in the Euchariſt. *Thus there. And S. Ignatius cited of Theodoret, and many other Fathers haue the like. Whereby we may ſee that it commeth of the Diuinity and Spirit (without which Chriſtes fleſh can not be) that this Sacrament giueth life.*

Chriſtes fleſh giueth life becauſe it is the fleſh of God and man. *Lib. 4. c. 23. in Io.*

Ignatius apud Theod. dial. 3.

FVLKE. 13 The fleſh of Chriſt ſeparated from his diuine and quickening ſpirit whereof it hath power of life (as the Caparnaites did imagine it) profiteth nothing. But being vnited to his diuine ſpirit, according to the ſayings of Hilarie, Cyril, and the reſt that are here cited, it is not onely profitable, but alſo neceſſarie for our ſaluation, in his incarnation, ſacrifice, and feeding of vs therewith, either in the Sacrament, or without it. Neither doe we teach otherwiſe. But the Papiſts holde this errour of the Caparnaites, of his fleſh ſeparated from the quickening vertue and power that it hath of the word vnited to it, when they teach, that the body and bloud of Chriſt, may be verily and truely, and not onely ſacramentally eaten and drunken of the wicked, to whom it giueth no life, contrary to the expreſſe wordes of Chriſt, ſo often repeated in this Chapter, and the conſent of the ancient Fathers. *Hoc eſt ergo manducare &c. This is therefore* (ſaith S. Auguſtine) *to eate that meat, and to drinke that drinke, for a man to abide in Chriſt, and to haue Chriſt abiding in him. And by this, he that abideth not in Chriſt, and in whom Chriſt abideth not, out of doubt he neither eateth his fleſh, nor drinketh his bloud ſpiritually, though carnally and viſibly, he preſſe with his teeth, the Sacrament of the body and bloud of Chriſt: but rather he eateth and drinketh the Sacrament of ſo great a thing to his condemnation. Tract. 26. in Ioan.* Againe, of wicked men he ſayth, *It is not to be ſayd, that they eat the body of Chriſt, becauſe they are not to be counted among the members of Chriſt. And that I ſpeake not of other things, they cannot be both the members of Chriſt, and the members of an harlot. Finally, he himſelfe ſaying, he that eateth my fleſh, and drinketh my bloud, abideth in me, and I in him, ſheweth what it is, not onely in Sacrament or ſacramentally, but in very deed, to eat the body of Chriſt, and to drinke his bloud. De ciuit. lib. 21. cap. 21.* In declaring in what points the carnalitie of the Capernaites conſiſted, you confeſſe with S. Auguſtine *De doct. Chriſt. lib. 3. cap. 16.* that theſe wordes of Chriſt, *Except you eat the fleſh of the Sonne of man, &c.* be figuratiue. Wherein then ſtandeth the figure? in the wordes, *Fleſh and bloud*, or in the words, *Eating and drinking?* Verily our Sauiour Chriſt doth ſo plainely affirme, *The bread which he will giue to be his fleſh, which he will giue for the life of the world*, that we must

Slander.

The wicked doe not eat & drinke the body and blood of Chriſt.

The very body & bloud of Chriſt are receiued ſpiritually.

must needs vnderstand his body crucified, and his bloud shed for vs, or his humanitie sacrificed for vs: then it remaineth, that the figure be in eating and drinking, and so the whole question is of the maner of eating and drinking which is either literall and without figure, (as Papists take it) receiuing into the mouth and bodie, or els spirituall and figuratiue, (as S. Augustine there teacheth) *by communicating with the passion of Christ, and by sweet and profitable recording, that his flesh was crucified and wounded for vs.* Which communication by faith and the working of Gods spirit, is the eating and drinking of his very body and bloud, either in the Sacrament or without it, and which giueth eternall life to all that receiue the body and bloud of Christ, either in the Sacrament or without it.

RHEM. 14 64. That beleeue not.) *It is lacke of faith, you see heere, that causeth men to spurne against this high trueth of the Sacrament: as also it may be learned heere, that it is the great and mercifull gift of God that men doe against their senses and carnall reasons, beleeue and submit themselues to the humble acknowledging of this mystery: lastly, that it may well* * *by Christs insinuation of Iudas, be gathered, that he specially spurned against our Masters speeches of the holy Sacrament.*

Iudas the chiefe of them that beleeue not the reall presence. * verse 64.

FVLKE. 14 It is want of faith in the Papists, that they thinke our Sauiour Christ cannot giue vs his flesh and bloud, to be eaten and drunken of vs, except it be receiued with the mouth into the body, and to beleeue that which they beleeue contrary to the word of God (though it be neuer so contrary to sense) it is no true faith, but a false perswasion of lies. Finally, though Iudas did not beleeue the doctrine of Christ, yet it is not like that he shewed any outward token of vnbeliefe, seeing it is sayd, that the twelue continued with him.

Popish infidelitie.

RHEM. 15 66. Went backe.) *It can be no maruell to vs nowe that so many reuolt from the Church, by offence or scandall vniustly taken at Christes body and bloud in the Sacrament, seeing many of his Disciples that sawe his woonderfull life, doctrine, and miracles, forsooke Christ himselfe, vpon the speech and promise of the same Sacrament. for the mystery of it is so supernaturall and diuine in it selfe, and withall so lowe and base for our sakes, by the shew of the formes of these terrene elements vnder which it is, and we eate it: that the vnfaithfull and infirme doe so stumble at Christ in the Sacrament, as the Iewes and Gentiles did at Christ in his humanity. For, the causes of contradictions of the Incarnation and Transubstantiation be like. And it may be verily deemed, that whosoeuer now can not beleeue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleeued that Christ had beene God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mystery of bare bread and wine, nor any Metaphoricall or Allegoricall speech, that could make such a troupe of his Disciples reuolt at once. When he sayd he was a Doore, a Vine, a Way, a Pastour, and such like (vnto which kinde of speeches the Protestants ridiculously resemble the wordes of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would haue plucked them by the sleeues, and sayd, Goe not away my masters, he speaketh parables. The cause therefore was their incredulity, and the height of the mystery, for that they neither knew the meanes how it might be present, nor would beleeue that he was able to giue his flesh to be eaten in many places. And euen such is the vnbeliefe of the heretikes about this matter at this day.*

Heretikes beleeue not there all presence, because they see bread and wine as the Iewes beleeued not his Godhead because of the shape of a poore man.

The disciples reuolting at Christs words, proue that he spake not metaphorically, as other times.

FVLKE. 15 In the 13. section, you confesse the wordes of Christ to be figuratiue: now forgetting your selfe, you say the Disciples reuolting, proueth that he spake not metaphorically, vpon a fond imagination, *that his Apostles would haue plucked them by the sleeues, &c.* which we neuer reade that they did at any time. But in deed the cause of their reuolt, was for that they vnderstood literally, that which hee spake of eating and drinking figuratiuely. Which is one cause also, that the Papists long since haue reuolted from the Church of Christ, and the faith of the ancient Fathers, who vnderstood the wordes of the institution of the Supper, as these also of the spirituall or heauenly matter of the Supper, to be figuratiue. For if Christ had spoken here of eating and drinking literally (as the elements are receiued in the Sacrament) how was it possible that they could haue vnderstood him, before the Sacrament was instituted? for their infidelity had then bene excusable. But when he had said verse 47. *he that beleeueth in me, hath eternall life*, they might (if they had not bene obstinate) haue vnderstood, that the maner of eating and drinking of his flesh and bloud to haue eternall life, was by faith and beleeuing in him: and not after any grosse maner, as they imagined, and the Papists likewise: whereby they destroy the trueth of his naturall body, in taking from it the essentiall properties of a body, as quantitie, place, shape, and such like.

The words of Christ figuratiue,

RHEM. 16 68. Peter answered.) *Peter answereth for the Twelue, not knowing that Iudas in heart was already naught, and beleeued not Christes former wordes touching the B. Sacrament, but was to reuolt afterward aswell as the other.* * *Wherein Peter beareth the person of the Church and all Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so generall) of schismatikes, heretikes, or apostates, either for this Sacrament or any other Article, will euer forsake Christ. And when company draweth vs to reuolt, let vs say thus: Lord, whither or to whom shall we go, when we haue forsaken thee? to Caluin, Luther, or such: and forsake thee and thy Church with the vnfaithfull multitude? No, thou hast the words of life, and we beleeue thee, and thy Church will not nor can not beguile vs.* Thou hast (*sayth S. Augustine*) life euerlasting in the ministration of thy body and bloud. *And a little after,* Thou art life euerlasting it selfe, and thou giuest not in thy flesh and bloud but that which thy selfe art.

As Iudas of all vnbeleeuing heretikes, so Peter beareth the person of all beleeuing Catholikes namely in the Sacrament. * *Cypr. ep. 63. nu. 3.*

Tract. 27. in Euang. Io.

FVLKE. 16 Peter worthily beareth the person of all true members of the Church, when for no cause he wil reuolt from Christ, who only hath the words of eternall life, from which if Caluin, Luther, or an Angel from heauen would draw vs, we must holde him accursed. To the saying of Augustine, Tr. 27. in Ioan. we must adde that which he sayth in the same place, as the conclusion of the whole matter. *Hoc ergo totum ad hoc &c. Let all this (welbeloued) auaile thus much vnto vs, that we eate not the flesh of Christ, and drinke the bloud of Christ onely in Sacrament, which many euill men doe, but let vs eat and drinke vnto the participation of the spirit, that we may abide in the Lordes body as members, that wee may be quickened by his spirit, and not be offended, although many doe eate and drinke the Sacraments temporally, which in the end shall haue eternall torments.*

The wicked eat not the body of Christ nor drink his bloud.

CHAP. VII.

The Iewes (of Ierusalem) seeking his death, he walketh in Galilee: where he signifieth to his brethren, that not in this feast Scenopegia, but in another (to wit, Pasche following) the Iewes should kill him: that is, not when they would, but when he will. 10 *Insomuch that at this feast he teacheth openly in the Temple, and conuerteth many,* 14 *both in the middle day* 37 *and the last day thereof, without any hurt, though also the Rulers send to apprehend him.*

THE GOSPEL vpon Tuesday in Passion weeke.

AFter these things IESVS walked ‖ into Galilee, for he would not walke ‖ into Iewrie: because the Iewes sought to kill him.

‖ in Galilee. ‖ in Iurie.

AFter these things, Iesus went about in Galilee: for hee would not goe about in Iurie, because that the Iewes sought to kill him.

2 And 2 The

2 And the feſtiuall day of the Iewes, *‡ Scenopégia, was at hand,

3 And his brethren ſayd to him, Paſſe from hence, and goe into Iewrie: that thy diſciples alſo may ſee thy works which thou doeſt.

4 For no man doeth any thing in ſecret, and ſeeketh himſelfe to be in publike. If thou doe theſe things, manifeſt thy ſelfe to the world.

5 For neither did his brethren beleeue in him.

6 IESVS therfore ſaith to them, My time is not yet come: but your time is alwayes readie.

7 The world can not hate you, but me it hateth: becauſe I giue teſtimonie of it, that the works thereof are euill.

8 Go you vp to this feſtiuall day: ‖ I go not vp to this feſtiuall day: becauſe my time is not yet accompliſhed.

9 When he had ſayd theſe things, himſelfe taried in Galilee.

10 But after his brethren were gone vp, then he alſo went vp to the feſtiuall day, not openly, but as it were in ſecret.

11 The Iewes therfore ſought him in the feſtiuall day, and ſaid, Where is he?

12 And there was much murmuring in the multitude of him. For certeine ſaid, That he is good. And others ſaid, No, but he ſeduceth the multitudes.

13 Yet no man ſpake openly of him for feare of the Iewes.

THE GOSPEL vpon Tueſday in the fourth weeke of Lent.

14 And when the feſtiuitie was nowe halfe done, IESVS went vp into the temple, and taught.

15 And the Iewes maruelled, ſaying, How doth this man know letters, whereas he hath not learned?

16 IESVS anſwered them, and ſayd, My doctrine is not mine, but his that ſent me.

17 If any man ‡ will doe the will of him, he ſhall vnderſtand of the doctrine whether it be of God, or I ſpeake of my ſelfe.

18 ‡ Hee that ſpeaketh of himſelfe, ſeeketh his owne glory. But he that ſeeketh the glory of him that ſent him, he is true, and iuſtice in him there is not.

19 Did not Moyſes giue you the law, and none of you doth the law?

20 * Why ſeeke you to kill me? The multitude anſwered, and ſaid, ‡ Thou haſt a deuil, who ſeeketh to kill thee?

21 IESVS anſwered, & ſaid to them, One worke I haue done: and you do all maruell.

22 Therefore * Moyſes gaue you circumciſion: not that it is of Moyſes, but * of the Fathers, and in the Sabboth you circumciſe a man.

23 If a man receiue circumciſion in the Sabboth, that the law of Moyſes be not broken:

Leuit.23,34. ‡ *Scenopégia* (Leuit. 23. *exlauóv ſupra*) is the *feaſt of Tabernacles*, which the Iewes kept from the 7. Octobdor eight daies together, by Gods commandement, for a memorie that their fathers dwelt by Gods protection forty yeeres in tabernacles or tēts, & not in houſes, comming out of Egypt. See *Leuit.* 23,34.

‖ I will not yet goe vp.

‡ It is ſpoken of Antichriſt ſpecially, and it is true in all heretikes. *Auguſt. tract.* 29 *in Euang. Io.*

Iohn 5,18,

Gen.12,3. Gen.17,10.

*2 The Iewes feaſt of Tabernacles * was at hand.* Leuit.23.34.

3 His brethren therefore ſayde vnto him, Get thee hence, and goe into Iurie, that thy Diſciples alſo may ſee the workes that thou doeſt.

4 For there is no man that doeth any thing in ſecret, and he himſelfe ſeeketh to be knowen openly: If thou doe ſuch things, ſhew thy ſelfe to the world.

5 For neither his brethren beleeued in him.

6 Then Ieſus ſayd vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you, but me it hateth, becauſe I teſtifie of it, that the workes thereof are euill.

*8 Goe yee vp vnto this feaſt: I goe not vp yet vnto this feaſt, * for my time is not yet full come.* Iohn 8.20.

9 When he had ſaid theſe words vnto them, he abode ſtill in Galilee.

10 But when his brethren were gone vp, then went he alſo vp vnto the feaſt, not openly, but as it were priuily.

11 Then ſought him the Iewes at the feaſt, and ſaid, Where is he?

12 And much murmuring of him was there among the people: For ſome ſayd, Hee is good: Other ſayd, Nay: but hee deceiueth the people.

13 Howbeit, no man ſpake openly of him, for feare of the Iewes.

14 Nowe when halfe of the feaſt was done, Ieſus went vp into the temple, and taught.

15 And the Iewes maruelled, ſaying, How knoweth hee the Scriptures, ſeeing that hee neuer learned?

16 Ieſus anſwered them, and ſayd, My doctrine is not mine, but his that ſent me.

17 If any man will doe his will, hee ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.

18 He that ſpeaketh of himſelfe, ſeeketh his owne glorie: but hee that ſeeketh his glorie that ſent him, the ſame is true, and no vnrighteouſnes is in him.

*19 * Did not Moyſes giue you the lawe, and yet none of you keepeth the law? * Why goe ye about to kill me?* Exod.24.3. Iohn 5.18.

20 The people anſwered, and ſayd, Thou haſt the deuill: Who goeth about to kill thee?

21 Ieſus anſwered, & ſaid vnto them, I haue done one worke, and ye all marueil.

*22 * Moyſes therefore gaue vnto you the circumciſion (not becauſe it is of Moyſes, * but of the Fathers) and yet ye on the Sabboth day circumciſe a man.* Leuit.12.3. Gen.17.10.

23 If a man on the Sabboth day receiue circumciſion, without breaking of the law of Moyſes;

ken: are you angry at me because I haue healed a man wholly in the Sabboth?

24 Iudge not according to the face, but iudge iust iudgement.

25 Certeine therfore of Hierusalem said, Is not this he whom they seeke to kill?

26 And behold, he speaketh openly, and they say nothing to him. Haue the Princes knowen in deed that this is CHRIST?

27 But this man we know whence he is. But when CHRIST commeth, no man knoweth whence he is.

28 IESVS therefore cried in the Temple teaching, and saying, Both me you do know, and whence I am you know. And of my selfe I am not come, but hee is true that sent mee, whom you know not.

29 I know him, because I am of him, and he sent me.

30 They sought therefore to apprehend him: and no man layed hands vpon him, because his houre was not yet come.

31 But of the multitude manie beleeued in him, and said, CHRIST when he commeth, shall hee doe more signes then these which this man doeth?

32 The Pharisees heard the multitude murmuring these things touching him: and the ‖ Princes and Pharisees sent ministers to apprehend him.

‖ chiefe priests

THE GOSPEL vpon Munday in Passion weeke.

33 IESVS therfore said to them, Yet a litle time I am with you: and I go to him that sent me.

Io.13,33. 34 *You seeke me, & shal not finde: and where I am, you can not come.

35 The Iewes therfore said among themselues, Whither wil this man go, that we shal not finde him? Wil he go into the dispersion of the Gentiles, and teach the Gentiles?

36 What is this saying that he hath said, You shall seeke me, and shall not finde: And where I am, you can not come.

Leu.23,36. 37 And in the last, the * great day of the festiuitie IESVS stood, and cried, saying, If any man thirst, let him come to me, & drinke.

38 He that beleeueth in me, as the Scripture saith, *Out of his belly shall flowe riuers of liuing water.*

Ioel 2,28.

Act.2,1. 39 (And this hee sayd * of the Spirit that they shoulde receiue which beleeued in him. ‡ for as yet the Spirit was not giuen: because IESVS was not yet glorified.)

40 Of that multitude therfore, when they had heard these words of his, some said, This is the Prophet in deed.

41 Others said, This is CHRIST. But certaine said, Why, doth CHRIST come from Galilee?

Ps.131,11. Mich.5,2. 42 Doeth not the *Scripture say, that of the seed of Dauid, and from Bethlehem the towne where Dauid was, CHRIST doeth come?

43 Therefore

ses: disdaine yee at mee, because I haue made a man euery whit whole on the Sabboth day?

*24 *Iudge not after the vtter appearance, but iudge with a righteous iudgement.* Deut.1.16.

25 Then saide some of them of Hierusalem, Is not this he, whom they go about to kill?

26 But loe, he speaketh † boldly, and they say nothing vnto him: Doe the rulers know in deed that this is very Christ? † Or, openly.

27 Howbeit, wee know this man whence hee is: but when Christ commeth, no man knoweth whence he is.

28 Then cried Iesus in the Temple as hee taught, saying, Yee both knowe mee, and whence I am, yee knowe, and I am not come of my selfe, but hee that sent mee is true, whom yee knowe not.

29 But I know him, for I am of him, and hee hath sent me.

30 Then they sought to take him: but no man layed hands on him, because his houre was not yet come.

31 Manie of the people beleeued on him, and sayd, When Christ commeth, will hee doe moe miracles then these that this man hath done?

32 The Pharisees heard that the people murmured such things concerning him: And the Pharisees and the high Priests sent seruants to take him.

33 Then said Iesus vnto them, Yet am I a litle while with you, and then I goe vnto him that sent me.

*34 *Yee shall seeke mee, and shall not finde mee: and where I am, thither can yee not come.* Iohn 13,33.

35 Then sayde the Iewes among themselues, Whither will he goe, that wee shall not finde him? Will he goe vnto the dispersed among the Grecians, and teach the Gentiles?

36 What maner of saying is this that he said, Ye shal seeke me, and shal not find me? and where I am, thither can ye not come.

*37 In the last day, that *great day of the feast, Iesus stood, and cried, saying, If any man thirst, let him come vnto me and drinke.* Leuit.23,36.

*38 * He that beleeueth on me, as the Scripture hath sayd, out of his belly shall flowe riuers of water of life.* Deut.18,15.

*39 (*But this spake hee of the Spirit which they that beleeue on him, should receiue. For the holy Ghost was not yet † there, because that Iesus was not yet glorified.)* Ioel 2.28. Act. 2.17. † Or, given, vnderstanding by the holy Ghost, the visible gifts of the holy Ghost.

40 Many of the people therefore, when they heard this saying, said, Of a trueth this is the Prophet.

41 But other sayd, This is Christ. But some sayd, Shall Christ come out of Galilee?

*42 *Hath not the Scripture said, that Christ commeth of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was?* Miche.5.2. matt.2.5.

43 So

43 Therfore there arose dissension in the multitude for him.

44 And certaine of them would haue apprehended him: but no man layed hands vpon him.

45 The ministers therefore came to the chiefe Priests and the Pharisees. And they sayd to thē, Why haue you not brought him?

46 The ministers answered, Neuer did there man so speake, as this man.

47 The Pharisees therefore answered them, Why, are you also seduced?

48 Hath any of the Princes beleeued in him, or of the Pharisees?

49 But this multitude that knoweth not the law, are accursed.

Ioa.3. 50 Nicodemus sayd to them, ‡ hee *that came to him by night, who was one of them,

51 Doeth our law iudge a man, vnlesse it first heare him, and know what he doth?

52 They answered, and said to him, Why, art thou also a Galilæan? Search, and see that from Galilee a Prophet riseth not.

53 And euery man returned to his house.

43 *So was there dissension among the people because of him.*

44 *And some of them would haue taken him, but no man layed hands on him.*

45 *Then came the seruants to the hie Priests and Pharisees, & they said vnto them, Why haue ye not brought him?*

46 *The seruants answered, Neuer man spake as this man doeth.*

47 *Then answered them the Pharisees, Are ye also deceiued?*

48 *Haue any of the Rulers or of the Pharisees beleeued on him?*

49 *But this* common *people which know not the law, are cursed.*

50 *Nicodemus saith vnto them, * (He that came to Iesus by night, being one of them)* Iohn 3.2.

51 *Doeth our lawe iudge any man before it heare him, * and know what he doth?* Deut.17.8. and 19.15.

52 *They answered, and said vnto him, Art thou also of Galilee? search, and looke: for out of Galilee ariseth no Prophet.*

53 *And euery man went vnto his owne house.*

MARGINALL NOTES. CHAP. VII.

RHEM. 1 17. Will do the will.) *The way to come to know the trueth, is to liue well.*

FVLKE. 1 Christ is the Way, the Trueth, and the Life, out of whom no man can liue well. But they that liue well in Christ, are assured of the trueth.

RHEM. 2 20. Thou hast a deuil.) *No maruell, when these speake thus to Christ himselfe, if heretikes call his vicar Antichrist.*

FVLKE. 2 The Pope is Christes aduersarie, and not his vicar, because he denieth the offices of Christ to be peculiar vnto him.

RHEM. 3 39. For as yet the Spirit.) *This was fulfilled on Whitsunday, Act. 2, and afterward alwayes by imposition of hands in the Sacrament of Confirmation: visibly in the Primitiue Church, and inuisibly to the end of the world.*

FVLKE. 3 The Popish Sacrament of Confirmation hath no institution or ground in the holy Scriptures. *Isidorus Orig. lib. 7. cap de Sp. sanct.* vnderstanderh this of the effect of baptisme. See chap. 3. sect. 2.

RHEM. 4 50. He * that came to him.) *Christ hath some good alwayes euen among the wicked, which secretly serue him and by wise delayes auert the execution of vniust lawes against him and his people, as Nicodemus and Gamaliel.*

FVLKE. 4 And Antichrist hath also some wicked among the good, which secretly serue him and hinder the execution of iust lawes against his adherents. Otherwise, it will be hard to proue that Gamaliel was a seruant of Christ, but against his will.

CHAP. VIII.

Againe in the Temple (absoluing an aduoutresse after his mercifull maner, and yet withall declaring against his enemies that he is not a fauourer of sinne, no more than Moyses) 12 he teacheth openly, and is not for all that apprehended. telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation also by their crucifying of him, 31 exhorting the beleeuers to perseuere: 33 and shewing them that seeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel. 45 but that himselfe is of God, 52 and greater and ancienter then Abraham. 59 For the which they go about to stone him, but in vaine.

THE GOSPEL vpon Saturday the third weeke of Lent.

AND IESVS went into the Mount-oliuet:

2 And early in the morning againe he came into the Temple, and the people came to him, and sitting he taught them.

3 And the Scribes and Pharisees bring a woman taken in aduoutrie: and they did set her in the mids,

4 And said to him, Maister, this woman was euen now taken in aduoutrie.

Leu.20.10. 5 And * in the law Moyses commanded vs to stone such. What sayest thou therfore?

6 And this they said tempting him: that they might accuse him. But IESVS bowing himselfe downe, with his finger wrote in the earth.

7 When they therfore continued asking him: he lifted vp himselfe, and said to them, ‡ He

IEsus went out vnto mount Oliuet:

2 *And early in the morning hee came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.*

3 *And the Scribes and Pharisees brought vnto him a woman taken in adulterie, and when they had set her in the mids,*

4 *They say vnto him, Master, this woman was taken in adulterie, euen as the deede was a doing.*

5 *Moyses in the Law commanded vs that such should be stoned: but what sayest thou?* Leuit.20.10.

6 *This they sayde, tempting him, that they might accuse him. But Iesus stouped downe, and with his finger wrote on the ground.*

7 *So when they continued asking him, hee lift vp himselfe, and sayd vnto them, * Let him* Deut.17.7.

ken: are you angry at me because I haue healed a man wholly in the Sabboth?

24 Iudge not according to the face, but iudge iust iudgement.

25 Certeine therfore of Hierusalem said, Is not this he whom they seeke to kill?

26 And behold, he speaketh openly, and they say nothing to him. Haue the Princes knowen in deed that this is CHRIST?

27 But this man we know whence he is. But when CHRIST commeth, no man knoweth whence he is.

28 IESVS therefore cried in the Temple teaching, and saying, Both me you do know, and whence I am you know. And of my selfe I am not come, but hee is true that sent mee, whom you know not.

29 I know him, because I am of him, and he sent me.

30 They sought therefore to apprehend him: and no man layed hands vpon him, because his houre was not yet come.

31 But of the multitude manie beleeued in him, and said, CHRIST when he commeth, shall hee doe more signes then these which this man doeth?

32 The Pharisees heard the multitude murmuring these things touching him: and the ‖ Princes and Pharisees sent ministers to apprehend him.

‖ chiefe priests

THE GOSPEL vpon Munday in Passion weeke.

33 IESVS therfore said to them, Yet a litle time I am with you: and I go to him that sent me.

Io.13,33. 34 *You seeke me, & shal not finde: and where I am, you can not come.

35 The Iewes therfore said among themselues, Whither wil this man go, that we shal not finde him? Wil he go into the dispersion of the Gentiles, and teach the Gentiles?

36 What is this saying that he hath said, You shall seeke me, and shall not finde: And where I am, you can not come.

Leu.23,36. 37 And in the last, the * great day of the festiuitie IESVS stood, and cried, saying, If any man thirst, let him come to me, & drinke.

38 He that beleeueth in me, as the Scripture saith, *Out of his belly shall flowe riuers of liuing water.*

Ioel 2,28.

Act.2,1. 39 (And this hee sayd * of the Spirit that they shoulde receiue which beleeued in him. ‡ for as yet the Spirit was not giuen: because IESVS was not yet glorified.)

40 Of that multitude therfore, when they had heard these words of his, some said, This is the Prophet in deed.

41 Others said, This is CHRIST. But certaine said, Why, doth CHRIST come from Galilee?

Ps.131,11. Mich.5,2. 42 Doeth not the * Scripture say, that of the seed of Dauid, and from Bethlehem the towne where Dauid was, CHRIST doeth come?

43 Therefore

ses: disdaine yee at mee, because I haue made a man euery whit whole on the Sabboth day?

*24 *Iudge not after the vtter appearance,* Deut.1.16. *but iudge with a righteous iudgement.*

25 Then saide some of them of Hierusalem, Is not this he, whom they go about to kill?

26 But loe, he speaketh † boldly, and they say nothing vnto him: Doe the rulers know in deed that this is very Christ? † Or, openly.

27 Howbeit, wee know this man whence hee is: but when Christ commeth, no man knoweth whence he is.

28 Then cried Iesus in the Temple as hee taught, saying, Yee both knowe mee, and whence I am, yee knowe, and I am not come of my selfe, but hee that sent mee is true, whom yee knowe not.

29 But I know him, for I am of him, and hee hath sent me.

30 Then they sought to take him: but no man layed hands on him, because his houre was not yet come.

31 Manie of the people beleeued on him, and sayd, When Christ commeth, will hee doe moe miracles then these that this man hath done?

32 The Pharisees heard that the people murmured such things concerning him: And the Pharisees and the high Priests sent seruants to take him.

33 Then said Iesus vnto them, Yet am I a litle while with you, and then I goe vnto him that sent me.

*34 *Yee shall seeke mee, and shall not finde mee: and where I am, thither can yee not come.* Iohn 13.33.

35 Then sayde the Iewes among themselues, Whither will he goe, that wee shall not finde him? Will he goe vnto the dispersed among the Grecians, and teach the Gentiles?

36 What maner of saying is this that he said, Ye shal seeke me, and shal not find me? and where I am, thither can ye not come.

*37 In the last day, that *great day of the feast,* Leuit.23.36. *Iesus stood, and cried, saying, If any man thirst, let him come vnto me and drinke.*

*38 * He that beleeueth on me, as the Scripture hath sayd, out of his belly shall flowe riuers of water of life.* Deut.18.15.

*39 (*But this spake hee of the Spirit which they that beleeue on him, should receiue. For the holy Ghost was not yet † there, because that Iesus was not yet glorified.)* Ioel 2.28.&2.17. † Or, given, vnderstanding by the holy Ghost, the visible gifts of the holy Ghost.

40 Many of the people therefore, when they heard this saying, said, Of a trueth this is the Prophet.

41 But other sayd, This is Christ. But some sayd, Shall Christ come out of Galilee?

*42 *Hath not the Scripture said, that Christ commeth of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was?* Miche.5.2. matt.2.5.

43 So

43 Therfore there arose dissension in the multitude for him.

44 And certaine of them would haue apprehended him: but no man layed handes vpon him.

45 The ministers therefore came to the chiefe Priests and the Pharisees. And they sayd to thē, Why haue you not brought him?

46 The ministers answered, Neuer did there man so speake, as this man.

47 The Pharisees therefore answered them, Why, are you also seduced?

48 Hath any of the Princes beleeued in him, or of the Pharisees?

49 But this multitude that knoweth not the law, are accursed.

Ioa.3.a. 50 Nicodemus sayd to them, ‡ hee *that came to him by night, who was one of them,

51 Doeth our law iudge a man, vnlesse it first heare him, and know what he doth?

52 They answered, and said to him, Why, art thou also a Galilæan? Search, and see that from Galilee a Prophet riseth not.

53 And euery man returned to his house.

43 So was there dissension among the people because of him.

44 And some of them would haue taken him, but no man layed hands on him.

45 Then came the seruants to the hie Priests and Pharisees, & they said vnto them, Why haue ye not brought him?

46 The seruants answered, Neuer man spake as this man doeth.

47 Then answered them the Pharisees, Are ye also deceiued?

48 Haue any of the Rulers or of the Pharisees beleeued on him?

49 But this common *people which know not the law, are cursed.*

*50 Nicodemus saith vnto them, * (He that came to Iesus by night, being one of them)* Iohn 3.2.

*51 Doeth our lawe iudge any man before it heare him, * and know what he doth?* Deut.17.8. and 19.15.

52 They answered, and said vnto him, Art thou also of Galilee? search, and looke: for out of Galilee ariseth no Prophet.

53 And euery man went vnto his owne house.

MARGINALL NOTES. CHAP. VII.

RHEM. 1 17. Will do the will.) *The way to come to know the trueth, is to liue well.*

FVLKE. 1 Christ is the Way, the Trueth, and the Life, out of whom no man can liue well. But they that liue well in Christ, are assured of the trueth.

RHEM. 2 20. Thou hast a deuil.) *No maruell, when these speake thus to Christ himselfe, if heretikes call his vicar Antichrist.*

FVLKE. 2 The Pope is Christes aduersarie, and not his vicar, because he denieth the offices of Christ to be peculiar vnto him.

RHEM. 3 39. For as yet the Spirit.) *This was fulfilled on Whitsunday, Act. 2, and afterward alwayes by imposition of hands in the Sacraments of Confirmation: visibly in the Primitiue Church, and inuisibly to the end of the world.*

FVLKE. 3 The Popish Sacrament of Confirmation hath no institution or ground in the holy Scriptures. *Isidorus Origin. lib. 7. cap de Sp. sanct.* vnderstanderh this of the effect of baptisme. See chap. 3. sect. 2.

RHEM. 4 50. He * that came to him.) *Christ hath some good alwayes euen among the wicked, which secretly serue him and by wise delayes auert the execution of vniust lawes against him and his people, as Nicodemus and Gamaliel.*

FVLKE. 4 And Antichrist hath also some wicked among the good, which secretly serue him and hinder the execution of iust lawes against his adherents. Otherwise, it will be hard to proue that Gamaliel was a seruant of Christ, but against his will.

CHAP. VIII.

Againe in the Temple (absoluing an aduoutresse after his mercifull maner, and yet withall declaring against his enemies that he is not a fauourer of sinne, no more than Moyses) 12 he teacheth openly, and is not for all that apprehended. telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation also by their crucifying of him, 31 exhorting the beleeuers to perseuere: 33 and shewing them that seeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel. 45 but that himselfe is of God, 52 and greater and ancienter then Abraham. 59 For the which they go about to stone him, but in vaine.

THE GOSPEL vpon Saturday the third weeke of Lent.

AND IESVS went into the Mount-oliuet:

2 And early in the morning againe he came into the Temple, and the people came to him, and sitting he taught them.

3 And the Scribes and Pharisees bring a woman taken in aduoutrie: and they did set her in the mids,

4 And said to him, Maister, this woman was euen now taken in aduoutrie.

Leu.20.10. 5 And * in the law Moyses commanded vs to stone such. What sayest thou therfore?

6 And this they said tempting him: that they might accuse him. But IESVS bowing himselfe downe, with his finger wrote in the earth.

7 When they therfore continued asking him: he lifted vp himselfe, and said to them, ‡ He

IESVS went out vnto mount Oliuet:

2 And early in the morning hee came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.

3 And the Scribes and Pharisees brought vnto him a woman taken in adulterie, and when they had set her in the mids,

4 They say vnto him, Master, this woman was taken in adulterie, euen as the deede was a doing.

*5 * Moyses in the Law commanded vs that such should be stoned: but what sayest thou?* Leuit.20.10.

6 This they sayde, tempting him, that they might accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

*7 So when they continued asking him, hee lift vp himselfe, and sayd vnto them, * Let him* Deut.17.7.

‡ He that is without ſinne of you, let him firſt throw the ſtone at her.

8 And again bowing himſelfe, he wrote in the earth.

9 And they hearing, went out one by one, beginning at the ſeniours: and IESVS alone remained, and the woman ſtanding in the mids.

10 And IESVS lifting vp himſelfe, ſayde to her, Woman, where are they that accuſed thee? hath no man condemned thee?

11 Who ſaid, No man, Lord. And IESVS ſaid, ‡ Neither will I condemne thee. Goe, and now ſinne no more.

12 [b] Againe therefore IESVS ſpake to them, ſaying, I am the light of the world. he that followeth me, walketh not in darkneſſe: but ſhall haue the light of life.

13 The Phariſees therefore ſaide to him, Thou giueſt teſtimony of thy ſelfe: thy teſtimony is not true.

14 IESVS anſwered, & ſayd to them, Although I doe giue teſtimony of my ſelfe, my teſtimony is true: becauſe I know whence I came, and whither I goe: but you know not whence I come, or whither I go.

15 You iudge according to the fleſh: I doe not iudge any man.

16 And if I doe iudge, my iudgement is true: becauſe I am not alone, but I and hee that ſent me, the Father.

17 And in your law it is written, that * the teſtimony of two men is true.

18 I am hee that giue teſtimonie of my ſelfe: and he that ſent me, the Father, giueth teſtimonie of me.

19 They ſaid therefore to him, Where is thy father? IESVS anſwered, Neither me do you know, nor my Father. If you did know mee: perhaps you might knowe my Father alſo.

20 Theſe words IESVS ſpake in the treaſury, teaching in the temple: and no man apprehended him, becauſe his houre was not yet come.

21 Againe therefore IESVS ſaid to them, I goe, and you ſhall ſeeke me, and ſhall die in your ſinne. Whither I go, you can not come.

22 The Iewes therfore ſaid, Why, will he kill himſelfe, becauſe he ſaith, Whither I goe, you can not come?

23 And hee ſaid to them, You are from beneath, I am from aboue. you are of this world, I am not of this world.

24 Therefore I ſaid to you that you ſhall die in your ſinnes. for if you beleeue not that I am he, you ſhall die in your ſinne.

25 They ſaid therefore to him, Who art thou? IESVS ſaid to them, ‡ The beginning who alſo ſpeake to you.

26 Many things I haue to ſpeake & iudge of you. but he that ſent me, is true: and what I haue

that is among you without ſinne, firſt caſt the ſtone at her.

8 And again, he ſtouped downe, and wrote on the ground.

9 And when they heard this, being accuſed of their owne conſciences, they went out one by one, beginning at the eldeſt, euen vnto the laſt: and Ieſus was left alone, and the woman ſtanding in the mids.

10 When Ieſus had lift vp himſelfe, and ſaw no man but the woman, he ſaid vnto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſayd, No man, Lord. And Ieſus ſaid, Neither doe I condemne thee: Goe, and ſinne no more.

*12 Then ſpake Ieſus againe vnto them ſaying, * I am the light of the world: He that followeth me, ſhall not in any wiſe walke in darkeneſſe, but ſhall haue the light of life.* Iohn 1.5. and 9.5.

13 The Phariſees therefore ſaid vnto him, Thou beareſt record of thy ſelfe, thy record is not true.

*14 Ieſus anſwered, and ſayde vnto them, * Though I beare record of my ſelfe, yet my record is true: for I know whence I came, & whither I go: but ye can not tell whence I come, and whither I go.* Iohn 3.32.

15 Ye iudge after the fleſh, I iudge no man.

16 And if I iudge, my iudgement is true: for I am not alone, but I and the Father that ſent me.

*17 * It is alſo written in your law, that the teſtimonie of two men is true.* Deut. 17.6. & 19.15. matth. 18.16. 2. cor. 13. 1. heb. 10. 28.

18 I am one that beareth witneſſe of my ſelfe, and the Father that ſent me, beareth witneſſe of me.

19 Then ſaid they vnto him, Where is thy father? Ieſus anſwered, Ye neither know me, nor yet my Father: if ye had knowen me, ye ſhould haue knowen my Father alſo.

20 Theſe words ſpake Ieſus in the treaſurie, as he taught in the temple: and no man laid hands on him, for his houre was not yet come.

21 Then ſayde Ieſus againe vnto them, I goe my way, and ye ſhall ſeeke mee, and ſhall die in your ſinnes: Whither I goe, thither can yee not come.

22 Then ſaid the Iewes, Will he kill himſelfe, becauſe he ſaieth, Whither I goe, thither can yee not come?

23 And he ſaid vnto them, Ye are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I ſayd therefore vnto you, that ye ſhall die in your ſinnes. For if ye beleeue not that I am he, ye ſhall die in your ſinnes.

25 Then ſaid they vnto him, Who art thou? And Ieſus ſaith vnto them, Euen the very ſame thing that I ſaid vnto you from the beginning.

26 I haue many things to ſay, and to iudge of you: Yea, & he that ſent me is true, and I ſpeake

to

‡ Wee can not conueniently reprehend or condemne other mens faults, if our ſelues be guiltie of the ſame or other greater. *Cyril in Io. See Annot. Mt. 7. 1.*

‡ S. Auguſtine by this example of our Maſter proueth that Clergie men ſpecially ſhould be giuen much to mercy: and that they ought often, as the cauſe & time require, to get pardon of the ſecular magiſtrates for offenders that be penitent. *Ep. 54.*

[b] THE GOSPEL vpon Saturday the fourth weeke in Lent.

THE GOSPEL vpon Munday in the ſecond weeke of Lent.

‡ So read S. Cyril, S. Ambroſe, & S. Auguſtine: expounding it of Chriſtes perſon, that he is the beginning or cauſe of all creatures.

I haue heard of him, these things I speake in the world.

27 And they knewe not that hee sayd to them that his Father was God.

28 IESVS therefore said to them, When you shal haue exalted the sonne of man, then you shall know that I am he, and of my selfe I doe nothing, but as the Father hath taught me, these things I speake:

29 And he that sent me, is with me: and he hath not left me alone, because the things that please him I do alwayes.

30 When hee spake these things, manie beleeued in him.

31 IESVS therefore said to them that beleeued him, the Iewes: If you ‡ abide in my word, you shalbe my disciples in deed.

32 And you shal know the truth, and the truth shall make you free.

33 They answered him, We are the seed of Abraham, and we neuer serued any man: how sayest thou, You shalbe free?

34 IESVS answered them, ‖ Amen, amen I say to you, that * euery one which committeth sinne, is the seruant of sinne. Ro.6,16. 2.Pet.2,19.

35 And the seruant abideth not in the house for euer: the sonne abideth for euer.

36 If therefore the sonne make you free, you shalbe ‡ free in deed.

37 I know that you are the children of Abraham: but you seeke to kill mee, because my word taketh not in you.

38 I speake that which I haue seene with my Father: and you doe the things that you haue seene with your father.

39 They answered, and sayd to him, Our father is Abraham. IESVS saith to them, If you be the children of Abraham, ‡ doe the works of Abraham.

40 But now, you seeke to kill me, a man that haue spoken the trueth to you, which I haue heard of God. this did not Abraham.

41 You do the works of your father. They sayd therefore to him, We were not borne of fornication. we haue one father, God.

42 IESVS therefore said to them, If God were your father, verely you would loue me. for from God I proceeded, and came: for I came not of my selfe, but he sent me:

43 Why doe you not know my speech? Because you can not heare my word.

44 You are of your father the Diuel, and the desires of your father you will do. he was a ‡ man-killer from the beginning, and hee stoode not in the veritie: because veritie is not in him. when he speaketh a lie, he speaketh of his owne, because he is a liar, and the father thereof.

45 But because I say the veritie, you beleeue me not.

46 Which of you ‖ shal argue me of sin? If I say the verity: why do you not beleeue me?

47 He

‡ S. Augustine interpreteth hereby in their spirituall murder by perswading Christian men out of the Church, so the Diuell that droue our parents out of Paradise. *Cont. Petil. lib. 2. cap.*

to the world those things which I haue heard of him.

27 Howbeit, they vnderstood not that hee spake to them of his Father.

28 Then said Iesus vnto them, When ye haue lift vp on high *the Sonne of man, then shall yee know that I am he, and that I doe nothing of my selfe: but as my Father hath taught mee, euen so I speake these things.*

29 And he that sent me, is with me: the Father hath not left mee alone: for I doe alwayes those things that please him.

30 As hee spake those words, many beleeued on him.

31 Then sayd Iesus to those Iewes which beleeued on him, If ye continue in my word, then are ye my very disciples.

32 And yee shall know the trueth, and the trueth shall make you free.

33 They answered him, We be Abrahams seed, and were neuer bond to any man: how sayest thou then, Ye shalbe made free?

*34 Iesus answered them, Verily, verily I say vnto you, * That whosoeuer committeth sinne, is the seruant of sinne.* Rom.6.16,20. 2.pet.2,19.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you free, then ye shalbe free in deed.

37 I know that ye are Abrahams seed, but ye seeke meanes *to kill me, because my word hath no place in you.*

38 I speake that which I haue seene with my Father: and ye do that which ye haue seene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus sayeth vnto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye go about to kill me, a man that hath tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye doe the deeds of your father. Then said they to him, We be not borne of fornication, wee haue one father, euen God.

42 Iesus said vnto them, If God were your father, truely yee would loue mee, for I proceeded forth, and came from God: neither came I of my selfe, but he sent me.

43 Why doe ye not know my speech? euen because ye can not heare my word.

*44 * Ye are of your father the deuill, and the lusts of your father will ye do: he was a murderer from the beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lie, he speaketh of his owne: for he is a liar, and the father of it.* 1.Iohn 3.8.

45 And because I tell you the trueth, therefore ye beleeue me not.

*46 * Which of you rebuketh mee of sinne? If I say the the trueth, why doe yee not beleeue me?* Iohn 4.6.

THE GOSPEL vpon PASSION Sunday.

47 He that is of God, heareth the words of God. Therefore you heare not, because you are not of God.

48 The Iewes therefore answered, and said to him, Do not we say well that thou art a Samaritane, and hast a diuell?

49 IESVS answered, ‡I haue no deuill: but I doe honour my Father, and you haue dishonoured me.

50 But I seeke not mine owne glorie. there is that seeketh and iudgeth.

51 Amen, amen I say to you, If any man keep my word, he shal not see death for euer.

52 The Iewes therfore said, Now we haue knowen that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If any man keepe my word, hee shall not taste death for euer.

53 Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom doest thou make thy selfe?

54 IESVS answered, If I doe glorifie my selfe, my glory is nothing. it is my father that glorifieth me, whom you say that he is your God.

55 And you haue not knowen him, but I know him. And if I shall say that I know him not: I shall bee like to you, a liar. But I doe know him, and do keepe his word.

56 Abraham your father reioyced that he might see my day: and he saw, and was glad.

57 The Iewes therfore said to him, Thou hast not yet fiftie yeeres, and hast thou seene Abraham?

58 IESVS said to them, Amen, amen I say to you, before that Abraham was made, I am.

59 They tooke stones therefore to cast at him. But IESVS hid himselfe, and went out of the temple.

47 He that is of God, heareth Gods wordes: Ye therefore heare them not, because yee are not of God.

48 Then answered the Iewes, and sayd vnto him, Say we not well that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill: but I honour my Father, and ye do dishonour me.

50 I seeke not mine owne glorie, there is one that seeketh, and iudgeth.

51 Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death.

52 Then sayde the Iewes vnto him, Nowe knowe wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my saying, hee shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I glorifie my selfe, my glorie is nothing: It is my Father that glorifieth mee, which yee say, that bee is your God:

55 And yet yee haue not knowen him, but I know him: and if I say that I know him not, I shall be a liar like vnto you: but I know him, and keepe his saying.

56 Your father Abraham was glad to see my day: and he saw it, and reioyced.

57 Then sayd the Iewes vnto him, Thou art not yet fiftie yeeres olde, and hast thou seene Abraham?

58 Iesus sayd vnto them, Verily, verily I say vnto you, Before Abraham was, I am.

59 Then tooke they vp stones to cast at him: but Iesus was hid, and went out of the Temple.

MARGINALL NOTES. CHAP. VIII.

RHEM. 1 31. Abide in my word.) *Onely faith is not sufficient without perseuerance or abiding in the keeping of his commandements.*

FVLKE. 1 Hee that is iustified once by faith onely, perseuereth and abideth alwayes in keeping of his commandements, according to the measure of grace and strength, that he doth receiue of the spirit of sanctification. Faith onely.

RHEM. 2 36. Free in deed.) *Man was neuer without free will: but hauing the grace of Christ, his will is truely made free (as S. Augustine sayth) from seruitude of sinne also.* Tract. 41. in Euang. Io.

FVLKE. 2 S. Augustine saith not, that man was neuer without freewill, but the contrary, that man is neuer perfectly free in this life, *Cum caperit ea non habere &c. When a man beginneth not to haue grieuous crimes (as euery Christian man ought not to haue them) the man beginneth to lift vp his head to liberty.* But this liberty is only begun, nor perfect. Againe he saith, *Verum est, &c. It is true, man when he was created, receiued great strength of free will, but by sinning he lost it. De verbis Apost. Serm. 2.* Free will.

RHEM. 3 39. Doe the works of Abraham.) *Not onely faith but good works also make men the children of Abraham, according as S. Iames also speaketh of Abrahams works. c. 2.*

FVLKE. 3 Good works declare men to be children of Abraham, and so meaneth S. Iames, as is plaine by his words, *Shew me thy faith by thy works, &c.* Onely faith.

RHEM. 4 49. I haue no diuell.) *Hee denieth not that he is a Samaritane, because he is our keeper or protectour, as the word signifieth, and because he is in deed that mercifull Samaritane in the parable of the wounded man.* Luc. 10, 33. Aug Tract. 43. in Io.

FVLKE. 4 Christ was not a Samaritane, that is an heritike and schismatike in such sense as they called him so.

ANNOTATIONS. CHAP. VIII.

RHEM. 5 Amen, amen.) *What is it (sayth S. Augustine vpon this place) when our Lord sayth,* Amen, amen? *He doth much commend and vrge the thing that he so vttereth, doubling it. It is a certeine othe of his, if a man may so say. for* Amen *in Hebrue signifieth* Verum, a trueth. *Yet is it not translated, whereas it might haue bene sayd,* Verum, verum dico vobis. *but neither the * Greeke interpreter durst do it, nor the Latine. the Hebrue word hath remained still, that so it might be the more esteemed. Tract. 41. in Ioan. By which words and the like * recorded in other places of the New Testament, the Reader may see great reason, why we also say,* Amen, amen, *and durst not translate it and such like words into our English tongue.* Why *Amen, amen,* is not translated.

* Aduo, quibus. * See the Preface, and Annot. in *Apoc. 1. 3. 4.*

So

FVLKE. 5 So it be vnderstood, there is no great matter, whether it be translated or not: and you might haue bene as bold to translate it, as to expound what it meaneth, but that you would seeke a knot in a rush. See Apo. 19. sect. 2.

CHAP. IX.

To shew that by his baptisme (being the Sacrament of illumination or faith) he will take away the blindnesse of the world, he giueth with strange ceremonies sight to one borne blinde, 8 By which woonderfull miracle (the attestation of the party himselfe and of his parents concurring) first the neighbours, then also the Pharisees themselues are plainely confounded. Yet so obstinate they are, that because it was the Sabboth when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the party for confessing him. 35 But our Lord receiueth him: 39 and foretelleth by this occasion, the excaecation of the Iewes (because of their wilfull obstinacy) and illumination of the Gentiles who confesse their owne blindnesse.

THE GOSPEL vpon Wednesday in the fourth weeke of Lent.

AND IESVS passing by, saw a man blind from his natiuity:

2 And his Disciples asked him, Rabbi, who hath sinned, this man, or his parents, that he should be borne blinde?

† Though many infirmities fall for sinne, yet not all. Some comming for probation, & some sent that God by the cure thereof may be glorified,

3 IESVS answered, †Neither hath this man sinned, nor his parents: but that the works of God may be manifested in him.

4 I must worke the workes of him that sent me, whiles it is day. The night commeth, ‡ when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 When he had said these things, he spit on the ground, and ‖ made clay of the spettle, and spred the clay vpon his eyes,

‡ This was a figure of baptisme, c which all men borne in sinne & blindnes are sent for health and sight. Amb. li. 3. c. 1. de Sacramen.

7 And sayde to him, Goe, [c] wash in the poole of Siloé, which is interpreted, *Sent*. He went therefore, and washed: and hee came seeing.

8 Therefore the neighbours, and they which had seene him before, that hee was a begger, said, Is not this he that sate, and begged? Others said, That this is he.

9 But others, No, not so, but hee is like him. But he said, That I am he.

10 They said therfore to him, How were thine eyes opened?

11 He answered, That man that is called IESVS, made clay: and anointed mine eyes, and said to me, Go to the poole of Siloé, and wash. And I went, and washed, and saw.

12 And they sayd to him, Where is hee? He saith, I know not.

13 They bring him that had beene blind to the Pharisees.

14 And it was the Sabboth when IESVS made the clay, and opened his eyes.

15 Againe therefore the Pharisees asked him, how he saw. But he said to them, He put clay vpon mine eies, and I washed: and I see.

16 Certaine therefore of the Pharisees saide, This man is not of God, that keepeth not the Sabboth. But others sayd, How can a man that is a sinner doe these signes? And there was a schisme among them.

17 They say therfore to the blind againe, Thou, what sayest thou of him that opened thine eies? And he said, That he is a Prophet.

18 The Iewes therefore did not beleeue of him, that he had bene blinde and saw: vntill they called the parents of him that saw,

19 And asked them, saying, Is this your sonne,

AND as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor yet his parents: but that the works of God should be made manifest in him.

4 I must worke the workes of him that sent me, while it is day: The night commeth, when no man can worke.

*5 As long as I am in the world, * I am the light of the world.* Ioh. 1. 9. and 8. 12. and 12. 35.

6 When hee had thus spoken, hee spat on the ground, and made clay of the spittle, and hee anointed the clay vpon the eyes of the blinde,

7 And said vnto him, Goe wash thee in the poole of Siloe (which by interpretation is as much to say, as *Sent.) He went his way therefore, and washed, and came* againe *seeing.*

8 The neighbours therefore, and they that had seene him before when he was blinde, sayd, Is not this he that sate and begged?

9 Some said, This is he: Other said, He is like him. He himselfe said, I am euen *he.*

10 Therefore said they vnto him, Howe were thine eyes opened?

11 He answered, & said, The man that is called Iesus, made clay, and anointed mine eyes, and said vnto me, Go to the poole Siloe, and wash: and when I went and washed, I receiued my *sight.*

12 Then said they vnto him, Where is he? He sayd, I can not tell.

13 They brought to the Pharisees him, that a little before was blinde.

14 And it was the Sabboth day when Iesus made the clay, and opened his eyes.

15 Then againe the Pharisees also asked him how he had receiued his sight. He said vnto them, He put clay vpon mine eies, & I washed, & do see.

16 Therfore said some of the Pharisees, This man is not of God, because hee keepeth not the Sabboth day. Other said, How can a man that is a sinner do such miracles? and there was a ‖ strife among them. ‖ Or, schisme.

17 They say vnto the blinde man againe, What saiest thou of him, because he hath opened thine eies? He said, He is a Prophet.

18 But the Iewes did not beleeue the man how that hee had beene blinde, and receiued his sight, vntill they called the parents of him that had receiued his sight.

19 And they asked them, saying, Is this your

sonne, whome you say that hee was borne blinde: how then doth he now see?

20 His parents answered them, and sayd, We know that this is our sonne, and that hee was borne blinde:

21 But how he now seeth, we know not, or who hath opened his eyes, we know not, aske himselfe: he is of age, let himselfe speake of himselfe.

22 These things his parents said, because they feared the Iewes. for the Iewes had now conspired, that if any man should confesse him to be CHRIST, he should be ‖ put out of the Synagogue.

23 Therefore did his parents say, That he is of age, aske himselfe.

24 They therefore againe called the man that had been blinde, and said to him, ‡ Giue glorie to God. wee know that this man is a sinner.

25 He therefore said to them, whether he be a sinner, I knowe not: one thing I knowe, that whereas I was blinde, now I see.

26 They said therefore to him, What did he to thee? how did he open thine eyes?

27 He answered them, I haue now tolde you, and you haue heard: why wil you heare it again? wil you also become his disciples?

28 They reuiled him therefore and sayd, Be thou his disciple: but we are the disciples of Moyses.

29 Wee knowe that to Moyses God did speake: but this man wee know not whence he is.

30 The man answered and said to them, For in this it is maruellous that you know not whence he is, and he hath opened mine eyes.

31 And we know that sinners God doth not heare. but if a man be a seruer of God, and do the will of him, him he heareth.

32 From the beginning of the world it hath not been heard that any man hath opened the eyes of one borne blinde.

33 Vnles this man were of God, he could not doe any thing.

34 They answered, and said to him, Thou wast wholly borne in sinnes, and doest thou teach vs? And they did cast him forth.

35 IESVS heard that they cast him forth: and when he had found him, he said to him, Doest thou beleeue in the sonne of God?

36 Hee answered, and sayd, Who is hee Lord, that I may beleeue in him?

37 And IESVS sayd to him, Both thou hast seen him: and he that talketh with thee, he it is.

38 But he sayd, I beleeue Lord. And falling downe he adored him.

39 And IESVS sayd to him, For iudgement came I into this world: ‡ that they that see not, may see: and they that see, may become blinde.

‡ By this we see that this miracle was not onely maruellous and beneficial to the blinde, but also significatiue of taking away spirituall blindnes.

40 And

sonne, whom ye say that he was borne blinde? how doth he now see then?

20 His parents answered them, and said, We know that this is our sonne, and that he was borne blinde,

21 But by what meanes he now seeth, we can not tell, or who hath opened his eyes, can not wee tell, he is of age, aske him, he shall speake for himselfe.

22 Such wordes spake his parents, because they feared the Iewes: for the Iewes had agreed alreadie, that if any man did confesse that he was Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayd his parents, Hee is of age, aske him.

24 Then againe called they the man that was blinde, and sayd vnto him, Giue God the praise, we know that this man is a sinner.

25 He answered, and sayd, Whether he be a sinner or no, I cannot tell: one thing I am sure of, that whereas I was blinde, now I see.

26 Then said they to him againe, What did he to thee? How opened he thine eyes?

27 He answered them, I tolde you yer while, and ye did not heare: wherefore would you heare it againe? Will ye also be his disciples?

28 Then rated they him, and sayd, Thou art his disciple: we are Moyses disciples.

29 Wee are sure that God spake vnto Moyses: as for this fellow, wee know not from whence he is.

30 The man answered, and sayd vnto them, This is a maruellous thing, that yee wote not from whence he is, and yet he hath opened mine eyes.

31 For we be sure that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him heareth he.

32 Since the world beganne was it not heard that any man opened the eyes of one that was borne blinde:

33 If this man were not of God, he could doe nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinne, & doest thou teach vs? And they cast him out.

35 Iesus heard that they had excommunicated him: and when he had found him, he sayd vnto him, Doest thou beleeue on the Sonne of God?

36 He answered and said, Who is he, Lord, that I might beleeue on him?

37 And Iesus sayd vnto him, Thou hast both seene him, and it is hee that talketh with thee.

38 And hee said, Lord, I beleeue: and hee worshipped him.

*39 And Iesus said vnto him, * I am come vnto iudgement in this world, that they which see not, might see: and that they which see, might be made blinde.* Iohn 3.17. and 12.47.

40 And

40 And certaine of the Phariſees that were with him, heard: and they ſaid to him, Why, are we alſo blinde?

41 IESVS ſaid to them, If you were blind, you ſhould not haue ſinne. but now you ſay, That we ſee. Your ſinne remaineth.

40 *And ſome of the Phariſees which were with him, heard theſe wordes, and ſaid vnto him, Are we blinde alſo?*

41 *Ieſus ſaid vnto them, If ye were blinde, ye ſhould haue no ſinne, but now ye ſay, Wee ſee: therefore your ſinne remaineth.*

MARGINAL NOTES. CHAP. IX.

RHEM. 1 5. When no man.) *The time of working, and meriting, is in this life: after death wee can deſerue no more by our deedes, but muſt onely receiue good or ill, according to the difference of workes here.*

FVLKE. 1 The text ſpeaketh of working: meriting and deſeruing are a curſed gloſe beſide the text.

RHEM. 2 24. Giue glory.) *So ſay the Heretikes when they derogat from miracles done by Sainctes or their Relikes, phariſaically pretending the glory of God. As though it were not Gods glory, when his Sainctes doe it by his power and vertue. yea his greater glory, that doeth ſuch things by his ſeruants, and by the meaneſt things belonging to them, as Peters ſhadow Act. 5. and Paules napkin. Act 9.*

FVLKE. 2 We grant not your Popiſh miracles, (as you would inſinuate,) but ſay of them, as S. Auguſtine ſayd of miracles of the Donatiſtes, *Remouentur iſta vel figmenta mendacium hominum, vel portenta fallacium ſpirituum, &c. Away with theſe miracles, which are either fables of lying men, or wonders of deceiuing ſpirits, for either thoſe things, are not true, which are reported, or if Heretikes haue any miracles, we are the rather to take heed of them.* But true miracles that God worketh by his Sainctes, to confirme the trueth taught in the Scriptures, wee imbrace and acknowledge to the glory of God. Miracles.

ANNOTATIONS. CHAP. IX.

RHEM. 3 6. Made clay.) *Chriſt that could haue cured this man by his onely wil or word, yet vſed certaine creatures as his inſtruments in working, and diuers circumſtances and ceremonies, clay, water, anoynting, waſhing, &c. No maruel then that he and his Church vſe ſuch diuerſities of Sacraments and ceremonies externall in curing our ſoules.* External ceremonies.

FVLKE. 3 We marueile not, that Chriſt and his Church vſeth ſuch Sacraments, and externall ceremonies in curing our ſoules, as be of Chriſtes inſtitution. But wee marueile howe any man dare make medicines for curing of ſoules, that they neuer learned of the heauenly phiſition. Superſtitious preſumption.

RHEM. 4 22. Put out of the Synagogues.) *The Heretikes vntruely tranſlate here (& v. 35.) Excommunicate: to make the ſimple conceiue the Churches Excommunication to be no other, or no better, or no more rightly vſed againſt them, then this caſting out of the Synagogue of ſuch as confeſſed our Sauiour. They might as well haue tranſlated for Synagogue, Church: for the Old Teſtament, the new: for Law, grace: for fleſh, ſpirit: for Moyſes, Chriſt. For no leſſe difference is there betweene caſting out of the Synagogue, and Excommunication. Beſides that, not euery one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithful, many true beleeuers being in other parts of the world not ſubiect to the Iewes Synogogue, Law, nor Sacraments. And therefore it was not all one to be out of the Synagogue, and to be excommunicated. as now, whoſoeuer is out of the Churches communion, either by his owne will, or for his iuſt deſerts thruſt out of it by the ſpiritual Magiſtrate, he is quite abandoned out of all the ſocietie of Sainctes in heauen and earth, ſo long as he ſo continueth.* Heretical tranſlation. Caſting out the Synagogue. The Churches excommunication. See in the *Annot. Matt. 18, 17.*

As for the cauſe of thruſting this poore man and ſuch other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betwixt heauen and hell he being vſed ſo for folowing Chriſt and his Church, theſe for forſaking Chriſt and his Church. Some more agreement there is betweene that corrupt ſentence of the Iewes againſt the followers of Chriſt, and the pretended excommunication executed againſt Catholike men by our Heretikes. although in trueth there is no great reſemblance. For, the Iewes though they abuſed their power ſometimes, yet had they authoritie in deede by Gods Lawe ſo to puniſh contemners of their Law, and therefore it was feared and reſpected euen of good men. But the excommunication vſed by Heretikes againſt Catholikes or any offenders, is not to bee reſpected at all, being no more but a ridiculous vſurpation of the Churches right and faſhion of the ſame, for, out of their Synagogues all faithful men ought to flee, and not tary to be thruſt out: according to the warning giuen againſt Core and Dathan. Bee ye ſeparated from their tabernacles, leſt you be wrapped in their ſinnes. The Heretikes ridiculous Excommunication.

FVLKE. 4 Many wordes to litle purpoſe. Our tranſlation hath not ſimply excommunicate, but adding, out of the ſynagogue. And the Iewes before Chriſt, had the ſame diſcipline that the Church now hath, of caſting them out of the fellowſhip of the faithfull, that for their diſobedience deſerued it. The true Church onely hath true excommunication, the heretical aſſemblies, ſuch as the Popiſh Church is, counterfeit cenſures: Whoſe bleſſings God curſeth, and bleſſeth their curſings. As the ſtate of England which the Pope hath curſed, God hath euer ſince wonderfully bleſſed. And the Spaniſh Nauie being the power of all Papiſtrie, which the Pope bleſſed, had the curſe of God following it vntil it was almoſt all deſtroyed.

CHAP. X.

He continueth his talke to the Phariſees, ſhewing that they and all other that wil not enter in by him, are Wolues: and that they which heare them, are not the true ſheepe. 11 But that him ſelfe is the good Paſtor, and therefore to ſaue the ſheepe from theſe wolues, he will yeelde his life: which otherwiſe no might of theirs could take from him: foretelling alſo his Reſurrection, and vocation of the Gentiles. 22 Againe an other time, he telleth theſe Iewes openly, that they are not of his ſheepe, and that no might of theirs ſhall take from him his true ſheepe, becauſe hee is God, euen as his Father is God. 31 Which by his miracles and by Scripture he ſheweth to be no blaſphemy: and they in vaine ſeeking to ſtone and to apprehend him, 40 he goeth out to the place where Iohn Baptiſt had giuen open witneſſe of him.

THE GOSPEL vpon Tuesday in Whitſon weeke.

AMEN, amen I ſay to you, he that entreth not by the doore into the fold of the ſheepe, but climeth vp an other way: he is † a theefe and a robber.

2 But he that entreth by the doore, is the Paſtor of the ſheepe.

3 To this man the porter openeth: and the ſheepe heare his voyce: and hee calleth his

† The theefe, is the Heretike ſpecially, and any other vnlawfully breake in vpon the ſheepe to kill and deſtroy them by falſe doctrine and otherwiſe.

VERILY, verily I ſay vnto you, Hee that entreth not in by the doore into the ſheepefold, but climeth vp ſome other way, the ſame is a thiefe and a robber.

2 But he that entreth in by the doore, is the ſheepheard of the ſheepe.

3 To him the porter openeth, and the ſheepe heare his voyce, and hee calleth his owne ſheepe by

his owne sheepe by name, and leadeth them foorth.

4 And when hee hath let forth his owne sheepe, hee ‡ goeth before them: and the sheepe follow him, because they knowe his voyce.

‡ That is the fashion of Iewrie and other countries, signifying that the shepeheard or Pastor must teach the sheepe, and not they him.

5 But a stranger they follow not, but flee from him: because they know not the voice of strangers.

6 This prouerbe IESVS saide to them. But they knew not what he spake to them.

7 IESVS therefore saide to them againe, Amen, amen I say to you, that I am the doore of the sheepe.

8 And how many soeuer haue come, are theeues and robbers: but the sheepe heard them not.

9 I am the doore. By me if any enter, hee shall be saued: and hee shall goe in and shall goe out, and shall finde pastures.

10 The theefe commeth not but to steale and kill and destroy. I came that they may haue life, and may haue more aboundantly.

THE GOSPEL vpon the second Sunday after Easter, and for S. Thomas of Canterbury. *Decemb.* 29. Esa 40,11. Ezec.34,23.

11 I am the good Pastor. * The ‖ good Pastor giueth his life for his sheepe.

12 But the hireling and he that is not the Pastor, whose owne the sheepe are not, seeth the wolfe comming, and leaueth the sheepe, and fleeth: and the wolfe raueneth, and dispersseth the sheepe.

13 And the hireling ‖ fleeth because hee is a hireling: and hee hath no care of the sheepe.

14 I am the good Pastor: and I knowe mine, and mine know me.

15 As the Father knoweth mee, and I know the Father: and ‡ I yeld my life for my sheepe.

‡ Christs death was so necessary for the flocke, that when he might haue escaped, he voluntarily offered himselfe to death for his flocke.

16 And ᶜ other sheepe I haue that are not of this fold: them also I must bring, and they shal heare my voyce, and there shal be made * one fold and one Pastor.

ᶜ He meaneth the Church of the Gentiles.

17 Therefore the Father loueth me: because I yeeld my life, that I may take it againe.

18 No man taketh it away from me: but * I yeeld it of my selfe. and I haue power to yeeld it: and I haue power to take it againe. This commaundement I receiued of my Father.

Ezec.37,24. Esa.53,7.

19 A dissension rose againe among the Iewes for these wordes.

20 And many of them said, He hath a deuil and is mad: why heare you him?

21 Others said, These are not the wordes of one that hath a deuil. can a deuil open the eyes of blinde men?

22 * And ‖ the Dedication was in Hierusalem: and it was winter.

1.Mach.4, 56.59.

THE GOSPEL on Wednesday in Passion weeke.

23 And IESVS walked in the temple, in Salomons porch.

24 The

by name, and leadeth them out.

4 And when hee shall put foorth his owne sheepe, hee goeth before them, and the sheepe follow him: for they know his voyce.

5 A stranger will they in no wise follow, but will flee from him, for they knowe not the voyce of strangers.

6 This prouerbe spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.

7 Then saide Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe.

8 All, euen as many as came before me, are theeues and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, hee shall be safe, and shall goe in, and goe out, and finde pasture.

10 The thiefe commeth not, but for to steale, kill, and to destroy: I am come that they might haue life, and that they might haue it more abundantly.

*11 I am the * good sheepheard: the good shepheard giueth his life for the sheepe.* Esay 40.11. ezech.34.23.

12 An hireling, and hee which is not the sheepheard, neither the sheepe are his owne, seeth the wolfe comming, and leaueth the sheepe, and fleeth: and the wolfe catcheth them, and scattereth the sheepe.

13 The hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good sheepheard, and knowe my sheepe, and am knowen of mine.

15 As the Father knoweth mee, euen so know I also the Father: and I giue my life for the sheepe.

*16 And other sheepe I haue, which are not of this fold: them also I must bring, and they shal heare my voyce, * and there shall be one fold and one sheepheard.* Ezec.37.22.

*17 Therefore doeth my Father loue me, * because I put my life from me, that I might take it againe.* Esay 53.7.

*18 No man taketh it from mee, but I put it away of my selfe: I haue power to put it from mee, and I haue power to take it againe. * This Commaundement haue I receiued of my Father.* Acts.4.28.

19 There was a dissension therefore againe among the Iewes for these things.

20 And many of them said, He hath a deuil, and is mad, why heare ye him?

21 Other said, these are not the words of him that hath a deuil. Can a deuil open the eyes of the blinde?

*22 * And it was at Hierusalem the feast of the dedication, and it was winter:* 1.Mach.4.59

23 And Iesus walked in the temple, euen in Solomons porch.

24 Then

24 The Iewes therefore compassed him round about, and said to him, How long doest thou hold our soule in suspense? if thou be CHRIST, tell vs openly.

25 IESVS answered them, I speake to you: and you beleeue not. the workes that I do in the Name of my Father, they giue testimonie of me.

26 But you doe not beleeue, because you are not of my sheepe.

27 My sheepe heare my voyce: and I know them, and they folow me.

28 And I giue them life euerlasting: and they shall not perish for euer, and no man shall plucke them out of my hand.

29 My Father, ‖ that which he hath giuen me, is greater then al: and no man can plucke them out of the hand of my Father.

‖ another reading, My father that hath giuen me, &c.

30 I and the Father are [c] one.

[c] vnion.

31 The Iewes tooke vp stones, to stone him.

32 IESVS answered them, Many good workes I haue shewed you from my Father, for which of those workes do you stone me?

33 The Iewes answered him, For a good worke wee stone thee not, but for blasphemie, and because thou being a man, makest thy selfe God.

34 IESVS answered them, Is it not written in your law, that *I said, you are goddes?*

Psal.

35 If hee called them goddes, to whom the worde of God was made, and the Scripture can not be broken:

36 Whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I saide I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, and if you will not beleeue me, beleeue the workes: that you may know and beleeue that the Father is in mee, and I in the Father.

39 They sought therefore to apprehend him: and he went forth out of their hands.

40 And hee went againe beyond Iordan into that place where Iohn was baptizing first: and he taried there.

41 And many came to him, and they said, That Iohn in deed did no signe. But all things whatsoeuer Iohn saide of this man, were true.

42 And many beleeued in him.

24 *Then came the Iewes round about him, and sayde vnto him, Howe long doest thou make vs to doubt? If thou bee Christ, tell vs plainelie.*

25 *Iesus answered them, I tolde you, and yee beleeued not: the workes that I do in my Fathers Name, they beare witnesse of me.*

26 *But ye beleeue not, because yee are not of my sheepe, as I said vnto you.*

27 *My sheepe heare my voyce, and I know them, and they follow me:*

28 *And I giue vnto them eternall life, and they shal neuer perish, neither shal any man pluck them out of my hand.*

29 *My Father which gaue them me, is greater then all: and no man is able to take them out of my Fathers hand.*

30 *I and my Father are one.*

31 *Then the Iewes tooke vp stones, to stone him withall.*

32 *Iesus answered them, Many good workes haue I shewed you from my Father, for which worke of them do ye stone me?*

33 *The Iewes answered him, saying, For a good worke we stone thee not, but for thy blasphemie, and because that thou, being a man, makest thy selfe God.*

34 *Iesus answered them, *Is it not written in your Law, I said, Ye are gods?* *Psal.82.6.

35 *If hee called them gods, vnto whom the worde of God was spoken, and the Scripture can not be broken:*

36 *Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest: because I said, I am the Sonne of God?*

37 *If I doe not the workes of my Father, beleeue me not.*

38 *But if I doe, and if ye beleeue not me, beleeue the workes: that ye may knowe and beleeue that the Father is in mee, and I in him.*

39 *Againe they went about to take him: and he escaped out of their hand,*

40 *And went away againe beyond Iordane, into the place where Iohn was first baptizing, and there he abode.*

41 *And many resorted vnto him and saide, Iohn did no myracle: but all things that Iohn spake of this man, were true.*

42 *And many beleeued on him there,*

ANNOTATIONS. CHAP. X.

RHEM. 1 1. Climeth an other way.) *Whosoeuer taketh vpon him to preach without lawfull sending, to minister Sacraments, and is not Canonically ordered of a true Catholike Bishop, to be a Curate of soules, Person, Bishop, or what other spirituall Pastor soeuer, and commeth not in by lawfull election and holy Churches ordinance to that dignitie, but breaketh in against order by force or fauour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and all Heretikes: and all that succed them in roome and doctrine. And generally euery one that descendeth not by Lawful succession in the knowen ordinary line of Catholike Bishops and Pastors that haue been in all Countries since their conuersion. And according to this rule* S. Irenæus lib. 3. cap. 3. *trieth the true shepheards from the theeues and Heretikes. So doe* Tertul. de Præscr. nu. 11. S. Cypr. de vnit. Eccl. nu. 7. S. Augustin. epist. 165. & contr. epist. Manich. cap. 4. *and* Lirinensis.

Arch-heretikes specially, are the theeues that clime in another way, not by the doore.

Caluine

FVLKE. 1 Caluine and Luther had lawfull calling both of God and the Church. But the lineall ſucceſſion of Catholike Biſhops in euery countrey, is not neceſſary. For many heretikes haue ſucceeded good Biſhops, many good Biſhops haue ſucceeded heretikes in line and place, but not in doctrine. It is the ſucceſſion of doctrine therefore, that is to be regarded; and not of place or perſons: and that is the true meaning of all the doctors which you quote. Irenæus ſpeaketh of continuance of doctrine, from the Apoſtles vnto his time, againſt the new heretikes Valentinus and Marcion. So doeth Tertullian againſt the ſame, and all other heretikes that were before his time. Cyprian ſpeaketh againſt them which without lawfull calling, thruſt themſelues into the office of Biſhops. S. Auguſtine *Epiſt.* 165. although he alleage the ſucceſſion of Biſhops, from Peter and other like reaſons, yet in the ende concludeth: *Quanquam nos non tantum deſiſtis documentis præſumamus, quam de Scripturis ſanctis. Although we preſume not ſo much of theſe documents, as of the holy Scriptures.* Likewiſe *contra Epiſt. Manich. cap.* 4. Although hee alleage many arguments to holde him in the Catholike Church, beſide the moſt ſyncere wiſedome, which is gathered out of the holy Scriptures, yet hee confeſſeth that all thoſe arguments muſt giue place to the demonſtration of trueth; which trueth may alwayes bee plainely proued out of the worde of God, which is the trueth Ioan. 17. 17. Neither hath Lirinenſis any thing to the contrary in all his booke. Succeſſion of Biſhops.

RHEM. 11. Good Paſtor.) *The good Paſtor, is hee whoſe ſpeciall care is not of his owne aduantage, but of the ſafetie of the flocke. The hireling, is he that reſpecteth not the profite and good of the flocke, but his owne lucre. The woulfe, is the Heretike, or any perſecutor of the Church, which is Chriſtes flocke.*

RHEM. 13. Fleeth.) *Euery Biſhop and Paſtor is bound to abide with his flocke in time of danger & perſecution euen to death, except himſelfe be perſonally ſought for, rather then the flocke, or the flocke it ſelfe forſake him. for in ſuch caſes the Paſtour may flee, as the Apoſtles did, and S. Athanaſius and others.* S. Athan. Apol. de ſua fuga. Auguſt. ep. 180. When the Paſtor muſt tary, or may flee. Iudas Machabeus 2. Mach. 12.

RHEM. 2 22. The dedication.) *This is the feaſt of Dedication inſtituted by Iudas Machabeus,* li. 1. Mach. cap. 4. *Chriſt vouchſafed to honour and keepe that feaſt inſtituted by him: and our Heretikes vouchſafe not to pray and ſacrifice for the dead, *vſed and approued by him. The Dedication alſo of Chriſtian Churches is warranted thereby, with the annuall memories thereof. And proueth that ſuch things may be inſtituted without any expreſſe commandement in Scripture.* Dedication of Churches.

FVLKE. 2 Chriſt being in the Temple in the feaſt of the Dedication, which was inſtituted by the Church in the time of Iudas Machabæus, did not thereby allow whatſoeuer Machabæus did in his life without the warrant of Gods Lawe. Thankeſgiuing to God, for reſtitution of the Temple, after the horrible prophanation thereof, is a thing approued by Gods Lawe: but a memorial thereof, is an indifferent ceremonie, which was not inſtituted by Ezechias, after the prophanation of the Temple by Achaz and Vrias, not by Ioſias, after the ſame was moſt horribly polluted by Manaſſes and Amon, nor by Zorobabel and Ieſus, Eſdras or Nehemias, after it was reedified, when it had bene vtterly deſtroyed by the Chaldees. As for your Popiſh halowing of Churches hath nothing like vnto it but the name, the vaine ſhadow whereof pleaſeth you ſo much, that contrary to your cuſtome and profeſſion, you are bold to tranſlate the Greeke *Encænia* (which your vulgar Latine text reteineth) *Dedication*, and durſt not tranſlate *Scenopegia, cap.* 7. the feaſt of Tabernacles. Dedication of Churches.

RHEM. 3 19. That which he gaue me.) *Thus read alſo diuers of the Fathers, namely* S. Hilar. Trin. lib. 7. poſt medium. S. Ambr. de Sp. S. lib. 3. cap. 18. S. Auguſt. in Io. tract. 48. S. Cyril. lib. 7. in Io. cap. 10. *and vſe it to proue that Chriſt had his eſſence and nature of the Father. And therefore ſome Heretikes of our time wickedly accuſe the Councell of Laterane for falſifying this place and applying it to the ſame purpoſe, which they leſſe can abide, for that it is againſt Caluins Autotheiſme, holding that Chriſt tooke his perſon of the Father, but not his ſubſtance.* See the 2. Annot. in 1. Io. v. 1. Chriſts eſſent and diuine nature of the Father. Caluins antitheiſme.

FVLKE. 3 Though diuers of the Latine Fathers, did reade ſo, yet the originall text is otherwiſe, neither can any of the Greeke Fathers be brought to auouch this reading, although Cyrill be ridiculouſly named, whereas that 7. booke is not of Cyrillus, but of Cliſtoueus making. Therefore the Laterane conncell, did not rightly alleage this text againſt Abbas Ioachim, whoſe error by manifeſt texts of Scripture vncorrupted, might eaſily haue bene confuted. As for the ſlander of Autotheiſme, is anſwered before, *cap.* 1. Gregory Nazianzene, calleth the holy Ghoſt αὐτοπάτορα and αὐτοπάτωρ, which is all one, as if hee had calleth him αὐτόθεον, and yet he denied not his proceeding from the Father and the Sonne. Marius Victorinus Afer lib. 3. contr. Arrianos, doubteth not to ſay that Chriſt is *αὐτοκίνητος motus* in reſpect of the ſubſtance of his deitie. This quarrell ſheweth ſome want of learning, but more abundance of malice. Forgerie. *De ſpiritu ſan. Eto orat.* 37. Slander.

CHAP. XI.

He commeth once againe into Iewrie boldly (the time that he would be killed of them, being not yet come) and raiſeth Lazarus foure dayes buried. 47 At which miracle the blinde malice of the rulers ſo increaſeth, that in Councell they conclude to make him away. howbeit the high Prieſt prophecieth vnawares of the ſaluation of the world by his death. 54 Hee thereupon goeth againe out of the way.

THE GOSPEL vpon Friday in the 4. weeke in Lent. Lu. 7, 37. Mat. 26, 7. Mar. 14, 3. Io. 12, 3.

AND there was a certaine ſicke man, Lazarus of Bethánia, of the towne of Marie and Martha her ſiſter.

2 (And Marie was ſhee *that anointed our Lord with ointment, and wiped his feete with her haire: whoſe brother Lazarus was ſicke.)

3 His ſiſters therefore ſent to him, ſaying, Lorde, beholde, he whom thou loueſt, is ſicke.

4 And IESVS hearing, ſaid to them, This ſickneſſe is not to death, but for the glory of God: that the Sonne of God may bee glorified by it.

5 And IESVS loued Martha, and her ſiſter Marie, and Lazarus.

6 As he heard therfore that he was ſicke, then

A Certaine man was ſicke, named Lazarus, of Bethanie, the towne of Mary and her ſiſter Martha.

2 (It was that Mary which anointed the Lorde with ointment, and wiped his feete with her haire, whoſe brother Lazarus was ſicke.)

3 Therefore his ſiſter ſent vnto him, ſaying, Lorde, beholde, hee whom thou loueſt is ſicke.

4 When Ieſus heard that, hee ſaide, This infirmitie is not vnto death, but for the glory of God: that the Sonne of God might bee glorefied thereby.

5 Ieſus loued Martha and her ſiſter, and Lazarus.

6 When he had heard therefore that he was ſicke,

then he taried in the ſame place two dayes.

7 Then after this he ſaith to his Diſciples, Let vs goe into Iewrie againe.

8 The Diſciples ſay to him, Rabbi, nowe the Iewes ſought to ſtone thee: & goeſt thou thither againe?

9 IESVS anſwered, Are there not twelue houres of the day? If a man walke in the day, he ſtumbleth not: becauſe he ſeeth the light of this world:

10 But if he walke in the night hee ſtumbleth, becauſe the light is not in him.

11 Theſe things he ſaid: and after this he ſaith to them, Lazarus our friende ſleepeth: but I goe that I may raiſe him from ſleepe.

12 His diſciples therefore ſaid, Lord, if he ſleepe, he ſhal be ſafe.

13 But IESVS ſpake of his death: & they thought that hee ſpake [c] of the ſleeping of ſleepe.

[c] de dormitione ſomni.

14 Then therefore IESVS ſaide to them plainely, Lazarus is dead:

15 And I am glad for your ſake, that you may beleeue, becauſe I was not there. but let vs goe to him.

16 Thomas therefore, who is called Didymus, ſaide to his condiſciples, Let vs alſo goe, to die with him.

17 IESVS therefore came, and found him now hauing bene foure dayes in the graue.

18 (And Bethánia was nigh to Hieruſalem about fiftene furlongs.)

19 And many of the Iewes were come to Martha and Marie, to comfort them concerning their brother.

20 Martha therefore when ſhe heard that IESVS was come, went to meete him: but Marie ſate at home.

THE GOSPEL in a Maſſe for the dead vpon the day of the burial or depoſition.

21 Martha therefore ſaid to IESVS, Lord if thou hadſt been here, my brother had not died,

22 But now alſo I know that what things ſoeuer thou ſhalt aske of God, God will giue thee.

23 IESVS ſaith to her, Thy brother ſhall riſe againe.

24 Martha ſaith to him, I knowe that hee ſhal riſe againe in the reſurrection, in the laſt day.

25 IESVS ſaid to her, I am the reſurrection and the life: he that beleeueth in mee, although he be dead, ſhal liue.

26 And euery one that liueth, and beleeueth in mee, ſhall not die for euer, Beleeueſt thou this?

27 She ſaith to him, Yea Lord, I haue beleeued that thou art CHRIST the Sonne of God that art come into this world.

28 And when ſhe had ſaide theſe things, ſhe went, & called Marie her ſiſter ſecretely, ſaying, The Maiſter is come, and calleth thee.

29 She,

ſicke, hee abode two dayes ſtill in the ſame place where he was.

7 Then after that, ſaith hee to his diſciples, Let vs goe into Iurie againe.

8 His diſciples ſay vnto him, Maſter, the Iewes lately ſought to ſtone thee, and goeſt thou thither againe?

9 Ieſus anſwered, Are there not twelue houres in the day? If any man walke in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaide hee, and after that hee ſaith vnto them, Our friende Lazarus ſleepeth, but I goe, that I may awake him out of ſleepe.

12 Then ſaid his diſciples, Lord, if he ſleepe, he ſhall doe well ynough.

13 Howbeit, Ieſus ſpake of his death: but they thought that hee had ſpoken of taking of reſt in ſleepe.

14 Then ſaid Ieſus vnto them plainely, Lazarus is dead:

15 And I am glad for your ſakes that I was not there (becauſe ye may beleeue:) Neuertheleſſe, let vs goe vnto him.

16 Then ſaid Thomas, which is called Didymus, vnto his fellowdiſciples, Let vs alſo goe, that we may die with him.

17 Then when Ieſus came, he found that hee had lien in his graue foure dayes already.

18 (Bethanie was nigh vnto Hieruſalem, about fifteene furlongs off:)

19 And many of the Iewes came to Martha and Mary, to comfort them ouer their brother.

20 Martha, as ſoone as ſhee heard that Ieſus was comming, went and met him: but Mary ſate ſtill in the houſe.

21 Then ſaide Martha vnto Ieſus, Lorde, if thou haddeſt bene here, my brother had not died.

22 But euen nowe I knowe, that whatſoeuer thou wilt aske of God, God will giue it thee.

23 Ieſus ſaith vnto her, Thy brother ſhal riſe againe.

*24 Martha ſayeth vnto him, I knowe that hee ſhall riſe againe in the * reſurrection at the laſt day.* Iohn 5.29. luke 14.14.

*25 Ieſus ſaid vnto her, I am the reſurrection, and the * life: hee that beleeueth on mee, yea, though he were dead, yet ſhall hee liue.* Iohn 6.35.

26 And whoſoeuer liueth, and beleeueth on me, ſhall neuer die. Beleeueſt thou this?

27 Shee ſaith vnto him, Yea Lorde, I beleeue that thou art Chriſt the Sonne of God, which ſhould come into the world.

28 And when ſhee had ſo ſaide, ſhee went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 As

29 She, when she heard, riseth quickely, and commeth to him.

30 For IESVS was not yet come into the towne: but hee was yet in that place where Martha had mette him.

31 The Iewes therefore that were with her in the house and did comfort her, when they saw Marie that she rose quickly & went forth, folowed her, saying, That she goeth to the graue, to weepe there.

32 Marie therefore when shee was come where IESVS was, seeing him, fel at his feet, and saith to him, Lorde, if thou hadst been here, my brother had not died.

33 IESVS therfore when he saw her weeping, and the Iewes that were come with her, weeping, he groned in spirit, and troubled himselfe,

34 And said, Where haue you layd him? They say to him, Lord, come and see.

35 And IESVS wept.

36 The Iewes therfore said, Behold how he loued him.

37 But certaine of them saide, Could not he that * opened the eyes of the blinde man, make that this man should not die? Ioh.9,6.

38 IESVS therefore againe groning in him self, commeth to the graue. and it was a caue: and a stone was laid ouer it.

39 IESVS saith, Take away the stone. Martha the sister of him that was dead, saith to him, Lord, now he stinketh, for he is now of foure dayes.

40 IESVS saith to her, Did not I say to thee, that if thou beleeue, thou shalt see the glorie of God?

41 They tooke therefore the stone away And IESVS lifting his eyes vpward, saide, Father, I giue thee thankes that thou hast heard me.

42 And I did knowe that thou doest alwayes heare me, but for the people that standeth about, haue I saide it, that they may beleeue that thou hast sent me.

43 When he had said these things, he cried with a loude voice, Lazarus, come forth.

44 And forthwith he came forth that had been dead, bound feete and hands with winding bands, and his face was tied with a napkin. IESVS said to them, ‡ Loose him, and let him goe.

45 Many therfore of the Iewes that were come to Marie and Martha, and had seen the things that IESVS did, beleeued in him.

46 And certaine of them went to the Pharisees, and tolde them the things that IESVS did.

THE GOSPEL vpon friday in Passion weeke.

47 The cheefe priestes therefore and the Pharisees gathered a councel, and said, What doe we, for this man doeth many signes.

48 If we let him alone so, all wil beleeue in

29 As soone as shee heard that, shee ariseth quickly, and commeth vnto him.

30 Iesus was not yet come into the towne: but was in that place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Mary that she rose vp hastily, and went out, followed her, saying, Shee goeth vnto the graue, to weepe there.

32 Then when Mary was come where Iesus was, and saw him, she fell downe at his feete, saying vnto him, Lorde, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her weeping, and the Iewes also weeping which came with her, hee groned in the spirit, and was troubled in himselfe,

34 And said, Where haue ye layd him? They say vnto him, Lord, come, and see.

35 Iesus wept.

36 Then said the Iewes, Beholde howe he loued him.

*37 And some of them saide, Could not this man, * which opened the eyes of the blinde, haue* Ioh.9,6. *caused that this man also should not haue died?*

38 Iesus therefore againe groning in himselfe, commeth to the graue: It was a caue, and a stone layd on it.

39 Iesus said, Take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lord, by this time he stinketh: for hee hath bene dead foure dayes.

40 Iesus saith vnto her, Said I not vnto thee, that if thou wouldest beleeue, thou shouldest see the glory of God?

41 Then they tooke away the stone from the place where the dead was layd. And Iesus lift vp his eyes, and said, Father, I thanke thee that thou hast heard me.

42 Howbeit, I knowe that thou hearest mee alwayes: but because of the people which stande by, I said it, that they may beleeue that thou hast sent me.

43 And when he thus had spoken, hee cried with a loud voyce, Lazarus, come forth.

44 And hee that was dead, came foorth, bound hand and foote with graue clothes: and his face was bounde about with a napkin. Iesus saith vnto them, Loose him, and let him goe.

45 Then many of the Iewes which came to Marie, and had seene the things which Iesus did, beleeued on him.

46 But some of them went their wayes to the Pharisees, and told them what Iesus had done.

47 Then gathered the high Priestes and the Pharisees a councell, and said, What doe we? for this man doeth many miracles.

48 If wee let him scape thus, all men will beleeue

‡ Al men, but specially Nations must take heede, that whiles to saue their temporall state, they forsake God: they lose not both as the Iewes did. *Aug. 49 in Io.*

in him: and the Romanes wil come,& ‡ take away our place and nation.

49 But one of them named Caiphas, being the high priest of that yere, said to them, You know nothing.

50 Neither doe you consider that it is expedient for vs that one man die for the people, and the whole nation perish not.

51 And this he said not of himselfe: but ‖ being the high priest of that yeere, he prophesied that IESVS should die for the nation:

52 And not onely for the nation, but to gather into one the children of God that were dispersed.

53 From that day therefore they deuised to kill him.

54 IESVS therefore walked no more openly among the Iewes, but hee went into the countrie beside the desert vnto a citie that is called Ephrem, and there hee abode with his Disciples.

55 And the Pasche of the Iewes was at hand: and many of the countrie went vp to Hierusalem before the Pasche to sanctifie themselues.

56 They sought IESVS therefore: & they communed one with another, standing in the temple, What thinke you, in that hee is not come to the festiuall day? And the chiefe Priests and Pharisees had giuen commandement, that if any man should know where he was, he should tel, that they might apprehend him.

leeue on him, and the Romanes shall come, and take away both our roome, and the people.

49 And one of them, named Caiaphas, being the high Priest that same yeere, said vnto them, Ye perceiue nothing at all,

*50 * Nor consider that it is expedient for vs, that one man should die for the people, and not that all the nation perish.* Iohn 14.8.

51 This spake he not of himselfe: but being high Priest that same yeere, hee prophesied that Iesus should die for that nation:

52 And not for that nation onely, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth, they tooke counsell together for to put him to death,

54 Iesus therefore walked no more openly among the Iewes: but went his way thence vnto a countrey nigh to a wildernesse, into a citie which is called Ephraim, and there continued with his disciples.

55 And the Iewes Easter was nigh at hand, and many went out of the countrey vp to Hierusalem before the Easter, to purifie themselues.

56 Then sought they for Iesus, and spake among themselues, as they stoode in the temple, What thinke yee, seeing hee commeth not to the feast day?

57 Both the high Priests and the Pharisees had giuen a commaundement, that if any man knew where he were, he should shew it, that they might take them.

MARGINALL NOTES. CHAP. XI.

RHEM. 1. 44. Loose him.) *S. Cyril li. 7. c. vlt. in Io. and S. August.* Tract 49. in Io. *apply this to the Apostles and Priests authoritie of absoluing sinners: affirming Christ to reuiue none from sinne, but in the Church and by the Priests ministerie.*

FVLKE. 1 S. Iodocus Clictoueus you should say, if you could speake the trueth: for the seuenth booke of Cyril is lost. S. Augustine applieth this text indeede to the authoritie that the ministers of the Church haue in absoluing sinners. But that Christ reuiueth none in the Church, but by the ministerie of the priest, S. Augustine sayth not. Blundring of papists.

ANNOTATIONS. CHAP. XI.

RHEM. 2 51. Being the high Priest.) *Maruell not that Christ preserueth his trueth in the Church as well by the vnworthy as the worthy Prelates thereof: the gifts of the Holy Ghost following their Order or office, so we see here in Caiphas, and not their merits or person. And if this man being many wayes wicked, and in part an vsurper, and the Law and Priesthood being to decline and to giue place to Christs new ordinance, had yet some assistance of God for ministerance of trueth which himself meant not, nor knew not: how much more may we be assured, that Christ will not leaue Peters seate, * whose faith he promised should neuer faile, though the persons which occupie the same, were as ill as the blasphemous and malitious mouthes of Heretikes doe affirme?* The priuiledge of the office and order, though in a wicked person. Luc. 22. 31.

FVLKE 2 Peters seate hath no priuiledge by Christ his prayer, for diuers bishops of Rome, Antioch and Alexandria haue bene heretikes. As many high priests were idolaters and Sadduces, as this Cayaphas was. But God would haue this saying of that high priest to bee prophetical, that the Iewes should haue lesse excuse of their obstinate incredulity, when the cause and vertue of his death was vttered by their owne high priest, though he spake in another meaning. But this is a miserable argument: Cayaphas prophesied once by speciall direction of the holy Ghost, which touched his mouth (sayth Chrysostome) not his heart: Ergo the Romish Cayaphas cannot ere. But for the priuiledge of Peter, see Luc. 22. sect. 11. Peters seate.

CHAP. XII.

The 4. part. THE 4. Pasche, and holy weeke of his Passion in Hierusalem.

The Rulers dealing as if he hid himselfe, 1 he commeth to Bethania. 3 Where by occasion of Iudas the theefe murmuring at Marie Magdalens costly deuotion, he foretelleth his death. 12 From thence, though they did now intend to kill Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. 20 Where certain Gentils desiring to see him, 23 he foretelleth the conuersion of the whole world from the deuil to him, to be now instant, as the effect of his death vpon the Crosse. 28 The Father also answering from heauen

to his prayer made to that purpose, 37 yet after all this, the Iewes continue incredulous as Esay propheſied of them: 42 though many beleeued, but were aſhamed to confeſſe him. 44 Whereupon he ſheweth that it is glorious before God, and ſaluation to themſelues, to beleeue in him, and confeſſe him: and damnable, to deſpiſe him.

THE GOSPEL vpon Munday in Holy weeke. Mt.26,6. Mr.14,3. PALME SVNDAY euc.

IESVS therfore ſixe dayes before the Paſche came to Bethânia, where Lazarus was, that had bene dead, whom IESVS raiſed.

2 And they made him a ſupper there: & Martha miniſtred, but Lazarus was one of them that ſate at the table with him.

‡ Of this womans extraordinarie offices of deuotion, and how acceptable they were to Chriſt, ſee the *Annot.* Mt.26.

3 ‡ Marie therefore tooke a pounde of ointment of right ſpikenard, precious, and annointed the feete of IESVS, and wiped his feete with her haire: and the houſe was filled of the odour of the ointment.

4 One therefore of his Diſciples, Iudas Iſcariot, he that was to betray him, ſayd,

5 Why was not this ointment ſold for three-hundred pence, and giuen to the poore?

6 And he ſayd this, not becauſe hee cared for the poore: but becauſe he was ‖ a theefe, and hauing the purſe, caried the things that were put in.

‡ The deuout offices of balming and anointing the dead bodies of the faithfull are here alſo allowed

7 IESVS therefore ſayd, Let her alone that ſhe may keepe it for the day of my ‡ buriall.

8 For the poore you haue alwayes with you: but ‡ me you ſhal not haue alwayes.

9 A great multitude therfore of the Iewes knew that he was there: and they came, not for IESVS onely, but that they might ſee Lazarus, whom he raiſed from the dead.

10 But the cheefe Prieſts deuiſed for to kill Lazarus alſo:

THE GOSPEL vpon Saturday in Paſſion weeke.

11 Becauſe many for him of the Iewes went away, and beleeued in IESVS.

PALME SVNDAY.

12 And on the morow a great multitude that was come to the feſtiual day, when they had heard that IESVS commeth to Hieruſalem:

* Mt.21,7. Mr.11,7. Lu.19,35. Pſ.117,26.

13 They tooke the * boughes of palmes, and went forth to meete him, and cried, *Hoſanna, bleſſed is hee that commeth in the name of our Lord, the king of Iſrael.*

14 And IESVS found a yong aſſe, and ſate vpon it, as is written,

Zach.9,9.

15 Feare not daughter of Sion: beholde, thy king commeth ſitting vpon an aſſes colt.

16 Theſe things his Diſciples did not know at the firſt: but when IESVS was glorified, the they remembred that theſe things had bene written of him, and theſe things they did to him.

17 The multitude therefore gaue teſtimonie, which was with him when hee called Lazarus out of the graue, & raiſed him from the dead.

18 For therefore alſo the multitude came to meete him, becauſe they heard that he had done this ſigne.

19 The Phariſees therefore ſayd among themſelues, Doe you ſee that wee preuaile nothing?

*THen * Ieſus ſixe dayes before the Paſſeouer, came to Bethanie, where Lazarus was, which had bene dead, whom he raiſed from death.* Matt.26,6. marke 14,3.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Marie a pound of ointment, of ‖ Spikenard, verie coſtly, and anointed Ieſus feet, and wiped his feete cleane with her haire: and the houſe was filled with the odour of the ointment. ‖ Or, of right Nardus.

4 Then ſayth one of his Diſciples, Iudas Iſcariot, Smons ſonne, which ſhould betray him,

5 Why was not this ointment ſolde for three hundred pence, and giuen to the poore?

*6 * This hee ſayd, not that hee cared for the poore: but becauſe he was a theefe: and had the bagge, and bare that which was giuen.* Iohn 13,29.

7 Then ſayd Ieſus, Let her alone, againſt the day of my burying hath ſhe kept this.

8 For the poore alwayes yee haue with you: but me haue ye not alwayes.

9 Much people of the Iewes therefore had knowledge that he was there: and they came, not for Ieſus ſake onely, but that they might ſee Lazarus alſo, whom he raiſed from death.

10 But the high Prieſts held a councell, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued on Ieſus.

*12 * On the next day, much people that were come to the feaſt, when they heard that Ieſus commeth to Hieruſalem,* Matth.21,8. marke 11,7.

13 Tooke branches of Palme trees, and went forth to meete him, and cried, Hoſanna, bleſſed is he that commeth in the name of the Lord, king of Iſrael.

14 And Ieſus, when he had found a yong aſſe, ſate thereon, as it is written,

*15 * Feare not, daughter of Sion, behold, thy king commeth, ſitting on an Aſſes Colt.* Zach.9,9.

16 Theſe things vnderſtoode not his diſciples at the firſt: but when Ieſus was glorified, then remembred they that ſuch things were written of him, and that ſuch things they had done vnto him.

17 The people that was with him, when hee called Lazarus out of his graue, and raiſed him from death, bare record.

18 Therefore meete him the people alſo, becauſe they heard that hee had done ſuch a miracle.

19 The Phariſees therefore ſayde among themſelues, Perceiue ye how ye preuaile nothing? Behold,

nothing? beholde, the whole world is gone after him.

20 And there were certaine Gentiles of them that ‡ came vp to adore in the festiuall day.

21 These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see IESVS.

22 Philippe commeth, and telleth Andrew. Againe Andrew and Philippe tolde IESVS.

23 But IESVS answered them, saying, The houre is come, that the Sonne of man shall be glorified.

The Gospel for S. Ignatius Feb. 1. And for a Martyr chaste no Bishop, as namely S. Laurence August 10.

24 [b] Amen, amen I say to you, vnles the graine of wheate falling into the ground, die: it selfe remaineth alone. but if it die, it bringeth much fruite.

25 He that loueth his life, shall lose it: and he that hateth his life in this worlde, doeth keepe it to life euerlasting.

26 If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to mee, my father will honour him.

27 Now my soule is troubled. And what shal I say? Father, saue mee from this houre. But therefore came I into this houre.

28 Father, glorifie thy name. A voice therfore came from heauen, Both I haue glorified it, and againe I will glorifie it.

29 The multitude therefore that stoode and had heard, sayd that it thundered. Others sayd, An Angel spake to him.

30 IESVS answered, and said, This voice came not for me, but for your sake.

The Gospel vpon Holy roode day, September 14. in stin. Exaltatio S. Crucis. Ioa. 3. 14.

31 Now is the iudgement of the worlde: now the Prince of this world shall bee cast foorth.

32 And I, * if I be exalted from the earth will draw all things to my selfe.

33 (And this hee sayd, signifying what death he should die.)

34 The multitude answered him, Wee haue heard out of the law, that CHRIST abideth for euer: and howe sayest thou, The Sonne of man must be exalted? Who is this Sonne of man?

35 IESVS therefore sayd to them, Yet a little while, the light is among you. Walke whiles you haue the light, that the darkenesse ouertake you not. And hee that walketh in darkenesse, knoweth not whither hee goeth.

36 Whiles you haue the light, beleeue in the light, that you may bee the children of light. These things IESVS spake and he went away, and hid himselfe from them.

37 And whereas hee had done so many signes before them, they beleeued not in him.

38 That the saying of Esay the Prophet might

Beholde, all the whole worlde is gone after him.

20 There were ceataine Greekes among them, that came to worship at the feast.

21 The same came therefore to Philippe, which was of Bethsaida, a citie of Galilee, and desired him, saying, Sir, wee would faine see Iesus.

22 Philip commeth and telleth Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the sonne of man should bee glorified.

24 Verely, verely I say vnto you, Except the wheate corne fall into the ground, and die, it abideth alone: if it die, it bringeth foorth much fruit.

*25 * He that loueth his life, shall lose it: and he that hateth his life in this worlde, shall keepe it vnto life eternall.* Matth. 10. 39. and 16. 25. marke 8. 35. luke 9. 24. and 17. 33.

26 If any man minister vnto me, let him follow me: and where I am, there shall also my minister be: if any man minister vnto me, him will my father honour.

27 Now is my soule troubled, and what shall I say? Father, saue me from this houre, but therefore I came into this houre.

28 Father, glorifie thy name. Then came there a voice from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 The people therefore that stoode by, and heard it, sayd that it thundred: other sayd, An Angell spake to him.

30 Iesus answered and said, This voice came not because of me, but for your sakes.

31 Nowe is the iudgement of this worlde: Nowe shall the Prince of this worlde bee cast out.

32 And I, if I were lifted vp from the earth, will draw all men vnto me.

33 (This he sayd, signifying what death hee should die.)

*34 The people answered him, * Wee haue heard out of the Lawe, that Christ abideth euer: and how sayest thou, The Sonne of man must be lifted vp? Who is that Sonne of man?* Psal. 110. 4. esai. 40. 8.

*35 Then Iesus sayd vnto them, Yet a little while is the * light with you: walke while ye haue light, lest the darkenesse come on you: For hee that walketh in the darke, woteth not whither he goeth.* Iohn 1. 9.

36 While yee haue light, beleeue on the light, that ye may bee the children of the light. These things spake Iesus, and departed, and was hid from them.

37 But though hee had done so many miracles before them, yet beleeued not they on him.

38 That the saying of Esaias the Prophet might

might be fulfilled, which he sayd, *Lorde, who hath beleeued the hearing of vs? and the arme of our Lord to whom hath it bene reuealed?*

Esa.53,1.

39 Therefore they ‡ could not beleeue, because Esay sayd againe,

40 *He hath blinded their eyes, and indurated their heart: that they may not see with their eyes, nor vnderst and with their hart, and be conuerted, and I heale them.*

Esa.6,9. Mr.13,14. Mr.4,12. Lu.8,10. Act.28,27.

41 These things sayd Esaie, when he saw his glory, and spake of him.

42 But yet of the Princes also many beleeued in him: but ‡ for the Pharisees they did not confesse, that they might not be cast out of the Synagogue.

‡ This is the case of many principal men in such countries where heresie hath the vpper hand, who know and beleeue the Catholike faith: but making choice rather to keepe mans fauour then Gods, they dare not confesse the same. Such may pray that God & the world agree together: for els it is seene whose part they will take. FVLKE. They should rather pray that God would giue the strength to ouercome the world.

43 For they loued ỹ glory of men more, then the glory of God.

44 But IESVS cried, and sayd, Hee that beleeueth in me, doth not beleeue in me, but in him that sent me.

45 And hee that seeth mee, seeth him that sent me.

46 I a light am come into this worlde: that euery one which beleeueth in mee, may not remaine in the darkenesse.

47 And if any man heare my wordes, and keepe them not: I doe not iudge him, for I came not to iudge the world, but to saue the world.

48 He that despiseth mee, and receiueth not my wordes, hath that iudgeth him. the word that I haue spoken, that shall iudge him in the last day.

49 Because of my selfe I haue not spoken, but the Father that sent me, he gaue me commaundement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting. The things therefore that I speake: as the Father sayd to me, so doe I speake.

*might be fulfilled, which he spake, * Lorde, who hath beleeued our saying? and to whom hath the arme of the Lord bene declared?* Esa.53.1. rom.10.16.

39 Therefore could they not beleeue, because that Esaias sayd againe,

*40 * He hath blinded their eyes, and hardened their hart, that they should not see with their eyes, and lest they should vnderstand with their heart, and should be conuerted, and I should heale them.* Esa.6.9. matth.13.14. marke 4.12. luke 8.11. actes 28.26.

41 Such things sayd Esaias, when he saw his glory, and spake of him.

42 Neuertheless, among the chiefe rulers also many beleeued on him: but because of the Pharisees they did not confesse him, lest they should be put out of the Synagogue.

*43 * For they loued the praise of men, more then the praise of God.* Iohn 5.44.

44 Iesus cried, and sayd, He that beleeueth on me, beleeueth not on mee, but on him that sent mee.

45 And hee that seeth me, seeth him that sent me.

*46 I am come, a * light into the worlde, that whosoeuer beleeueth on mee, should not abide in darkenesse.* Iohn 8.12. and 9.39.

*47 * And if any man heare my wordes, and beleeue not, I iudge him not: For I came not to iudge the world, but to saue the world.* Iohn 3.17.

*48 He that refuseth mee, and receiueth not my wordes, hath one that iudgeth him: * the word that I haue spoken, the same shall iudge him in the last day.* Marke 16.16.

49 For I haue not spoken of my selfe: but the Father which sent mee, hee gaue mee a commandement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting: Whatsoeuer I speake therefore, euen as the Father bade mee, so I speake.

MARGINALL NOTES. CHAP. XII.

RHEM. 1. 8. Me you shall.) *Not in visible and mortall condition to receiue almes of you or such like offices for supplie of my necessities.*

FVLKE. 1 S. Augustine Tr. 50. in Ioan. sayth: *Not according to the presence of his body in which hee was borne, crucified, rose againe, &c.* See Matth. 26. sect 4. *He was to tarie but a small time, with the Church corporally. Bede in* 12. Ioan. Real or corporal presence.

RHEM. 2 20. Came vp to.) *We may see there is a great difference where a man pray or adore, at home or in the Church and holy places: when the Gentiles also came of deuotion a pilgrimage to the Temple in Hierusalem.*

FVLKE 2 The text is Græcians, which were Iewes dwelling among the Gentils, or at least Proselytes, that were bound by the law, to visite the Temple at Ierusalem. But now sayth S. Paul, *I will haue men to pray in all places, &c.* 1. Tim. 2.8. *neither in the mountaine nor at Ierusalem, but in spirit and trueth,* sayth Christ. Iohn 4.

RHEM. 3 39. Could not beleeue.) *If any man aske (saith S. Augustine) why they could not beleeue: I answere roundly, because they would not.* Tract. 33. in Io. *See the meaning of this speach, Annot.* Mat. 13, 15. Mar. 4. 12.

FVLKE. 3. They neither would nor could be willing, because they were reprobate. And that also doth S. Augustine signifie in the same place. Therefore hee addeth immediatly: *For God foresaw their euill will, and hee to whome things to come cannot be hidde, foreshewed it by the Prophet. But thou wilt say, the Prophet telleth another cause, not of their will. What cause telleth the Prophet? That God hath giuen them the spirit of compunction: eyes that they should not see: and eares that they should not heare: and hath blinded their eyes, and hardened their heart. I answere that there will hath deserued euen that: For God so blindeth and hardeneth by forsaking and not helping, which he may doe by iudgement secret, but he cannot doe it by iudgement vniust.*

Againe, *de bono perseu. lib. 2. cap. 14.* hee sayth: *In the same lumpe of perdition were those Iewes left which could not beleeue, when so great and excellent miracles were wrought in their sight. for why they could not beleeue the Gospell hath not spared to tell saying: But though he had done so many miracles, &c.*

ANNO.

ANNOTATIONS. CHAP. XII.

RHEM. 4. 5. Why was.) *So wicked, couetous, and sacrilegious persons reprehend good men for bestowing their goods vpon Church ornaments &c. vnder pretence of better bestowing them on the poore. such prouide for the poore as Iudas did.* Church ornaments.

FVLKE. 4. There is no such neede or vse of Church ornaments whereof you speake, as was of the anointing of Christ, for the mystery of his buriall, therefore the case is nothing like. Church ornaments.

RHEM. 6. A theefe.) *Iudas did not then fully perish when he solde our Lord, for he was a theefe before: and being left hee yet followed Christ, not in hart, but in body onely. which our Master tolerated, to giue vs a lesson to tolerate the ill, rather then deuide the body.* Aug. tract. 50. in Io. Toleration of the euill.

CHAP. XIII.

At his last supper, to giue his farewell, and that in most wonderfull louing manner, 4 he washed his Disciples feete, 6 beginning with Peter, 8 (shewing how necessary it is for vs to be washed by him in Baptisme, and needefull also after Baptisme) 12 and by this example teaching them all humilitie one toward another. 21 Then he foretelleth, that (notwithstanding his exceeding loue toward them) one euen of them will betray him, meaning Iudas, 22 as to Iohn hee secretly sheweth. After whose going out, he reioiceth and sayth that euen now the houre is come, 34 commendeth vnto them to loue together, as a new commandement, 36 and foretelleth Peter who presumed too much of his owne strength, that euen this night he will denie him thrise.

THE GOSPEL vpon Maundy Thursday at Masse, and at the washing of feete.

MAVNDY THVRSDAY. Mt. 26, 1. Mt. 14, 1. Luc. 22, 1.

AND before the festiual day of Pasche, IESVS knowing that his houre was come that he should passe out of this worlde to his Father: whereas he had loued his that were in the worlde, vnto the ende he loued them.

2 And when ‡ supper was done, whereas the deuill now had put into the hart of Iudas Iscariot the sonne of Simon to betray him:

3 Knowing that the Father gaue him all things into his hands, and that he came from God, and goeth to God.

4 He riseth from supper, and laieth aside his garments, and hauing taken a towel, girded himselfe.

5 After that, he put water into a bason, and ‖ began to wash the feete of the Disciples, and to wipe them with the towel wherwith he was girded.

6 He commeth therfore to Simon Peter. And Peter sayth to him, Lord, doest thou wash my feete?

7 IESVS answered and said to him, That which I doe, thou knowest not now, hereafter thou shalt know.

8 Peter saith to him, Thou shalt not wash my feete for euer. IESVS answered him, If I wash thee not, thou shalt not haue part with me.

9 Simon Peter saith to him, Lord, not only my feete, but also hands, and head.

10 IESVS saith to him, He that is washed, needeth not but ‖ to wash his feete, but is cleane wholy. And you are cleane, but not al.

11 For he knewe who he was that would betray him, therefore hee sayd, Yee are not cleane all.

12 Therefore, after he had washed their feete, & taken his garments, being set down, againe hee said to them, Knowe you what I haue done to you?

13 You call me, Master, and Lord: and you say well, for I am so.

14 If then I haue washed your feete, Lord and Master, you also ought to wash one an others feete.

‡ By supper, hee meaneth the eating of the Paschall lambe. for, the institution of the B. Sacrament was after this.

BEfore the feast of the Passeouer, when Iesus knewe that his houre was come that hee should depart out of this world vnto the Father, when he loued his owne which were in the world, vnto the end he loued them.* Matth. 26. 1. marke 14. 1. luke 22. 1.

2 † And when it was now supper (after that the deuill had put in the heart of Iudas Iscariot Simons sonne to betray him) † Some reade, And when supper was ended.

3 Iesus knowing that the Father had giuen all things into his handes, and that he was come from God, and went to God:

4 He riseth from supper, and layeth aside his vpper garments: and when he had taken a towel, he girded himselfe.

5 After that, he powreth water into a bason, and began to wash the disciples feete, and to wipe them cleane with the towel wherewith hee was girded.

6 Then commeth he to Simon Peter: and Peter sayth vnto him, Lord, doest thou wash my feete?

7 Iesus answered, and sayd vnto him, What I doe, thou wotest not nowe: but thou shalt knowe hereafter.

8 Peter sayth vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter sayth vnto him, Lorde, not my feete onely, but also my handes, and my head.

10 Iesus saith to him, He that is washed, needeth not saue to wash his feete, but is cleane euery whit: And ye are cleane, but not all.

11 For hee knewe who it was that should betray him: therefore saide hee, Ye are not all cleane.

12 So after hee had washed their feete, and receiued his clothes, and was set downe againe, he said vnto them, Wote you what I haue done to you?

13 Ye call me Master, and Lord, and ye say well: for so I am.

14 If I then your Lord and Master haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an example, that as I haue done to you, so you doe also.

16 Amen, amen I say to you, a seruant is not greater then his lord, neither is an Apostle greater then he that sent him.

17 If you know these things, you shall be blessed if you doe them.

18 I speake not of you all: I know whom I haue chosen. But that the Scripture may be fulfilled, *He that eateth bread with me, shall lift vp his heele against me.* Ps.40,10.

19 From this time I tell you, before it come to passe: that when it shall come to passe, you may beleeue, that I am he.

20 Amen, amen, I say to you, he that receiueth any that I send, receiueth mee: and he that receiueth me, receiueth him that sent me.

21 When IESVS had sayd these things, he was troubled in spirit: and hee protested, and sayd: * Amen, amen I say to you: that one of you shall betray me. Mt.26,18. Mr.14,16. Luc.22,21.

22 The disciples therfore looked one vpon another, doubting of whom he spake.

23 There was therfore one of his disciples leaning in the bosome of IESVS, hee whom IESVS loued.

24 Therefore Simon Peter beckeneth to him, and sayd to him, Who is it of whom hee speaketh?

25 He therefore leaning vpon the breast of IESVS, saith to him, Lord, who is he?

26 IESVS answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gaue it to Iudas Iscariot Simons sonne.

27 And after the morsell, then Satan entred into him. And IESVS saith to him, That which thou doest, doe it quickly.

28 But no man knew of those that sate at table to what purpose he said this vnto him.

29 For certaine thought, because Iudas had the ‡ purse, that IESVS had said to him, Bie those things which are needefull for vs to the festiuall day: or that hee should giue some thing to the poore.

‡Christ had some prouision before hand giuen him by the Collections of the faithfull, which was vsed both in his owne necessities, & bestowed vpon the poore.

30 He therfore hauing receiued the morsel, incontinent went forth. And it was night.

31 When he therefore was gone foorth, IESVS said, Now the Sonne of man is glorified, and God is glorified in him.

32 If God be glorified in him, God also will glorifie him in himselfe, and incontinent will he glorifie him.

33 Little children, yet a little while I am with you. You shall seeke me, and * as I said to the Iewes, Whither I goe, you cannot come: to you also I say now. Io.7,34.

34 *A ‖ newe commandement I giue to you, That you loue one another: as I haue loued you, that you also loue one another. 1.Io.3,23.

35 In this al men shal know that you are my

15 For I haue giuen you an ensample, that ye should doe as I haue doe to you.

*16 *Verely, verely I say vnto you, the seruant is not greater then his master, neither the messenger greater then he that sent him.* Iohn 15.20. mar.10.24. luke 6.40.

17 If ye know these things, happie are ye if ye doe them.

*18 I speake not of you all, I knowe whom I haue chosen: but that the Scripture may be fulfilled, * He that eateth bread with mee, hath lift vp his heele against me.* Psal.41.10.

19 Now tell I you before it come, that when it is come to passe, yee might beleeue that I am hee.

*20 *Verely, verely I say vnto you, he that receiueth whomsoeuer I sende, receiueth me: and hee that receiueth me, receiueth him that sent mee.* Matth.10.40. luke 10.16.

*21 *When Iesus had thus sayd, he was troubled in spirit, and testified, and sayd, Verely, verely I say vnto you, that one of you shall betray mee.* Matth.26.21. mark.14.18. luke 22.21.

22 Then the disciples looked one on another, doubting of whom he spake.

23 There was one of Iesus disciples leaning on Iesus bosome, euen hee whom Iesus loued.

24 To him beckened Simon Peter therefore, that he should aske who it should be of whom hee spake.

25 He then, when he leaned on Iesus breast, sayd vnto him, Lord, who is it?

26 Iesus answered, He it is to whom I shall giue a sop, when I haue dipped it. And when hee had dipped the sop, hee gaue it to Iudas Iscariot the sonne *of Simon.*

27 And after † the sop, Satan entred into him. Then sayd Iesus vnto him, That thou doest, doe quickely. †he had taken

28 That wist no man at the table, for what intent he spake vnto him.

29 Some of them thought, because Iudas had the bagge, that Iesus had sayd vnto him, Buy those things that wee haue needs of against the feast: or that hee should giue some thing to the poore.

30 As soone then as he had receiued the sop, he went immediatly out: and it was night.

31 Therefore, when he was gone out, Iesus sayd, Now is the Sonne of man glorified: and God is glorified in him.

32 If God bee glorified in him, God shall also glorifie him in himselfe, and shal straightway glorifie him.

*33 Little children, yet a little while am I with you. * Yee shall seeke mee: and as I sayd vnto the Iewes, Whither I goe,* thither *can yee not come: to you also say I now.* Iohn 7.34.

*34 * A newe commaundement giue I vnto you, That yee loue together, as I haue loued you, that euen so ye loue one another.* Iohn 15.18. Ieuit.19.18.

35 By this shall all men know that yee are my disciples,

my disciples, if you haue loue one to another.

36 Simon Peter saith to him, Lord, whither goest thou? IESVS answered, whither I goe, thou canst not nowe followe me, but hereafter thou shalt follow.

37 Peter saith to him, Why cannot I followe thee nowe? * I will yeeld my life for thee.

Mat.26.35. mar.14.29. Luc.22.33.

38 IESVS answered him, Thy life wilt thou yeelde for me? Amen, amen I say to thee, the cocke shall not crowe, vntill thou denie me thrise.

disciples, if ye haue loue one to another.

*36 * Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not followe me now: but thou shalt followe me afterwards.*

Mat.26.24. mar.14.30. luke 22.44.

37 Peter said vnto him, Lorde, why cannot I followe thee nowe? I will ieopard my life for thy sake.

38 Iesus answered him, Wilt thou ieoparde thy life for my sake? Verily, verily I say vnto thee, the cocke shall not crowe, till thou haue denied me thrise.

ANNOTATIONS. CHAP. XIII.

RHEM. 1 5 Began to wash.) *This lotion was not onely of curtesie, such as the Iewes vsed toward their ghests, nor only for example of humilitie: but for mystery and signification of the great purity that is required before we come to receiue the holy Sacrament, which straight after this washing was to be instituted and giuen to the Apostles.* Ambros. li. 3. de Sacra. c. 1. Bernard. de cœna Domini Serm. 1.

Puritie required to the receiuing of the B. Sacrament.

FVLKE, 1 The doctrine is very true, yet not so aptly gathered out of the text.

RHEM. 2 10 To wash his feete.) *The foulnesse of the feete, when all the rest is cleane, signifieth the earthly affections and relikes of former sinnes remitted: which are to be cleansed by deuout actes of charitie and humilitie,* as S. Ambrose lib. 3. de Sacra. cap. 1. *and* S. Augustine epist. 108. & tract. 56. in Io. *doe note. And because this was onely a ceremonie, and yet had such force, both nowe and afterward vsed of the Apostles, that it purged smaller offences and filthinesse of the soule, as* S. Ambrose *and* Saint Bernard *gather, it may not seeme strange that holy water and such ceremonies may remit veniall sinnes.*

Veniall sinnes taken away by sacred ceremonies.

Aug. & Ber. loc. citat.

FVLKE. 2 That the reliques of former sinnes remitted, are to be clensed by deuout actes of charitie and humilitie, none of the fathers whom you cite, doe teach in any one worde. Ambrose contendeth for a ceremonie of washing the feete, of them that are newly baptized, which the Church of Rome did not obserue in that time. And answering this obiection why the feete neede to be washed, when all sinne is washed away in Baptisme, he saith: *Because Adam was supplanted by the deuill, and poison was shed vpon his feete, therefore thou washest thy feete, that in the same part, in which the serpent deceiued, greater aide of sanctification may be added, that he may not supplant thee afterward. Therefore thou washest thy feete, that thou mayest wash away the poyson of the serpent. Also it profiteth vnto humilitie, that we should not be ashamed in a mysterie, of that we doe not disdaine in obedience.* This saith Ambrose to maintaine the ceremonie of washing of feete after Baptisme. August. epist. 198. gathereth no more of this text, but that Peter was baptized, and denieth that he did penance, as they which were called penitents vsed to doe for hainous offences: but as all Christians had neede to repent, or to doe penance daily for their daily sinnes and transgressions, which he proueth by the ordinary vse of fasting, almes, and prayer, in which wee say, *forgiue vs as we forgiue, thereby manifesting that we haue sinnes to be forgiuen, and with these wordes humbling our selues, we cease not after a sort, to doe daily penance:* but of clensing of sinnes remitted he speaketh not. Tr. 56. in Ioan. he saith: *that in Baptisme a man is washed wholly, feete and all. But when he liueth afterward among men, he treadeth on the earth, therefore humane affections, without the which in this mortalitie we liue not, are as it were feete, when we are affected with humane matters, and so affected, that if we say we haue no sinne, we deceiue our selues, and there is no truth in vs. Therefore he washeth our feete daily, which maketh intercession for vs. and that we haue neede daily to wash our feete, that is, to direct the waies of spirituall steps, we confesse euen in the Lords prayer when we say, forgiue vs our debts, as we forgiue our debters: for if we acknowledge our sinnes as it is written, verily he which washed his disciples feete, is faithfull & iust to forgiue vs our sinnes, and to clense vs from all sinne, that is, euen to our feete, in which we are conuersant on the earth.* What impudent merchants are these, to quote these places for clensing of sinnes remitted? And if this ceremonie had bene vsed of the Apostles for purging of small offences and filthinesse of the soule (which is false) yet why should holy water and such ceremonies, as the Apostles neuer knew, remit veniall sinnes as they call them? What Ambrose saith you haue heard before, but if Bernards authority in this case be sufficient, you must make ablution of feete the eight Sacrament. For he affirmeth and endeuoureth to proue, that it is a Sacrament, as Ambrose doth, that it is a ceremonie meete to be reteyned, and continually to be vsed after baptisme.

Satisfaction for sinne.

Holy water and like ceremonies.

The 8. Sacrament.

RHEM. 3 14 You also ought.) *Our Master neuer spake plainer, nor seemed to command more precisely, either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement directed by the holy Ghost, we know this to be no sacrament nor necessarie ceremonie, and the other to be. And why doe they beleeue the Church in this, and doe not credite her affirming the chalice not to be necessary for the communicants?*

The Church defineth which are Sacraments and which not &c.

FVLKE. 3 Not onely by the Churches authoritie, which neuer accepted this ceremonie for a sacrament, but by the Scripture it selfe, we know that it is none: because it is no seale of Gods grace, nor hath any promise annexed vnto it, as Baptisme and the Lords Supper hath. Therefore it was onely an example of humilitie, as the plaine words of Christ are, although by occasion of that example, other doctrine was inferred of our spiritual washing by Christ, once wholy vnto regeneration, and daily of our feete for our daily transgressions. Wherefore there is no reason why we should beleeue the Popish church, that the cup is not necessarie for the communicants contrary to the manifest institution of Christ, and the practise of the Apostles expressed in the Scriptures.

The authoritie of the Church.

RHEM. 34 A new commandement) *The commandement of mutuall loue was giuen before, but manifoldly misconstrued, and abridged by the Iewes to friends onely, to this life onely, for earthly respects onely: but Christ reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfill it.*

CHAP. XIIII.

They being sad, because he said that he must goe from them, he comforteth them many wayes, as putting them in hope to follow him vnto the same place. So that they keepe his commandements. He teacheth them that himself is the way thither according to his Humanitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantiall.

15 *promising also to send vnto them, (that is, to his Church) the holy Ghost to be after his departure with them for euer.*

28 *And saying that it is his promotion (according to his Humanitie) to goe to the Father, for whose obedience this his death shalbe, and not for any guilt of his owne.*

Let

THE GOSPEL vpon S S. Philip and Iacobs day. *May.* 1.

LEt not your heart be troubled. You beleeue in God, beleeue in me also.

2 In my fathers house there be ‡ many mansions. If not, I would haue told you, Because I goe to prepare you a place.

‡ These mansions signifie differences of glory in heauen. *Hiero. li. 2. adu. Iouin.*

3 And if I goe, and prepare you a place: I come againe and will take you to my selfe, that where I am, you also may be.

4 And whither I goe you know, and the way you know.

5 Thomas saith to him, Lord, we know not whither thou goest: and how can we know the way?

6 IESVS saith to him, I am the way and the veritie, and the life. no man commeth to the Father, but by me.

7 If you had knowen me, my father also certes you had knowen: & from hencefoorth you † shall knowe him, and you haue seene him.

† doe knowe.

8 Philip saith to him, Lord, shew vs the Father, and it sufficeth vs.

9 IESVS saith to him, So long time I am with you: and haue you not knowen me? Philip, he that seeth me, seeth the Father also. How sayest thou, Shew vs the Father?

10 Doest thou not beleeue that I am in the Father, and the Father in me? The wordes that I speake to you, of my selfe I speake not. But my Father that abideth in me, he doeth the workes.

11 Beleeue you not, that I am in the Father and the Father in me? Otherwise for the workes themselues beleeue.

12 Amen, amen I say to you, hee that beleeueth in me, the workes that I doe, he also shall do, and ‖ greater then these shal he doe.

13 Because I goe to the Father, & whatsoeuer you shall aske in my name, that will I doe: ☞ that the Father may be glorified in the Sonne.

THE GOSPEL in a votiue Masse for the election of the Pope, and vpon Whitsun eue.

14 If you aske me any thing in my name, that will I doe.

15 If you ‡ loue me, keepe my commandements.

16 And I will aske the father, and he will giue you an other * Paraclete, that hee may abide with you ‖ for euer,

17 ‖ The Spirite of trueth whom the world can not receiue, because it seeth him not, neither knoweth him. but you † knowe him: because he shal abide with you, and shal be in you.

† shall know.

18 I will not leaue you orphanes: I will come to you.

19 Yet a litle while: and the world seeth me no more. But you see me, because I liue, and you shall liue.

20 In that day you shall knowe that I am in my father, and you in me, and I in you.

21 He that hath my commaundements, and keepeth them: he it is that loueth me.

LEt not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my fathers house are many dwelling places: if it were not so, I would haue told you: I goe to prepare a place for you.

3 And if I goe to prepare a place for you, I will come againe, and receiue you euen *vnto my selfe, that where I am, there may ye be also.*

4 And whither I goe, ye knowe, and the way ye know.

5 Thomas saith vnto him, Lord, we know not whither thou goest: and how can we knowe the way?

6 Iesus saith vnto him, I am the way, and the truth, and the life: No man commeth vnto the Father, but by me.

7 If ye had knowen me, ye should haue knowen my father also: and now ye know him, and haue seene him.

8 Philip saith vnto him, Lord, shewe vs the father, and it sufficeth vs.

9 Iesus saith vnto him, Haue I beene so long time with you, and yet hast thou not knowen mee? Philip, he that hath seene me, hath seene the father: and how sayest thou then, Shewe vs the father?

10 Beleeuest thou not that I am in the father, and the father in mee? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes.

11 Beleeue mee that I am in the father, and the father in me: or els beleeue me for the workes sake.

12 Verily, verily I say vnto you, he that beleeueth on me, the workes that I do, the same shal he doe also, and greater workes then these shall he doe, because I goe vnto the father.

*13 * And whatsoeuer yee shall aske in my name, that will I doe, that the father may be glorified in the sonne.* Mat. 7.7. mar. 11.24 iames 1.5.

14 If ye shal aske any thing in my name, I wil doe it.

15 If yee loue mee, keepe my commaundements.

16 And I will pray the father, and he shall giue you another comforter, that hee may abide with you for euer,

17 Euen the spirit of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: but yee knowe him, for he dwelleth with you, and shalbe in you.

18 I will not leaue you comfortlesse, I come to you.

19 Yet a litle while, and the world seeth mee no more: but ye see me, because I liue, and ye shal liue also.

20 That day shall ye knowe, that I am in my father, and you in me, and I in you.

21 He that hath my commaundements, and keepeth them, the same is he that loueth me: and

And

he

And he that loueth me, shall be loued of my father: and I will loue him, and wil manifest my selfe to him.☞

22 Iudas saith to him, not that Iscariote, Lorde, what is done, that thou wilt manifest thy selfe to vs, and not to the world?

THE GOSPEL vpon Whitsunday, And in a votiue Masse of the holy Ghost.

23 IESVS answered, and said to him, If any loue me, he will keepe my worde, and my father will loue him, and wee will come to him, and will make abode with him.

24 He that loueth mee not, keepeth not my wordes. And the worde which you haue heard, is not mine: but his that sent mee, the Fathers.

25 These things haue I spoken to you abiding with you.

26 But the Paraclete the holy Ghost, whom the Father will send in my name, hee shall ‡ teach you all things, and suggest vnto you all things whatsoeuer I shall say to you.

‡ See the Annot. vpon the 16. chap. vers. 12. and 13.

27 Peace I leaue to you, my peace I giue to you. not as the world giueth, doe I giue to you. Let not your heart be troubled, nor feare.

28 You haue heard that I saide to you, I goe and I come to you. If you loued me, you would be glad verily, that I goe to the Father: becausé the ‖ Father is greater then I.

29 And nowe I haue tolde you before it come to passe: that when it shall come to passe, you may beleeue.

30 Now I will not speake many thinges with you. for the Prince of this world commeth. and in me he hath not any thing.

31 But that the world may knowe that I loue the Father: and as the Father hath giuen me commandement, so doe I: ☜ Arise, let vs goe hence.

he that loueth me shalbe loued of my father, and I will loue him, and will shewe mine owne selfe to him.

22 Iudas saith vnto him, not Iudas *Iscariot, Lord, what is done, that thou wilt shewe thy selfe vnto vs, and not vnto the world?*

23 Iesus answered, and saide vnto him, If a man loue me, he will keepe my sayings. and my father will loue him, and we wil come vnto him, and make our dwelling with him.

24 He that loueth mee not, keepeth not my sayings, and the word which ye heare, is not mine, but the fathers which sent me.

25 These things haue I spoken vnto you, being yet present with you.

26 But the comforter which is *the holy Ghost, whom the father will sende in my name, he shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue saide vnto you.*

27 Peace I leaue with you, my peace I giue vnto you: not as the worlde giueth, giue I vnto you: let not your heart be troubled, neither let it feare.

28 Yee haue heard howe I saide vnto you, I goe away, and come againe vnto you, If yee loued me, ye would verily reioyce, because I said, I goe vnto the father: for the father is greater then I.

29 And nowe haue I shewed you before it come to passe, that when it is come to passe, yee might beleeue.

30 Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nothing in me.

31 But that the world may knowe that I loue the father: and as the father gaue me commandement, euen so doe I: Rise, let vs goe hence.

MARGINALL NOTES. CHAP. XIIII.

RHEM. 1 14 Loue mee, keepe my commandements.) *It is then possible both to loue Christ, and to keepe his commaundements.*

FVLKE. 1 It is possible to loue Christ, and to keepe his commandements by his grace, but not perfectly, because hee giueth to no man perfection of strength in this frailtie, Rom. 7. 18. &c. Gal. 5. 17. &c. It is not possible to keepe the law perfectly.

RHEM. 2 16 Paraclete, that he may.) Paraclete *by interpretation is either a comforter, or an aduocate: and therefore to translate it by any one of them onely, is perhaps to abridge the sense of this place.*

FVLKE. 2 If you will not translate any words that haue diuerse significations, you must leaue fiue hundred more vntranslated then you haue done.

ANNOTATIONS. CHAP. XIIII.

RHEM. 3 12 Greater then these.) *S. Chrysostome in a whole booke against the Pagans proueth that this was fulfilled not only in Peters shadow, and Pauls garments, which as we read in the * Acts, healed infirmities: but also by the Relikes and monuments of Saincts, namely of S. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did performe these wonderfull wordes, by the very ashes of his seruants. The Protestants cleane contrary, as patrones of the Pagans infidelitie, as though our Sauiour had promised these and the like miraculous workes in vaine, either not meaning or not able to fulfill them, so doe they discredite all the approued histories of the Church concerning miracles wrought by Saincts, namely that* S. Gregorie Thaumaturgus ** remoued a mountaine, the miracles of* S. Paul *the eremite and* S. Hilarion *written by* S. Hierom, *the miracles of* S. Martin *written by* Seuerus Sulpitius, *the miracles testified by* S. Aug. de ciuit. Dei, *the miracles approued by* S. Gregoric *in his Dialogues, the miracles reported by* S. Beda *in his Ecclesiasticall storie and liues of Saincts: and all other miracles neuer so faithfully recorded in Ecclesiasticall writers. In all which things aboue their reach of reason and nature, they are as litle perswaded and haue no more faith then had the Pagans, against whom* S. Chrysostome *in the foresaid booke, and* S. August. de ciuit. Dei lib. 22. c. 8. *and other Fathers heretofore haue written. No man therefore needeth to marueil that the very Image of our Lady, & the like do miracles, euen as Peters shadow did: nor wonder, if such things seeme stranger and greater then those which Christ himselfe did: whereas our Sauiour to put vs out of doubt, saith expressly, that his Saincts shall doe greater things then himselfe did.*

We may & must easily beleeue the miracles of Saincts and of their relikes, whē Christ himselfe foretelleth they shall doe such wonderfulthings. *lib. de Babyla mart. To. 5.*

* *Act. 5, 15. 19, 12.*

* *See Annot. Mat. 17, 20.*

The Heretikes vnfaithfulnesse in this point, as the old Pagans.

FVLKE. 3 All miracles that serue to confirme the doctrine deliuered in the holy Scriptures, we receiue and admit, although we be not bound to beleeue any mans report of miracles, but onely the writings of the Apostles and Euangelists. Miracles.

Euangelists. But all miracles that serue to maintaine false doctrine or superstition, which is not taught in the Scriptures, we esteeme as Augustine did of the miracles of the Donatists, that either they were fables, or illusions of euill spirits, by what man soeuer they be recorded, or written. de vnit. Eccl. cap. 16. As for miracles which you affirme to be done by images, if they were not most impudent forgeries (as hath often beene discouered) yet seeing they tend to maintaine idolatrie forbidden expresly by Gods commandement, they ought to moue no Christian man, but so much the more to abhorre those idoles, and that Antichristian sect of Popery that maintaineth them. No man neede to marueile (say you) if they doe miracles. Indeede miracles done by them are not maruels. No marueile if they sweate, when their paper heads be smeared on the inside with hote oyle. No marueile if they bleed at the nose, when blood is powred in at the toppe of their heads. No marueile if they moue their eyes and lips, when a false knaue behinde pulleth the wyers fastened to those deuises by which they moue. No marueile if they speake when a deuilish wretch speaketh in a trunke behinde them. These and such like miracles done by them no man neede to marueile at.

RHEM. 4 16 For euer.) *If the holy Ghost had bene promised onely to the Apostles, their successors and the Church after them could not haue chalenged it. but it was promised them for euer. Whereby we may learne, both that the priuileges and promises made to the Apostles were not personall, but pertaining to their offices perpetually: and also that the Church and Pastors in all ages had and haue the same holy Ghost to gouerne them, that the Apostles and Primitiue Church had.* The HOLY GHOST is promised to the CHVRCH for euer.

FVLKE. 4 The holy Ghost shall euer remaine with the Church, and with euery true member thereof: Yet not euery true member of the Church, nor euery minister thereof, which is a successor of the Apostles, may challenge all priuileges, that the Apostles had, necessary for conuersion of the world, but not for the perpetuall gouernment of the Church. The Church and ministers therof may erre.

RHEM. 5 17 The spirit of trueth.) *They had many particular gifts and graces of the holy Ghost before, and many vertues by the same, as all holy men haue at all times: but the holy Ghost here promised to the Apostles and their successors for euer, is to this vse specially promised, to direct them in all trueth and veritie: and is contrary to the spirit of error, heresie and falshood. And therefore the Church cannot fall to Apostasie or Heresie, or to nothing, as the Aduersaries say.* The Spirit of trueth shall stil the CHVRCH alwayes.

FVLKE 5 The true Church of Christ can neuer fall vnto Apostasie, Heresie, or to nothing, but therefore it is an impudent slander, to affirme that we say so. Yet many of the visible Church, shall fall from the faith, into Heresie and Apostasie, 2. Thes. 2. 1. Tim. 4. Slander.

RHEM. 6 28 Father greater then I.) *There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shewe of word, seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which words yet in deede rightly vnderstood after the Churches sense, make nothing for their false sect, but onely signifie that Christ according to his Manhood was inferior indeed, and that according to his Diuinitie he came of the Father. And if the Heresie or disease of this time were Arianisme, we should stand vpon these places and the like against the Arians, as we now doe vpon others against the Protestants, whose sect is the disease and bane of this time.* The Arians alleage as plaine Scripture as the Protestants.

FVLKE. 6] This place is true of the humanitie of Christ, which the Arians blasphemously applied to his diuinitie: which in many other places is proued most plainely, to be equall with his father. So conference of Scriptures, (if the Papists would giue ouer their preiudicate opinions,) would end all controuersies betweene vs: As well, that of the corporall maner of presence of Christ in the Sacrament, as other. For these words, *This is my body*, must be so vnderstood, as they be not contrary to other places of Scripture, that auouch the truth of Christs humanitie, which cannot stand with their transubstantiation and carnall maner of presence. Conference of Scripture.

CHAP. XV.

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Iewes any more) 9 and in his loue, louing one another, and keeping his commandements: 13 shewing how much he accounteth of them, by this that he dieth for them, 15 and reuealeth vnto them the secrets of heauen, 17 and appointeth their fruite to be perpetuall: 18 confirming them also against the persecutions and hatred of the obstinate Iewes.

THE GOSPEL for one Martyr.

I Am the true vine: and my father is the husband-man.

2 Euery ‡ branch in me, not bearing fruit, he will take it away: and euery one that beareth fruit, he will purge it, ‡ that it may bring more fruit.

3 Nowe you are cleane for the ‡ worde which I haue spoken to you.

4 Abide in me: & I in you. As the branch can not beare fruite of it selfe, ‖ vnlesse it abide in the vine: so you neither, ‖ vnlesse you abide in me.

5 I am the vine: you the branches. hee that abideth in me, & I in him, the same beareth much fruite, for without mee you can doe nothing.

6 If any abide not in me: he shall be cast foorth as the branch, and shall wither, and they shall gather him vp, and cast him into the fire, and he burneth.

‡ If a Schismatike pray neuer so much, he is not heard, because he remaineth not in the body of Christ.

7 If you ‡ abide in me, and my wordes abide in you: you shall aske what thing soeuer you will, and it shall be done to you.

8 In this my father is glorified: ‡ you bring very much fruit, and become my Disciples.

9 As

I Am the true vine, and my Father is the husbandman.

*2 Euery * branch that beareth not fruite in me, he taketh away: and euery branch that beareth fruit, he purgeth, that it may bring foorth more fruite.* Matt. 15. 13.

*3 * Nowe are yee cleane through the worde which I haue spoken vnto you.* Iohn 13. 11.

4 Abide in me, and I in you: As the branch can not beare fruite of it selfe, except it abide in the vine, no more can yee: except yee abide in me.

5 I am the vine, ye are the branches: Hee that abideth in me, and I in him, the same bringeth foorth much fruite: For without me can yee doe nothing.

6 If a man abide not in me, he is cast foorth as a branch, and withereth, and men gather them, and cast them into the fire, and they burne.

7 If ye abide in mee, and my words abide in you, ye shall aske what ye will, and it shalbe done for you.

8 Herein is my father glorified, that ye beare much fruit, and become my disciples.

9 As

9 As my father hath loued me, I alſo haue loued you. Abide in my loue.

10 If you ‖ keepe my precepts, you ſhall abide in my loue: as I alſo haue kept my fathers precepts, and doe abide in his loue.

11 Theſe thinges I haue ſpoken to you, that my ioy may be in you, and your ioy may be filled.

Io.13.34. 12 *This is my precept, that you loue one another, as I haue loued you.

THE GOSPEL vpon S. Barnabees day, and on the day of an Apoſtle

13 Greater loue then this no man hath, that a man yeeld his life for his friends.

14 You are my friendes, if you doe the things that I command you.

15 Now I call you not ſeruants: for the ſeruant knoweth not what his lord doth. But you I haue called friendes: becauſe all things whatſoeuer I heard of my father, I haue notified vnto you.

16 You choſe not mee, but I choſe you: and haue appointed you: that you goe, and bring fruite: and your fruit abide: that whatſoeuer you aske the father in my name, hee may giue it you. ☞

17 Theſe things I commaunde you, that you loue one another.

THE GOSPEL vpon S. Simon and Iudes day.

18 If the world hate you: know ye that it hath hated me before you.

19 If you had been of the world, the world would loue his owne. but becauſe you are not of the world, but I haue choſen you out of the world, therefore the world hateth you.

Ia.13,16. Mat.10,24. Luc.6,40. 20 Remember my worde that I ſaide to you, * The ſeruant is not greater then his maiſter. If they haue perſecuted me, you alſo will they perſecute. if they haue kept my word, ‡ yours alſo will they keepe.

He foreſheweth that many will not obey the Churches words, and no marueil, becauſe they contemned Chriſts owne precepts.

21 But all theſe things they wil do to you for my name ſake: becauſe they knowe not him that ſent me.

22 If I had not come, & ſpoken to them, they ſhould not haue ſinne: but nowe they haue no excuſe of their ſinne.

23 He that hateth me, hateth my father alſo.

24 ‖ If I had not done among them workes that no other man hath done, they ſhould not haue ſinne: but now both they haue ſeene, and they doe hate both me and my Father.

Pſa.34.19. 25 But that the worde may be fulfilled, which is written in their law: *That they hated me gratis.* ☞

THE GOSPEL vpon Sunday after Aſcenſion, or in a Votiue of the B. Trinitie. Ia.1.

26 But when the Paraclete commeth ‖ whom I * wil ſend you from the Father, the Spirit of trueth, which proceedeth from the Father, he ſhall giue teſtimonie of me:

27 And ‖ you ſhal giue teſtimony, becauſe you are with me from the beginning.

9 *As the father hath loued me, euen ſo haue I loued you: continue you in my loue.*

10 *If ye keepe my commaundements, ye ſhall abide in my loue, euen as I haue kept my fathers commandements, and abide in his loue.*

11 *Theſe things haue I ſpoken vnto you, that my ioy might remaine in you, and that your ioy might be full.*

12 *This is my commandement, that ye loue together, as I haue loued you.* Iohn 13.34. 1.iohn.3.11. 1.theſ.4.9.

13 *Greater loue hath no man then this, that a man beſtowe his life for his friends.*

14 *Ye are my friendes, if ye doe whatſoeuer I command you.*

15 *Hencefoorth call I not you ſeruants, for the ſeruant knoweth not what his lord doeth, but you haue I called friendes: for all things that I haue heard of my father, haue I made knowen vnto you.*

16 *Ye haue not choſen me, but I haue choſen you and ordeined you, that you ſhould goe and bring foorth fruit, and that your fruite ſhould remaine: that whatſoeuer ye ſhall aske of the father in my name, he may giue it you.* Mat.28.19.

17 *This commaunde I you, that yee loue together.*

18 *If the world hate you, ye know that it hated me before it hated you.*

19 *If ye were of the worlde, the world would loue his owne: howbeit, becauſe ye are not of the worlde, but I haue choſen you out of the world, therefore the world hateth you.*

20 *Remember the worde that I ſaide vnto you, The ſeruant is not greater then the lord: if they haue perſecuted mee, they will alſo perſecute you: if they haue kept my ſaying, they will keepe yours alſo.* Iohn 13.16. mat.10.24.

21 *But all theſe things will they doe vnto you for my names ſake, becauſe they haue not knowen him that ſent me.*

22 *If I had not come, and ſpoken vnto them, they ſhould haue had no ſinne: but now haue they nothing to cloke their ſinne withall.*

23 *He that hateth mee, hateth my father alſo.*

24 *If I had not done among them the workes which none other man did, they ſhould haue had no ſinne: but now haue they both ſeene, and hated both me and my father.*

25 *But* this commeth to paſſe, *that the worde might be fulfilled that is written in their law,* *. *They hated me without a cauſe.* Pſal.35.19.

26 *But when the comforter is come,* *whom I *will ſend vnto you from the father, euen the ſpirit of trueth, which proceedeth of the father, he ſhall teſtifie of me.* Iohn 14.26. luke 24.49.

27 *And ye ſhall beare witneſſe alſo, becauſe ye haue beene with me from the beginning.*

MARGINALL NOTES. CHAP. XV.

HEM. I 2 Branch in me.) *Chriſt hath ſome branches in his body myſticall that be fruitleſſe, therefore ill liuers alſo may be members of Chriſt and the Church.*

Wicked

FVLKE. 1 Wicked men may be members of the visible Church for a time, and so of Christ, being engrafted to Christ Sacramentally, but not indeede. *He that bringeth no fruit, cannot be in the Vine* (saith Chrysostome) *Hom. 75. in Ioan. Although by faith he seemeth to be ioyned to Christ. Euthym. in 15. Ioan.* S. Augustine vnderstandeth these branches in respect of the humanitie of Christ. *The vine and branches* (saith he) *be of one nature. Therefore when he was God, of which nature we are not, he was made man, that his humane nature might be a vine whereof we men might be branches.* In Ioan. Tr. 80. Wicked men no true members of Christ and his Church.

RHEM. 2 2 That it may bring.) *Man may continually increase in iustice and sanctification, so long as he liueth.*

FVLKE. 2 The true members of Christ may continually encrease by his grace in the fruites of faith, which are holinesse and righteousnesse.

RHEM. 3 3 Word which I haue.) *S. Augustine expoundeth it of the Sacramentall word of Baptisme, and not as Heretikes do, of preaching onely.* Tract. 80. in Io.

FVLKE. 3 S. Augustine doth not so expound it, but sheweth how water doth clense in Baptisme, namely by vertue of the word. His words are these, *Quare non ait mundi estis, &c. Why doth he not say you are cleane for Baptisme, wherein you are washed? but he saith for the word which I haue spoken vnto you, but because euen in the water, the worde doth clense. Take away the word, and what is the water but water? The word commeth to the element, and it is made a Sacrament, euen the same as it were a visible word, &c.* Opus operatum Worke wrought.

ANNOTATIONS. CHAP. XV.

RHEM. 4 4 Vnlesse you abide.) *These conditionall speeches,* If you remaine in the vine, If you keepe my commandements, *and such like, giue vs to wit that we be not sure to persist or persuere, nor to be saued, but vnder conditions to be fulfilled by vs.* August. de corrept. & gra. c. 13. No man sure of perseuerance.

FVLKE. 4 S. Augustine saieth not, that no man can be sure of perseuerance, but that these speeches are vsed by him which knoweth who shall perseuere, that no man through securitie fall into pride or presumption. But of perseuerance he affirmeth, *Cap. 12. Primo itaq; homini, &c. To the first man, which in that good in which he was made right, had receiued that he might not sinne, that he might not die, that he might not forsake that good, an aide of perseuerance was giuen, not whereby it should come to passe that he should perseuere, but without the which he could not perseuere by free will. But now, vnto the Saincts predestinated by the grace of God vnto the kingdome of God, not only such an aide of perseuerance is giuen, but such, that euen perseuerance it selfe, is giuen to them, not only that they cannot perseuere without this gift, but also that by this gift they are not but perseuerant. For he not onely said: without me ye can doe nothing, but also he said: You haue not chosen me, but I haue chosen you, and haue appointed you that you may goe and bring forth fruit, and that your fruit may abide. By which words he shewed, that he had giuen them not only iustice, but also perseuerance in it. For when Christ so appointeth them that they goe and bring forth fruit, and that their fruit should abide, who dare be bold to say, peraduenture it shall not abide?* All Christians therfore, ought to be assured that they shal remaine in the Vine, keepe his commandements and such like conditions as be required of them. For as S. Augustine saith, *He that maketh men good, maketh them also to perseuere in good.* Certaintie of saluation.

RHEM. 5 4 Vnlesse it abide.) *Whosoeuer by Heresie or Schisme or for any other cause is cut off or separated from the Church, he can doe no meritorious worke to Saluation.*

FVLKE. 5 Whosoeuer is not a liuely member of Christ, can doe no good worke, but meritorious to saluation (which is the gift of Gods grace) no man can doe any thing. Merits.

RHEM. 6 10 Keepe my precepts.) *This carefull and often admonition of keeping his commandements, proueth that a Christian mans life is not onely or principally in faith, but in good workes.* Not only faith.

FVLKE. 6 The iust man, (such as the true Christian man is) shall liue by faith, that is, shalbe iustified before God vnto eternal life by faith only. Which faith, throughout the course of his temporall life, cannot be vnfruitful of good workes, and is neuer alone or solitarie, although a man be iustified before God *by faith without workes, Rom. 3.* Iustification by faith only.

RHEM. 7 24 If I had.) *If the Iewes had not sinned by refusing Christ, in case he had not done greater miracles then any other: then were it a great folly of Catholikes to beleeue Luthers or Caluins new opinions without any miracles at all.*

FVLKE. 7 So farre foorth as Luther and Caluine teach nothing but that Christ taught, the Papists are as deepely in sinne in not beleeuing them, as the Iewes, though they worke no miracles: seeing the doctrine they teach, is already confirmed by all the miracles of Christ and his Apostles. Miracles.

RHEM. 26 Whom I will send.) *The holy Ghost is sent by the Sonne, therfore he proceedeth from him also, as from the Father: though the late Schismaticall Greekes thinke otherwise.*

RHEM. 8 27 You shall giue.) *He vouchsafeth to ioyne together the testimonie of the holy Ghost, and of the Apostles: that we may see the testimonie of truesh ioyntly to consist in the holy Ghost and in the Prelats of the Church.*

FVLKE. 8 Prouided alwayes, that the Prelats of the Church teach nothing but that which is agreeable to the holy Scriptures, inspired by the holy Ghost.

CHAP. XVI.

The cause why he foretelleth them their persecution by the Iewes is, that they be not afterward scandalized thereat. 6 Though they thinke this heauie newes, it is for their vantage that he departeth, because of the great benefits that they shall receiue by the comming then of the holy Ghost, who shall also be his witnesse against his enemies. 16 Although in this worlde they shall so be persecuted, yet to his heauenly Father they and their prayers made in his name, shall be most acceptable. and at length the childe (that is Christ in all his members) being borne, their ioy shall be such as no persecutor can take from them. 31 Howbeit at this instant of his apprehension, they will all forsake him.

THese things haue I spoken to you, that you be not scandalized.

2 Out of the synagogues they will ‡ cast you: but the houre commeth, that euery one which killeth you, shall thinke that he doeth seruice to God.

3 And these things they will doe to you: because they haue not knowen the Father, nor me.

4 But these things I haue spoken to you: that

THese things haue I said vnto you, because ye should not be offended.

2 They shall put you out of their synagogue: yea, the time commeth, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 And such things will they doe vnto you: because they haue not knowen the father, nether yet me.

4 But these thinges haue I tolde you, that when

that when the houre ſhall come, you may remember them, that I told you.

5 But I tolde you not theſe things from the beginning, becauſe I was with you. And now I goe to him that ſent me, and none of you asketh me: Whither goeſt thou?

The Gospel vpon the 4. Sunday after Easter.

6 But becauſe I haue ſpoken theſe things to you, ſorow hath filled your heart.

7 But I tell you the trueth. it is expedient for you that I goe. For if I goe not, the Paraclete ſhall not come to you: but if I goe, I wil ſend him to you.

8 And when he is come, hee ſhall argue the world of ſinne, and of iuſtice, and of iudgment.

9 Of ſinne: becauſe they beleeue not in mee.

10 But of iuſtice: becauſe I goe to the Father: and now you ſhall not ſee me.

11 And of iudgement: becauſe the prince of this world is now iudged.

12 ‖Yet many things I haue to ſay to you: but you cannot beare them now.

13 But when he, ‖the Spirit of truth, commeth, ‡ he ſhal teach you all truth. for he ſhal not ſpeake of himſelfe: but what things ſoeuer he ſhall heare, he ſhall ſpeake: and the things that are to come he ſhall ſhew you.

14 He ſhall glorifie me: becauſe he ſhall receiue of mine, and ſhall ſhew to you.

15 Al things whatſoeuer the Father hath, be mine. Therfore I ſaid, that he ſhall receiue of mine, and ſhall ſhew to you.

The Gospel vpon the 3. Sunday after Easter.

16 A litle while, and now you ſhall not ſee me: and againe a litle while, and you ſhal ſee me: becauſe I goe to the Father.

17 Some therfore of his diſciples ſaid one to another, What is this that he ſaith to vs: A litle while, and you ſhall not ſee me: and againe a litle while, and you ſhall ſee me, and, becauſe I goe to the Father?

18 They ſaid therefore, What is this that he ſaith, A litle while? we know not what he ſpeaketh.

19 And IESVS knewe, that they would aske him: and he ſaid to them, Of this you doe queſtion among your ſelues, becauſe I ſaid to you, A litle while, & you ſhal not ſee me: and againe a litle while, and you ſhall ſee me.

20 Amen, amen I ſay to you, that you ſhal weepe, & lament, but the world ſhal reioyce: and you ſhal be made ſorowfull, but your ſorow ſhall be turned into ioy.

The Gospel for many Martyrs

21 A woman when ſhe trauaileth, hath ſorow, becauſe her houre is come: but when ſhe hath brought foorth the child, now ſhee remembreth not the anguiſh for ioy, that a man is borne into the world.

22 And you therefore, now in deede you haue ſorow, but I wil ſee you againe, & your heart ſhal reioyce: and your ioy no man ſhall take from you.

23 And

when the time ſhall come, ye may remember then that I tolde you: Theſe thinges ſaide I not vnto you at the beginning, becauſe I was preſent with you.

5 But nowe I goe my way to him that ſent mee, and none of you asketh mee, Whither goeſt thou?

6 But becauſe I haue ſaide ſuch things vnto you, ſorow hath filled your hearts.

7 Neuertheleſſe I tell you the trueth, it is expedient for you that I goe away: For if I goe not away, that Comforter will not come vnto you: but if I depart, I will ſend him vnto you.

8 And when he is come, he will † *rebuke the world of ſinne, and of righteouſneſſe, and of iudgement.* † Or, conuince.

9 Of ſinne, becauſe they beleeued not on me.

10 Of righteouſneſſe, becauſe I goe to my father, and ye ſee me no more.

11 Of iudgement, becauſe the prince of this world is iudged already.

12 I haue yet many things to ſay vnto you, but ye cannot beare them away now.

13 Howbeit, when he is come which is *the ſpirit of truth, he wil leade you into all trueth. He ſhall not ſpeake of himſelfe: but whatſoeuer hee ſhall heare, that ſhall he ſpeake: and he will ſhewe you things to come.*

14 He ſhall glorifie me, for he ſhall receiue of mine, and ſhall ſhew vnto you.

15 All things that the father hath, are mine: therfore ſaid I vnto you, *that he taketh of mine, and ſhall ſhew vnto you.*

16 After a while, and ye ſhall not ſee me: and againe after a while, and ye ſhall ſee me: for I goe to the father.

17 Then ſaid ſome *of his diſciples betweene themſelues, What is this that he ſaith vnto vs, After a while, and ye ſhal not ſee me, and againe, After a while, and ye ſhall ſee me: and, That I goe to the father,*

18 They ſayd therefore, What is this that he ſaith, After a while? wee can not tell what hee ſaith.

19 Ieſus perceiued that they would aske him, and ſaide vnto them, Doe yee enquire among your ſelues of that I ſaide, After a while, and ye ſhal not ſee me: and againe, After a while, and ye ſhall ſee me?

20 Verily, verily I ſay vnto you, that yee ſhall weepe and lament, but the world ſhall reioyce: ye ſhall ſorow, but your ſorow ſhalbe turned to ioy.

21 A woman, when ſhe trauaileth, hath ſorowe, becauſe her houre is come: but as ſoone as ſhe is deliuered of the childe, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world.

22 And ye now therefore haue ſorow: but I will ſee you againe, and your hearts ſhall reioyce, and your ioy no man taketh from you.

THE GOSPEL vpon the 5. Sunday after Easter.

23 And in that day me you shall not aske any thing. Amen, amen I say to you, if you aske the Father any thing ‡ in my name, hee will giue it you.

24 Vntill nowe you haue not asked any thing in my name. Aske & you shall receiue: that your ioy may be full.

25 These things in prouerbes I haue spoken to you. The houre commeth when in prouerbes I will no more speake to you, but plainely of the Father I will shew you.

26 In that day you shal aske in my name: and I say not to you, that I will aske the Father for you.

27 For the Father himselfe loueth you, because you haue loued me, and haue beleeued that I came forth from God.

28 I came forth from the Father, & came into the world: againe I leaue the world, and I goe to the Father.

29 His disciples say to him, Behold now thou speakest plainely, and saiest no prouerbe.

30 Now we know that thou knowest all things, and thou needest not that any man aske thee. in this we beleeue that thou camest forth from God.

31 IESVS answered them, Now doe you beleeue?

Mt.26,31. Mr.14,27.

32 * Behold the houre commeth, and it is now come, that you shall be scattered euery man into his owne, and me you shall leaue alone: and I am not alone, because the Father is with me.

33 These things I haue spoken to you, that in me you may haue peace. In the world you shall haue distresse: but haue confidence, I haue ouercome the world.

*23 And in that day shall ye aske me no question: * Verily, verily I say vnto you, What soeuer ye shall aske the father in my Name, he will giue it you.* Matt.7.7.

24 Hitherto haue yee asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

25 These things haue I spoken vnto you by prouerbes: the time commeth when I shall no more speake vnto you by prouerbes, but I shall shew you plainely of my father.

26 At that day shall yee aske in my name: and I say not vnto you that I will pray vnto my father for you:

27 For the Father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God.

28 I went out from the Father, and came into the world: againe, I leaue the world, and goe to the Father:

29 His disciples say vnto him, Lo, now talkest thou plainely, and speakest no prouerbe.

30 Nowe are we sure that thou knowest all things, and needest not that any man should aske thee any question; *therefore beleeue wee that thou camest from God.*

31 Iesus answered them, Doe yee now beleeue?

*32 * Beholde, the houre draweth nigh, and is alreadie come, that yee shall bee scattered, euery man to his owne, and shall leaue me alone: and yet am I not alone, for the Father is with mee.* Matth.26,31. mar.14,27.

33 These wordes haue I spoken vnto you, that in me ye might haue peace, for in the world ye shall haue tribulation: but be of good cheere, I haue ouercome the world.

MARGINALL NOTES. CHAP. XVI.

RHEM. 1 2 Cast you.) *The Heretikes translate,* Excommunicate you. *See what corruption this is, and the reason thereof,* Annot.c.9,22.

FVLKE. 1 The translation of Geneua which so translateth, hath in the margent, *or put you out of the Synagogues.* The one in effect is as much as the other.

RHEM. 2 13 He shall teach.) *If he shal teach all truth, and that for euer (as before c.14,16:) how is it possible, that the Church can erre, or hath erred at any time or in any point?*

FVLKE. 2 The Church can neuer erre in any point necessary to saluation, nor any true member thereof, to continue therein. For this promise is to euery one of the Apostles, and so to euery Christian man and woman, to their comfort, vnto eternall saluation. Yet were the Apostles deceiued for a time in some things, as in the calling of the Gentiles: and true Christian men may erre, but not finally to their damnation. Therefore the full accomplishment of this promise, S. Augustine referreth vnto the life to come: *I think* (saith he) *that this cannot be fulfilled in any mans minde in this life, for who liuing in this bodie, which is corrupted and weigheth downe the soule, can know all trueth, When the Apostle saith, We know but in part.* Tract.96.in Ioan. How the Church and true Christians may erre.

RHEM. 3 23 In my name.) *Vpon this the Church concludeth all her prayers,* Per Christum Dominum nostrum, *euen those also that be made to Saincts.*

FVLKE. 3 To aske of Saincts in the name of Christ, is to make Christ a mediator betweene vs and the Saincts: But Christ saith, *What soeuer you aske the father in my name, he will giue it you*, not whatsoeuer you aske of Saincts in my name, the Father or the Saincts shall giue you. We may see vpon what ground the Popish faith is builded. And yet you say vntruely of all your prayers to Saincts, for many in your Portice conclude not, with *per Christum Dominum nostrum: By Christ our Lord.* For example among a great number, take a few. In that office which you call *Seruitium beatæ Mariæ*, There be three lessons which be all praiers to the virgin Marie, which begin, *Sancta Maria virgo virginum &c. Sancta Maria piarum piissima &c. Sancta Dei genetrix &c.* In which this conclusion is not. And yet no lesse is asked of her, then eternall life. And because they be very blasphemous, it shall not be amisse, for the ignorant in the Latine tongue to translate them. The first is, *Holy Marie virgine of virgins, mother and daughter of the king of all kings: bestowe thy comfort vpon vs, that by thee, we may deserue to haue the reward of eternall life, and to reigne with the elect of God for euer.* The second, *Holy Marie, of all godly women most godly, make intercession for vs, of all godly women the most godly, that by thee oh virgin, he may receiue our prayers, which being borne* Invocation of Saincts.

borne for vs of thee, reigneth aboue the heauen, that by his loue our offences may be put out. The third, *Holy mother of God, which worthily hast deserued to conceiue him whom the whole world could not comprehend, by thy godly intervention wash away our sinnes, that being redemed by thee, we may be able to clime to the seate of eternall glorie, where thou remainest with thy sonne without end of time.* And what call you this but a praier? *By the blood of Thomas which for thee he did spend, make vs Christ to clime, whether Thomas did ascend.* The Popish Poet forgat *per Christum dominum nostrum*, or els it needed not, when the blood of Thomas was added to the blood of Christ. Againe, *Per te Thoma post lauc munera amplexetur nos Dei dextera. By thee Thomas after the gifts of the left hand, let the right hand of God embrace vs, left the enemie, the world, or the workes of the flesh doe carie vs away captiue to hell.* Againe, *Opem nobis: &c. O Thomas reach thy helpe vnto vs, rule them that stand, lift vp them that lie, correct our maners, actes, and life, and direct vs into the way of peace.* Moreouer in a praier to S. Osmund: *&c. Confessor domini. Thou confessor of our Lord, helpe the people with thy prayers, that being voide of vices, they may be associate vnto thee, and whom thou findest preuenting thy solemnities, thou teacher of people, cause that they may accompanie thee.* To S. Anne: *Thou that wast happy, being conceiued with such a virgin, make vs in the last houre to die without sinne.* Againe, *Anne, thou healthfull mother, make vs to liue to Christ.* To S. Katherine. *Haile virgine worthy of God, haile sweete and gentle virgine, obtaine for vs the ioyes, which thou dost possesse with glorie.* By these few, among a shamefull rable of Popish praiers, you may see how true it is, that their *Church concludeth all her prayers, Per Christum dominum nostrum, euen those also that be made to Saincts.*

ANNOTATIONS. CHAP. XVI.

RHEM. 4 12 Yet many things.) *This place conuinceth that the Apostles and the faithfull be taught many things, which Christ omitted to teach them for their weakenesse: and that it was the prouidence of God that Christ in presence should not teach and order all things, that we might be no lesse assured of the things that the Church teacheth by the holy Ghost, then of the things that himselfe deliuered.* Christ left many things to be taught by the Church.

FVLKE. 4 Though the infirmitie of the Apostles, could not yet beare, that he had to say to them, it followeth not that those things are not conteined in the holy Scriptures. S. Augustine vpon this place saith: *Quum ipse tacuerit, &c. When he himselfe hath not vttered these things, which of vs can say, these and these they are? Or if he dare be bold to say, how doeth he proone it?* Yea he proceedeth further and saith: *If we had read any of these things in the bookes established by Canonicall authoritie, which were written after the Ascension of our Lord, it were not sufficient to haue read it there, except it were also read there, that the same is one of these things, which our Lord would not then tell his disciples, because they could not beare them.* By this saying of S. Augustine you come short, to tell vs of any thing, that is not conteined in the Scriptures, that it is in the number of those things, which Christ would not tell his disciples. Leo comparing 15. Ioan. 15. with this vers. ser. 2. de Pentecost. sayth: *Non itaq; alia erat infirmanda veritas, nec alia prædicanda doctrina: sed oportebat capacitatem eorum qui docebantur augeri, & multiplicari constantiam illius charitatis, qua omnem formidinem foras mitteret & furorem persequentium non timeret.* The sufficiencie of the Scriptures.

RHEM. 5 23 The spirit of trueth.) *Euer note that the holy Ghost in that he is promised to the Church, is called the Spirit of truth, which holy Spirit for many other causes is giuen to diuers priuate men and to all good men, to sanctification: but to teach all trueth and preserue in truth and from error, he is promised and performed chiefly to the Church and the chiefe Gouerner and generall Councels thereof.* The spirit of truth

FVLKE. 5 The spirit of trueth is promised to all the Church, and to euery member thereof, for whom our Sauiour Christ praieth, saying, Sanctifie them in thy trueth, thy word is the trueth Ioan. 17. 17. and is not restrained to any one gouernour (which is not ordeined by Christ,) nor yet to generall Councels, which if they erre from the word of trueth, are not led by the spirit of truth. And yet are generall Councels, a good meane, in matters of question, where the ministers of the Church, which haue the speciall giftes of knowledge and vnderstanding, in the Scriptures, may by mutuall conference of the word of God, find out the certaine trueth, as in the Councell of the Apostles. Act. 15. Councels may erre

CHAP. XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his worke, he will giue him his appointed glorie, for the conuersion of all nations, 6 and preserue his Apostles, and his Church after them in vnitie and veritie (that is, from Schisme and Heresie:) finally also glorifie them with him in heauen.

THE GOSPEL vpon the Ascension tue.

THese things spake IESVS and lifting vp his eyes into heauen, he said, Father the houre is come, ‡ glorifie thy sonne, that thy sonne may glorifie thee.

‡ The Father glorifieth the Sonne by raising him from death, exalting him vp to his right hand, making all creatures to bow downe at his name, and giuing him all power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which onely in a maner was in Iewrie before, now known to all Nations.

2 As thou hast giuen him power ouer all flesh that all which thou hast giuen him, to them he may giue life euerlasting.

3 And this is ‖ life euerlasting that they know thee, the onely true God, and whom thou hast sent IESVS CHRIST.

4 I haue glorified thee vpon the earth: I haue consummated the worke which thou gauest me to doe:

5 And nowe glorifie thou mee O Father with thy selfe, with the glory which I had before the world was, with thee.

6 I haue manifested thy name to the men who thou gauest me out of the world. Thine they were, and to me thou gauest them: and they haue kept thy word.

7 Now they haue knowen that all things which thou gauest me, are from thee:

8 Because

THese wordes spake Iesus, and lifted vp his eyes to heauen, and said, Father, the houre is come, glorifie thy sonne, that thy sonne also may glorifie thee:

*2 * As thou hast giuen him power ouer all flesh, that he should giue eternall life to as many as thou hast giuen him.* Matt. 28. 18.

3 This is the life eternall, that they might knowe thee the onely true God, and Iesus Christ whom thou hast sent.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest mee to doe.

5 And now glorifie thou me, O father, with thine owne selfe, with the glorie which I had with thee before the world was.

6 I haue declared thy name vnto the men which thou gauest mee out of the world: thine they were, and thou gauest them me, and they haue kept thy word.

*7 * Now they haue knowen that all thinges whatsoeuer thou hast giuen me, are of thee:* Iohn 16. 27.

8 Because the wordes which thou gauest me, I haue giuen them: and they haue receiued, and knowen in very deede that I came forth from thee, and haue beleeued that thou didst send me.

9 For them doe I pray: Not for the world doe I pray, but for them whom thou hast giuen me:

10 Because they bee thine: and all my things be thine, and thine bee mine: and I am glorified in them. And now I am not in the world, and these are in the worlde, and I come to thee.

THE GOSPEL in a Votiue Masse against Schisme. ‡ His petition is specially to keepe the Apostles and his Church in vnitie and from Schismes. Io.18,9. Psal.40,10. 108,8.

11 Holy father,‡ keepe them in thy name, whom thou hast giuen me: that they may be one, as also we.

12 When I was with them, I kept them in thy name, Those *whom thou gauest me, haue I kept: and none of them perished, but the sonne of perdition, that the *scripture may be fulfilled.

13 And nowe I come to thee: and these things I speake in the world, that they may haue my ioy filled in themselues.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world.

15 I pray not that thou take them away out of the world, but that thou preserue them from euill.

16 Of the world they are not: as I also am not of the world.

17 ‖ Sanctifie them in trueth, Thy word is trueth.

18 As thou didst send me into the world, I also haue sent them into the world.

19 And for them I doe ‡ sanctifie my selfe: that they also may bee sanctified in trueth.

20 And not for them only do I pray, ‖ but for them also that by their word shal beleeue in me:

21 That they all may be one, as thou (Father) in me, and I in thee, that they also in vs may be one: that the worlde may beleeue that thou hast sent me.

22 And the glory that thou hast giuen me, haue I giuen to them: that they may be one, as we also are one.

23 I in them, and thou in me: that they may bee consummate in one: and the worlde may knowe that thou hast sent me, and hast loued them, as mee also thou hast loued.

24 Father, whom thou hast giuen mee, I will, that where I am, they also may be with me: that they may see my glory which thou hast giuen me, because thou hast loued mee before the creation of the world.

25 Iust Father, the world hath not knowen thee. but I haue knowen thee: and these haue knowen, that thou didst send me.

26 And

8 For I haue giuen vnto them the wordes which thou gauest me, and they haue receiued them, and haue knowen surely that I came out from thee, and they haue beleeued that thou diddest send me.

9 I pray for them, I pray not for the world: but for them which thou hast giuen me, for they are thine.

10 And all mine, are thine. and thine, are mine: and I am glorified in them.

11 And now am I not in the world, and they are in the world, and I come to thee. Holy father, keepe through thine owne name them, which thou hast giuen me, that they may also be one, as we are.

*12 While I was with them in the worlde, I kept them in thy name: those that thou gauest me, haue I kept, and none of them is lost, but that lost childe: * that the scripture might be fulfilled.* Psal.109.8.

13 Nowe come I to thee, and these words speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the world.

15 I pray not that thou shouldest take them out of the worlde, but that thou shouldest keepe them from the euill.

16 They are not of the world, as I also am not of the world.

17 Sanctifie them through thy trueth: thy word is the trueth.

18 As thou diddest send me into the world: euen so haue I also sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also might bee sanctified through the trueth.

20 Neuertheless, *I pray not for them alone: but for them also which shall beleeue on me through their preaching:*

21 That they all may be one, as thou father art in me, and I in thee, and that they also may be one in vs: that the worlde may beleeue that thou hast sent me.

22 And the glory which thou gauest me, I haue giuen them: that they also may be one, as we also are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the worlde may know that thou hast sent me, and hast loued them, as thou hast loued me.

*24 * Father, I will that they which thou hast giuen mee, be with me where I am, that they may see my glory which thou hast giuen mee: for thou louedst me before the foundation of the world.* Iohn 12.16.

25 O righteous father, the world also hath not knowen thee: but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And

26 And I haue notified thy name to them, and will notifie it: that the loue where with thou hast loued me may be in them, and I in them.

26 And I haue declared vnto them thy name, and will declare it: that the loue where-with thou hast loued me, may be in them, and I in them.

MARGINALL NOTES. CHAP. XVII.

RHEM. 1 19 Sanctifie my selfe.) *To sanctifie himselfe, is to sacrifice himself, by dedicating his holy body and blood to his Father, both vpon the Crosse, and in the holy Sacrament.*

FVLKE, 1 Christ offered not his bodie and blood in the Sacrament to his Father, but to his disciples in remembrance of his only once oblation thereof to his Father, by which he perfected for euer his Saincts. Heb. 10. 14.

ANNOTATIONS. CHAP. XVII.

RHEM. 3 Life euerlasting.) *Both the life of glorie in heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by charitie. for, knowledge of God without keeping his commandements, is not true knowledge, that is to say, it is an vnprofitable knowledge. 1. Io. 2.* True knowledge of God.

RHEM. 2 17 Sanctifie them.) *Christ prayeth that the Apostles, their successors, and all that shall be of their beleefe, may bee sanctified in trueth, which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from error. which prayer of Christ had not beene heard, if the Church might erre.* The Church can not erre.

FVLKE. 2 The Chrurch cannot erre, nor any faithfull man finally, in matters necessary to perpetuall saluation. But if the Church or any man depart from the word of truth, they must needes erre. Though in matters necessary to saluation, the true Church, and euery true Christian, be preserued from erring finally. S. Augustine interpreteth, sanctifying in the trueth, *to be sanctified in Christ, which is the word and the trueth.* Tr. 108. in Ioan. Where-of it followeth, that neither the true Church, nor any Christian man, can fall finally from Christ.

RHEM. 3 20 But for them.) *He expresseth (and it is a great comfort) that he praieth not onely for the Apostles, but for the whole Church after them, that is, for all beleeuers. And all this profound and diuine prayer is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible sacrifice on the Crosse.* The Canon of the Masse.

FVLKE. 3 The Canon of the Masse, is too base to be matched with this diuine prayer of our Sauiour Christ, which yet followed his Supper, and not went before it as the Popish Canon beginneth before consecration.

CHAP. XVIII.

Being gone to the place that Iudas the Traitor did know, 4 he offereth himselfe to the band of his enemies, sheweth his Diuine might in ouerthrowing them all with a word, and in saiuing his Apostles from them also with a word. 10 rebuketh Peter that would defend him from them: 12 and so being apprehended, is brought bound to Annas and Caiphas, where he is striken by a seruant, and thrise denied of Peter. 28 Againe in the morning he is by them brought to Pilate. 29 Who demaunding their accusation, whereas they would oppresse him with their authoritie, 33 and examining the point of his kingdome, pronounceth him innocent: yet they cry rather to haue a theeues life saued.

THVRSDAY night. The PASSION according to Iohn in these two Chapters, is the Gospel at Masse vpo Good friday. So the PASSION is read in holy weeke 4. times, according to the foure Euangelists, as S. Augustine appointed also in his Church at Hippo. Ser. 144. de tempore. Mt. 26. 36. Mr. 14. 32. Lu. 22. 39. Mt. 26. 47. Mr. 14. 43. Lu. 22. 47.

WHen IESVS had said these thinges, he went forth with his disciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Disciples.

2 And Iudas also, that betraied him, knew the place: because IESVS had often resorted thither together with his disciples.

3 * Iudas therefore hauing receiued the band of men, and of the chiefe Priests and the Pharisees, ministers, commeth thither with lanternes and torches and weapons.

4 IESVS therfore knowing all things that should come vpon him, went forth, and said to them, Whom seeke ye?

5 They answered him, IESVS of Nazareth. IESVS saith to them, I am he. And Iudas also that betraied him, stood with them.

6 As soone therefore as he saide to them, I am he: they went backward, and fell to the ground.

7 Againe therefore hee asked them, Whom seeke yee? And they said, IESVS of Nazareth.

8 IESVS answered, I haue told you that I am he. if therefore you seeke me, let these go their wayes.

9 That the word might be fulfilled which he said, * That of them whom thou hast giuen me, I haue not lost any.

*WHen Iesus had spoken these wordes, * he went foorth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred and his disciples.* Matt. 26. 36. mar. 14. 32. luke 22. 39.

2 Iudas also which betrayed him, knew the place: for Iesus oft times resorted thither with his disciples.

*3 * Iudas then, after he had receiued a band of men, and officers of the high Priests and Pharisees, commeth thither with lanternes, and torches, and weapons.* Matt. 26. 47. mar. 14. 43. luke 22. 47.

4 And Iesus knowing all things that should come on him, went foorth, and saide vnto them, Whom seeke yee?

5 They answered him, Iesus of Nazareth. Iesus saith vnto them, I am he. Iudas also which betrayed him, stood with them.

6 As soone then as he had saide vnto them, I am hee, they went backeward, and fell to the ground.

7 Then asked he them againe, Whom seeke ye? They said Iesus of Nazareth.

8 Iesus answered, I haue told you that I am he: If ye seeke me therefore, let these goe their way.

*9 That the saying might be fulfilled which he spake, * Of them which thou gauest mee haue I not lost one.* Ioh. 17. 12.

10 Simon

10 Simon Peter therfore hauing a ſword, drew it out: and ſmote the ſeruant of the high prieſt: and cut off his right eare. And the name of the ſeruant was Malchus.

11 IESVS therefore ſaid to Peter, Put vp thy ſword into the ſcabbard. The chalice which my father hath giuen mee, ſhall not I drinke it?

12 The band therefore and the Tribune and the miniſters of the Iewes apprehended IESVS, and bound him:

13 And they brought him to Annas firſt, for he was father in law to Caiphas, who was the high prieſt of that yeere.

Io.11,49. Mt.26,58. Mr.14,54. Lu.22,54.

14 And *Caiphas was he that had giuen the counſel to the Iewes, That it is expedient that one man die for the people.

15 *And Simon Peter followed IESVS, and an other diſciple. And that diſciple was knowen to the high prieſt, and went in with IESVS into the court of the high prieſt.

16 But Peter ſtood at the doore without. The other diſciple therfore that was knowen to the high prieſt, went foorth, and ſpake to the portreſſe, and brought in Peter.

17 The wench therefore that was portreſſe, ſaith to Peter, Art not thou alſo of this mans diſciples? He ſaith to her, ‡ I am not.

‡ It is all one for a man to deny Chriſt, and that he is a diſciple of Chriſt or a Catholike, or a Chriſtian man, when he is demaunded. *Aug. tract. 113. in Io.* for ſo Peter here denieth Chriſt, in denying himſelfe to be his Diſciple.

18 And the ſeruants and miniſters ſtood at a fire of coles, becauſe it was cold, & warmed themſelues. And with them was Peter alſo ſtanding, and warming himſelfe.

19 The high prieſt therfore asked IESVS of his diſciples, and of his doctrine.

20 IESVS anſwered him, I haue openly ſpoken to the world: I haue alwayes taught in the ſynagogue, and in the temple whether all the Iewes reſort together: and in ſecret I haue ſpoken nothing.

21 Why askeſt thou mee? aske them that haue heard what I haue ſpoken vnto them: behold they knowe what things I haue ſaid.

22 When he had ſaide theſe things, one of the miniſters ſtanding by, gaue IESVS a blowe, ſaying, Anſwereſt thou the high prieſt ſo?

23 IESVS anſwered him, If I haue ſpoken ill, giue teſtimonie of euill: but if well, why ſtrikeſt thou me?

24 And Annas ſent him bound to Caiphas the high prieſt.

25 And Simon Peter was ſtanding, and warming himſelfe. They ſaide therefore to him, Art not thou alſo of his diſciples? He denied and ſaid: I am not.

26 One of the ſeruants of the high prieſt ſaieth to him, his coſin whoſe eare Peter did cut off, Did not I ſee thee in the garden with him?

27 Againe therefore Peter denied: and forthwith the cocke crew.

28 *They

10 Then Simon Peter hauing a ſword, drew it, and ſmote the high prieſts ſeruant, and cut off his right eare: The ſeruants name was Malchus.

11 Therefore ſaid Ieſus vnto Peter, Put vp thy ſword into thy ſheath: Shall I not drinke of the cup which my father hath giuen me?

12 Then the companie, and the captaine and officers of the Iewes, tooke Ieſus, and bound him,

*13 *And led him away to Annas firſt (for he was father in law vnto Caiaphas) which was the high prieſt that ſame yeere.* Luke 3.2.

*14 *Caiaphas was he which gaue counſell to the Iewes, that it was expedient that one man ſhould die for the people.* Iohn 11.50. Some read, And Annas ſent Chriſt bound vnto Caiphas the high prieſt.

*15 *And Simon Peter followed Ieſus, and ſo did another diſciple: That diſciple was knowen vnto the high prieſt, and went in with Ieſus into the palace of the high prieſt.* Matt.26,58.

16 But Peter ſtoode at the doore without. Then went out that other diſciple, which was knowen vnto the high prieſt, and ſpake vnto the Damoſell that kept the doore, and brought in Peter.

17 Then ſaieth the Damoſell that kept the doore vnto Peter, Art not thou alſo one of this mans diſciples? He ſaith, I am not.

18 The ſeruants & officers ſtood there which had made a fire of coales (for it was cold) and they warmed themſelues: Peter alſo was ſtanding among them, warming him.

19 The high prieſt then asked Ieſus of his diſciples, and of his doctrine.

20 Ieſus anſwered him, I ſpake openly to the world, I euer taught in the ſynagogue, and in the temple, whither all the Iewes reſort, and in ſecret haue I ſaid nothing:

21 Why askeſt thou mee? Aske them which heard me what I haue ſaid vnto them: behold, they can tell what I ſaid.

22 When he had thus ſpoken, one of the officers which ſtood by, ſmote Ieſus with a rod, ſaying, Anſwereſt thou the high prieſt ſo?

23 Ieſus anſwered him, If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmiteſt thou me?

*24 *Now Annas had ſent him bound vnto Caiaphas the high prieſt.* Matt.26,57.

*25 Simon Peter was ſtanding, and warming himſelfe. *Then ſaid they vnto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.* Matt.26,69.

26 One of the ſeruantes of the high prieſts (his couſin whoſe eare Peter ſmote off) ſaieth vnto him, Did not I ſee thee in the garden with him?

27 Peter therfore denied againe, and immediatly the cocke crew.

*28 *Then*

GOOD FRIDAY.

28 * They therefore bring IESVS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not bee contaminated, but that they might eate the Pasche.

29 Pilate therefore went foorth to them without, and sayd, What accusation bring you against this man?

30 They answered and sayd to him, If he were not a malefactour, we would not haue deliuered him vp to thee.

31 Pilate therfore said to them, Take him you, and according to your lawe iudge him. The Iewes therfore said to him, It is not lawfull for vs to kill any man.

32 * That the word of IESVS might bee fulfilled which hee sayde, signifying what death he should die.

33 * Pilate therfore went into the Palace againe, and called IESVS, and sayd to him, Art thou the king of the Iewes?

34 IESVS answered, Sayest thou this of thy selfe, or haue others told thee of me?

35 Pilate answered, Why, am I a Iewe? ‡ Thy nation, and the chiefe Priests haue deliuered thee vp to me, what hast thou done?

36 IESVS answered, My kingdome is not of this world. if my kingdome were of this world, my ministers verily would striue that I should not be deliuered to the Iewes. but now my kingdome is not from hence.

37 Pilate therfore said to him, Art thou a king then? IESVS answered, Thou saiest, that I am a king. For this was I borne, and for this came I into the world: that I should giue testimony to the truth. Euery one that is of the truth, heareth my voice.

38 Pilate saith to him, What is truth? And when he had said this, he went forth againe to the Iewes, and sayth to them, I finde no cause in him.

39 * But you haue a custome that I should release one to you in the Pasche: will you therefore that I release vnto you the king of the Iewes?

40 They al therefore cried againe, saying, Not him but Barabbas. And Barabbas was a theefe.

*28 Then led they Iesus from Caiaphas, into the hall of iudgement: It was in the morning, and they themselues went not into the iudgement hall, lest they should bee defiled: * but that they might eate the Passeouer.* Matt.27.2. marke 15.1. luke 23.1. Acts 10 28.

29 Pilate then went out vnto them, and sayd, What accusation bring you against this man?

30 They answered and sayd vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Iewes therefore sayd vnto him, It is not lawfull for vs to kill any man.

*32 * That the worde of Iesus might bee fulfilled, which he spake, signifying what death he should die.* Matth.27.19.

*33 * Then Pilate entred into the iudgement hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Iewes?* Matth.27.11.

34 Iesus answered him, Saiest thou this thing of thy selfe? or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation and high priests haue deliuered thee vnto me: what hast thou done?

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this worlde, then would my seruants surely fight, that I should not bee deliuered to the Iewes: but nowe is my kingdome not from hence.

37 Pilate therefore sayd vnto him, Art thou a king then? Iesus answered, Thou sayest that I am a king: For this cause am I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: and all that are of the trueth heare my voice.

38 Pilate sayeth vnto him, What is trueth? And when hee had sayd this, hee went out againe vnto the Iewes, and sayth vnto them, I finde in him no fault at all.

*39 * Ye haue a custome that I should deliuer you one loose at the Passeouer: wil you that I loose vnto you the king of the Iewes?* Matth.27.15. marke 15.6. luke 23.17.

*40 * Then cried they all againe, saying, Not him, but Barabbas. This Barabbas was a robber.* Acts 3.14.

‡ Inclosed God, that Christ who was to die both for the Iewes and the Gentiles, should be betrayed of the one, and put to death by the other.

Ioh 2,33. Mk 10,19.

Mt 27,11. Mk 15,2. Lu 23,4.

Mt 27,15. Mr 15,6. Lu 23,17.

CHAP. XIX.

The Iewes are not satisfied with his scourging and irrision. 8 Pilate hearing them say that he made himselfe the Sonne of God, is more afraid. 12 Yet, they urging him with his loyaltie toward Cæsar, and professing that themselues wil no king but Cæsar, he yeeldeth vnto them. 17 And so Christ carying his owne Crosse, is crucified betweene two theeues. 19 Pilate writing notoriously the onely cause of his death to be, for that he is their king or Christ. 23 His garments be so vsed, euen as the Scriptures foretold. 25 He hath speciall care of his mother to the end. 28 Hee signifieth all that was written of his Passion, to be fulfilled, and so yeeldeth vp his ghost. 31 Then by the Iewes meanes also other Scriptures about his legs and side, are fulfilled. 38 And finally, he is honourably buried.

Mt 27,27. Mr 15,16.

THen therefore Pilate tooke IESVS, and scourged him.

2 And the souldiers platting a crowne of thornes, put it vpon his head: and they put about him a purple garment.

3 And

THen Pilate tooke Iesus therefore, and scourged him.

*2 * And the souldiers, when they had wound a crowne of thornes, they did put it on his head, and they did cast about him a purple garment.* Matth.27.26. marke 15.18.

3 And

3 And they came to him, and sayd, Haile king of the Iewes, & they gaue him blowes.

4 Pilate went foorth againe, and saith to them, Beholde I bring him foorth vnto you, that you may know that I finde no cause in him.

5 IESVS therefore went forth carying the crowne of thornes, and the purple vestiment. And hee saith to them, Loe the man.

6 When the chiefe priests therefore and the ministers had seene him, they cried, saying, Crucifie, crucifie him. Pilate saith to thē Take him you, and crucifie him. for I find no cause in him.

7 The Iewes answered him, We haue a Law: and according to the Law hee ought to die, because hee hath made himselfe the sonne of God.

8 When Pilate therefore had heard this saying, he feared more.

9 And hee entred into the Palace againe: and hee sayth to IESVS, Whence art thou? But IESVS gaue him no answere.

10 Pilate therefore saith to him, Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue power to release thee?

11 IESVS answered, Thou shouldest not haue any power against me, vnlesse it were giuen thee from aboue. Therefore hee that hath betrayed mee to thee, hath the greater sinne.

12 From thenceforth Pilate sought to release him. But the Iewes cried, saying, If thou release this man, thou art not Cæsars friend. euery one that maketh himselfe a king, speaketh against Cæsar.

13 But Pilate when hee had heard these wordes, brought foorth IESVS: and he sate in the iudgement seate, in the place that is called Lythóstrotos, and in Hebrew Gábbatha.

14 And it was the Parasceue of Pasche, about the ‡ sixt houre, & he saith to the Iewes, Loe your king.

‡ Hee meaneth midday, counting from sunne rising. for so doeth the scripture count the houres of the day, *Mat.20. Mr.15. Luc.23. Io.4. Act.3. & 10.*

15 But they cried, Away, away with him, crucifie him. Pilate saith to them, Shall I crucifie your king? The chiefe priests answered. We haue no king, but Cæsar.

16 Then therefore he deliuered him vnto them for to be crucified. And they tooke IESVS, and led him foorth.

Mt.27,33. Mr.15,20. Lu.23,33.

17 *And bearing his owne ‖ crosse hee went forth into that which is called the place of Caluarie, in Hebrew Gólgotha.

18 Where they crucified him, and with him two others, on the one side and on the other, and in the middes IESVS.

19 And Pilate wrote a title also: and he put it vpon the crosse. And it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This

3 And sayd, Haile king of the Iewes: and stroke him with rods.

4 Pilate went foorth againe, and sayd vnto them, Behold, I bring him foorth to you, that ye may know that I find no fault in him.

5 Then came Iesus forth, wearing the crown of thornes, & the robe of purple: and Pilate *saith vnto them, Behold the man.*

6 When the high priestes therefore and officers sawe him, they cried, saying, Crucifie him, crucifie him. Pilate sayeth vnto them, Take yee him, and crucifie him: for I find no fault in him.

7 The Iewes answered him, We haue a law, and by our law he ought to die: because he made himselfe the sonne of God.

8 When Pilate heard that saying, he was the more afraid,

9 And went againe into the iudgement hall, and sayth vnto Iesus, Whence art thou? But Iesus gaue him no answere.

10 Then sayth Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne.

12 And from thencefoorth sought Pilate meanes *to loose him: but the Iewes cried, saying, If thou let him goe, thou art not Cæsars friend: For whosoeuer maketh himselfe a king, speaketh against Cæsar.*

13 Whē Pilate heard that saying, he brought Iesus foorth, and sate downe in the iudgement seate, in a place that is called the pauement, but in the Hebrew tongue, Gabbatha.

14 It was the preparing of the Passeouer, and about the sixth houre: and hee sayeth vnto the Iewes, Behold your king.

15 They cried, Away with him, away with him, crucifie him. Pilate saith vnto them, Shal I crucifie your king? The high priestes answered, We haue no king but Cæsar.

16 Then deliuered hee him therefore vnto them to be crucified: and they tooke Iesus, and led him away. Matt.27.31. Mark.15.21. Luke 23.26.

17 And he *bearing his crosse, went forth into a place which is called the place of a skull, but in the Hebrew, Golgotha:*

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 And Pilate wrote a title, and put it on the crosse. The writing was, IESVS OF NAZARETH, THE KING OF THE IEWES.

20 This

20 This title therfore many of the Iewes did reade: becauſe the place where IESVS was crucified, was nigh to the citie: and it was written in † Hebrew, in Greeke, and in Latine.

21 The chiefe prieſtes therefore of the Iewes ſayd to Pilate, Write not, *The king of the Iewes:* but that he ſayd, I am king of the Iewes.

22 Pilate anſwered, That which I haue written, I haue written.

23 The * ſouldiers therefore when they had crucified him, tooke his garments (and they made foure parts, to euery ſouldier a part) & his coate. And his ‡ coate was without ſeame, wrought from the toppe throughout.

24 They ſayd therefore one to another, Let vs not cut it, but let vs caſt lottes for it whoſe it ſhal be. That the ſcripture might be fulfilled, ſaying, *They haue parted my garments among them: and vpon my veſture they haue caſt lots.* And the ſouldiers did theſe things.

25 And there ſtoode beſide the croſſe of IESVS, ‡ his mother, and his mothers ſiſter, Marie of Cleophas, and Marie Magdalene.

26 When IESVS therefore had ſeene his mother and the diſciple ſtanding whom hee loued, he ſaith ‖ to his mother: Woman, behold thy ſonne.

27 After that, hee ſayth ‖ to the diſciple, Behold thy mother. And from that houre the diſciple tooke her to his owne. ☙

28 [b] Afterward IESVS knowing that all things were nowe conſummate, that * the Scripture might be fulfilled, he ſaith, I thirſt.

29 A veſſel therefore ſtoode there full of vinegre. And they putting a ſponge full of vinegre about hyſſope, offered it to his mouth.

30 IESVS therefore when hee had taken the vinegre, ſaid, It is conſummate. And bowing his head, he gaue vp the ghoſt.

31 The Iewes therefore (becauſe it was the Paraſceue) that the bodies might not remaine vpon the croſſe, on the Sabboth (for that was a great Sabboth day) they deſired Pilate that their legges might be broken, and they might be taken away.

32 The ſouldiers therefore came: and of the firſt in deede they brake the legges, and of the other that was crucified with him.

33 But after they were come to IESVS when they ſaw that hee was dead, they did not breake his legges,

34 But one of the ſouldiers with a ſpeare opened his ſide, and incontinent there came forth ‖ blood and water.

35 And hee that ſaw it hath giuen teſtimonie: and his teſtimonie is true. ☙ And he knoweth that he ſaith true, that you alſo may beleeue.

36 For theſe things were done that the Scripture

Mat.27.35. Mar.15.24. Luc.23.34.

‡ This coate without ſeame is a figure of the vnitie of the Church. Cypr. de vnit. Ec. And Euthymius and other write that our Ladie made it.

Pſal.21.19.

† The Goſpel in a voice. Maſſe of our B. Lady between Eaſter & Whitſontide.

‡ The great loue, faith, courage, compaſſion, and ſorrowes, that our Lady had: who forſooke not the Croſſe and her ſonne, when ſo many were fled from him, and his chiefe Apoſtles denied him.

‖ The Goſpel in a voice. Maſſe of the Paſſion.

Pſal.68.22.

20 *This title read many of the Iewes: for the place where Ieſus was crucified, was nigh to the citie: and it was written in Hebrew, and Greeke, and Latine.*

21 *Then ſayd the high prieſts of the Iewes to Pilate, Write not the king of the Iewes: but that he ſayd, I am king of the Iewes.*

22 *Pilate anſwered, What I haue written, that haue I written.*

23 * *Then the ſouldiers, when they had crucified Ieſus, tooke his garments, (and made foure parts, to euery ſouldier a part) and alſo his coate: the coate was without ſeame, wouen from the top throughout.* Matt.27.35. marke 15.24. luke 23.33.

24 *They ſayd therefore among themſelues, Let vs not diuide it, but caſt lottes for it, whoſe it ſhall bee: that the Scripture might be fulfilled, ſaying,* * *They parted my raiment among them, and for my coate did they caſt lottes.* *And the ſouldiers did ſuch things in deede.* Pſal.22.19.

25 *There ſtoode by the croſſe of Ieſus, his mother, and his mothers ſiſter, Mary* the wife *of Cleophas, and Mary Magdalene.*

26 *When Ieſus therefore ſaw his mother and the diſciple ſtanding by, whom he loued, he ſayth vnto his mother, Woman, behold thy ſonne.*

27 *Then ſayth he to the diſciple, Beholde thy mother. And from that houre the diſciple tooke her vnto his owne* houſe.

28 *After theſe things, Ieſus knowing that all things were nowe perfourmed,* * *that the Scripture might be fulfilled, he ſayth, I thirſt.* Pſal.69.22.

29 *So there ſtoode a veſſell by, full of vinegar. Therefore when they had filled a ſponge with vineger, and put it vpon hyſſope, they offred it to his mouth.*

30 *When Ieſus therefore had receiued the vineger, hee ſayd, It is finiſhed, and when he had bowed his head, he gaue vp the ghoſt.*

31 *The Iewes therefore, becauſe it was the preparing* of the Sabboth, *that the bodies ſhould not remaine vpon the croſſe on the Sabboth day (for that Sabboth day was an high day) beſought Pilate that their legges might be broken, and that they might be taken downe.*

32 *Then came the ſouldiers, and brake the legges of the firſt, and of the other which was crucified with him.*

33 *But when they came to Ieſus, and ſawe that hee was dead already, they brake not his legges.*

34 *But one of the ſouldiers with a ſpeare thruſt him into the ſide, and foorthwith came there out blood and water.*

35 *And he that ſaw it, bare record, and his record is true, and he knoweth that he ſaith true, that ye might beleeue alſo.*

36 *For theſe things were done that the*

Scripture

3 And they came to him, and sayd, Haile king of the Iewes, & they gaue him blowes.

4 Pilate went foorth againe, and saith to them, Beholde I bring him foorth vnto you, that you may know that I finde no cause in him.

5 IESVS therefore went forth carying the crowne of thornes, and the purple vestiment. And hee saith to them, Loe the man.

6 When the chiefe priests therefore and the ministers had seene him, they cried, saying, Crucifie, crucifie him. Pilate saith to thē Take him you, and crucifie him. for I find no cause in him.

7 The Iewes answered him, We haue a Law: and according to the Law hee ought to die, because hee hath made himselfe the sonne of God.

8 When Pilate therefore had heard this saying, he feared more.

9 And hee entred into the Palace againe: and hee sayth to IESVS, Whence art thou? But IESVS gaue him no answere.

10 Pilate therefore saith to him, Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue power to release thee?

11 IESVS answered, Thou shouldest not haue any power against me, vnlesse it were giuen thee from aboue. Therefore hee that hath betrayed mee to thee, hath the greater sinne.

12 From thenceforth Pilate sought to release him. But the Iewes cried, saying, If thou release this man, thou art not Cæsars friend. euery one that maketh himselfe a king, speaketh against Cæsar.

13 But Pilate when hee had heard these wordes, brought foorth IESVS: and he sate in the iudgement seate, in the place that is called Lythóstrotos, and in Hebrew Gábbatha.

14 And it was the Paraseeue of Pasche, about the ‡ sixt houre, & he saith to the Iewes, Loe your king.

‡ Hee meaneth midday, counting from sunne rising. for so doeth the scripture count the houres of the day, *Mat.*20. *Mr.*15. *Luc.*23. *Io.*4. *Act.*3. & 10.

15 But they cried, Away, away with him, crucifie him. Pilate saith to them, Shall I crucifie your king? The chiefe priests answered. We haue no king, but Cæsar.

16 Then therefore he deliuered him vnto them for to be crucified. And they tooke IESVS, and led him foorth.

17 *And bearing his owne ‖ crosse hee went forth into that which is called the place of Caluarie, in Hebrew Gólgotha.

Mt.27,33. Mr.15,20. Lu.23,33.

18 Where they crucified him, and with him two others, on the one side and on the other, and in the middes IESVS.

19 And Pilate wrote a title also: and he put it vpon the crosse. And it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This

3 And sayd, Haile king of the Iewes: and stroke him with rods.

4 Pilate went foorth againe, and sayd vnto them, Behold, I bring him foorth to you, that ye may know that I find no fault in him.

5 Then came Iesus forth, wearing the crown of thornes, & the robe of purple: and Pilate *saith vnto them, Behold the man.*

6 When the high priestes therefore and officers sawe him, they cried, saying, Crucifie him, crucifie him. Pilate sayeth vnto them, Take yee him, and crucifie him: for I find no fault in him.

7 The Iewes answered him, We haue a law, and by our law he ought to die: because he made himselfe the sonne of God.

8 When Pilate heard that saying, he was the more afraid,

9 And went againe into the iudgement hall, and sayth vnto Iesus, Whence art thou? But Iesus gaue him no answere.

10 Then sayth Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne.

12 And from thencefoorth sought Pilate meanes to loose him: but the Iewes cried, saying, If thou let him goe, thou art not Cæsars friend: For whosoeuer maketh himselfe a king, speaketh against Cæsar.

13 Whē Pilate heard that saying, he brought Iesus foorth, and he sate downe in the iudgement seate, in a place that is called the pauement, but in the Hebrew tongue, Gabbatha.

14 It was the preparing of the Passeouer, and about the sixth houre: and hee sayeth vnto the Iewes, Behold your king.

15 They cried, Away with him, away with him, crucifie him. Pilate saith vnto them, Shal I crucifie your king? The high priestes answered, We haue no king but Cæsar.

*16 * Then deliuered hee him therefore vnto them to be crucified: and they tooke Iesus, and led him away.* Matt.27,31. Mark.15,21. Luke 23,30.

17 And he *bearing his crosse, went forth into a place which is called the place of a skull, but in the Hebrew, Golgotha:*

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

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22 Pilate anſwered, That which I haue written, I haue written.

23 The * ſouldiers therefore when they had crucified him, tooke his garments (and they made foure parts, to euery ſouldier a part) & his coate. And his ‡ coate was without ſeame, wrought from the toppe throughout.

24 They ſayd therefore one to another, Let vs not cut it, but let vs caſt lottes for it whoſe it ſhal be. That the ſcripture might be fulfilled, ſaying, *They haue parted my garments among them: and vpon my veſture they haue caſt lots.* And the ſouldiers did theſe things.

25 And there ſtoode beſide the croſſe of IESVS, ‡ his mother, and his mothers ſiſter, Marie of Clêophas, and Marie Magdalene.

26 When IESVS therefore had ſeene his mother and the diſciple ſtanding whom hee loued, he ſaith ‖ to his mother: Woman, behold thy ſonne.

27 After that, hee ſayth ‖ to the diſciple, Behold thy mother. And from that houre the diſciple tooke her to his owne.

28 [b] Afterward IESVS knowing that all things were nowe conſummate, that * the Scripture might be fulfilled, he ſaith, I thirſt.

29 A veſſel therefore ſtoode there full of vinegre. And they putting a ſponge full of vinegre about hyſſope, offered it to his mouth.

30 IESVS therefore when hee had taken the vinegre, ſaid, It is conſummate. And bowing his head, he gaue vp the ghoſt.

31 The Iewes therefore (becauſe it was the Paraſceue) that the bodies might not remaine vpon the croſſe on the Sabboth (for that was a great Sabboth day) they deſired Pilate that their legges might be broken, and they might be taken away.

32 The ſouldiers therefore came: and of the firſt in deede they brake the legges, and of the other that was crucified with him.

33 But after they were come to IESVS when they ſaw that hee was dead, they did not breake his legges,

34 But one of the ſouldiers with a ſpeare opened his ſide, and incontinent there came forth ‖ blood and water.

35 And hee that ſaw it hath giuen teſtimonie: and his teſtimonie is true. And he knoweth that he ſaith true, that you alſo may beleeue.

36 For theſe things were done that the Scripture

Mat.35. Mar.15.24. Luk.23.34.

‡ This coate without ſeame is a figure of the vnitie of the Church. Cyp. de vnit. Ec. And Euthymius and other write that our Ladie made it.

Pſal.21.19.

THE GOSPEL in a white Maſſe of our B. Lady between Eaſter & Whitſonntide.

‡ The great loue, faith, courage, compaſſion, and ſorowes, that our Lady had: who forſooke not the Croſſe and her ſonne, when ſo many were fled from him, and his owne Apoſtles denied him.

THE GOSPEL in a white Maſſe of the Paſſion.

Pſal.68.22.

Then the ſouldiers, when they had crucified Ieſus, tooke his garments, (and made foure parts, to euery ſouldier a part) and alſo his coate: the coate was without ſeame, wouen from the top throughout. Matt.27.35. marke 15.24. luke 23.33.

*They ſayd therefore among themſelues, Let vs not diuide it, but caſt lottes for it, whoſe it ſhall bee: that the Scripture might be fulfilled, ſaying, * They parted my raiment among them, and for my coate did they caſt lottes. And the ſouldiers did ſuch things in deede.* Pſal.22.19.

There ſtoode by the croſſe of Ieſus, his mother, and his mothers ſiſter, Mary the wife *of Cleophas, and Mary Magdalene.*

When Ieſus therefore ſaw his mother and the diſciple ſtanding by, whom he loued, he ſayth vnto his mother, Woman, behold thy ſonne.

Then ſayth he to the diſciple, Beholde thy mother. And from that houre the diſciple tooke her vnto his owne houſe.

*After theſe things, Ieſus knowing that all things were nowe perfourmed, * that the Scripture might be fulfilled, he ſayth, I thirſt.* Pſal.69.22.

So there ſtoode a veſſell by, full of vineger. Therefore when they had filled a ſponge with vineger, and put it vpon hyſope, they offred it to his mouth.

When Ieſus therefore had receiued the vineger, hee ſayd, It is finiſhed, and when hee had bowed his head, he gaue vp the ghoſt.

The Iewes therefore, becauſe it was the preparing of the Sabboth, *that the bodies ſhould not remaine vpon the croſſe on the Sabboth day (for that Sabboth day was an high day) beſought Pilate that their legges might be broken, and that they might be taken downe.*

Then came the ſouldiers, and brake the legges of the firſt, and of the other which was crucified with him.

But when they came to Ieſus, and ſawe that hee was dead already, they brake not his legges.

But one of the ſouldiers with a ſpeare thruſt him into the ſide, and foorthwith came there out blood and water.

And he that ſaw it, bare record, and his record is true, and he knoweth that he ſaith true, that ye might beleeue alſo.

For theſe things were done that the Scripture

Exo.12,46. Scripture might bee fulfilled, *You shall not breake a bone of him.*

37 And againe an other scripture saith, *They shall looke on him whom they pearced.*

Zac.12,10. *Mt.27,57. Mr.15,42. 38 And after these things *Ioseph of Arimathæa (because hee was a disciple of IESVS, but secret for feare of the Iewes) desired Pilate that he might take away the body of IESVS. And Pilate permitted. He came therfore, and tooke away the body of IESVS.

Lu.23,50. Io.3,1.7,50. 39 *Nicodemus also came, he that at the first came to IESVS by night, bringing a mixture of myrrhe and aloes, about an hundred poundes.

40 They tooke therfore the body of IESVS, and bound it in linnen clothes with the spices, as the manner is with the Iewes to burie.

41 And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had bene layd.

42 There therefore because of the Parasceue of the Iewes, they laid IESVS, because the monument was hard by.

Num.9.12. Exod.12.46. *Scripture should be fulfilled, *A bone of him shall not be broken.*

Zach.12,10. *37 And againe another scripture sayth,* They shall looke on him whom they pearced.*

Matth.27.57. mark.15.42. luke 23.15. *38 *After this, Ioseph of Arimathæa (being a disciple of Iesus, but secrete for feare of the Iewes,) besought Pilate that he might take down the body of Iesus, and Pilate gaue him licence. he came therefore, and tooke the body of Iesus.*

39 And there came also Nicodemus, which at the beginning came to Iesus by night, and brought of myrrhe and aloes mingled together, about an hundred pound waight:

40 Then tooke they the body of Iesus, and wound it in linnen clothes, with the odours, as the maner of the Iewes is to burie.

41 And in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

42 There laid they Iesus therefore, because of the preparing of the Sabboth of the Iewes, for the sepulchre was nigh at hand.

MARGINALL NOTES. CHAP. XIX.

RHEM. 1. 20. Hebrew, in Greeke, and in Latin.) *These three tongues being for other cause, most famous before in all the world, are now also dedicated to God in the triumphant title of the Crosse of Christ, and in them the holy Scriptures are more conueniently written, taught, and preserued.* All tongues sanctified.

FVLKE. 1 The tongues of al nations are sanctified by the holy Ghost, to vtter the great and magnifical things of God. Act.2.11. The writing of Pilate, to the derision of Christ, is a vaine reason of the sanctifying of these three tongues. For by Hebrew it is most like the Euangelist meaneth the Syrian language, which then was the vulgar tongue of the Iewes: and in Latin was no part of the holy scripture first written.

ANNOTATIONS. CHAP. XIX.

RHEM. 2 15. His owne crosse.) *This crosse, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, & oblation of the sacred bodie and blood of our Lord, is truely called the* HOLY CROSSE: *and hath been endued with vertue of miracles, both the whole and euery little peece thereof. For the which causes, and specially for the most mere memorial of Christs Passion, it hath bene visited in Pilgrimages, honoured by festiuall dayes and otherwise, reserued and reuerenced of the ancient fathers, with all deuotion: as contrariwise it hath been abused of Pagans, Apostates, and Heretikes, seeking in vaine to deface and destroy it.* See S. Cyril. l.6. & 10. Iulian. S. Hierom ep.17. S. Paulinus ep.11. Ruffinus li.1.c.7. & 8. Euagr. histo. li.4.c.25. Sulcer ep.72. & ser.de Passione. Paulus Diac. li.18. The Holy Crosse.

FVLKE 2 The Scripture neuer calleth the crosse whereon Christ died, holy, but rather cursed. For S. Paul prooueth that Christ became accursed for vs, by that he suffered on the crosse, according to the Scripture: *Cursed is euery one that hangeth on a tree.* Gal 3.13. And for many hundred yeeres after Christ, there was no mention or regard what became of it. But when superstition began to grow, it was said to be found in Constantines time by Helena his mother, which it is not like that Eusebius would haue omitted in the life of Constantine, writing of Helena, matters of lesse importance then that inuention, if it had bene soon deed. But howsoeuer it was, it was credited in the later times, and much esteemed, not without some spot of superstition. For if there had belonged any religious care of it to the Church of Christ, the Apostles would haue procured the keeping of it, and not suffered the Church to haue bene three hundred yeeres without it. For it had bene an easier suite for Ioseph and Nicodemus to obtaine of Pilate, then the bodie of Iesus himselfe. But in the later times, as superstition did more and more increase, and miracles were feined vnto it, the crosse also was multiplied in number, and the pieces were made thereof so many as would lade a ship, if they were layd together, as Erasmus saith. Which also is defended to bee possible by the suspected authoritie of Paulinus B. of Nola ep.11. where he sayth: *Crux illa &c. That crosse holding a liuing force in matter void of sense, doth since the time it was found, so lend the wood of it to the innumerable desires of men almost dayly, that it sustaineth no diminishing, and entreth as if it had neuer bene touched, men dayly taking part of it, and yet worshipping is still whole. But the incorruptible vertue and soliditie, that cannot be consumed, it did drinke in truely of the blood of that flesh, which hauing suffered death saw no corruption.* But this is so grosse a fable, that the Censors appointed according to the Counce of Trent in the low countries, for shame haue commaunded their *ind. expurg.* to be put out of the booke of Iohannes Sartorius, who alleageth it to iustifie the byberbolical saying of Erasmus. But let vs see what is alleaged out of the ancient writers concerning it. First Cyril speaketh of the signe of the crosse, which doeth put men in remembrance of many good things against Iulian, which slandered the Christians, that they worshipped the wood of the crosse, by painting the image of it in their forhead and before their houses. S. Hierome being in Iewrie, writeth in the person of Paula and Eustochium to Marcella, of the memories of Christs birth, life, death and buriall, that were in those places, among which he reckoneth *Crucis lambere lignum*, to licke or kisse the wood of the crosse, whereby it seemeth they were perswaded that the crosse was there, and yet it may be the wordes The Crosse of Christ.

be

be allegoricall, as many other in that Epistle: *Videre exire Lazarum &c. To see Lazarus come foorth bound with clothes.* Meaning to be in the place where Lazarus was raised, and to remember his comming foorth. Leo epist. 72. writing to the bishop of Ierusalem, sheweth that he may bee put in mind of both the natures of Christ, by the places where his miracles are wrought, and his passion suffered. *Hoc tibi ipsa crux indesinenter loquitur. This thing the very crosse it selfe doth speake to thee vncessantly:* by which wordes it could not be prooued, that Leo was perswaded, that the crosse it selfe on which Christ died, was then at Ierusalem: but that in the end hee sayth: *Particulam Dominicæ crucis, cum eulogijs dilectionis vestræ veneranter accepi: I receiued reuerently a little peece of our Lords crosse, with your commendations.* Ho. 8. de passion. he speaketh magnifically of the crosse, *that it was the altar of the world, in time of the passion of Christ. That Christ caried the trophee of his triumph, and on the shoulders of his inuincible patience, he brought into all kingdoms the signe of saluation to be honoured, as though euen then, by the very similitude of his worke, he confirmed all his followers, and sayd, he that taketh not vp his crosse and followeth me, is not worthy of me.* In which saying, except you grate vpon the words, *signum saluis adorandum, the signe of saluation to be had in reuerence or honoured,* is nothing sounding towards your superstition. Although in the words following, Leo expoundeth his meaning, how it is to be honoured, by admonishing men of their conformitie vnto Christs death and passion. Euagrius a writer in a more superstitious time, telleth a miracle of Christ, that was shewed when Thomas bishop of Apamea, caried the crosse wheron Christ died, about the church to be worshipped of men which earnestly desired to see it, at such time as he vsed not to shew it, because Chosroes hauing lately destroyed Antioche, they thought it should be the last time that they should see it. For they were next in danger, which they escaped for that present time, and an image of that miracle was hanged vp in the church, which soone after with all the city was consumed with fire by the Persians. In which story (if it be true) it is to be noted, that the crosse was supposed then to be at Apamea, where soone after, by all likelihood it was burned with the church in which it was kept. Paulus Diaconus a late writer also telleth how Tiberius Constantinus found a great treasure hidden in the earth vnder a marble crosse, which he caused to be taken vp: saying, *Doe wee tread vnder our feete our Lords crosse wherewith we ought to defend our forhead and brest?* In which storie, the iudgement of Tiberius Constantinus which would not tread vpon it, is no more to be esteemed, than the iudgement of many Emperours before him, which had seene it in their palace, and suffered it to lie, or of him (whosoeuer he was) that did hide the treasure vnder it. Now come we to the epistle of Paulinus, and the storie of Ruffinus, in which, mention is made of the inuention of the crosse. And first concerning the credit of that epistle lately brought to light, the reader must be admonished, that the stile rather sauoreth some monkish character, then that Paulinus, whose epistles vnto Augustine haue long bene read and knowen, and the popish censors (as wee haue shewed before) are ashamed of it But admitting it to be authenticall, let vs see what credit it deserueth. First he sendeth to Seuerus *a part of a little peece of the wood of the diuine crosse,* and that his relique might be the better esteemed, he telleth the whole storie of the inuention of the crosse by Helena. In which story it is worthy to be considered, how well the writers thereof agree, that we may verely thinke it was forged. Seeing Eusebius, who writeth the life of Constantine, and in the same rehearseth the acts and buildings of Helena in Iewrie, maketh no mention of any such matter. Therefore that breefe note in the chronicle, bearing the name of Eusebius, is doubtlesse an adiection of some later writer. S. Ambrose then is the most ancient writer, that maketh mention of that inuention: *De obitu Theodos.* And he saith plainly, that three crosses being found, the crosse of Christ was knowen by the title that Pilate fastened vnto it. *Titulo patuit crux salutaris. The healthfull crosse was knowen by the title.* Ruffinus saith, the title could not bewray the crosse of Christ. Sozomenus and Nicephorus say, the letters were worne out. *Soz. lib. 2. c. 1. Niceph. lib 8. c. 29.* Paulinus saith: The way to discerne it, was reuealed chiefly to Helena her selfe. Ruffinus ascribeth the deuise to Macarius bishop of Ierusalem: so doth Sozomenus, Theodoret, and Socrates. Paulinus saith it was knowen by raising vp a dead man to life. Ruffinus saith it was discerned by restoring a sicke woman to health, with whom agree *Socrat. lib. 1 cap. 17. Theodoret. lib. 1. cap. 18.* Sozomen addeth, that it was reported also of a dead man to be restored to life. Paulinus saith the crosse remaineth whole at Ierusalem, but yet so, that albeit innumerable peeces bee dayly cut off at the request of men, it is nothing diminished, but remaineth as though it had neuer bene touched. Ruffinus saith that Helena left part of it at Ierusalem, the rest she sent to Constantinople, which as all the inhabitants of Constantinople affirmed, Constantinus inclosed in his owne image, and there it was in the time of Socrates. Howe it came to Apamea, let Euagrius tell. Sir Iohn Mandeuill saith, it was whole at Constantinople in his time, although the Monkes of a certaine abbey in Cypres, affirmed that they had a part of it to get an offring. Paulinus saith, that the bishop of Ierusalem yeerely at Easter, *bringeth it foorth to be adored, himselfe being the principall of the worshippers.* S. Ambrose saith, that to worship it, it is an heathenish error and vanitie of vngodly men. For these are his wordes: *Inuenit ergo titulum, regem adorauit, non lignum vtique, quia hic gentilis est error, & vanitas impiorum. Sed adorauit illum qui pependit in ligno, scriptus in titulo. She found the title, she adored the king, not the tree verely, for that is an heathenish error, and vanity of the vngodly. But she adored him that had hanged vpon the tree, which was written in the title.* Therefore if the inuention of the crosse were not a forged matter, as by the diuersitie of reports, it seemeth to be, yet by the iudgement of S. Ambrose agreeable to the holy Scripture, the crosse cannot be worshipped without heathenish error, and vaine impietie. Finally, the placing of Mary and Iohn (for so you call those blocks) by the roode in the popish church, hath no more warrant in the word of God then the roode it selfe, for any thing we can see in this chapter.

The roode with Marie and Iohn.

HEM. 26. To his mother.) *The maruelous respect that Christ had to his mother, vouchsafing to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a working for mankind.*

By this you see why in Catholike Churches MARIE and Iohn stand by the Roode.

27. To the Disciple.) *A great honour to Iohn and charge, to haue that blessed iewel in keeping: and an vnspeakable comfort, that from that day forward the one was to the other mother and sonne,* Virginem virgini commendauit, *sayth S. Hierom,* He commended the Virgin to a virgin.

HEM. 34. Blood and water.) *This pearsing of Christs side, though on the souldiers part it was done blindly and insolently, yet by Gods ordinance it conteined great mysteries, and was prefigured by Moyses striking the rocke with his rodde: as this streame of blood and water drawen miraculously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the water of the same rocke following the Israelites in the desert.* Out of this side (*saith S. Augustine*) issued the Sacraments. Hence (*saith S. Chrysostom*) the great mysteries haue their beginning, *Who warneth vs, that when we come to drinke of the holy chalice, we should so approch, as though we drew the blood out of Christs side. And both blood and water apart did flow foorth, to shew vs the fountaine of two principall Sacraments, and their seuerall matters, Baptisme and the Eucharist, springing to life euerlasting in the Church. The fathers also say that the Church who is Christs spouse and his coadiutrice in applying the blood and water to the benefit of the Faithfull, was here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as * Eue was of Adams side, when he was cast asleepe in Paradise.*

The Sacraments issued out of Christs side, and thence haue their vertue.

The CHVRCH builded of Christs side, as Eue of Adams.

By

FVLKE. 3. By those sayings of S. Augustine and Chrysostome, it might be rightly gathered, that those fathers acknowledged but those only two sacraments, in that sense and kinde of Sacraments and mysteries, baptisme and the Eucharisty, which flowed out of the side of our Saniour Christ.

CHAP. XX.

Vpon Easter day his body is missed in the Sepulchre, first by M. Magdalene, 3 secondly by Peter also and Iohn, the wind-ye clothes yet remaining. 11 Then to M. Magdalene, after she had seene two Angels, IESVS also himselfe appeareth. 18 She hauing told to the Disciples, he appeareth to them also the same day, and sendeth them as himselfe was sent, giuing them the Holy Ghost to remit and to reteine sinnes. 26 Againe vpon low Sunday he appeareth to them, letting Thomas see, that he might beleeue, and commending such as not seeing yet doe beleeue. 30 The effect of this booke.

THE GOSPEL vpon Saturday in Easter weeke. EASTER DAY. Mt. 28,1. Mr. 16,1. Lu. 24,1.

AND the ‡first of the Sabboth, Marie Magdalene commeth early, when it was yet darke, vnto the monument: and she sawe the stone taken away from the monument.

‡ That is, the first day of the weeke, as some interpret it, taking Sabboth (as sometime it is) for a weeke.

2 She ranne therfore and commeth to Simon Peter, and to the other disciple whome IESVS loued, and saith to them, they haue taken our Lord out of the monument, and wee know not where they haue laid him.

This is our Sunday, called *Dies Dominica*, because of our Lords resurrection. See the *marg. annot.* *Luc.* 24,1. Luc. 24,13.

3 Peter therfore went forth & that other disciple, and they came to the monument.

4 And both ranne together, and that other disciple did out-runne Peter, and came first to the monument.

5 And when he had stouped downe, hee saw the linnen clothes lying: but yet hee went not in.

6 Simon Peter therefore commeth, following him, and went into the monument, and saw the linnen clothes lying,

7 And the napkin that had beene vpon his head, not lying with the linnen clothes, but apart, wrapped vp into one place.

8 Then therefore went in that other disciple also which came first to the monument: and he saw, and beleeued.

9 For as yet they knew not the Scripture, that he should rise againe from the dead.

10 The Disciples therefore departed againe to themselues.

THE GOSPEL vpon Thursday in Easter weeke. Mt. 28,1. Mr. 16,5. Luc. 24,4.

11 But * Marie stood at the ‡ monument without, weeping. Therfore as she was weeping, shee stouped downe, and looked into the monument:

12 And she saw two Angels in white, sitting, one at the head, and one at the feete, where the body of IESVS had been laid.

13 They say to her, Woman, why weepest thou? She sayth to them, Because they haue taken away my Lord, and I know not where they haue put him.

14 When shee had said thus, shee turned backward, and saw IESVS standing: and she knew not that it is IESVS.

15 IESVS sayth to her, Woman, why weepest thou? whom seekest thou? She thinking that it was the gardiner, sayth to him, Sir, if thou hast caried him away, tell mee where thou hast laid him: and I wil take him away.

16 IESVS sayth to her, Marie. Shee turning saith to him, Rabboni (which is to say, Master.)

17 IESVS

THE first day of the Sabboths, commeth Mary Magdalene early, when it was yet darke, vnto the sepulchre, and seeth the stone taken away from the graue. Matth. 16,1. luke 24,1.

2 Then she runneth, and commeth to Simon Peter, and to the other disciple whom Iesus loued, and saith vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue laied him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 They ran both together, and the other disciple did outrunne Peter, and came first to the sepulchre.

5 And when he had stouped downe, he sawe the linen clothes lying, yet went he not in.

6 Then commeth Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also that other disciple which came first to the sepulchre, and hee saw, and beleeued.

9 For as yet they knew not the Scripture, that he should rise from death.

10 Then the disciples went away againe vnto their owne house.

*11 * Mary stoode without at the sepulchre, weeping: so as shee wept, shee bowed her selfe into the sepulchre,* Matth. 28,1. marke 16,1.

12 And seeth two Angels clothed in white, sitting, the one at the head, and the other at the feete, where the body of Iesus was laid.

13 They say vnto her, Woman, why weepest thou? She saith vnto them, For they haue taken away my Lord, and I wote not where they haue layd him.

14 When she had thus sayd, shee turned her selfe backe and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? Whom seekest thou? She supposing that it had bene the gardiner, sayth vnto him, Sir, if thou haue borne him hence, tell mee where thou hast laied him, and I will fetch him.

16 Iesus sayth vnto her, Mary. Shee turned her selfe, and sayd vnto him, Rabboni, which is to say, Master.

17 Iesus

17 IESVS saith to her, Do not touch me, for I am not yet ascended to my Father: but goe to my brethren, and say to them, I ascend to my Father and your Father, my God and your God.

18 Marie Magdalene commeth and telleth the disciples, That I haue seen our Lord, and thus he said vnto me.

THE GOSPEL vpon Dominica in albis or Low Sunday. Mat.16,14. Luk.24,36. 1.Cor.15,5.

19 Therfore when it was * late that day, the first of the Sabboths, and ‖ the doores were shut, where the disciples were gathered together for feare of the Iewes, IESVS came and stood in the middes, and saith to them, Peace be to you.

20 And when he had said this, he shewed them his hands and side. The disciples therefore were glad when they saw our Lord.

‡ Though he gaue them his peace had before, yet now entring to a new diuine action, to prepare their hearts to grace and reuelation, he blesseth them againe.

21 Hee saide therefore to them againe, ‡ Peace bee to you. ‖ As my Father hath sent me, I also do send you.

22 When he had saide this, ‖ he breathed vpon them: and he saith to them, Receiue ye the holy Ghost:

23 ‖ WHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOV SHAL RETEINE, THEY ARE RETEINED.

THE GOSPEL vpon S. Thomas the Apostles day, Iohn.21.

24 But Thomas one of the Twelue, who is called Didymus, was not with them when IESVS came.

25 The other Disciples therefore said to him, We haue seen our Lord. But he said to them, Vnles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I wil not beleeue.

LOVV SVNDAY.

26 And after eight dayes, againe his disciples were within: and Thomas with them. IESVS commeth ‡ the doores being shut, and stoode in the middes, and saide, Peace be to you.

‡ See the annotation on the 19. verse of this Chapter.

27 Then hee saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into my side: and be not incredulous but faithful.

28 Thomas answered, and saide to him, My Lord, and my God.

29 IESVS saith to him, Because thou hast seen me, Thomas, thou hast beleeued: ‡ blessed are they that haue not seen and haue beleeued.

‡ They are more apte that beleeue without visible argument or sight, then such as be induced by sense and reason to beleeue.

30 * Many other signes also did IESVS in the sight of his Disciples, which are not written in this booke.

Act.2,22. Act.10,38.

31 And these are written, that you may beleeue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his Name.

17 *Iesus saith vnto her, Touche mee not: for I am not yet ascended to my Father, but goe to my brethren, and say vnto them, I* ascend vnto my Father and your Father, and to my God, and your God.* Psal.22.23.

18 *Mary Magdalene commeth, bringing tidings to the Disciples that shee had seene the Lorde, and that hee had spoken such things vnto her.*

19 * *The same day at night, which was the first day of the † Sabbothes, when the doores were shut, where the disciples were assembled together for feare of the Iewes, came Iesus, and stoode in the middes, and sayeth vnto them, Peace bee vnto you.* Luke 24.36. †Or, weeke.

20 *And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord.*

21 *Then said Iesus to them againe, Peace be vnto you: As my Father hath sent mee, euen so send I you also.*

22 *And when he had said those wordes, he breathed on them, and saith vnto them, Receiue ye the holy Ghost.*

23 * *Whosoeuer sinnes yee remit, they are remitted vnto them, and whosoeuer sinnes yee retaine, they are retained.* Matth.28.18.

24 *But Thomas, one of the twelue, which is called Didymus, was not with them when Iesus came.*

25 *The other disciples therefore saide vnto him, Wee haue seene the Lord. But he said vnto them, Except I shall see in his handes the print of the nailes, and put my finger into the print of the nailes, and thrust my hande into his side, I will in no wise beleeue.*

26 *And after eight dayes, againe his disciples were within, and Thomas with them: Then came Iesus, * the doores being shut, and stoode in the middes, and said, Peace be vnto you.* * The Greeke is both here and verse 19. After the doores were shut.

27 *After that saith hee to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hande, and thrust it into my side, and bee not faithlesse, but beleeuing.*

28 *Thomas answered, and saide vnto him, My Lord, and my God.*

29 *Iesus saith vnto him, Thomas, because thou hast seene mee, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued.*

30 * *And many other signes truely did Iesus before the eyes of his disciples, which are not written in this booke.* Iohn 21.25.

31 *These are written, that yee might beleeue that Iesus Christ is the Sonne of God, and that in beleeuing, yee might haue life through his Name.*

MARGINAL NOTES. CHAP. XX.

REM. 11. Monument without.) *The Sepulchres of Martyrs (saith S. Hierom. ep. 17.) we do honour euery where, and putting their holy ashes to our eyes, if we may, we touch it also with our mouth: and be there some that thinke the monuments wherein our Lord was laid, is to be neglected: where the Diuel and his Angels, as often as they are cast out of the possessed be-*

fore the said monument, tremble and roare as if they stood before the iudgement seate of Christ.

FVLKE. 1 Howsoeuer Hierome, in the persons of those two women, in whose name he wrote that Epistle, esteemed of the monument, the Apostles made smal accompt of it, nor the Church before the time of Constantinus, which was about 300. yeeres. And although the sepulchres of Martyrs, and the remnants of their bodies, bee reuerently to be esteemed, yet the superstition and idolatrie of Papists, worshipping fained and counterfect stuffe for the most part in steede of true reliques, is no way to be excused. Sepulchre of Christ. Reliques.

ANNOTATIONS. CHAP. XX.

RHEM. 2 19. The doores were shut.) *Such Heretikes as deny Christs body to be or that it can be in the B. Sacrament, for that it is in heauen, and cannot be in two places at once, nor without the natural maner of the quantitie, space or place agreeable to the condition of his humanitie, be inuincibly refuted by Christes entering in to the Disciples, the doores shut: and by that that his true natural body, whole and perfect in al his limmes, length, bredth, and thicknes, distinct and diuers from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as hee also came out of his mothers wombe, the clausure not sturred: and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainely reproued, and conuinced of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift themselues from the euidence thereof, that their impudeneie is specially to be marked in this point.* The being of Christs body in the B. Sacrament without space or quantitie correspondent thereunto, is proued by other examples in Scripture. Heretical shifts to auoid plaine Scripture.

Some say, that he came in at the window: some, that the doore opened of it selfe to let him in: some, that to come in, the doores being shut, signifieth no more, but that hee came in late in the euening, at what time men vse to shut their doores: and such other slights to defend falshood, against expresse Scriptures, and against the Apostles testimony, who therefore tooke him to be a Spirit, because they saw him stand sodenly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in, the doores being shut. See S. Ambrose li. 10. in Lucam c. 24. S. Augustine ep. 3. ad Volusian & li. 22. de ciuit. c. 8. and S. Cyril, in Io. li. 12. c. 53. and S. Hiero. li. 1. cont. Iouinianum. c. 21. We know it is the natural course of Gods ordinance, that euery body should haue but one and his owne proper place fitted to the lineaments, quantitie, termes and limites of the same: without which naturally the bodies were no where, and consequently not at al, as S. Augustine saith ad Dardanum. *but that God supernaturally and miraculously can not by his omnipotencie dispose otherwise of his owne body, then the natural forme or quantitie or qualitie thereof require, that is great incredulitie, seeing we must beleeue that he can doe so with any other body of mere men or other creatures, the Scriptures being plaine that he can make a camel passe through a needles eye, continuing in his natural figure and quantitie stil: and S. Augustine telleth of a woman whose ring fel from her girdle, both being fast and whole: and Rupertus of a Religious man, whose girdle fast buckled fel downe before him from his body. De. off. Eccl. Therfore it is to much vnfaithfulnes, by rules of place to embarre Christ of his wil or wisdom to be in the Sacrament how him selfe list, and in as many altars or places as he liketh. we detest for al that, the wicked heresie of certaine Protestants, holding quite contrary to the Zuinglians, that Christ according to his humanitie is in euery place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie.* Augustin. 3. 1. Christ can dispose of his own body and other al one nature. Mat. 19. Aug. li. 22. de ciu. Dei. Vbiquetarians. Brentiani.

FVLKE. 2 It can neuer be proued, that Christs body came either through the wood of the doores, or through the stone of the Sepulchre, or through the clausure of his mothers wombe. And concerning the last, the Scripture is euident to the contrary, where it is saide, that our Sauiour Christ was presented to the Lorde, according as it is written: *Euery male that first openeth the matrix, &c.* Luc. 2, 29. The same affirmeth S. Hierom *Cont Pelag. li. 2* saying, *Clausas portas vuluæ virginalis aperuit, He opened the gates of the Virgines wombe, that were shut.* For the immaculate virginitie of Marie, consisted not, in that the clausure was not stirred, but in that, shee was free from the company of man. What he writeth against Heluidius of such things as do accompany a naturall birth, which he acknowledgeth to haue bene in the birth of Christ, and rightly saith not to be more shameful then the crosse of Christ, I had rather that they should read in Latine, then I expresse in English. *Solus est masculus adaperiens vuluam, qui in veritate sanctus vocaretur. Vuluam quippe matris eius non concupiscentia mariti concumbentis, sed omnipotentia filij nascentis aperuit.* Ful. de in car. & gra. f. c. 13. Againe I cannot see how it can stand with the article of his natiuitie, that hee came out of his mothers wombe the clausures not sturred, when such a comming cannot properly be called a birth: whereas the Scripture speaking of his natiuitie, vseth the termes that are commonly spoken in the birth of all men. Matth. 1. 21. & 25. Luc. 2. 6. & 7. & 11, &c. Whether all parts after his birth remained as close as before (as diuers ancient Fathers thinke) I wil not contend. It is sufficient to know so much as the Scripture teacheth, that Christ was truely borne of a Virgin. Leo saith, *It was an error of the Manichees to deny that he was borne corporally of the virgin Mary*, in Mat. ser. 4. Therfore we must so acknowledge that he was borne of a virgine, that we doe not deny that he was borne corporally. Neither is it said, that Christ came through the doores being shut, but after the doores were shut, which yet at his entrie were opened miraculously, as to the Apostles the prison doores, Acts. 5. 19. & 12. 10. So I say of the stone, if he arose before the Angel remoued the same. Mat. 28. You say, *that some say, he came in at the window*, yet are you able to name none of vs, that so saith or thinketh. But where we say, the doore opened vnto him miraculously, or that hee came in late, after the doores were shut, you say they be flights to defend falshod against expresse Scriptures: but wee may wel say, you haue nothing but brasen faces, to oppose against the manifest truth. For where haue you any expresse Scriptures, that he came through the wood of the doores being shut, the expresse wordes of the Euangelist are, after the doores were shut. But you adde, that our exposition is against the Apostles *testimony, who therfore tooke him to be a spirit, because they saw him stand sodenly in the midst of them, al the house being close shut.* Which is a weake testimony, that he came through the wood & yron of the doores. They thought him to be a spirit when he walked on the waters, Mat. 14, 20. Yea it is no certaine testimony, that he came in miraculously, for it might be, the doore was opened vnto him by some of the house, vnknowing to them. But admitting that he came in miraculously, your grosse imagination is contrary to the testimony and argument of Christ himselfe, when to remoue that false suspition out of their minds, he saith, *handle, and see me, for a spirit hath not flesh & bones, as you see me haue*, Luc. 24. Which argument, had bene altogether insufficient, to proue the truth of his bodily presence, and resurrection in body, if they had bene perswaded that (after your fantasie,) he came through the bordes of the doore: or that their senses, concerning his body, could haue bene so greatly deceiued, that deliuering them bread to the iudgement of all their senses, hee had deliuered in the same compasse and shape of bread, not bread, but his naturall body sitting still in their sight. If therefore the Apostles had vnderstood the wordes of the Supper, as Papistes doe, they coulde not haue bene perswaded by the arguments of their senses, which Christ offereth, of the trueth and certaintie of the resurrection of his body from death to life. But all the Fathers (you say) *confesse, that he went in, the doores being shut.* That hee came in miraculously, the most doe thinke, and so doe wee, but not that his body came through the wood of the doores S. Ambrose saith, *Thomas had cause to wonder, when hee saw, that after all bodies were shut, the ioynts not hurt, his body gotten in, through places enclosed, where no way was. And therefore it is marualle, how the bodily nature, through an impenetrable body did passe, his comming being inuisible, his presence visible, he being easie to be touched, hard to be deemed.* This hee speaketh of the Apostles error: but his The body of Christ.

resolution

resolution vpon the wordes of Christ, *handle mee, &c.* is this. *Therefore not by an vnbodily nature, but by qualitie of bodily resurrection, he passed through the places shut, where no vsuall way was. For that which is touched is a body, that which is handled is a body, and we shall rise againe in the body. For it is sowen a naturall body, it riseth againe a spirituall body.* In these wordes it appeareth, that Ambrose esteemed the qualitie of Christes body, after his resurrection, to bee the same, which shall be of our bodies after they be risen againe. Therefore except you will ascribe a perillous error vnto him, you must acknowledge, that he meaneth no more, but a miraculous entrance without passing of his body through the substance of other bodies, except you will acknowledge the same passage, to be the qualitie of all glorified bodies. S. Augustine *Ep.* 3. saith: *The same vertue of his diuinitie, brought forth his body being an infant, through the virgines bowels of his immaculate mother, which after brought in his body being a yong man, through the doores, that were shut.* That is, he was borne miraculously by his diuine power, hee entred in miraculously by his diuine power, when the doores were shut, the trueth of his body still remaining, to which, (as hee saith els where,) *he gaue immortalitie, he tooke not from it the nature. Ep.* 57. *De Ciuit.* 22. *Cap.* 8. After he had told the miracle of the ring, that fell from the womans girdle, being both fast and whole, he saith: *They beleeue not this, which beleeue not, that our Lord Iesus Christ was borne of the virgines wombe of his mother being whole, and entred in to his disciples after the doores were shut. But let them enquire of this, and if they finde this to be true, let them beleeue the other.* Admitting this miracle of the ring to be true, (as Augustine was perswaded it was,) vpon the report of the noble woman, from whom it fell, yet it followeth not, that the substance of the ring, went through the substance of the girdle, but that the one substance, giuing place for the time, returned againe when the other was passed. Some incredulous Iew, seeing that the eare of Malchus was so soone healed, would not beleeue, that Peters sworde went betweene it and his head, as we are sure it did. So we say of the birth of Christ, & of his entrie, the doores being shut. The place through which his body passed, might be whole and shut before and after he passed, but not in the instant of his passing, because that is contrary to the nature of a true body, such as his was. Cyrillus saith, *Our Lord entred vnto his disciples suddenly by his omnipotencie, after the doores were shut, ouercomming the nature of things*, with more wordes to the same effect, arguing nothing but that hee came in after a wonderfull maner, which we doe acknowledge: yet not altering the nature of his body, but subduing the nature of other things to himselfe, as he sheweth, in his walking vpon the water. Which Hierome also alledgeth, to proue the miraculous entring of Christ. *But though he entred after the doores were shut, which the nature of humane bodies doth not suffer, therefore we shall deny both Peter and our Lord, to haue had true bodies, because they walked vpon the waters, which is against nature.* By this it appeareth, hee meaneth a marueilous maner of entring, but yet such, as taketh not away the trueth of Christs body, *from which, if you take distance of place,* (as Augustine saith,) *you take the body cleane away: Or if you take the bodies from the qualities of bodies,* (he meaneth essential qualities) *there shal be no place where they may be, and if they be no where, they be not at all.* This saith S. Augustine of the nature of Christes body, agreeable to the nature of all true bodies. *Ep.* 57. Leo saith, *Ideo & clausis ad discipulos ostij's introibat, & flatu suo dabat Spiritum sanctum, & dato intelligentiæ lumine sanctarum Scripturarum occulta pandebat, & rursus idem vulnus lateris, fixuras clauorum, & omnia recentissimæ passionis signa monstrabat, dicens, Videte manus meas & pedes quia ego sum. Palpate & videte quia spiritus carnem & ossa non habet, sicut me videtis habere. Vt agnosceretur in eo proprietas diuinæ humanæque naturæ individua permanere, & ita sciremus verbum non hoc esse, quod carnem, & vnum Dei filium, & verbum confiteremur & carnem.* Now, what God is able to doe if he wil, we doubt not: but when we know his wil by his word, concerning the trueth of our Sauiour Christs humane body, wherein he was made like vnto vs, in all things. Heb 2, 17. &c. we can not admit such miracles, as be contrary to his will reueiled in his word, vpon pretence of his Almighty power. And if you detest the heresie of the Vbiquetaries, as contrary to faith, and the common rules of nature and diuinitie, for the same reasons, you should leaue your heresie, of the body of Christ being in many places at once, and yet without the due space of place, whereby according to S. Augustines rule, it is made to bee in no place, and consequently, to be no body at all.

RHEM. 3 21. As my Father.) *As when he gaue them commission to preach and baptize through the world, he made mention of his owne power therein: so here before he institute the Sacrament of penance, and giue them authority to remit sinnes, lest the wicked should aske afterward, by what right they do such great functions, he sheweth his Fathers commission giuen to him selfe, and then in plaine termes most amply imparteth the same to his Apostles: that whosoeuer deny the Apostles and their successors, the priests of Gods Church, to haue right to remit sinnes, should deny cõsequently Christ as man to haue authority to do the same.*

Christ sheweth his commission and so giueth the Apostles power to remit sinnes.

FVLKE. 3 In the wordes of Christ, is no institution of any Sacrament, because there is no visible element, whereunto the word may be added to make a Sacrament. But he renueth the commission granted before to his Apostles, and to their successors, by declaring the pleasure of God to pronounce sentence of forgiuenes of sinnes to all that are truly penitent, and of the reteining of them to the obstinate and impenitent. And this is the auctoritie that the Apostles, and all Ministers of the word and Sacraments their successors haue, to forgiue and reteine sinnes. *Tunc vera est absolutio Præsidentis, &c.* saith Gregory B. of Rome. *Then the absolution of the President, or ouerseer is true, when it followeth the pleasure of the eternall Iudge. Hom.* 26. *in Euang.*

No Sacrament of Penance inſtituted by Christ.

RHEM. 4 22. He breathed.) *Hee giueth the holy Ghost in and by an external signe, to his Apostles, not visibly and to al such purposes as afterward at Whitsuntide, but for the grace of the Sacrament of Orders, as S. Augustine saith, and that none make doubt of the Priestes right in remission of sinnes, seeing the Holy Ghost is purposely giuen them to do this same. In which case if any bee yet contentious, he must deny the Holy Ghost to be God, and not to haue power to remit sinnes.* It is not absurd (*saith S. Cyril*) that they forgiue sinnes, which haue the Holy Ghost. For when they remit or reteine, the Holy Ghost remitteth or reteineth in them, and that they doe two wayes, first in Baptisme, and then in Penance. *As S. Ambrose also* (li. 1 c. 7. de pœnitentia) *refelling the Nouatians (a Sect of old Heretikes which pretending Gods glory as our new Sectaries do, denied that Priestes could remit sinnes in the Sacrament of Penance) asketh, why it should be more dishonour to God, or more impossible or inconuenient for men to forgiue sinnes by Penance then by Baptisme, seeing it is the Holy Ghost that doeth it, by the Priests office and ministery in both.*

The holy Ghost is here purposely giuen to the Apostles, to remit sinnes. *Aug. q. no. Test. q. 93. cont. ep. Parm. l. 2. c. 11. Cyril. li. 12. c. 56. in Io.*

FVLKE. 4 He giueth the holy Ghost by a visible signe, to assure them of the auctoritie which he gaue them, which was by preaching the Gospel to remit, and reteine sinnes, for which purpose, he opened their mind, that they might vnderstand the Scriptures. Luc. 24, 45. &c. That you adde he did it *for the grace of the Sacrament of orders, as S. Augustine saith*, it is an impudent vntrueth: for neither that counterfeit Augustine whom you quote first, nor the true Augustine. *Cont. ep. Parm. l. 2. c. 11.* doth once name the Sacrament of orders. For of the power or grace that is giuen to them that are ordeined ministers of the Church, the question is not now: but whether there be any Sacrament of orders: and whether this power be absolute, or folowing the iudgement of God: to be executed by preaching and declaring the wil of God out of his word, or by ceremonie onely. Concerning which matter, S. Augustine saith in the place by you alleaged, that Christ by giuing the holy Ghost, when hee gaue power of remission of sinnes. *Satis ostendit, &c.* Doeth shew sufficiently, that they doe it not, but the holy Ghost verely by them, as is said

The Popish Sacrament of orders.

Remission of sinnes by the Ministers.

said in another place. For it is not you that speake, but the holy Ghost which is in you. And the holy Ghost is so in the gouernour or Minister of the Church, that if he be not an hypocrite, the holy Ghost worketh by him, both to his owne reward, vnto eternall health: and to the regeneration or edification of them, which by him, are either consecrated, or haue the Gospel preached vnto them. These words declare, what maner of auctoritie, the Ministers of the Church haue, in remission of sinnes, either when they minister the Sacrament of Baptisme, or when they preach the Gospel. S. Cyril also in the place noted, is of the same iudgement with vs. *Et certè scimus, &c. And certainely it pertaineth to the onely true God, that he be able to loose men from sinnes. For to what other person is it lawfull, to deliuer the transgressors of the Lawe from sinne, but to the auctor of the Lawe it selfe? For so we see it to be done in mens affaires. For no man without punishment refuseth the Lawes of Kings, but the Kings themselues, in whom the crime of transgression hath no place. For it is wisely saide, that he is vngodly, which will say to a King, thou doest vniustly. How then hath our Saniour giuen to his Disciples, the dignitie and power of the diuine nature? Certainely, because it is not against reason, that sinnes can be forgiuen, by them which haue the holy Ghost in them. For when they remit or reteine, the spirit which dwelleth in them, remitteth or reteineth. And that shall be by them as I thinke by two meanes, by Baptisme, and by repentance. For either they bring men that beleeue and are approued for holines of life, vnto Baptisme, and diligently keepe the vnworthy from it, or when the children of the Church offend, they rebuke them, and pardon them when they repent. As Paul sometimes deliuered the fornicator among the Corinthians, vnto the destruction of the flesh, that his spirit might be saued, and receiued him againe, that he should not be ouerwhelmed with greater sorrow.* S. Ambrose hath none other meaning, nor any worde of the Sacrament of penance: but reasoneth against the Nouatians, which denied that sinnes could be forgiuen after Baptisme, by the ministerie of men, wherein you doe impudently belie vs, to match vs with them. His wordes are these: *Quid interest, &c. What skilleth it whether the Priestes doe challenge this auctoritie, giuen vnto them, by repentance, or by Baptisme? there is one ministery in both. But thou wilt say, that in Baptisme the grace of the mysteries doeth worke, what in repentance, doth not the Name of God worke?* By these wordes it appeareth, that S. Ambrose acknowledgeth no Sacrament of penance or repentance. For then he would haue said: Doth not the same grace of the mysteries worke in penance? Are they not both Sacraments alike? But he saith, *doeth not the Name of God worke?* meaning that the grace of remission of sinnes, which is granted in the Name of God to the penitent, is as effectual without a Sacrament, as in a Sacrament.

The Popish Sacrament of penance, Slander.

RHEM. 5 23. Whose sinnes.) *Power to offer Sacrifice, which is the principal function and acte of Priesthood, was giuen them at the institution of the B. Sacrament: the second and next special faultie of Priesthod, consisting in remitting sinnes, is here bestowed on them. And with al the holy Sacrament of Penance implying Contrition, Confession, and Satisfaction in the Penitent, and absolution on the Priests part, is instituted. for in that, that expresse power and commission is giuen to Priests to remit or reteine al sinnes: and in that, that Christ promiseth, whose sinnes soeuer they forgiue, they be of God forgiuen also: and whose sinnes they reteine, they be reteined before God: it followeth necessarily, that wee be bound to submit our selues to their iudgement for release of our sinnes. For, this wonderful power were giuen them in vaine, if none were bound to seeke absolution at their hands. Neither can any rightly seeke for absolution of them, vnles they confesse particularly as least al their mortal offences, whether they be committed in minde, hart, wil and *cogitation onely, or in word, and worke. for, Gods Priests being in this Sacrament of Penance constituted in Christs steede as iudges in causes of our conscience, can not rightly rule our cases without ful and exact cognition and knowledge of al our sinnes, and the necessary circumstances and * differences of the same. Which can not otherwise be had of them being mortal men, then by our simple, sincere, and distinct vtterance to them of our sinnes, with humble contrite hart, ready to take and to doe penance according to their iniunction. For that authoritie to reteine sinnes, consisteth specially in enioyning satisfaction and penitential workes of praying, fasting, almes, and such like. Al which Gods ordinance whosoeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as some careles Catholikes may perhaps doe: let them be assured they can not be saued. Neither must any such Christian man presend or looke to haue his sinnes after Baptisme, remitted by God only, without this Sacrament: (which was the old Heresie of the Nouatians* Amb. li. 1. de pœnit. c. 2, Socrat. li. 7. Ec. hist. c. 25.) *more then any may hope to be saued or haue his original or other sinnes before Baptisme, forgiuen by God without the same Sacrament. Let no man deceiue himselfe, this is the* second table or borde after shipwracke, *as S. Hierome calleth it. Whosoeuer take not holde of it, shal perish without al doubt, because they contemne Gods counsel and order for their saluation. And therefore S. Augustine (ep. 180.) ioyning both together, saith it is a pitiful case, when by the absence of Gods Priests, men depart this life,* aut non regenerati, aut ligati. *that is,* either not regenerated *by Baptisme,* or fast bound, *and not absolued by the Sacrament of Penance and reconciliation: because they shalbe excluded from eternal life, and* destruction foloweth them. *And S. Victor* (li. 2. de persecut. Vandalica) *telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes.* Who (*say they*) shal baptize these infants? Who shal minister Penance vnto vs, and loose vs from the bands of sinnes? &c. *And therefore S. Cyprian very often* (namely ep. 54.) *calleth it great crueltie, and such as Priestes shall answere for at the latter day, to suffer any man that is pœnitent of his sinnes, to depart this life without this reconciliation and absolution:* because (*saith he*) the Lawmaker him selfe (*Christ*) hath granted, that things bound in earth, should also be bound in heauen: and that those things might there be loosed, which were loosed before here in the Church. *And it is a world to see, howe the Heretikes wrastle with this so plaine a commission of remitting sinnes, referring it to preaching, to denouncing Gods threates vpon sinners, and to we cannot tell what els. though to our English Protestants this authoritie seemeth so cleere, that in their order of visiting the sicke, their Ministers acknowledge and chalenge the same, vsing a formal absolution according to the Churches order, after the speciall confession of the partie. But to conclude the matter, let euery one that list to see the true meaning of Christes wordes, and the Priestes great power and dignitie giuen them by the same wordes and other, marke well these wordes of S. Chrysostome.* For, *saith he*, they that dwell on the earth, and conuerse in it, to them is commission giuen to dispense those things that are in heauen, to them is it giuen to haue the power which God would not to be giuen neither to Angels nor Archangels. for, neither to them was it saide, Whatsoeuer you shall binde in earth, shall bee bound in heauen: and whatsoeuer you shall loose in earth, shall be loosed in heauen. The earthly Princes in deede haue also power to binde, but the bodies onely: but that bond of Priestes which I speake of, toucheth the very soule it selfe and reacheth euen to the heauens: in so much that whatsoeuer the Priests shall doe beneath, the selfe same God doeth ratifie aboue, and the sentence of the seruants of the Lord doeth confirme. for in deede what els is this, then that the power of all heauenly things is granted them of God? Whose sinnes soeuer, saith he, you shall reteine, they are reteined. What power (I beseech you) can be greater then this one? The Father gaue al power to the Sonne: but I see the same power altogether deliuered by the Sonne vnto them. *And as this concerneth the Priests high authoritie to absolue, so thereupon concerning confession also to be made vnto them, the ancient Fathers speake in this sort. S. Cyprian* de Lapsis nu. 11. They (*saith he*) that haue greater faith and feare of God, though they did not fall in persecution, yet because they did onely thinke it in their minde, this very cogitation they confesse to Gods Priestes sorowfully and plainely, opening their conscience, vttering and discharging the burden of their minde, and seeking holsome medicine for their wounds though but small and

The Sacrament of PENANCE instituted.

Men are bound to confesse al their mortal sinnes, and that in particular. *Cypr. de lapsi. nu. 11. * Hieron. in 16. Mat.

To reteine sinnes.

The necessitie of this Sacrament. Hebr. 6. Deuteron. 24. & 25. Matth. 18.

The Heretikes wrastling against plaine Scripture.

The English Ministers heare confessions, and absolue. See the communion booke Li. 3. de Sacer.

Priests power to forgiue sinnes, aboue the power of Angels or worldly princes.

and litle. *And a litle after,* Let euery one (my brethren) I beseech you, confesse his sinne, whiles he is yet aliue, whiles his confession may be admitted, whiles satisfaction and remission made by the Priestes is acceptable before God. *S. Cyril (or as some thinke, Origen)* li. 2. in Leuit. *calleth it a great part of penance, when a man is ashamed, and yet openeth his sinnes to our Lords Priest. See also* Tertul. li. de pœnit. S. Hiero. in c. 10. Ecclesiastæ. S. Basil in Regulis breu. quæst. 229. *who compare sinners that refuse to confesse, to them that haue some disease in their secret parts, and are ashamed to shewe it to the Physicion or Surgeon, that might cure it. where they must nedes meane secrete confession to be made to them that may absolue. And S. Leo ep. 80. most plainely (as before S. Cyril) expresly nameth Priests.* That confession is sufficient which is made first to God, then to the Priest also. *And againe,* It is sufficient that the guiltinesse of mens consciences be vttered to the Priestes onely by the secrecie of confession. *S. Hierom in 16. Matth. saith, that Priestes loose or bind,* audita peccatorum varietate, hauing heard the varietie and differences of sinnes. *S. Paulinus writeth of S. Ambrose,* that as often as any confessed his sinnes vnto him for to receiue penance, he so wept for compassion, that thereby he caused the penitent to weepe also. *He addeth moreouer, that this holy Doctor was so secret in this case, that no man knewe the sinnes confessed, but God and himselfe. And S. Augustine hom. 49. de 50. homil. To. 10. saith thus.* Doe penance such as is done in the Church, Let no man say, I doe it secretly, I doe it to God. in vaine then was it said, *Whatsoeuer you shall loose in earth, shall be loosed in heauen. see S. Ambrose* de pœnitentia *through out. S. Cyprian* de Lapsis, *the booke* de vera & falsa pœnit. *in S. Augustine. beside all antiquitie which is full of these speaches concerning absolution, and confession.*

Confession to Priestes.

Secret or auricular Confession. Mat. 18.

In vita D. Amb. prope finem.

LUKE. 5 At the institution of the holy Sacrament of our Lords Supper, there was no word of sacrifice or power of sacrificing giuen to Priestes. But where you say, the second faculty of Priesthood, consisting in power to remit sinnes, is here instituted: you confesse they were made but halfe priests before. But how I pray you could they baptise or minister the Lords Supper, without power of remission of sinnes vnto the penitent? Therefore here is no sacrament of penance instituted, but the auctoritie of their Apostleship, confirmed and reuiued vnto them and their successors, ministers of the Church. Moreouer, you shall neuer be able to proue, that the power of remission of sinnes doeth emply confession to a priest, or satisfaction of worke: neither is there any word in the holy Scriptures, to declare these two partes necessary to repentance. Neither doth it follow of any necessitie, that men are bound to submit themselues to the iudgement of priests, if they haue auctoritie to forgiue sinnes. Neither were their power giuen in vaine, if none were bound to seeke absolution at their hands: for they are bound to offer it to all true penitent sinners, although they seeke it not at their hands, yea to exhort and to desire men to be reconciled vnto God by their ministerie, 2. Cor. 5. 20. Luke 24. 47. Againe, men may seeke absolution at their hands, though they be not bound to submit themselues to their iudgement, nor yet to confesse all or any of their particular mortall sinnes vnto them. And where you quote Cyprian de Lapsis, hee speaketh not one word of the necessitie of confession of all sinnes to a priest, but of them that had openly fallen to idolatrie, who were bound openly to acknowledge their sinne, before they could be receiued into the communion of the faithfull: commending them also, which although they had not openly fallen, yet hauing but onely thought to yeeld to Idolatrie, being pricked in conscience confessed the same to the priest, and sought comfort and holsome medicine, though it were but for small wounds, in comparison of them that had yeelded in acte. S. Hierome saith, *That as in the Lawe the Priest maketh the leper cleane or vncleane, so here also the Bishop or priest bindeth or looseth, not them that are innocent or guiltie, but according to his office, when hee heareth the diuersities of sinners, hee knoweth who is to be bound, and who to be loosed.* Here is no word of the necessitie of Confession, but onely he sheweth that the Bishop or priest, hath none other power of binding and loosing, then the priest of the Lawe had in making cleane or vncleane, which he did none otherwise, but by declaring and pronouncing who was cleane, and who was vncleane: so the minister of the Church, hearing that there be sinners penitent and vnpenitent, knoweth to binde the one, and loose the other.

The Popish sacrament of penance.

Moreouer where you say, the auctoritie to reteine sinnes, consisteth specially in enioyning satisfaction &c. it is altogether without the testimony of the holy Scriptures, yea contrary to the same, which teach that all penitent sinners are by the ministerie of the Church, to be assured of remission of their sinnes freely through the redemption of Christ, Rom. 3. 24. 25. 1. Ioh. 2. 1. and 2. &c. For by the death of Christ, is made a full satisfaction to the iustice of God for our sinnes, and not by any workes of ours. Christian men therefore looke to haue remission of their sinnes in the Church, and by the ministery thereof after baptisme, contrary to the heresie of the Nouatians, but not by any sacrament of penance. For neither Ambrose, Socrates, or Hierome, doe once name the sacrament of penance in the places noted: but shew that the ministers of the Church haue auctoritie aswell to loose, as to binde, to forgiue sinnes, as to reteine: whereas the Nouatians granted the one, and denied the other. S. Augustine ioyning reconciliation of them that are bound to Baptisme, doeth not thereby acknowledge a sacrament of the one, aswell as of the other. The like is to be said of the lamentation described by Victor Vticensis: and the complaint of Cyprian Ep. 54: for the necessitie of reconciliation by the ministery of the Church, of those that are bound by the same, doeth not proue a sacrament of penance, which is the matter we stand vpon. That the power here giuen, is exercised by preaching & denouncing the promises or threats of God, either publikely or priuately, you know not what it meaneth: but euen the Fathers whom you haue cited, do testifie the same, as appeareth by their sayings before remembred. That confession may be made profitably, when a mans conscience cannot otherwise be satisfied, wee deny not: but that it is alwayes necessary for obteyning remission of sinnes, we vtterly deny. The saying of Chrysostom we acknowledge, vnderstanding this power to be giuen to the ministers of the Church, as Embassadors of Christ, whose sentence being vttered in earth according to their commission, is ratified in heauen. But how this power is exercised, Chrysostome also sheweth cap. 6. of the same booke, *οὐ μόνον διδάσκων μόνον, &c. not onely by teaching and admonishing, but also by prayer.* And concerning the necessitie of Confession to the Priest, what Cyprian saith in his booke de Lapsis, I haue shewed before. The former place is a commendation of them which confessed, euen their purpose of defiling themselues with idolatrie, though they did not accomplish it in acte, in comparison of other that would be restored to the fellowship of the Church, without any confession when they had actually and openly fallen: which doeth not argue any necessitie of confession in the same or in any such. In the second place he vrgeth open confession and satisfaction to the Church which by their fall was offended, of them that had openly fallen into Idolatrie. So the place nothing proueth the necessitie of confession of all sinnes, not satisfaction to the iustice of God. Cyril also, or Origen, in Leu. lib. 2. speaketh of hard discipline and open penance for open and heinous sinnes: the wordes are these. *Est adhuc & septima, &c. There is yet a seuenth way of remission of sinnes, although hard and laborious, remission of sinnes by repentance, when the sinner washeth his bed with teares, and his teares are made his bread day and night, when he is not ashamed to declare his sinne to the Lords priest, and to seeke medicine according to him which saith, I said I will confesse mine vnrighteousnesse against my selfe, and thou hast remitted the impietie of my*

heart. You must remember there are sixe other wayes of remission of sinnes, in which no confession vnto the Priest is required, neither is it here required as necessary, but in case of that hard and labourous kinde of repentance, which was appointed to open and notorious offenders. And yet by the text of the Prophet, which he citeth, it may seeme he meaneth by the Priest of God, our Saviour Christ: for the Prophet speaketh of confession to God onely. Tertullian in his booke *de pœnitentia*, speaketh onely of publike confession of them that had openly fallen. S. Hierom in Eccles. 10. saith, *Si quem serpens &c. If the serpent the deuil hath bitten any man priuily, and without any mans knowledge hath infected him with the poyson of sinne, if he that is stricken doth hold his peace, and doe not repent, nor wil confesse his wound to his brother and master, the master which hath a tongue to cure him, cannot easily profite him: for if the sicke man be ashamed to confesse his wound to the Physition which hee knoweth not, medicine or physicke heale not.* This place doth not inferre a necessitie of confession, but where the conscience is especially troubled, nor to the priest, but to any learned brother, which by comfortable exhortation may cure him. S. Basil saith, *The confession or declaration of sinnes, is after the same maner as the shewing of the passions of the body. Therefore as men doe not open the passions of their body to all men, nor to any kinde of men, but to those that are skilfull to cure them, so the confession of sinnes ought to be made, to them that are able to heale them, as it is written: you that are able, beare the infirmities of the weake, that is, take them away by carefull looking to them.* These words do not affirme, that all our sinnes must of necessitie be confessed to a priest, but that choise must bee made of a godly learned physition of the soule, when we do make declaration of any of them, whether he be priest or no, that is able to minister spiritual medicine vnto them. Whereby it may rightly be gathered, that in vaine men make their confession to many Popish priests, which be altogether vnlearned, and vnskilful. Basil speaketh for the instruction of them that liued in monasteries in his time, among whom many were learned and able to giue good counsell that were no priests. But Leo you say nameth priests *Ep.* 80. he doeth so in deed, and secret confession as sufficient against them, that required open confession as necessary: yet saith hee not, that confession to the priest of all sinnes, is alwayes necessary. For that it is expedient in some cases, for men to confesse their sinnes to their pastor, we denie not, but you haue not yet proued, that it is alwayes necessary. The wordes of Hierome be as I haue declared before. *Cum peccatorum audierit varietates, when he hath heard the diuersities or diuers kindes of sinnes, hee knoweth who is to be bound, or who to be loosed:* namely, the penitent to be loosed, the impenitent to be bound. Which hee cannot do, by hearing the varietie of sinnes: for all sinnes are to be pardoned to them that repent, and no sinne is to be remitted to the impenitent. That Ambrose heard sometimes secret confessions, and kept them secret, wee giue credite to Paulinus: but that confession of all sinnes to a priest, is necessary to obteine remission of sinnes, neither Ambrose nor Paulinus, nor any ancient godly Father doeth tel vs. S. August. ho. 49. speaketh of open penance for them that had openly committed adulterie, as it appeareth by the example of Theodosius the Emperour, which he bringeth to perswade them, saying, *God would haue the Emperour Theodosius to doe open penance in the sight of the people, specially because his sinne could not be kept close, and is the Senator ashamed, of that the Emperour was not ashamed?* I haue answered before to S. Ambrose, and S. Cyprian, that neither of them speaketh a word for the necessitie of confession of all sinnes to a priest. The auctor of the booke, *de vera & falsa pœnitentia* writeth against S. Augustine by name, and by the stile sheweth himselfe to be a late writer in comparison of S. Augustine. Yet he thinketh not confession to a priest to be so necessary, but that if a priest be wanting, a man may confesse to his neighbour, and shal haue pardon, as the lepers that went to shew their faces to the Priests, were healed before they came to them. But that confession of secret sinnes is not necessary to be made to any man, but onely to God, Chrysostome sheweth *Hom. de pœnitent. & confessione: It is not necessary to confesse in the presence of witnesses, let examination of thine offences be made in thought, let this iudgement be without a witnes, let God only see thee making thy confession: God which casteth not thy sinnes in thy teeth, but looseth thy sinnes for thy shame.* Againe *in Ep. ad Heb. hom. 31. I say not to thee, that thou oughtest to bewray thy selfe abroade, nor that thou shouldest accuse thy selfe before other men. But I will haue thee obey the Prophet saying, Reueile thy way to the Lord, confesse thy sinnes therefore before God.* The like saying he hath in Ps. 50. hom. 2. and in many other places of his workes. For more ful triall of this case, I referre the Reader to my Confutation of D. Allens bookes, written specially to maintaine Popish shrift, part 1. from the 10. Chapter to the ende. Chap. 15.

CHAP. XXI.

RHEM. 1 *Appearing againe in Galilee, where Peter was fishing with his fellowes: and causing them after they had al night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth with them:* 15 *He (expressing what this fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambes and sheepe:* 18 *and reuealeth vnto him, that he also shall be crucified to the glory of God,* 20 *and admonishing him rather to minde that, rather then to be curious about Iohns death.*

FVLKE. 1 Christ maketh not Peter his Vicar generall, more then euery one of his Apostles, who had euery one a generall charge of all the flocke of Christes sheepe.

THE GOSPEL on wednesday in Easter weeke.

AFter IESVS manifested him selfe againe at the sea of Tiberias. And he manifested thus:

2 There were together Simon Peter and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, and the sonnes of Zebedee, and two others of his disciples.

3 Simon Peter saith to them, I go to fish. They say to him, Wee also come with thee. And they went foorth and got vp into the boat: and that night they tooke nothing.

4 But when morning was nowe come, IESVS stood on the shore: yet the disciples knew not that it was IESVS.

5 IESVS therfore saith to them, Children, haue

AFterward did Iesus shewe him selfe againe to his disciples at the sea of Tiberias, and on this wise shewed he himselfe.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

3 Simon Peter saith vnto them, I goe a fishing. They say vnto him, Wee also goe with thee. They went their way, and entred into a shippe immediatly, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless, the disciples knew not that it was Iesus.

5 Iesus saith vnto them, Children, haue yee any

haue you any meat? They answered him, No.

6 He saieth to them, Cast the net on the right side of the boate: and you shall finde. They therefore did cast it: and nowe they were not able to draw it for the multitude of fishes.

7 That his disciple therefore whom IESVS loued, saith to Peter, It is our Lord. ‡Simon Peter when hee had heard that it is our Lord, girded his coate vnto him (for hee was naked) and cast himselfe into the sea.

8 But the other Disciples came in the boat (for they were not farre from the land, but as it were two hundred cubits) drawing the net of fishes.

9 Therefore after they came downe to land, they saw hote coales lying, and fish laid thereon and bread.

10 IESVS saieth to them, Bring hither of the fishes that you tooke now.

11 Simon Peter went vp, and drewe the net to the land, ful of great fishes, an hundred fiftie three. And although they were so many, the net was not broken.

12 IESVS saith to them, Come, dine. And none of [u] the disciples. thē that sate at meat, durst aske him, Who art thou? knowing that it is our Lord.

13 And IESVS commeth and taketh the bread and giueth them, and the fish in like maner.

14 This now the ‡ third time IESVS was manifested to his disciples, after he was risen from the dead.

15 Therfore when they had dined, IESVS saith to Simon Peter, Simon of Iohn, louest thou me more then these? He sayeth to him, Yea Lord: thou knowest that I loue thee. he saith to him, FEED MY LAMBS.

16 Hee sayeth to him againe, Simon of Iohn, louest thou me? he sayeth to him, Yea Lord, thou knowest that I loue thee. He saith to him, [c] FEED MY LAMBS.

17 He sayeth to him the third time, Simon of Iohn, louest thou me? Peter was stroken sad, because hee sayd vnto him the third time, Louest thou me? And hee sayd to him, Lord, thou knowest all things: thou knowest that I loue thee. He saith to him, ‖ FEED MY SHEEPE.

18 Amen, amen I say to thee, when thou wast yoonger, thou didst gird thy selfe, and didst walke where thou wouldest. but when thou shalt be olde, thou shalt stretch foorth thy hands, and ‖ an other shall gird thee, and leade thee whither thou wilt not.

19 And this hee sayd, signifying by what death he should glorify God. And [b] when he had said this, he saith to him, Follow me.

20 Peter turning, saw the disciple whom IESVS loued, following, * who also leaned at the supper vpon his breast, and sayd, Lord who is he that shall betray thee?

21 Him

any meat? They answered him, No.

6 And hee sayeth vnto them, Cast out the net on the right side of the shippe, and yee shall finde. They cast out therefore, and anon they were not able to draw it for the multitude of fishes.

7 Then sayd the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, hee girded his coat vnto him (for hee was naked) and did cast himselfe into the sea.

8 The other disciples came in a litle shippe, (for they were not farre from the lande, but as it were two hundred cubits) drawing the net with fishes.

9 Assoone then as they were come to land, they saw hote coales, and fish layed thereon, and bread.

10 Iesus sayeth vnto them, Bring of the fish, which ye haue now caught.

11 Simon Peter went vp, and drewe the net to the land full of great fishes, an hundred and fiftie and three, and for all there were so many, yet was not the net broken.

12 Iesus sayeth vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? knowing that it was the Lord.

13 Iesus then commeth, and taketh bread, and giueth them, and fish likewise.

14 This is nowe the third time that Iesus appeared to his Disciples, after that hee was risen from death.

15 So when they had dined, Iesus saith to Simon Peter, Simon † Ioanna, loueſt thou me more then these? He sayth vnto him, Yea, Lord, thou knowest that I loue thee. Hee sayth vnto him, Feed my lambs. † Or, sonne of Iona.

16 He saieth to him againe the second time, Simon Ioanna, louest thou me? he saith vnto him, Yea Lord, thou knowest that I loue thee. He saith vnto him, Feed my sheepe.

17 He sayd vnto him the third time, Simon Ioanna, louest thou me? Peter was sory, because he sayd vnto him the third time, Louest thou mee? And he sayd vnto him, Lord, thou knowest all things, thou knowest that I loue thee: Iesus saith vnto him, Feed my sheepe.

18 Verily, verily I say vnto thee, when thou wast yoonger, thou diddest gird thy selfe, and walke whither thou wouldest: but when thou shalt be olde, thou shalt stretch foorth thy handes, and another shall gird thee, and carie thee whither thou wouldest not.

19 This spake hee, signifying by what death he should glorifie God. And when he had spoken this, he sayth vnto him, Follow me.

*20 Peter turning about, seeth the Disciple whom * Iesus loued, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?* Ioh. 13. 23.

21 When

21 Him therefore when Peter had seene, he saith to IESVS, Lord, and this man what?

22 IESVS sayeth to him, [c] So I wil haue him to remaine till I come, what to thee? follow thou me.

23 This saying therefore went abroad among the brethren, that that disciple dieth not. And IESVS did not say to him, he dieth not: but, So I will haue him to remaine till I come, what to thee?

24 This is that disciple which giueth testimonie of these things, and hath written these things: and we know that his testimonie is true.

25 But there * are many ‡ other things also which IESVS did: which if they were written in particular, neither the world it selfe I thinke were able to conteine these books that should be written.

21 *When Peter therefore saw him, he sayeth to Iesus, Lord, what shall he do?*

22 *Iesus sayeth vnto him, If I will haue him to tarie till I come, what is that to thee? Follow thou me.*

23 *Then went this saying abroad among the brethren, that that disciple should not die: Yet Iesus sayd not vnto him, He shall not die: but, If I will that hee tarie till I come, what is that to thee?*

24 *The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimonie is true.*

25 * *There are also manie other things which Iesus did, the which if they should be written euery one, I suppose the world coulde not conteine the bookes that should be written. Amen.* Ioh.20.30

[c] So readeth S. Ambrose *in Ps.* 45. *& ser.* 20. *in Ps.* 118. S. Aug. *tract.* 124. *in Io.* and most ancient copies & seruice bookes extant in Latine. other reade, *If I will.* other, *If so I will* &c.

Io.13,23.

Io.20,30.

MARGINALL NOTES. CHAP. XXI.

RHEM. 2 7. Simon Peter.) *See in S. Augustine* tract. 122. in Io. *the great mystery hereof concerning the* CHVRCH, *and in S. Gregory* hom. 24. in Euang. *and S. Bernard* li. 2. c. 8. de consid. *Peters* PRIMACY *here mystically signified.*

FVLKE, 2 S. Augustine in that allegorie, doth not in one word signifie the preferment of Peter before the rest of the Apostles. If Gregorie himselfe a bishop of Rome, and so neere the open manifestation of Antichrist in that see, that he prophesied of the forerunner, gather some thing for Peters primacie, it is no maruell: yet it is litle that he sayth in this Hom. 24. for the Popes supremacie. His words are these: *Iam credo, &c. I thinke your charity doeth already consider what it is that Peter draweth the net to the land. For to him the holy Church was committed, to him it is sayd specially, Simon Iohannis, louest thou me? Feed my sheepe. That which is afterward opened in voice is now signified in worke. Therefore, because a preacher of the Church doeth separate vs from the wayes of this world, surely it is necessary that Peter draw to land the net full of fishes. For he draweth the fishes to the stedfastnesse of the shore, because by the voice of holy preaching he sheweth to the faithfull the stedfastnesse of their eternall countrey. This he did by words, this he did by epistles, this he doth dayly by signes of miracles. So often as by him we are conuerted to the loue of eternall rest: so often as we are separated from the tumults of earthly things: what are wee els, but sent into the net of faith, as fishes, and drawen to the shore?* In these words, there is no more granted to Peter, then was true of all the Apostles, yea, then is true of euery preacher of the Gospel. *Bernard* is so late a writer, that in these cases, we deferre nothing to his authoritie. Peters preeminence or primacy.

RHEM. 3 25. Other things also.) *How few things are written of Christes acts and doctrine in comparison of that which he did and spake, and yet the heretikes will needs haue all in Scripture, trusting not the Apostles owne preaching, or report of any thing that our Master did or sayd, if it be not written.*

FVLKE, 3 There is written sufficient, that we may beleeue that Iesus is Christ, and that beleeuing we may haue life in his name, Ioh. 20. 31. therefore all things necessarie to saluation are conteined in the Scriptures. The Euangelist sayeth not, that any thing is omitted of his doctrine, but of his acts: For though he spake more words then be expressed, yet all the doctrine that he vttered in those words, is conteined in the Scriptures of the olde and new Testament. The Apostles preached nothing but that which was conteined in the Scriptures. Act. 17. 11. and 26. 22. Rom. 1. 2. Gregorius Bæticus Hibertanæ sedis episcopus ad Gallam Placidiam: *Adoptione, inquit Christus filius Dei est, & non verus filius. Omnia legantur Euangelia & nusquam scriptum est quòd Christus adoptione sit filius & non verus filius. Et bene quod Ioannes illi, Ioannes recubans supra pectus Domini, causam scripti Euangelij posuit, & dixit, multa quidem &c. Efine opus adhuc apertiùs explanare? Multa inquit & alia signa fecit Iesus, & licet non sint omnia scripta, quia nec scribi poterant infinita rerum varietate, tamen hæc ipsa ideò scripta sunt, vt sciamus quòd Iesus est Christus filius Dei: & vt fidem singulorum prouocaret, ostendit & præmium dicens vt credentes &c. Si verò adoptione esset filius Dei, & non natura, si sola nuncupatione, & non etiam quod in nuncupationis intelligentia est, nusquam magis hoc ipsum explanasset quam in vltimo scriptionis, ne fides in ambiguo derelicta vitam æternam perderet per credulitatis incertum.* The sufficiencie of the holy Scriptures.

ANNOTATIONS. CHAP. XXI.

RHEM. 4 17. Feed my sheepe.) *As it was promised him* Math. 16, *that the Church should be builded vpon him, and that the keyes of heauen should be giuen him, so here it is performed, and he is actually made the generall pastor and gouernour of all Christs sheepe. For though the other ten (as Matthias and Paul also afterward) were Apostles, Bishops, Priests, and had authority to binde and loose, to remit and reteine, to preach, baptize, and such like, aswell as he: Yet in these things and all other gouernment, Christ would haue him to be their head, and they to depend of him as head of their College, & consequently of the whole flocke of Christ: no Apostle nor no Prince in earth (if he acknowledge himselfe to be a sheepe of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles do: Where, for equall charge no difference of loue had bene required.* To Peter (*sayth S. Cyprian*) our Lord after his Resurrection sayd, Feed my sheepe, and builded his Church vpon him alone, and to him he giueth the charge of feeding his sheepe. For although after his Resurrection he gaue his power alike to all, saying, As my Father sent me, so I send you, take the holy Ghost, if you remit to any their sinnes, they shalbe remitted, &c. Yet to manifest vnitie, he constituted one Chaire, and so disposed by his authority that vnity should haue origine of one. The rest of the Apostles were that Peter was, in equall fellowship of honour and power, but the beginning commeth of vnity: the primacy is giuen to Peter, that the Church of Christ may be shewed to be one, and one Chaire. *S. Chrysostome also sayth thus:* Why did our Lord shed his bloud? truly to redeeme those sheepe, the cure of which he committed both to Peter and also to his successours. *And a litle after,* Christ would haue Peter indued with such Peter is here made the generall Pastour, and the Church is builded vpon him,

Cypr. de vnit. Ec.

Libro 2. de Sacerd.

The Protestants otherwise doing this preeminence of Peter, yet to vphold their Archbishops, do accompt it against the Puritans.

Peters successors succeed him in vniuersall authoritie.

such authoritie, and to be farre aboue all his other Apostles: for he saith: Peter, doest thou loue me more then all these doe? Whereupon our Master might haue inferred, If thou loue me Peter, vse much fasting, sleepe on the hard floore, watch much, be patron to the oppressed, father to the orphans, and husband to the widowes: but omitting all these things, he saith, Feed my sheepe. For, all the foresayd vertues certes may be done easily of many subiects, not onely men but women: but when it commeth to the gouernment of the Church, and committing the charge of so many soules, all women kinde must needs wholly giue place to the burthen and greatnesse thereof, and a great number of men also. *So writeth he.*

And because the Protestants would make the vnlearned thinke, that S. Gregory deemed the Popes supremacy to be wholly vnlawfull and Antichristian, for that he condemneth Iohn of Constantinople for vsurping the name of vniuersall Bishop, resembling his insolence therein to the pride of Antichrist: note well the words of this holy Father in the very same place and Epistle against the B. of Constantinople, by which you shall easily see that to deny him to be vniuersall Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme gouernour of the same, as our aduersaries fraudulently pretend. It is plaine to all men, *saith he*, that euer read the Gospel, that by our Lords mouth the charge of the whole Church was committed to S. Peter Prince of the Apostles. for to him it was sayd, Feed my sheepe: for him was the prayer made that his faith should not faile: to him were the keyes of heauen giuen and authority to binde and loose: to him the cure of the Church and principality was deliuered: and yet he was not called the vniuersall Apostle. This title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Councell of Chalcedon: but none of that See did euer vse it or consent to take it. *Thus much S. Gregory.* * *Who though he both practised iurisdiction thorowout all Christendome, as other of that See haue euer done, and also acknowledged the principality and soueraignty to be in Peter and his successours: yet would he not for iust causes vse that title subiect to vanity and misconstruction. But both hee and all the Popes since haue rather called themselues,* Seruos seruorum Dei, *the seruants of Gods seruants: though the word,* Vniuersall Bishop, *in that sense wherein the holy Councell of Chalcedon offered it to the See of Rome, was true and lawfull. For that Councell would not haue giuen any Antichristian or vniust title to any man. Onely in the B. of Constantinople and other, which in no sense had any right to it, and who vsurped it in a very false and tyrannicall meaning, it was insolent, vniust, and antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuersall iurisdiction, though he refused the title of vniuersall Bishop. And S. Bernard (that you may better perceiue that the generall charge of Christs sheepe was not onely giuen to Peters person, but also to his successours the Popes of Rome, as S. Chrysostome also before alledged doth testifie) writeth thus to Eugenius, Thou art he to whom the keyes of heauen are deliuered, and to whom the sheepe are committed. there be other Porters of heauen, and other Pastours of flocks: but thou hast inherited in more glorious and different sort. For they haue euery one their particular flocke, but to thee all vniuersally, as one flocke to one man, are credited: being not onely the Pastour of the sheepe, but the one Pastour of all the Pastours themselues. but thou wilt aske me how I proue that? euen by our Lords word. for to whom of all, I say not onely Bishops, but Apostles, were the sheepe so absolutely and without limitation committed?* If thou loue me Peter, feed my sheepe. *He sayth not, the people of this kingdome or that city, but,* my sheepe, *without all distinction. So S. Bernard. And hereunto may be added that the second feed, is in Greeke a word that signifieth withall to gouerne and rule, as* Psa.2. Mich.5. Mat.2. Apoc.2. *and therefore it is spoken of Dauid also, and other temporall gouernours (as the Hebrew word answering thereunto) in the* * *Scriptures very often, and the Greeke in profane writers also.*

S. Gregory though hee misliked the title of *Vniuersall Bishop*, yet is most plaine both in his writings & doings for the Popes supremacy, as also S. Leo the Great.

The title of vniuersall Bishop refused, but vniuersall iurisdiction alwayes acknowledged and practised.

The Pope is Pastour of all Pastours.

Ioan.21.

1. *Reg.c.5. Psal.77.*

As Mat.16. the Church was promised to be builded none otherwise vpon Peter, then vpon all the Apostles, and that the keyes of heauen should be giuen to him, no more then to all the Apostles: so Peter here is made no more generall Pastour and gouernour of Christs flocke, then all and euery one of the Apostles is. Nor all the Logicke in the world can otherwise conclude out of the words of the text. Neither doe the Protestants to vpholde their Archbishop against the Puritans (as you call them) auouch or proue any such preeminence of Peter aboue the rest of the Apostles, that he should be their head, and they to depend of him, nor acknowledge any primacy of Peter, but a primacy of order (as the ancient Fathers do) not of authority. The Archbishops authority for externall gouernment of the Church, hath better arguments to vphold it, then the fained supremacy of Peter. Your onely reason to prooue a difference of preeminence betwixt Peter and the rest, is, that Christ asked Peter whether he loued him more then the rest. Where for equall charge, no difference of loue had bene required. This is nothing but a foolish sophisme, where that is taken for the cause, which is not the cause indeed. For the cause why Peter was bound to loue Christ more then the rest, was, for that Christ had forgiuen him more then the rest, according to the parable, Luke 7. For hauing thrise denied him, he causeth him thrise to confesse that hee loued him, and willeth him to declare his greater loue, by more diligent and painfull feeding of his flocke. Wherefore Peters greater loue prooueth not any greater authority giuen vnto him, but that he is bound to greater duety and seruice in the Church of Christ. And this is the vniforme consent of the most ancient writers vpon this text. S. Augustine finding no supremacy of Peter in this Scripture, proueth thereby the duety of all shepheards to feed the flocke of Christ, for the loue of Christ. *Sed prius Dominus, &c. Our Lord doth first aske that which he knew, and that not once, but twise and thrise: Whether Peter doeth loue him: neither doth he heare any thing of Peter so many times, but that he loueth him: neither doth he commend any thing to Peter so many times, but that his sheepe should be fed. There is rendred to a threefolde denying a threefold confession, lest his tongue should be lesse seruiceable to loue, then it was to feare, and lest death approching should seeme to haue expressed more of his voice, then life present. Let the duety of loue be to feed the Lords flocke, if it were a token of feare to deny the shepheard. They which feed the sheepe of Christ with this minde, that they would haue them to be their sheepe and not Christs, are conuinced to loue themselues and not Christ, of desire of glorying, or ruling, or gaining, not of loue of obeying, of helping and pleasing God. Against these men therefore doeth the voice of Christ watch, so often repeated, whom the Apostle lamenteth, to seeke their owne, and not the things of Christ. Tract.123. in Ioan.*

Peters supremacy.

Slander.

S. Cyril finding as litle for Peters supremacy, hath these words, *Nam quoniam &c. For seeing Peter which with the rest was adorned by Christ himselfe with the name of Apostleship, denied him thrise in the time of his Passion, there is now of right required of him a triple confession of loue, that thrise denying, might be recompensed with an equall number of confessing. So that which was committed in words, is cured with words. Now he asked of him if he loued more then the rest. For he that had experience of the greater mercy of our Lord toward him, ought of right to be affected with greater loue. For though all the disciples generally were stricken with great feare when our Lord was betrayed, yet Peters offence was greater, who in a very short time denied Christ thrise. Forsomuch therefore as by the mercy of our Sauiour he obteined forgiuenesse of a greater sinne, there is iustly demanded of him greater loue. For to whom more is remitted, he ought to loue more, as he sayth elswhere. Hereof the Church receiueth a rule of asking them thrise, which come to baptisme, that by thrise confessing of Christ, they may be numbred among the faithfull. The teachers of the Church also do learne, that they cannot otherwise be ioyned to Christ, except they study with all care and diligence, that the reasonable sheepe may be well fed, and be in good helth.* And a litle after. *Therefore by thrise confession of Peter, the crime of thrise denying is auoided. And he sayth, Feed my lambes, ye-*

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nuing vnto him the dignity of Apostleship, left by his denaill that happened by humaine infirmity, it might be thought to haue bene weakened. Lib.12.c.46. in Io.

Chrysostome, though not so plainly, yet sufficiently expresseth the same sense. *Multa quidem alia sunt, &c. There are in deed many other things which cause vs to haue trust in God, and which doe declare vs to be noble and approued. But that which doth most of all procure vnto vs the loue of God, it is the loue of our neighbour, which Christ exacteth of Peter: for when they had ended their meat, Iesus sayth to Simon Peter, &c. But wherefore omitting the rest, doth he speake to Peter? He was the mouth of the Apostles, and principall. Wherefore Paul also went to see him, beside the rest, and withall to shew him, that now he was to be trusted: for as though he had forgotten his denial, he doth commit the care of his brethren vnto him, neither mentioneth his denying, nor casteth it in his teeth, he onely sayth, If thou loue me, take care of thy brethren, and that loue which thou hast shewed in all things, and wherein I delight, & thy life which thou diddest say thou wouldest lay downe for me, deliuer it for my sheepe.* And a little after he addeth, *Ter interrogat, &c. He asketh thrise, and alwayes commandeth the same thing, that he might shew how great care he hath of his sheepe, and that is the greatest argument of loue.* And lest you should thinke he ascribed greater authority to Peter, then to the rest of the Apostles, for that he sayth in the same homily, that Christ committed to Peter the charge of the whole world: He sayth the same of Peter and Iohn together: *Cum essent orbis terrarum curam suscepturi, Seeing they were to take vpon them the charge of the whole world. In Io. hom 87.* Therefore his meaning is, that Peter as first in order, was the mouth of the Apostles, to testifie of all their loue, and that was spoken to him of feeding the sheepe of Christ, belongeth equally to all the Apostles. *Beda* agreeth in words fully with S. Augustine. Now to the places which you cite out of the ancient Fathers: First I say the place of Cyprian is falsified by *Pamelius*, contrary to the ancient edition in print and many written copies yet remaining, yea contrary to the citation thereof by *Gratian* in the Decrees. *c.24.q.1.c. Loquitur.* in which is no mention of the primacy of Peter, and the very argument of the place is directly contrary vnto it. The very wordes of Cyprian be these: *Et eidem post resurrectionem suam dicit, Pasce oues meas. Et quamuis apostolis omnibus post resurrectionem suam parem potestatem tribuat ac dicat: Sicut misit me pater, & ego mitto vos, accipite Spiritum sanctum: Si cui remiseritis peccata, remittentur illi. Si cui tenueritis tenebuntur: tamen vt vnitatem manifestaret, vnitatis eiusdem originem, ab vno incipientem, sua authoritate disposuit. Hoc erant vtique & cæteri Apostoli, quod fuit Petrus, pari consortio præditi, & honoris & potestatis, sed exordium ab vnitate proficiscitur, vt ecclesia vna monstretur.* To the same Peter he sayth after his resurrection, Feed my sheepe. And although after his resurrection he giueth equall power to all his Apostles, and sayth: As my father sent me, I also send you, receiue the holy Ghost, whose sinnes you shall remit, they shall be remitted vnto him, whose you shall reteine, they shall be retained: yet that he might manifest vnity, he disposed by his authority, the originall of the same vnity, beginning of one. Verely the rest of the Apostles were the same thing that Peter was, endued with equall fellowship, both of honour and power, but the beginning proceeded from one, that the Church may be declared to be one. By this true allegation of Cyprian, which maketh altogether against Peters supremacy, you may see what is shamefully foisted in by the Papists, which now a dayes haue none other shift to keepe their credit with their sottish scholars, but to corrupt and falsifie the writings of the ancient Fathers and others, as appeareth by their *Index expurgatorius* lately printed to their shame perpetuall, which they determined to haue bene kept in secret. And that Cyprians meaning is, that all bishops haue equall authority, these words in the same booke do plainly conuince: *Episcopatus vnus est, cuius à singulis in solidum pars tenetur. The bishops office is but one, part whereof is holden in whole of euery seuerall bishop.* So that euery one hath the whole authority for his part. *Rabanus Maurus de instit. Cler. lib.1. cap.4. Cæteri Apostoli cum Petro pari consortio honoris & potestatis effecti sunt.*

But that the vile practise of the Papists may be layed open, not only in falsifying the writings of the Fathers, but also in wilfull peruerting their meaning against their owne knowledge and conscience, it shall not be amisse to set downe their owne words, namely the iudgement of the Vniuersitie of *Doway*, approued by the censors according to the decree of the Councell of *Trent*, concerning the booke of *Bertram*. The title, *Vt liber Bertrami, &c. How the booke of Bertram Priest of the body and bloud of our Lord being amended may be tolerated.* *Index expurg. B. pag.11.*

Although we make no great account of this booke, and therefore we would not greatly care if either it were no where extant or vtterly lost: yet seeing it hath bene already often times reprinted, and hath bene read of most men, and being prohibited by name, hath bene made knowen to all men: seeing also the heretikes doe know of the prohibition thereof by diuers Catalogues, and that he was a Catholike Priest and a Monke of the Abbey of Corbei, and was welbeloued and reuerenced not so much of Carolus Magnus, as of Carolus Caluus, and doth helpe the story of that age: and seeing that in other Catholike ancient writers, we beare very many errours, & extenuate them, excuse them, and very often times by deuising some preety shifts we deny them, and do faine some commodious sense vnto them, when they are opposed against vs in disputations or in conflicts with the aduersaries: we do not see, why Bertram doth not deserue the same equity and diligent recognition, lest the heretikes should iangle against vs, that we burne vp and prohibit antiquity which maketh for them, and therefore it is no maruel that so few things seeme to make for them, when we Catholikes do so vnreuerently hisse out & destroy antiquity, which but in shew dissenteth from vs. Moreouer, we feare lest this booke not only by heretiks, but also by vnruly Catholiks (by meanes of the prohibition thereof) may be read more greedily, alleged more odiously, and do more hurt being inhibited, then if it were permitted. *Excogitata Comment.*

Vpon these considerations they take order, and shew how this booke at the next printing shalbe falsified, by adding, putting out, changing of the words and sentences, and by peruerting the whole scope and meaning of the authour. Out vpon you antichristian heretikes void of all trueth and honesty, as your owne words and deeds declare.

The sayings of Chrysostome be shamefully wrested to maintaine the Popes supremacie, which he vttered to shew the dignitie of euery Priest, or Minister in the Church. For they are spoken to comfort *Basile*, whom he set forward to be Priest, when he auoided it himselfe. Wherfore *Basile* in the beginning of this booke, complaineth that he was deceiued by him, and asketh what he should gaine by this office that he might be perswaded that he was not deceiued. Chrysostome answereth: *What greater gaine can there be, then when it is certaine you do those things which Christ himselfe sayd to be arguments of loue towards himselfe. For speaking to the chiefe of the Apostles, he sayd: Peter doest thou loue me, &c.* And so proceedeth in all the discourse, shewing out of this text, the great dignitie of the Church Ministers, to whom Christ hath committed the charge of that he loued best, and in exercising of which charge, he would haue our loue towards him, specially to appeare. So in the former place by you cited, he meaneth not by Peters successors only the bishop of Rome, but all good Ministers of the Church. His words are, ἐ τοῖς μετ' ἐκεῖνον, &c. *He committed his sheepe to Peter, and to them that come after him.* For it had perteined nothing to *Basil*, if he had spoken of the dignitie and prerogatiue proper to the bishops of Rome. In the second place he sayth, ἐν τῷ, &c. *Wilt thou still quarrell with vs, that thou hast not bene well deceiued, when thou shalt be made ruler ouer all the substance of God, and when thou doest the same things, which when Peter did, he would haue him to be of power, and to excell the rest of the Apostles: for he sayth, Peter doest thou loue me more then these, &c.* It is manifest *Iudex. Bp.*

that

that he meaneth that *Basile* being called into the ministery of the Church, was made equall with Peter in dignity, if he would indeuour to be equall with him in loue? And that the matter wherein Christ would haue Peter to excell, was in loue and diligent feeding of his sheepe: The charge whereof, is not to be committed but vnto chosen men, such as afterward Chrysostome describeth: and not to the bishop of Rome onely.

Now concerning Gregorie, which condemneth the name of vniuersall bishop as antichristian, we goe not about to cleere him from all vsurpation of iurisdiction more then to his See apperteined. For the mysterie of iniquitie preparing to the open manifestation of Antichrist, long before did worke in the See of Rome. And yet all that he ascribeth to Peter, doeth not make Peter or the Pope, such a supreme gouernour, as you would haue him. That he saith of the Councell of *Chalcedon*, (seeing it appeareth not in the acts of the Councell, but a contrary decree, wherein the Councell made the bishop of Constantinople equall with the bishop of Rome, notwithstanding all the labour that *Leo* then bishop of Rome could make by himselfe and his deputies) deserueth no credit. His predecessours alleged a counterfet Canon of the Councell of *Nice* for their prerogatiue, but the forgerie was discouered in the Councell of *Africa*, *cap.* 105. Where you say, the Councell of *Chalcedon* would not giue any vniust title to any man, you acknowledge the dignity of the See of Constantinople equall to the See of Rome in all things, (seniorities except) to be iust, which was granted and concluded in the last session, Act. 16. And whereas you say, the title of vniuersall bishop offered to the bishop of Rome, (I know not in what sense) was true and lawfull, and onely in the bishop of Constantinople and other which had no right to it, it was insolent, vniust, and antichristian, you speake cleane contrary to Gregories minde, who condemned it as simply vnlawfull in any man, and sayth, *That none of his predecessors would vse that so prophane title, although it was offered by the Councell of Chalcedon, lib. 4 ep. 80. ep. 36. and a name of proud appellation*, being giuen to himselfe, *lib. 7. ep. 30.* In the same epistle he denieth, that *he commanded* the bishop of *Alexandria*, and saith that such *proud termes proceeded from the root of vanity, which ought to be far from his hearing*. Whereby it is manifest, that although he thought too highly of the dignity of his See of Rome, yet he was farre from the antichristian pride, of the most that succeeded him. Finally, the reason that he vseth in condemning the name of Vniuersall bishop, and why he refuseth it, doe plainely declare, that it can not be iust or lawfull in any bishop, or in any sense.

Moreouer, we denie not but *Leo* the Great tooke too much vpon him, as some of his predecessours had done before him, yet did he neuer arrogate halfe so much as the Popes doe at this time. The authority of *Bernard*, who liued in the time of Antichrists chiefe exaltation, and was in many points deceiued with his errours, is not to be regarded in this controuersie. The Greeke Verbe signifying to gouerne as a shepheard ruleth his sheepe, addeth no more authority to Peter, then to any other bishop or elder of the Church, to whom it is also vsed, Acts 20 28.

18. Another shall gird thee.) *He propheseth of Peters martyrdome, and of the kinde of death which he should suffer, that was, crucifying. which * the heretikes fearing that it were a step to proue he was martyred in Rome, deny: whereas the Fathers and ancient writers are as plaine in this, as that he was at Rome.* Origen apud Euseb. li. 3. c. 1. Euseb. li. 2. c. 24. Hist. Ec. Tertul. de præscript. nu. 14. Aug. tract 123. in Ioan. Chrysost. Beda in hunc locum. Peter crucified at Rome. *Beza in hunc locum.*

That Peter was martyred, may be concluded out of this place: but that he was crucified, it can not be proued out of the words of this text. And least of all that he was crucified at Rome. And although many of the ancient writers affirme that he died at Rome, yet it may be doubted of, seeing other parts of their report (as of Peters sitting fiue and twenty yeeres at Rome) are confuted by the Scriptures. *Beza* in this place doth not absolutely deny Peters being at Rome, nor yet his crucifying there; but that most impudent fable of the passion of Peter, bearing the name of *Linus*, by which it might be concluded, that Peter was iustly condemned for drawing mens wiues from their husbands, but the fable is worthy of no credit. Whether Peter died at Rome. Slander.

(* * *)

THE

THE SVMME AND THE ORDER OF THE EVANGELICAL HISTORY:

Gathered briefly out of all foure, euen vnto Christes Ascension.

Mt.	Mr.	Luc.	Io.	
			1	THE Preface mouing the Reader to receiue CHRIST, being the æternall WORD of God, the life and the light.
		1		The Angel telleth Zacharie of the conception of Iohn Baptist, Christs Precursor: and Elizabeth conceiueth him.
		1		The same Angel doing his message to the B. Virgin, Christ is incarnate in her wombe.
		1		Our B. Lady visiteth Elizabeth: and Iohn Baptist is borne, and circumcised.
1				The Angel telleth Ioseph that his wife is with childe by the holy Ghost.
1		3		The genealogie of Christ.
		2		The birth of Christ in Bethlehem, and his circumcision.
2				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple: where Simeon and Anna prophesie of him.
2				Ioseph with the childe and his mother, fleeth into Egypt: and returneth to Nazareth.
		2		Iesus being sought of his parents, is found in the Temple among the Doctours.
3	1	3		Iohn the Baptist preacheth and baptizeth, preparing all to receiue Christ: and among other, Christ is baptised of him.
4	1	4		Christ fasteth fortie dayes, and is tempted in the wilderneſſe.
			1	Iohn giueth testimonie of Christ to the Legates of the Iewes, to the people, and to his owne disciples.
			2	Christ worketh his first miracle, turning water into wine at a mariage.
			2	In the feast of Pasche he casteth out the buyers and sellers in the Temple, insinuating to the Iewes his death and resurrection.
			3	He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his disciples. whereupon a question is moued to Iohn about their two baptismes.
14	6	3		Iohn Baptist is put into prison for reprehending Herods incestuous aduoutry.
4			4	After Iohns imprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritan woman.
			4	He healeth a lords sonne of an ague.
4	1	4		He preacheth in Galilee, and waxeth very famous.
4	1	5		He calleth foure disciples out of the boat, and they follow him.
	1	4		He healeth one possessed of a diuell, in the Synagogue.
8	1	4		He cureth Simon Peters mother in law, and many sicke persons.
8		9		He refuseth three that offer to follow him.
8	4	8		He appeaseth the tempest on the sea.
8	5	8		He healeth two possessed of diuels in the countrey of the Gerasens, and permitteth the diuels to enter into swine.
9	2	5		He healeth the sicke of the palsie, being let downe thorow the tiles.
				He calleth Matthew from the Custome house, and disputeth with Iohns disciples and the Pharisees of fasting.
9	5	8		He raiseth the Archisynagogues daughter, and cureth her that had a fluxe of bloud.
9				He healeth two blinde, and one possessed.
			5	He healeth him on the Sabboth day that lay at the Probatica, & had bene diseased eight and thirty yeeres.
12	3	6		He confuteth the Pharisees being offended that his disciples bruised the eares of corne on the Sabboth.
12				He refelleth the Pharisees being offended because he cured the withered hand on the Sabboth.
5.6	3	6		He chuseth the 12 Apostles: and maketh that diuine sermon called *Sermo Domini in monte. The sermon of our Lord in the mount*, conteining the paterne of a Christian mans life.
7				
8	1	5		He cureth a leper.
8		7		He healeth the Centurions seruant.
		7		He raiseth the widowes sonne at Naim.
11		7.9		Iohn sendeth out of prison his disciples vnto Christ.
		7		He forgiueth M. Magdalens sinnes, preferring her much before the Pharisee that despised her.
12	3	11		He healeth him that had a deafe & dumbe diuel, and refuteth the blaspheming Pharisees.
12	3	11.8		He preferreth the obseruers of Gods word before carnall mother and brethren.
13	4	8		The parable of the sower.
13	4			The parables of the cockle, of the seed growing when men sleepe, of the mustard seed, and of the leauen.
13				The parables of the treasure hid in the field, of the precious stone, and of the net.
13	6	4		Teaching in Nazareth, he condemneth it of incredulitie.
9.10	6	8		He sendeth the twelue Apostles to preach.

Iohn

Mt.	Mr.	Luc.	Io.		
14	6	9		Iohn is beheaded, and the fame of Ieſus commeth to Herods eares.	
14	6	9	6	He feedeth fiue thouſand men with fiue loaues.	
14	6	9	6	He walketh vpon the ſea, and ſo maketh Peter alſo to do.	
			6	He reaſoneth of Manna, and of the true bread from heauen.	THE 3. PASCHE.
15	7			He reprehendeth the Phariſees for cauilling at his diſciples becauſe they did eat with vnwaſhed hands.	
				He healeth the daughter of the woman of Canaan.	
	7			He cureth a man that was deafe and dumbe.	
15	8			He feedeth foure thouſand with ſeuen loaues.	
16	8			He reiecteth the Phariſees that asked a ſigne, and biddeth his diſciples beware of their leauen.	
	8			He healeth a blinde man in Bethſaida.	
16	8	9		The time that he will paſſe out of this world, now drawing nigh, he maketh Peter, for confeſſing him to be Chriſt, the Rocke vpon which he will build his Church, promiſing to giue him the keyes of heauen, and withall foretelleth, that he muſt ſuffer in Hieruſalem, and that all muſt be ready to ſuffer with him.	THE 4. PART, frō the time that he began (Mat. 16.21.) to foretell to his Diſciples that he muſt goe and ſuffer in Hieruſalem.
17		9		The transfiguration.	
				He caſteth out the deuill which his diſciples could not caſt out, commending vnto them faſting and prayer.	
17	9			He payeth the didrachmes for him and Peter, after that Peter had found a ſtater in the fiſhes mouth.	
18	9	9		His diſciples contending for ſuperiority, he teacheth humility.	
18	9			He threatneth the ſcandalizers of litle ones.	
18				He teacheth vs to forgiue our brother ſinning againſt vs.	
19	10	9	7	Leauing Galilee he goeth into Iurie, and the Samaritans will not receiue him.	THE 5. PART, of his going into Iewrie toward his Paſſion.
		17		In that iourney he healeth the ten lepers.	
			7	He teacheth in the Temple in the feaſt of Scenopégia, that is, of Tabernacles.	
			8	He abſolueth the woman taken in aduoutry, teacheth in the Temple, and goeth out of their hands that would haue ſtoned him.	
			9	He reſtoreth ſight to him that was borne blinde.	
			10	He reaſoneth of the true Paſtour and his ſheepe.	
		10		He ſendeth the 70 diſciples, and they returne. The parable of the Samaritane and the wounded man. Martha entertaineth Ieſus.	
		11		He teacheth the maner and force of prayers, and reprehendeth the prepoſterous cleanneſſe of the Phariſees.	
		12		He teacheth not to feare them that kill the body onely, to caſt away the care of riches, by the parable of him that thought his barnes too litle, and that the faithfull ſeruant will alwayes expect the comming of his lord and maſter.	
		13		He threatneth them, vnleſſe they doe penance, ſhewing Gods patience by the fruitleſſe figtree that was ſuffered to ſtand one yere more. He healeth the crooked woman, teacheth the way to heauen to be narrow.	
		14		He healeth him that had a dropſie, on the Sabboth: and teacheth them to renounce all things in compariſon of him.	
			10	In the feaſt of Dedication he goeth out of their hands that would haue ſtoned him.	
		15		The parables of the loſt ſheepe, of the groat, and of the prodigall ſonne.	
		16		The parable of the vniuſt bailife.	
19	10	16		Of the indiſſolubility of matrimony.	
		16		The rich glutton and Lazarus.	
		17		Woe to ſcandalizers. The force of faith euen to the mouing of trees with a word.	
		18		Of the Phariſee and the Publicane that went to pray.	
19	10	16		He impoſeth or layeth his hands vpon litle children, and exhorteth a yoong rich man to forſake all and become perfect.	
20				The parable of the workemen hired into the vineyard.	
			11	He raiſeth Lazarus, and the Iewes conſult how to deſtroy him.	
20	10	19		He foretelleth his death, and denieth the requeſt of Zebedees two ſonnes, asking the two chiefe places about him.	
		18		He healeth a blinde man before his entring into Iericho.	
		19		Zachæus the Publicane entertaineth Chriſt. The parable of the ten pounds deliuered to ten ſeruants.	
20		10		He healeth two blinde men as he goeth out of Iericho.	
26	14	12		At a ſupper in Bethania, Mary powred ointment vpon him.	
21	11	19	12	Riding vpon an aſſe he entreth glorioufly into Hieruſalem.	PALME Sunday.
21			12	He healeth the lame and the blinde, and the Gentiles deſire to ſe him.	
21	11	19		He curſeth the figtree, and caſteth the buyers and ſellers out of the Temple.	THE 6 PART, conteining the holy weeke of his Paſſion in Hieruſalem.
21	11	19		To his enemies the Iewes, he auoucheth his power by Iohns baptiſme which was of God,	
		20		and foretelleth their reprobation, with the Gentiles vocation in their place, by parables: as the parable of the two ſonnes, the one promiſing to doe, the other doing his fathers commande ment.	
21	12	20		The parable of the vineyard let out to husbandmen that killed both the ſeruants and the ſonne ſent to require fruit.	
22				The parable of the king that made a mariage for his ſonne, inuiting gheſts to the feaſt, and they would not come.	
22	12	20		He anſwereth their queſtion of paying tribute to Cæſar, and the Sadducees queſtion of the Reſurrection.	
22	12			He anſwereth the Phariſees queſtion, of the greateſt commandement	

Mt.	Mr.	Luc.	Io.		
22	12	20		He putteth them to ſilence with this queſtion concerning CHRIST, how he could be Dauids ſonne.	
23	12	20		He biddeth them do as the Scribes teach, but not as they do.	
	12	21		He extolleth and preferreth the poore widowes offering.	
24	13	21		He foretelleth to ſome of his diſciples the deſtruction of the Temple and of Hieruſalem: and by that occaſion, what things ſhall be before the conſummation of the world, and Antichriſt in the conſummation, and then incontinent Domeſday, warning vs to prepare our ſelues againſt his comming.	TVESDAY night.
25				By the parable of the ten Virgins, and the parable of the talents, he ſheweth, how it ſhall be at Domeſday with the faithfull that prepare, and that prepare not themſelues: and without parables, that they which do not good works, ſhalbe damned.	
26	14	22		Iudas bargaineth with the Iewes to betray him. and two of his diſciples prepare the Paſchal lambe.	TENEBRE Wedneſday.
			13	At ſupper he waſheth his diſciples feet.	MAVNDY Thurſday.
26	14	22		He inſtituteth the Sacrifice of his body and bloud in the B. Sacrament.	
26	14	22	13	He foretelleth that one of the Twelue ſhall betray him (appeaſing their contention for the ſuperiority) and that they ſhall all denie him.	THE 4. PASCHE.
			14	His ſermon after ſupper.	
			17	His prayer to his Father.	
26	14	22	18	The ſtory of his Paſſion and buriall, from Thurſday at night, til the next day at euentide.	All THVRSDAY night and GOOD FRIDAY.
27	15	23	19	He riſeth the third day,	
28	16	24	20	appeareth firſt to Mary Magdalene.	EASTER DAY
	16		20	Then to the other women.	
28		24		Then to Peter. ver. 34. then to the two diſciples going into Emaus. ver. 15.	
		24	20	Then to his diſciples gathered together in a houſe at Hieruſalem, when hee entred the doores being ſhut, and gaue to them power to remit and reteine ſinnes.	
	16				
			20	Then, vpon Low-ſunday, to the diſciples likewiſe gathered together, and Thomas among them.	LOW-SVNDAY
			21	Then, at the ſea of Tiberias, to Peter and the reſt that were fiſhing. where he committeth his ſheepe to Peter.	
28	16			Then, to the diſciples vpon a mount in Galilee: giuing them commiſſion to preach and baptize thorowout the whole world.	
		24		Then in Bethánia, where he promiſeth to ſend the holy Ghoſt (bidding them tary in the meane time in Hieruſalem) and ſo bleſſing them, Aſcendeth into heauen.	ASCENSION day.
	16	24			

THE

THE ARGVMENT OF THE ACTES OF THE APOSTLES.

THE Goſpel hauing ſhewed, how the Iewes moſt impiouſly reiected Chriſt (as alſo Moyſes and the Prophets had foretolde them:) and therefore deſerued to be reiected themſelues alſo of him: now followeth this booke of The Actes of the Apoſtles (* written by S. Luke in Rome the fourth yere of Nero, Ann. Dom. 61.) and ſheweth, how notwithſtanding their de'erts, Chriſt of his mercy (as the Prophets alſo had foretolde of him) offered himſelfe vnto that vnworthy people, yea after that they had crucified him, ſending vnto them his twelue Apoſtles to moue them to penance, and ſo by baptiſme to make them of his Church: and whiles all the Twelue were ſo occupied about the Iewes: how of a perſecuting Iew he made him an extraordinary Apoſtle (who was S. Paul) and to auoid the ſcandall of the Iewes (to whom onely himſelfe likewiſe for the ſame cauſe had preached) ſent him, and not any of his Twelue by and by, who were his knowen Apoſtles, vnto the Gentiles, who neuer afore had heard of Chriſt, and were worſhippers of many Gods, to moue them alſo (for, that likewiſe the Prophets had foretolde) to faith and penance, and by baptiſme to make them of his Church: and how the incredulous Iewes euery where reſiſted the ſame Apoſtle and his preaching to the Gentiles, perſecuting him and ſeeking his death, and neuer ceaſing vntill he fell into the hands of the Gentiles: that ſo (as not onely he euery where, but alſo the Prophets afore him, and Chriſt had foretolde) the Goſpel might be taken away from them, and giuen to the Gentiles: euen from Hieruſalem (whoſe reprobation alſo by name had bene often foretolde) the head city of the Iewes, where it began, tranſlated to Rome the head city of the Gentiles. All this will be euident by the parts of the booke: which may be theſe ſixe. Hier. in Catal. Act. 13.46 18,6. 19.9.28,28. Mat. 21,43. Eſa. 1. Luc. 13.33.

Firſt, how Chriſt aſcending in the ſight of his Diſciples, promiſed vnto them the holy Ghoſt, foretelling that of him they ſhould receiue ſtrength, and ſo begin his Church in Hieruſalem: and from thence dilate it into all that countrey, that is into all Iury: yea and into Samaria alſo, yea into all nations of the Gentiles, be they neuer ſo farre off. You ſhall receiue (ſayth he) the vertue of the holy Ghoſt comming vpon you: and you ſhalbe witneſſes vnto me in Hieruſalem, and in all Iury, and Samaria, and euen to the vttermoſt of the earth. *Chap* 1.

Secondly, the beginning of the Church in Hieruſalem, accordingly. *Chap.* 2.

Thirdly, the propagation of it conſequently into all Iury, and alſo to Samaria. *Chap.* 8.

Fourthly, the propagation of it to the Gentiles alſo. *Chap.* 10.

Fifthly, the taking of it away from the obſtinate Iewes, and giuing of it to the Gentiles, by the miniſtery of S. Paul and S. Barnabee. *Chap.* 13.

Sixthly, of taking it away from Hieruſalem it ſelfe, the head city of the Iewes, and ſending it (as it were) to Rome the head city of the Gentiles, and that, in their perſecuting of Paul ſo farre, * that he appealed to Cæſar, and ſo deliuering him after a ſort vnto the Romans: as they had * before deliuered to them alſo Chriſt himſelfe. whereas S. Peters firſt comming thither, was vpon another occaſion, as ſhall be ſayd anon. Of which Romans and Gentiles therefore, the ſame S. Paul being now come to Rome (the laſt Chapter of the Actes) foretelleth the obſtinate Iewes there, ſaying: Et ipſi audient. You will not heare, but, they will heare. that ſo the prediction of Chriſt aboue rehearſed might be fulfilled: And euen to the vttermoſt of the earth. And there doth S. Luke end the booke, not caring to tell ſo much as the fulfilling of that which our Lord had foretold (Act. 27,24) to S. Paul, Thou muſt appeare before Cæſar. becauſe his purpoſe was no more but to ſhew the new Hieruſalem of the Chriſtians, where Chriſt would place the chiefe ſeat of his Church, as alſo in deed the Fathers and all other Catholiks haue in all ages looked thither, when they were in any great doubt: no leſſe then the Iewes to Hieruſalem, as they were appointed in the olde Teſtament. Deut. 17,8. Act. 25,11. Luc. 23,2. Act. 28,28.

And ſo this booke doth ſhew the true Church, as plainly, as the Goſpel doth ſhew the true Chriſt vnto all that do not wilfully ſhut their owne eyes, to wit, this to be the true Church, which beginning viſibly at Hieruſalem, was taken from the Iewes, and tranſlated to the Gentiles (and namely to Rome) continuing viſibly, and viſibly to continue hereafter alſo, vntill the fulneſſe of the Gentiles ſhall be come in: *that then alſo* all Iſrael may be ſaued. *and then is come the end of the world.* For ſo did Chriſt moſt plainly foretell vs: This Goſpel of the Kingdome ſhall be preached in the whole world, for a teſtimony to all nations, and then ſhall come the conſummation. *For the conuerſion of which nations and accompliſhing of the fulneſſe of all Gentiles, the foreſayd Church Catholike, being mindfull of her office,* to be Chriſtes witneſſe euen to the vttermoſt of the earth, *doth at this preſent (as alwayes) ſend preachers to conuert and make them alſo Chriſtians: whereas the Proteſtants and * all other heretikes do nothing els but ſubuert ſuch as before were Chriſtians.* Rom. 11,25. Mat 24,14. Tertul. de præſc.

And this being the ſumme and ſcope of this booke, thus to giue vs hiſtorically a iuſt ſight of the fulfilling of the Prophets and Chriſtes prediction about the Church: it is not to be marueiled at, why it telleth not of S. Peters comming to Rome, conſidering that his firſt comming thither, was not, as S. Pauls was, by the Iewes deliuery of him, working ſo to their owne reprobation, but vpon another occaſion, to wit, to confound Simon Magus. Euſ. hiſt. li. 2. c. 13. 13. *For* who alſo ſeeth not, that it maketh no mention of his preaching to any Gentiles at all, thoſe few onely Act. 10 excepted, who were the firſt, and therefore (leſt the Gentiles ſhould ſeeme leſſe cared for of God, then the Iewes) Peter being the head of all, was elected of God, to incorporate them into the Church, as before he had done the Iewes. God (ſayth he) among vs choſe, that by my mouth the Gentiles ſhould heare the word of the Goſpel, and beleeue. *and S. Iames thereupon:* Simon hath tolde how God firſt viſited to take of the Gentiles a people to his name. *But otherwiſe (I ſay) here is no mention of Peters preaching to any Gentiles: no nor of the other eleuen Apoſtles. will any man therefore inferre, that neither Peter, nor the other eleuen preached to any nation or city of the Gentiles? No. the meaning of the holy Ghoſt was not to write all the Actes of all the Apoſtles, no nor the preaching of Peter and his, to the Gentiles, but onely to the Iewes: thereby to ſet out vnto the world, the great mercy of Chriſt toward thoſe vnworthy Iewes, and conſequently their moſt worthy reprobation for contemning ſuch grace and mercy, as alſo on the other ſide to ſhew, how readily the Gentiles in ſo many nations, were conuerted by one* Act. 15.7. Act. 15,14. Rom 15,19.

Apoſtle onely, who from Hieruſalem euen to Illyricum repleniſhed the Goſpel of Chriſt. *And this parting of the worke ſo made by S. Peter with the reſt, doth S. Paul himſelfe touch:* That we vnto the Gentiles, and they vnto the Circumciſion. *Neuertheleſſe before his comming to Rome, not only was the Church come to Rome (as it is euident Acts the laſt chapter) there planted by S. Peter and others (as likewiſe by S. Peter it was planted in the firſt Gentils, before that S. Paul began the taking of it away from the multitude of the Iewes, and the tranſlating of it to the multitude of the Gentiles) but alſo ſo notable was the ſame Church of Rome, that S. Paul writing his Epiſtle to the Romanes, before he came thither, ſaith:* Your faith is renowmed in the whole world. *and therefore they with the reſt of the Gentiles, be that Nation whereof Chriſt tolde the Iewes, ſaying:* The kingdome of God ſhalbe taken away from you, and ſhall be giuen to a Nation yeelding the fruits thereof. Rom.1,8. Mat.21,43.

FVLKE. It is needleſſe to write any thing againſt the ſcope of this Preface, when there is none ſo ſottiſhly addicted to Popery, but if he haue the vnderſtanding of a naturall man, he may eaſily perceiue how wretchedly you go about, to wring out of the hiſtorie of the Actes of the Apoſtles, an vſurped title of headſhip, for the citie of Rome. The prerogative of the citie of Rome. Firſt you ſay, it declareth the Goſpel to be tranſlated from Ieruſalem the head city of the Iewes, to Rome the head city of the Gentiles. Which is vtterly falſe in both parts. For neither was the Goſpel tranſlated from Ieruſalem, at that time where the hiſtory of the Actes recordeth that Paul came to Rome, for then the Church flouriſhed there vnder S. Iames, and many tenne thouſands of the Iewiſh nation, were beleeuers, Act.21.20. Neither doeth S. Luke in the Actes, ſo much as in one word inſinuate, how the Goſpel was firſt brought to Rome, for it had continued there many yeeres before Paul came thither, as appeareth by his Epiſtle to the Romans. Except that he maketh mention of Aquila and Priſcilla, lately come from Rome to Corinth, vpon the commandement of Claudius, by which Aquila (perhaps) the Goſpel was firſt brought to Rome. But heereof wee will not contend. Certaine it is, that the Goſpel was not taken from Ieruſalem, nor ſent (as it were) to Rome when Paul was deliuered to the Romans. For it was there long before, the Church, as you confeſſe, being planted there by Peter himſelfe. Againe, what blaſphemous impudencie is it to ſay? *That S. Luke cared not to tell the appearing of Paul before Cæſar, becauſe his purpoſe was no more, but to ſhew the new Ieruſalem of the Chriſtians, where Chriſt would place the chiefe ſeat of his Church:* when it is certaine that he ended his ſtorie before Paul did appeare. For vpon his appearance, he was deliuered, as he teſtifieth himſelfe, 1.Tim. 4.17. And as for that, which you make his onely purpoſe, what antichriſtian preſumption is it to affirme, that to be his onely purpoſe, which he doth not in any word ſignifie? Whereas his purpoſe is ſufficiently to be gathered out of the Preface vnto his Goſpel, whereunto he ioyneth this ſecond booke of the Acts, to declare the doctrine and doings of the Apoſtles, conformable to the deeds and doctrine of their Maſter, for the certaintie and aſſurance of the faith of Theophilus, and of the whole Church. Againe it is falſe, that you ſay, The Fathers and all Catholikes, haue alwayes looked to Rome, as the Iewes did to Ieruſalem. For although, while the Church flouriſhed there, they had ſome reſpect vnto it, becauſe it was the chiefe city of the Empire, to which and from which, might be moſt conuenient concourſe, and recourſe: Yet did they not ſo regard the Church of Rome, that they would be alwayes ruled by it.

Polycarpus comming to Rome, would not giue place to the Church of Rome, nor to Anicetus biſhop thereof, in the celebration of Eaſter. Euſeb.lib.5. cap.26. When Victor Biſhop of Rome, about the ſame queſtion, would haue excommunicated the biſhops of Aſia, he was countermanded by them, and was rebuked by Irenæus, Polycrates and other. Euſeb.lib.5. cap.25. Cyprian and the biſhops of Africa, would not yeeld to Stephanus, in the queſtion of the baptiſme of heretikes. *Epiſt. ad Pomp. & Conc. Aph.* Firmilianus and the Biſhops of the Eaſt, ſtood againſt him in the ſame cauſe, *Apud Cyp. Ep.75. Euſeb.lib.7.cap.4.* The Councell of Nice made all the Patriarks equall with the Biſhop of Rome, *cap.6.* The biſhops of Africa forbade the ambitious titles which began to be giuen to the biſhops of Rome. *Conc. Carth.3.cap.36.* They forbad appeales to Rome. *Conc. Mileuit.cap.22. Aphrican.cap.92.* The generall Councell of Chalcedon regarded not the negatiue voice of Leo biſhop of Rome, or of his Legats. Act. 16. The Church of Rauenna in Italie hard vnder the Popes noſe, for many yeeres together, would not acknowledge his ſuperioritie. *Platina in Don.1.* Yea it is ſo farre off, that the Fathers eſteemed Rome to be Ieruſalem of the Chriſtians, that they iudged it to be Babylon of Antichriſt. *Tertull.cont.Marc.li.3. Aug.de Ciuit.lib.16.cap.17.& lib.18.cap.2.& 22. Hiero. Algaſ.queſt.11. & in Eſa.lib.13.cap.4. Præfat.in Didym.&c.* To conclude, S. Luke writeth no more of Peter and the reſt of the Apoſtles, then he knew certainly to be true. Of Paul he wrote more at large, becauſe he kept him companie in all his peregrination, and was preſent at the moſt matters, whereof he writeth.

(* * *)

RHEM. AS *before we noted the Goſpels, as they are red both at Mattins and Maſſe thorowout the yeere, in their conuenient time and place, ſo the bookes following (as alſo the bookes of the Olde Teſtament) are read in the ſayd Seruice of the Church, for Epiſtles and Leſſons, in their time and place, as hereafter ſhall be noted in euery of them.* See the verie ſame order and cuſtome of the Primitiue Church, in S. Ambroſe ep.33. S. Auguſtine Ser. de Tempore. 139, 140, 141, 144. S. Leo Ser. 2. & 4. de Quadrag. & Ser. 13. & 19. de Paſſ. Domini. S. Gregorie in his 40. homilies vpon the Goſpel.

THE

THE CHVRCH readeth this booke at Mattins from Low Sunday vnto the third Sunday after Easter: euen as in S. Augustines time. See *serm.* 83 & 93. *De Diuers.* ca. 10.

THE ACTES OF THE APOSTLES.

CHAP. I.

RHEM. 1 *Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should beginne his Church, and how farre they should carry it. 9 After his Ascension they are warned by two Angels to set their mindes vpon his second comming. 14 In the dayes of their expectation, 15 Peter beginneth to execute his * Vicarship, giuing instruction and order, by which Mathias is elected Apostle in the place of Iudas.*

FVLKE. 1 Peter executeth no Vicarship of authoritie, but a primacie of order, which is necessarie in euerie companie, to auoid confusion. Peters primacie.

¶ The Translation of Rhemes.

THE * first treatise I made of ‡ all things, O Theophilus, which IESVS began to do and teach.

2 Vntill the day wherein ‖ giuing commandement by the holy Ghost to the Apostles whom hee chose, he was assumpted.

3 To whom he shewed also himselfe aliue after his Passion in many arguments, for forty dayes appearing to them, and speaking of the kingdome of God.

4 And eating with them, * he commanded them, that they should not depart from Hierusalem, but should expect the promise of the Father, which you * haue heard (saith he) by my mouth:

5 For Iohn in deed baptized with ‡ water, but * you shalbe ‡ baptized with the holy Ghost after these few dayes.

6 They therefore that were assembled, asked him, saying, Lord, whether at this time wilt thou restore the kingdome to Israel?

7 But he said to them, ‖ It is not for you to knowe times or moments, which the Father hath put in his owne power.

8 But you shall receiue the * vertue of the holy Ghost comming vpon you, and you shalbe witnesses vnto me in Hierusalem, and in all Iewrie, and Samaria, and euen to the vtmost of the earth.

9 And * when he had said these things, in their sight hee was eleuated: and a cloude receiued him out of their sight.

10 And when they beheld him going into heauen, beholde two men stoode beside them in white garments,

11 Who also sayd, Ye men of Galilee, why stand you looking into heauen? This IESVS which is ‖ assumpted from you into heauen, shall so come as you haue seene him going into heauen.

12 Then they returned to Hierusalem frō the mount that is called Oliuet, which is by Hierusalem, distant a Sabboths iourney.

13 And when they were entred in, they wēt vp into an vpper chamber, where abode ‡ Peter

¶ The Translation of the Church of England.

THE *former booke haue I made, O Theophilus, of all that Iesus began both to doe and to teach,*

2 Vntill the day in which he was taken vp, after that he through the Holy Ghost had giuen commaundements vnto the Apostles, whom he had chosen.

3 To whome also hee shewed himselfe aliue after his Passion, and that by many tokens, appearing vnto them fourty dayes, and speaking of the kingdome of God.

4 And gathering them *together, commaunded them that they shoulde not depart from Hierusalem, but wait for the promise of the Father, * whereof, sayeth he, ye haue heard of me.* Luke 24.49. iohn 14.25.

*5 * For Iohn truly baptized with water, but yee shall be baptized with the holy Ghost, after these few dayes.* Matth. 3.11. marke 1.8. luke 3.12. iohn 1.26.

6 When they therfore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel?

7 And he sayd vnto them, It is not for you to know the times or the seasons, which the Father hath put in his owne power.

*8 * But ye shall receiue power after that the holy Ghost is come vpon you, and yee shall be witnesses vnto mee, both in Hierusalem, and in all Iurie, and in Samaria, and euen vnto the worlds end.* Acts 2.1.

*9 * And when he had spoken these things,* Luke 24.51. *while they beheld, he was taken vp on high, and a cloud receiued him vp out of their sight.*

10 And while they looked vp stedfastly toward heauen, as he went, beholde, two men stood by them in white apparell,

11 Which also sayd, Ye men of Galilee, why stand yee gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as yee haue seene him goe into heauen.

12 Then returned they vnto Hierusalem, from the mount that is called Olinet, which is from Hierusalem a Sabboth dayes iourney.

13 And when they were come in, they went vp into a parlour, where abode both Peter, and

‡ This visible cõpany was the true church of Christ, which he left and commanded to keepe together till the coming of the holy ghost, by him to be further informed & furnished to gain all nations to the same society.

* THE EPISTLE vpon S. Mathias day. *Febr.* 24.

‡ Peter and Iohn, Iames and Andrew, Philip and Thomas, Bartholomew and Mathew, Iames of Alphæus and Simon Zelótes, and Iude of Iames.

14 All these were perseuéring with one minde in prayer with the ‡ women and ‖ MARY the mother of IESVS, and his brethren.

15 [a] In those daies ‖ Peter rising vp in the mids of the brethren, sayd: (and the multitude of persons together, was almost an hundred and twentie.)

16 You men, brethren, the * Scripture must be fulfilled which the holy ghost spake before by the mouth of Dauid concerning Iudas, who was the * captaine of them that apprehended IESVS:

17 Who was numbred among vs & obteined the lot of this ministery.

18 And he in deed hath possessed a * field of the reward of iniquitie, and being hanged he burst in the mids, and all his bowels gushed out.

19 And it was made notorious to all the inhabitants of Hierusalem: so that the same field was called in their tongue, *Hacel-dema*, that is to say, The field of blood.

20 For it is written in the Booke of Psalmes. *Be their habitation made desert, and be there none to dwell in it. And his bishoprike let another take.*

21 Therefore, of those men that haue assembled with vs, all the time that our Lord IESVS went in and went out among vs,

22 Beginning from the baptisme of Iohn vntil the day wherein he was assumpted from vs, ‡ there must one of these bee made a witnesse with vs of his resurrection.

23 And they appointed two, Ioseph, who was called Barsabas, who was surnamed Iustus: and Mathias.

24 And praying they sayd, Thou Lorde that knowest the hearts of all men, shew of these two, one, whom thou hast chosen,

25 To take the place of this ministery and Apostleship, from the which Iudas hath preuaricated that hee might goe to his owne place.

26 And they gaue them ‖ lots, and the lot fel vpon Mathias, and he was numbred with the eleuen Apostles. [b]

Psl.40,9. Io.13,18. Lu.22,47. Io.18,3. Mt.27,5.7. Psa.68,27. Psa.108,8.

‡ No small mysterie, that the number of the twelue Apostles must needes be made vp againe.

Iames, and Iohn, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, Iames the sonne *of Alphæus, & Simon Zelotes, and Iudas* the brother *of Iames.*

14 These all continued with one accorde in prayer and supplication with the women and Mary the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the middes of his Disciples, and sayde, (the number of names together, were about an hundred and twentie.)

*16 Ye men and brethren, this Scripture must needs haue beene fulfilled, * which the holy ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus:* Psal.41.9. Iohn 13.18.

17 For he was numbred with vs, and had obteined fellowship in this ministerie.

*18 * And the same hath owne purchased a field, with the reward of iniquitie, and when hee was hanged, he burst asunder in the mids, and all his bowels gushed out.* Matth.27.5

19 And it is known vnto all the dwellers at Hierusalem, insomuch that the same field is called in their mother tongue, Aceldema, that is to say, The field of blood.

*20 For it is written in the Booke of Psalmes, * Let his habitation bee desert, and no man dwelling therein: * and his bishoprike let another take.* Psal.69.25. Psal.109.8.

21 Wherefore of these men which haue companied with vs all the time that the Lord Iesus went out and in among vs,

22 Beginning from the baptisme of Iohn, vnto that same day that hee was taken vp from vs, must one be ordeined to be a witnesse with vs of his resurrection.

23 And they appointed two, Ioseph which is called Barsabas, whose surname was Iustus, and Matthias.

24 And when they had prayed, they sayde, Thou Lorde, which knowest the hearts of all men, shewe whether of these two thou hast chosen,

25 That hee may take the roome of this Ministerie and Apostleship, from which Iudas by transgression fell, that hee might goe to his owne place.

26 And they gaue foorth their lots, and the lot fell vpon Matthias, and he was counted with the eleuen Apostles.

MARGINALL NOTES. CHAP. I.

RHEM. 2 1. All things.) *Not all particularly, (for the other Euangelists write diuers things not touched by him) but all the principall and most necessary things.*

FVLKE. 2 Yet sufficient for assurance of Christian faith. As the same Euangelist testifieth Luke 1.4.

RHEM. 3 5. Water.) *Iohns baptisme gaue not the holy Ghost.*

FVLKE. 3 The ministerie of man giueth not the holy Ghost, but Christ by mans ministerie aswell in the baptisme of Iohn, (wherewith he himselfe was baptized and receiued the holy Ghost) as also in the baptisme of his disciples. S. Hierom sayth that our Sauiour Christ receiued the holy Ghost immediatly after his baptisme: *Vt nobis &c. That it might be declared vnto vs that it is a true baptisme whither the holy Ghost commeth.* Cont. Lucif. Iohns baptisme.

RHEM. 4 14. Women.) *The heretikes, some in the text, other in the margent translate* Wiues, *to wit, of the Apostles, most impudently, knowing in their consciences that he meaneth the Maries and other holy women that followed Christ, as* Lu.8,2.24, 10. *See Beza and the Engl. Bible 1579.*

FVLKE. 4 Their wiues are cõprehended, aswel as other women, for it were inconuenient to thinke the Apostles would exclude their owne faithfull wiues, and remaine shut vp with other women. And it was expedient that their wiues The Apostles wiues.

wiues also should be confirmed by the holy Ghost, who were partly to be companions of the painefull peregrination of their husbands, partly to remaine patiently without them. And if you had not forgotten your note immediatly before giuen (vpon the 13. verse) you would not haue excluded them out of this company, except you would deny them to haue bene true members of the visible Church.

ANNOTATIONS. CHAP. I.

RHEM. 2 Giuing commandement.) *He meaneth the power giuen them to preach, to baptize, to remit sinnes, and generally the whole commission and charge of gouernment of the Church after him and in his name, stead and right. the which Regiment was giuen them together with the Holy Ghost to assist them therein for euer.*

RHEM. 5 7. It is not for you.) *It is not for vs, nor needfull for the Church, to know the times and moments of the world, the comming of Antichrist, and such other Gods secrets. This is ynough in that case, to be assured that Christs faith shall be preached, and the Church spred throughout al Nations, the holy Ghost concurring continually with the Apostles and their Successors for the same.* The times and moments of things to come pertaine not to vs.

FVLKE. 5 It is for vs to know the comming of Antichrist, so farre foorth as God hath reuealed in the holy Scriptures. But you the ministers of Antichrist, would haue no enquirie to be made of him, lest hee should be found in the See of Rome, the Westerne Babylon, as S. Augustine doth call that cite. Antichrist.

RHEM. 6 11. Assumpted from vou.) *By this visible Ascending of Christ to heauen, and like returne from thence to iudgement, the Heretikes do incredulously argue him not to be in the Sacrament. But let the faithful rather giue care to S. Chrysostome saying thus:* O miracle, he that sitteth with the Father in heauen aboue, at the very same time is handled of men beneath. Christ ascending to heauen, both hath his flesh with him, and left it with vs beneath. Elias being taken vp, left to his Disciples his cloke onely: but the Sonne of man ascending left his owne flesh to vs. Li 3. de Sacerd. Ho. 2. ad po. Ant. in fine. Ho. de diuit. & paup. in fine. Christ is ascended, and yet really in the B. Sacrament.

FVLKE. 6 We beleeue that Christs flesh is verily eaten, both in that sacrament, and otherwise in baptisme, and without both by faith, after a spiritual maner, for so doth Chrysostom meane, notwithstanding his ascension. But his ascension and sitting at the right hand of God in heauen, vntil he come to iudgement, is a sufficient argument against the corporal presence of Christ in the Sacrament, or any where els vsed by S. Augustine *Tr. 27. in Ioan. & Tr. 50. You shall not eate* (saith S. Augustine) *this body which you see, nor drinke that blood which they shal shed, that shall crucifie me, I haue commended vnto you a certaine sacrament, which being spiritually vnderstood, shall giue you life. In Ps. 98. If Iesus died not, of whom is this sacrifice a token and figure. Chrysost. in Matth. Hom 83.* The real or corporal presence.

RHEM. 7 14. MARIE the mother of IESVS.) *Thus is the last mention that is made in holy Scripture of our Lady. for though she were ful of al diuine wisedom, and opened (no doubt) vnto the Euangelists and other writers of holy Scriptures, diuers of Christs actions, speaches, and mysteries, whereof she had both experimental and reuealed knowledge: Yet for that she was a woman, and the humblest creature liuing, and the paterne of al order and obidience, it pleased not God that there should be any further note of her life, doings, or death in the Scriptures. She liued the rest of her time with the Christians (as here is peculiarly named and noted among them) and specially with S. Iohn the Apostle, to whom our Lord recommended her. who prouided for her al necessaries, her spouse Ioseph (as is may be thought) being deceased before. The common opinion is that she liued 63. yeeres in al. At the time of her death, (as S. Denys first, and after him S. Damascene de dormit. Deiparæ, writeth) al the Apostles then dispersed into diuers nations to preach the Gospel, were miraculously brought together (saue S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. who saith that himselfe, S. Timothee, and S. Hierotheus were present: testifying also of his owne hearing, that both before her death and after for three dayes, not only the Apostles and other holy men present, but the Angels also and Powers of heauen did sing most melodious Hymnes. They buried her sacred body in Gethsemani. but for S. Thomas sake, who desired to see and reuerence it, they opened the sepulchre the third day, and finding it voyd of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumpted into heauen, as the Church of God holdeth, being most agreable to the singular priuilege of the mother of God, and therefore celebrateth most solemnly the day of her Assumption. And that is consonant not only to the said S. Denys, and S. Damascene, but to holy Athanasius also, who auoucheth the same,* Serm. in Euang. de Deipara. *of which Assumption of her body, S. Bernard also wrote 5 notable sermons extant in his workes.* Our B. LADY. Her life. Io. 19. 26. 27. Her death. *Dionys. ep. ad Timotheum.* Her ASSVMPTION.

But neither these holy fathers, nor the Churches tradition and testimony, doe beare any sway now a dayes with the Protestants, that haue abolished this her greatest feast of her Assumption. who of reason should at the least celebrate it as the day of her death, as they doe of other Saincts. For though they beleeue not that her body is assumpted, yet they will not (we trow) deny that she is dead, and her soule in glory: neither can they aske Scriptures for that, no more then they require for the deaths of Peter, Paul, Iohn, and other, which be not mentioned in Scriptures, &c. yet we still celebrated by the Protestants. But concerning the B. Virgin MARIE, *they haue blotted out also both her Nasiuitie, and her Conception: so as it may be thought the Diuel beareth a special malice to this woman whose seed brake his head. For as for the other two dayes of her Purification and Annunciation, they be not proper to our Lady, but the one to Christ. Conception, the other to his Presentation. so that shee by this meanes shall haue no festiuitie at all.* The Protestants haue no feast of her at all, as they haue of other Saincts.

*But contrarywise, to consider how the ancient Church and Fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impietie, that cannot abide the praises of her * whom all generations should call blessed, and that esteeme her honours a derogation to her Sonne. Some of their speaches wee will set downe that all men may see, that neither praise her, nor pray to her, more amply then they did. S. Athanasius in the place alleaged, after he had declared how al the Angelical spirits and every order of them honoured and praised her with the* AVE, *wherewith S. Gabriel saluted her: we also, saith he, of al degrees vpon the earth extoll thee with deuote voyce, saying,* Aue gratia plena, &c. Haile full of grace, our Lord is with thee, pray for vs O Maistresse, and Lady, and Queene, and mother of God. *Most holy and auncient Ephrem, also in a speciall oration made in praise of our Lady, saith thus in diuers places thereof,* Intemerata Deipara, &c. Mother of God vndefiled, Queene of all, the hope of them that despaire, my lady most glorious, higher then the heauenly spirits, more honourable then the Cherubins, holier then the Seraphins, and without comparison more glorious then the supernal hostes, the hope of the Fathers, the glory of the Prophets, the praise of the Apostles. *And a litle after,* Virgo ante partum, in partu, & post partum. by thee we are reconciled to Christ my God, thy Sonne: thou art the helper of sinners, thou the hauen for them that are tossed with stormes, the solace of the world, the deliuerer of the imprisoned, the helper of orphans, the redemption of captiues. *And afterward,* Vouchsafe me thy seruant to praise thee. Haile lady MARIE full of grace, haile Virgin most blessed among women. *And much more in that sense which were too long to repeate.* How the Primitiue Church and ancient Fathers honoured our B. Lady. * Lu. 1. 48. S. Athanasius. S. Ephrem.

S. Cyrill hath the like wonderfull speaches of her honour. hom. 8. contra Nestorium. Praise and glory be to thee O holy Trinitie: to thee also be praise, holy mother of God, for thou art the precious pearle of the world, thou the candel of vnquencheable light, the crown of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee heauen reioyceth, Angels and Archangels are glad, diuels S. Cyril.

are

are put to flight, and man is called againe to heauen, and euery creature that was held with the errour of Idols, is turned to the knowledge of the trueth: by thee Churches are founded through the world: thee being their helper, the Gentiles come to penance. *and much more which we omit. Likewise the Greeke Liturgies or Masses of S. Iames, S. Basil, and S. Chrysostome, make most honorable mention of our B. Lady, praying vnto her, saluting her with the Angelicall hymne,* Aue Maria, *and vsing these speaches,* Most holy, vndefiled, blessed aboue all, our Queene, our Lady, the mother of God, MARIE, a virgin for euer, the sacred arke of Christs Incarnation, broader then the heauens that didst beare thy creator, holy mother, of vnspeakable light, we magnifie thee with Angelical hymnes. al things passe vnderstanding, al things are glorious in thee ô mother of God. by thee the mysterie before vnknowen to the Angels, is made manifest and reuealed to them on the earth. thou art more honourable then the Cherubins, and more glorious then the Seraphins. to thee, O ful of grace, al creatures, both men and Angels doe gratulate and reioyce: glory be to thee, which art a sanctified temple, a spiritual paradise, the glorie of virgins, of whom God tooke flesh and made thy wombe to be his throne, &c.

The Greeke Liturgies of S. Iames, S Basil, S. Chrysostome.

And S. Augustine, Serm. 18. de Sanctis, to. 10: *or (as some thinke) S. Fulgentius:* O blessed MARIE, Who can be able worthily to praise or thanke thee, receiue our prayers, obtaine vs our requests, for thou art the *speciall hope of sinners, by thee we hope for pardon of our sinnes, and in thee, ô most blessed, is the expectation of our rewards. *And then follow these wordes now vsed in the Churches seruice:* Sancta Maria succurre miseris, iuua pusillanimes, refoue flebiles, ora pro populo, interueni pro clero, intercede pro deuoto fœmineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God, which didst deserue to beare the redeemer of the world, who liueth and reigneth for euer. *S. Damascene also ser. de dormitione Deiparæ.* Let vs crie with Gabriel, Aue gratia plena, Haile full of grace, Haile sea of ioy that cannot be emptied, haile the *onely ease of greefes, haile holy virgin, by whom death was expelled, and life brought in. *See S. Irenæus li. 3. c. 33. and li. 5. circa medium, and S. Augustine* de fide & Symbolo. de agone Christiano. *where they declare how both the sexes concurre to our saluation, the man and the woman, Christ and our Lady, as Adam and Eue both were the cause of our fall, though Adam farre more then his wife, and so Christ farre more excellently and in an other sort then our Lady: who (though his mother) yet is but his creature and handmaid, himselfe being truly both God and man. In al which places alleaged and many other like to these, if is please the reader to see and read, and make his owne eyes witnesses, he shall perceiue that there is much more said of her, and to her, then we haue here recited, and that the very same or the like speaches and termes were vsed then, that the Church useth now, in the honour and inuocation of the B. Virgin: to the confusion of al those that wilfully will not vnderstand in what sense al such speaches are applied vnto her. to wit, either because of her prayer and intercession for vs, whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, whereby she is the mother of mercy and grace, and life, and what soeuer goodnes we receiue by Christ.*

S. Augustine. Sancta MARIA succurre miseris, &c. *unica spes.

S. Damascene. *unicum leuamen.

S. Irenæus. As Adam and Eue, so Christ and our Lady. See S. Greg. Nazian. in fi. Theophilus patria. The meaning of the titles and termes giuen to our B. Lady.

FVLKE, 7 For the assumption of the virgin Mary, there is nothing brought but counterfect stuffe, Denis, Damascene, Athanasius. For in that sermon entituled to Athanasius, the auctor doth so distinctly expresse in plaine termes, that which was concluded in generall Councels long after his death, that it may easily appeare, to haue bene written many hundred yeeres after his death. For although the trueth of the two natures, and one person of Christ, was knowen and acknowledged of Athanasius before the heresies of Nestorius, Eutyches, and the Monothelites did spring: yet hee did not speake so expressly against their subtilties, as the auctor of this Sermon doeth. For that which is alleaged of Dionyse, there is nothing extant, but the report of one Iuuenalius in the saide oration of Damascene, who citeth the whole matter out of the stories of Euthymius, which by all likelyhood is that Euthymius that wrote vpon the Gospels, the Psalmes and Panoplia which are now extant, in the dayes of Alexius the Emperour of Constantinople, long after the daies of Damascene. Beside this, the very maner of the narration, argueth it to be fabulous. Euthymius reporteth that Iuuenalius bishop of Ierusalem, being demanded of Pulcheria the Empresse concerning the body of the Virgin Mary, which was beleeued to be buried at a Church in Gethsemani, which the Empresse desired to be translated to Constantinople, to a Church which she had builded in Blachernis the thirde yeere of Martianus the Emperor: the said Iuuenalius answered thus. *Out of the auctority of the holy books, there is nothing written of those things which pertaine to the departure of the blessed virgin, only out of an ancient & most true fame we haue receiued, &c.* And so setteth downe the maner of her death and assumption, and proceeding in his tale to shew that Timothy & Dionysius were there, he reherseth a large discourse out of an epistle of Dionysius to Timotheus, forgetting that a litle before he said, he had nothing but onely by fame. And if you wil needs haue this history to be true, we must needs affirme that the lessons which you reade on the Assumption day (taken also out of a counterfect Hierome as the stile bewraieth) *are false and vntrue. For in them the auctor saith, that he did write this treatise, that Paula and Eustochium might haue a Latine gift, to keepe the solemnitie of this feast. *Ne forte si venerit, &c. Lest peraduenture, if there come in your hands that Apocryphal writing of the passage hence of the blessed virgin, you should receiue doutful things in stead of certain. Which in desire of reading thereof, many of the Latines through loue of pietie, do embrace more derely, specially seeing of these matters no other thing can be proued, but that the glorious virgin, as this day departed out of her body. And her sepulchre is shewed to vs which see it vnto this present time, in the midst of the valley of Iosaphat, which valley is placed betweene the mount Silo and the mount Oliues, which also you ô Paula, haue seene with your eyes, where in honour of her is built a Church of marueilous workemanship of stone, in which (as you may know) it is reported there of all men that shee was buried, but now her tombe is shewed to be emptie, to them that see it. These things I haue said to this end, because many of vs doubt whether she were assumpted together with her body: or els died leauing her body behinde. But how, or at what time, or by what persons her most holy body was taken away, or where it is layde, or whether shee be risen againe, it is vnknowne. Although some would affirme that she is already raised vp to life, and clothed with blessed immortalitie in heauen with Christ. Many also affirme that S. Iohn the Euangelist, the minister of the blessed virgine is risen againe: because nothing is found in his sepulchre but Manna. But what of these things may be iudged most true, we are vncertaine. Yet better we do commit the whole matter to God, to whom nothing is impossible, then that we would rashly define any thing by our authoritie, which we do not proue.*

The assumption of Mary.

*The fable vnder the name of Melito epist. Sardensis.

If this auctorite be good, which being read in your Popish seruice maketh the story of her Assumption Apocryphal, and the matter it selfe doubtfull: then is the other story which you haue set downe false, that maketh it certaine. If that which you haue set downe be true, then is that false which you reade solemnly in your Church seruice. Beside this, compare their reports of the place of her buriall, and the one auctor conuinceth the other of falshood. Your Church lesson out of a counterfect Hierome, saith, the Church and place of her buriall standeth in the middest of the valley of Iosaphat. Iuuenalius bishop of Ierusalem, in your fable out of Damascen, saith, the Church and sepulchre is in Gethsemane, which according to the Gospels of S. Matthew, Marke, and Luke, is in mount Oliuet, and after S. Iohns Gospel, on the other side of the brooke Cedron. Whereas the valley of Iosaphat is betweene the city and the brooke, and betweene the city and the mount Oliuet, as the

Matth. 26. 30. mark. 14. 26. luke 22. 39. ioan. 18. 1.

the other auctor truely ſaith. Are you not aſhamed therefore, to auouch that bodily aſſumption, which your owne Church doeth not affirme, and for proofe of it, to allege ſuch fabulous forgeries as are conuinced to be falſe by your owne ſeruice booke? Nowe concerning your quarell againſt vs for abolishing of the feſtiuities of the Aſſumption, Natiuitie, and Conception of the Virgine Mary, by which meanes (as you ſay) ſhe ſhall haue no feſtiuitie at all. Firſt know ye, that we haue no religion in any feſtiuities of creatures, neither doe wee celebrate any of their feaſtes in worſhip of them, for (as Auguſtine ſaith) *we haue no religion of men that are dead, for if they liued godly, they are not accounted ſuch, that they would ſeeke ſuch honours, but they will haue him to be worſhipped of vs, by whoſe illumination, they reioyce that we be fellow ſeruants of their degree or dignitie. Therefore they are to be had in honour for imitation, not to be worſhipped for Religion:* De vera religione cap. 55. Secondly, theſe are aboliſhed in our Church, becauſe their inſtitution was moſt ſuperſtitious: the one for a fained aſſumption of her body, whereof your owne writers are vncertaine, as Durand, and the auctor of your Mattens leſſons: the other for to mainteine the hereſie of the Franciſcane friers, that ſhe was conceiued and borne without ſinne, which is contrary to the Scriptures. Finally, as in a thing indifferent, wee make choiſe of dayes and times for the aſſembly of the Congregation, beſides the Lordes day, ſuch as are thought moſt expedient, according to that libertie which the Church hath in matters of indifferencie, without eſteeming the dignitie of Saincts by the number of feſtiuities, as you doe. And therefore wee rather reteine the feaſtes of the Purification and Annunciation of Mary, becauſe they may be more proper to Chriſt, in whoſe honour, and not in the honour of his ſeruants, we keepe all ſuch ſolemnities and feſtiuities.

Borchardus ſaith the Sepulchre is but a ſtones caſt from the ſheepes gate, although the brooke doe now run vnder it, the courſe being turned by the Romanes which filled vp the vale of Ioſaphat.

The feſtiuities of Saincts.

Where you ſay, we cannot abide the praiſes of the bleſſed Virgine Mary, it is a lewd ſlander, for we doe very well allowe all praiſe that may be giuen to her, without diſhonour of God, and Chriſt her Sonne and ſauiour. And whereas you call to witneſſe the ancient writers, as though they aſcribed vnto her ſuch blaſphemous praiſes as you doe, you abuſe the Reader greatly, for all in a maner that you allege is counterfect, and forged by auctors much later then thoſe whom you name. As that homily of Athanaſius, whereof I haue ſpoken before, thoſe liturgies bearing the name of S. Iames, Baſile, and Chryſoſtome, whoſe groſſe forgeries haue bene long ſince diſcouered. To theſe adde the ſermons fathered vpon S. Auguſtine *De ſanctis*, whereto if any credite be to be giuen, remember that in the 39. Sermon, he doubteth of the Aſſumption of Mary, which is an ancient approued trueth with you: yet there it is ſaide, that no Catholike ſtory doeth declare it, and moreouer, that the Catholike Church doeth not knowe it. And for a good proofe that S. Auguſtine is not auctor of theſe homilies, he allegeth the teſtimonie of Iſidorus, who liued about 200. yeeres after S. Auguſtine. Yet if it mainteine any peece of Poperie, it is authenticall with you, and either it muſt be S. Auguſtine, or at leaſt Fulgentius. But the alleging of Iſidorus prooueth that it is neither of both. As for moſt holy and ancient Ephrem, if we admit that ſpeciall oration that you cite vnder his name for authentical, yet hee muſt be vnderſtood as Cyrillus. That in regarde of the great honour that God vouchſafed her, to haue Chriſt borne of her, thoſe praiſes are aſcribed to her, not as a meritorious or principall efficient cauſe of our redemption, but as an holy veſſell and inſtrumentall cauſe of the conception and birth of Chriſt, by whoſe onely merite and worthineſſe our redemption and ſaluation is perfected, as by a proper and principall onely meritorious efficient cauſe thereof. That which Irenæus, Auguſtine, and other doe write of the concurring of both ſexes to our ſaluation, is not to make the bleſſed Virgine Mary a meritorious or proper efficient cauſe of our ſaluation, as Eue was of our condemnation, but onely to ſhew, that as by a woman ſinne entred into the worlde, through the ſuggeſtion of the ſerpent, ſo by the ſeed of a woman the ſerpents head is bruiſed, God vſing the faith of Mary for the conception of Chriſt, as the deuil vſed the incredulitie of Eue, to the deception of Adam.

Slander.

The praiſe of the B. Virgine.

Concerning the tragedie of Gregory Nazianzene, whither you ſend vs in the margent, it ſeemeth you make no great account of that teſtimony, being yet in apparance of wordes very rancke for your purpoſe. But either you know that it is falſly aſcribed to that ancient father, which was written by an auctor of much later time, or elſe you acknowledge, that in ſuch poetical ſpeeches is ſmall force to proue matters in controuerſie. In deede (as they that be learned in the Greeke tongue doe obſerue) the auctor of that tragedie, neither in wordes nor ſentences commeth neere to the ſtile of Gregorie Nazianzene, nor yet keepeth the lawe of the *Iambich* verſe, which Gregorie in that kinde of poetrie doeth preciſely obſerue. Moreouer he affecteth ſome praiſe, by imitation of Euripides, which as it is not like that the graue father Nazianzene would haue done: ſo if he had attempted the matter, he would haue better deſerued it, then this writer doeth. Finally, in this place he attributeth to the Virgine Mary in his poeticall vaine, that which you deny to bee the meaning of ſuch titles and praiſes, as are giuen vnto her: and in other partes of that poeme, hee hath many things, which I am ſure you will not allow for good diuinitie. Among which let this example ſuffice, that in one place he bringeth in the ſame bleſſed Virgine, condemning her ſelfe of greateſt and moſt extreme folly. Finally, your ſophiſticall interpretation of the meaning of the titles and termes giuen to the Virgine Mary, cannot excuſe you of blaſphemie, any more then the ſame pretences may excuſe a man of treaſon, that giueth the proper titles of the kingdome to a Kings mother, vnder colour that ſhee is an interceſſor for him to the King, and brought foorth the perſon of the King into the worlde. And yet ſome of your prayers vnto her, can be excuſed by neither of both the ſhifts, as theſe: *Command the Sonne, By the authoritie of a mother commaund thy Sonne, Compell God to bee mercifull:* and ſuch other. See the notes vpon Iohn 16. Sect. 3. Beſide the honouring of Mary with the title of Queene of heauen, and ſuch like is condemned by Epiphanius for an hereſie. *Hær.* 78 & 79. And there is no cauſe, why ſuch titles ſhould be giuen her in reſpect that ſhee was the mother of Chriſt. For as S. Auguſtine ſaith, *De ſancta virg. cap.* 3. *She was more happy in that ſhee conceiued the faith of Chriſt, then in conceiuing the fleſh of Chriſt.* If then theſe titles be vnmeete for her in reſpect that ſhee receiued the faith of Chriſt, which grace is common to all Gods children, then are they more vnfit in reſpect that ſhe conceiued the fleſh of Chriſt.

To conclude therefore with the ſaying of Epiphanius, *Hær.* 78. *Whether the holy Virgine died and was buried, her falling in ſleepe is in honour, her death in chaſtitie, and her crowne in Virginitie: or whether ſhee were ſlaine, as it is written, The ſword ſhall pearſe thy ſoule, her glory is among the Martyrs, and her holy body in praiſe and commendations, by whom the light aroſe vnto the world: or whether ſhee hath remained (for it is not impoſſible for God to doe all things that hee will) for her ende is knowne to no man: wee ought not to honour the Saincts more then is conuenient, but to honour their Lord.* Againe Hær. 79. *She was in deed a Virgine, and an honourable Virgine, but not giuen to be worſhipped, but ſhee her ſelfe worſhipping him that was borne of her fleſh, and came from heauen from the boſome of his Father. For which of the Prophets hath commaunded any man to be worſhipped, much leſſe a woman? Therefore let Mary be in honour, let the Father, the Sonne, and the holy Ghoſt be worſhipped.* Finally the Collyridian heretikes might excuſe their Idolatrie, by ſuch interpretation as you make of their meaning, and by as good reaſon might offer their cakes, as you doe your candles, and other offerings.

15. Peter

RHEM. 8 15. Peter rising vp.) *Peter in the meane time practised his Superioritie in the company or Church, publishing an election to be made of one to supply Iudas roome. Which Peter did not vpon commandement of Christ written, but by Suggestion of Gods spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full maner afterward at the sending of the Holy Ghost. And this act of Peter in prescribing to the Apostles and the rest, this election, and the maner thereof, is so euident for his supremacie, that * the Aduersaries confesse here that he was,* Antistes, *the cheefe and B. shop of this whole College and company.* Peter beginneth to practise his primacie. Beza in an. 7. Græcol. ex. 1565.

FVLKE. 8 Peter practised no auctority, but only a primacie of order, as Chrysostome sheweth vpon this text, *Iam & illud considera, &c. Now consider this also, how Peter doth all things by the common sentence of the disciples, nothing by his owne auctoritie, nothing by commandement.* And when Beza calleth him *Antistes*, the cheefe of the company, hee meaneth in order, not in auctoritie, as though Peter were the Bishop, and the rest of the Apostles onely his chapleines at hand, or at commandement. Peters primacie.

RHEM. 9 26. Lottes.) *When the euent or fall of the lot is not expected of Diuels, nor of the starres, nor of any force of fortune, but looked and prayed for to be directed by God and his holy Saincts: then may lottes be vsed lawfully. And sometimes to discerne betwixt two things mere indifferent, they be necessary, as S. Augustine teacheth* ep. 180. ad Honoratum. Casting of lots.

FVLKE. 9 In the word of God, we read that lottes are directed by God onely. Prouerb. 16. 33. But perhaps you had respect to the toy of S. Thomas lottes, when you added the direction of Saincts. S. Thomas lots.

CHAP. II.

RHEM. 1 *The Holy Ghost comming to the faithfull vpon Whitsunday. 5 Iewes in Hierusalem of all Nations doe wonder to heare them speake al tongues. 14 And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghost which Ioel did prophecie of, which* IESVS *(whom they crucified) being now risen againe and ascended (as he sheweth also out of the Scriptures) hath powred out from heauen, concluding therefore that he is* CHRIST, *and they most horrible murderers. 37 Whereat they being compunct, and submitting themselues, he telleth them that they must be baptized, and then they also shall receiue the same Holy Ghost, as being promised to all the baptized. 41 And so 3000. are baptized that very day. 42 Whose godly exercises are here reported, and also their liuing in state of perfection. The Apostles worke many miracles, and God dayly increaseth the number of the Church.* The 2. part. THE coming of the Holy Ghost and beginning of the Church in Hierusalem.

FVLKE. 1 The communitie of goods in the primitiue Church, was no state of Popish perfection, but such as ought to be alwayes among Christians.

THE EPISTLE vpon Whitsunday. Act. 1, 4.

AND when the daies of ‖ Pentecost were accomplished, they were al together in one place:

AND when the day of Pentecost was fully come, they were all with one accorde in one place.

2 And sodenly there was made a sound from heauen, as of a vehement winde comming, and it filled the whole house where they were sitting.

*2 * And suddenly there came a sound from heauen, as it had bene the comming of a mighty winde, and it filled all the house where they were sitting.* Act. 2. 1, 2.

3 And there appeared to them parted tongues as it were * of fire, and it sate vpon euery one of them: Mt. 3, 11.

3 And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon ech of them.

4 And they were ‖ all repleniſhed with the * HOLY GHOST, and they began to speake with diuers tongues, according as the HOLY GHOST gaue them to speake. Io. 7, 39.

4 And they were all filled with the Holy Ghost, and began to speake with other tongues, as the spirit gaue them vtterance.

5 And there were dwelling at Hierusalem Iewes, deuout men of euery nation that is vnder heauen.

5 There were dwelling at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen.

6 And when this voyce was made, the multitude came together, and was astonied in minde, because euery man heard them speake in his owne tongue.

6 When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake in his owne language.

7 And they were all amased, and marueled saying, Are not, lo, all these that speake, Galilæans,

7 They wondered all, and marueled, saying one to another, Beholde, are not all these which speake of Galilee?

‖ *do we heare.* 8 And how ‖ haue we heard eche man our owne tongue wherein we were borne?

8 And howe heare wee euery man his owne tongue, wherein we were borne?

9 Parthians, and Medians, and Elamites, and that inhabite Mesopotámia, Iewrie, and Cappadocia, Pontus, and Asia,

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iurie, and in Capadocia, in Pontus, and Asia,

10 Phrygia, and Pamphilia, Aegypt and the parts of Libya that is about Cyrénee, and strangers of Rome,

10 Phrygia, and Pamphylia, in Egypt, and in the parties of Libya, which is beside Cyrene, and strangers of Rome, Iewes and Proselytes,

‖ *do heare.* 11 Iewes also, and Proselytes, Cretensians, and Arabians: Wee ‖ haue heard them speake in our owne tongues the great works of God.

11 Cretes, and Arabians, we doe heare them speake in our tongues the wonderfull workes of God.

12 And they were al astonied, & marueled, saying one to an other, What meaneth this?

12 They were all amazed, and were in a doubt, saying one to another, What meaneth this?

13 But

13 Other

13 But others deriding saide, That these are ful of new wine.

THE LESSON before the Epistle on Imber Wednesday in Whitsonweeke.

14 But ‡ Peter standing with the Eleuen, lifted vp his voice, & spake to them, Ye men, Iewes, and al you that dwell in Hierusalem, bee this knowen to you, and with your eares receiue my wordes.

15 For these are not drunke, as you suppose, whereas it is the third houre of the day:

16 But this is that was saide by the Prophet Ioël,

17 *And it shal bee, in the last daies (saith our Lorde) of my Spirit I wil powre out vpon all flesh: and your sonnes and your daughters shall prophecie, and your yong men shall see visions, and your auncients shal dreame dreames.*

18 *And vpon my seruants truely, and vpon my handmaides wil I powre out in those dayes of my Spirit, and they shal prophecie:*

19 *And I wil giue wonders in the heauen aboue, and signes in the earth beneath, bloud, and fire, and vapour of smoke.*

20 *The sunne shal be turned into darkenes, and the moone into bloud, before the great and manifest day of our Lord doth come.*

21 *And it shal be, euery one whosoeuer calleth vpon the Name of our Lorde, shal be saued.*

22 Ye men of Israël heare these wordes, IESVS of Nazareth a man approued of God among you, by miracles and wonders and signes which God did by him in the middes of you, as you know:

23 This same, ‖ by the determinate counsel and prescience of God being deliuered, you by the handes of wicked men haue crucified and slaine.

24 Whom God hath raised vp ‖ loosing the sorowes of hell, according as it was impossible that he should be holden of it.

25 For Dauid saith cõcerning him, *I foresaw the Lord in my sight alwayes: because he is at my right hand that I be not moued.*

26 *For this, my hart hath been glad and my tongue hath reioyced: moreouer my flesh also shal rest in hope.*

27 *Because thou wilt not leaue ‖ my soule ‡ in hel, nor giue thy Holy one to see ‡ corruption.*

28 *Thou hast made knowen to me the waies of life: thou shalt make me ful of ioyfulnes with thy face.*

29 Ye men, brethren, let me boldly speake to you of the Patriarch Dauid: that * he died and was buried: and his sepulchre is with vs vntil this present day.

30 Whereas therefore he was a Prophet, and knew that by an othe God had sworne to him that of the fruite of his loynes there should sit vpon his seate:

31 Forseeing he spake of the resurrection of Christ, for neither was he left in hel, neither did his flesh see corruption.

32 This

13 Other mocking, said, These men are full of new wine.

14 But Peter standing forth with the eleuen, lift vp his voyce, and saide vnto them, Ye men of Iurie, and all ye that dwell at Hierusalem, be this knowen vnto you, and heare my words,

15 For these are not drunken, as yee suppose, seeing it is but the thirde houre of the day.

16 But this is that which was spoken by the Prophet Ioël,

*17 * And it shall bee in the last dayes (saith God) of my Spirit I will powre out vpon all flesh: and your sonnes and your daughters shall prophecie, and your yong men shall see visions, and your olde men shall dreame dreames:* Ioel.2.28. Esay.44.3.

18 And on my seruants, and on my handmaidens, I will powre out of my Spirit in those dayes, and they shall prophecie:

19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

*20 * The Sunne shalbe turned into darknes, and the Moone into blood, before that great and notable day of the Lord come.* Ioel 2.32.

*21 * And it shall come to passe, that whosoeuer shall call on the Name of the Lord, shall be saued.* Rom.10.13.

22 Ye men of Israel, heare these words, Iesus of Nazareth, a man approoued of God among you, with miracles, wonders, and signes, which God did by him in the middes of you, as yee your selues also know,

23 Him, after that yee had taken by wicked hands, being deliuered by the determinate counsel and foreknowledge of God, haue yee crucified and slaine:

24 Whom God hath raised vp, hauing loosed the sorowes of death, because it was impossible that he should be holden of it.

*25 For Dauid speaketh of him, * I saw the Lord alwayes set foorth before my face, for he is on my right hand, that I should not be moued.* Psal.16.7.

26 Therefore did my heart reioyce, and my tongue was glad: Moreoner also, my flesh shall rest in hope,

27 Because thou wilt not leaue my soule in hell, neither wilt thou suffer thine Holy one to see corruption.

28 Thou hast shewed mee the wayes of life, thou shalt make mee full of ioy with thy countenance.

*29 Ye men and brethren, let me freely speake vnto you of the * Patriarch Dauid: for hee is both dead and buried, and his sepulchre is with vs vnto this day:* 3.Reg 2.10.

*30 Therefore being a Prophet, and knowing that God had sworne with an othe to him, * that he would raise vp Christ, as concerning the flesh, of the fruite of his loynes, to sit on his seate,* Psal.132.11.

*31 He seeing this before, spake of the resurrection of Christ, * that his soule was not left in hell, neither his flesh did see corruption.* Psal.16.10.

32 This

32 This IESVS hath God raiſed againe, whereof al we are witneſſes.

33 Being exalted therefore by the right hand of God, and hauing receiued of his father the promiſe of the holy Ghoſt, hee hath
‖ this gift which powred out ‖ this whom you ſee and heare.

34 For Dauid aſcended not into heauen: but he ſaith, *Our Lord hath ſaide to my Lord,*
Pſ. 109,1. *ſit on my right hand,*

35 Until I make thine enemies the footſtoole of thy feete.

36 Therefore let all the houſe of Iſraël knowe moſt certainly that God hath made him both Lord, and CHRIST, this IESVS, whom you haue crucified.

Contrition. 37 And hearing theſe things, they were compuncte in heart, and ſaid to Peter and to the reſt of the Apoſtles, What ſhall wee doe men, brethren?

38 But Peter ſaid to them, ‡ Do penance, and bee euery one of you baptized in the Name of IESVS CHRIST for remiſſion of ſinnes: and you ſhall receiue the gift of the holy Ghoſt.

39 For to you is the promiſe, and to your children, and to all that are farre of, whomſoeuer the Lord our God ſhal call.

40 With very many other words alſo did he teſtifie, and exhorted them, ſaying, Saue your ſelues from this peruerſe generation.

41 They therfore that receiued his word, were baptized: and there were added in that day about ‡ three thouſand ſoules.

‡ Three thouſand were conuerted at this firſt ſermon, and they were put to the other viſible company and Church.

42 And they were perſeuering in the doctrine of the Apoſtles, & in the communication of ‹ the breaking of bread, and praiers.

43 And feare came vpon euery ſoul: many wonders alſo and ſignes were done by the Apoſtles in Hieruſalem, and there was great feare in al.

44 Al they alſo that beleeued, were together, * and had ‖ al things common.
Act. 4,32.

45 Their poſſeſſions and ſubſtance they ſold, and deuided them to all, according as euery one had neede.

46 Daily alſo continuing with one accord in the temple, & breaking bread from houſe to houſe, they tooke their meat with ioy and ſimplicitie of heart:

47 Praiſing God, and hauing grace with al the people. And our Lord ‖ increaſed them that ſhould be ſaued, daily together.

32 This Ieſus hath God raiſed vp, whereof we all are witneſſes.

33 Then being by the right hand of God exalted, and hauing receiued of the Father the promiſe of the holy Ghoſt, hee hath ſhed foorth this, which ye now ſee and heare.

*34 For Dauid is not aſcended into the heauens, but he ſaith himſelfe, *The Lord ſaid vnto my Lord, Sit thou on my right hand,* Pſal. 110,1.

35 Untill I make thy foes thy footſtoole.

36 Therefore let all the houſe of Iſrael know for a ſuretie, that God hath made that ſame Ieſus whom yee haue crucified, both Lorde and Chriſt.

37 Now when they heard this, they were pricked in their heart, and ſaid vnto Peter, and to the other Apoſtles, Ye men and brethren, What ſhall we doe?

38 Then Peter ſaid vnto them, Repent ye, and let euery one of you bee baptized in the Name of Ieſus Chriſt, for the remiſſion of ſinnes, and yee ſhall receiue the gift of the holy Ghoſt.

39 For the promiſe was made *vnto you, and to your children, and to all that are afarre off, euen as many as the Lord our God ſhall call.*

40 And with many other wordes bare hee witneſſe, and exhorted them, ſaying, Saue your ſelues *from this vntoward generation.*

41 Then they that gladly receiued his word, were baptized: and the ſame day there were added vnto them *about three thouſand ſoules.*

42 And they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

43 And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles.

44 And all that beleeued were together, and had all things common,

45 And ſolde their poſſeſſions and goods, and parted them to all men, as euery man had neede.

46 And they continuing dayly with one accorde in the Temple, and breaking bread from houſe to houſe, did eate their meat together with gladneſſe and ſingleneſſe of heart,

47 Praiſing God, and hauing fauour with all the people. And the Lord added to the Church dayly ſuch as ſhould be ſaued.

MARGINALL NOTES. CHAP. II.

RHEM. 2 14. Peter ſtanding.) *Peter the head of the reſt and now newly repleniſhed with al knowledge and fortitude, maketh the firſt Sermon.*

FVLKE. 2 The Pope willingly reſigneth this part of Peters office, in preaching firſt, and commonly preacheth neither firſt nor laſt. Peters primacie.

RHEM. 3 27. In hel, nor giue.) *Who but an infidel (ſaith S. Auguſtine) will deny Chriſt to haue deſcended to hell?* Ep. 99.

FVLKE. 3 The article of Chriſtes deſcending into Hel, is not grounded vpon this text, but vpon other places of Scripture. *Vpon thoſe iuſt (ſaith Auguſtine) which were in the boſome of Abraham, when he deſcended into hell, I haue not yet found, what benefit he beſtowed, from whom according to the bleſſed preſence of his Godhead, I ſee that he neuer departed. As euen in the ſame day in which he died, hee promiſed the thiefe, that hee would bee with him in Paradiſe, when hee was to deſcend to looſe the ſorrowes of hell. Epiſt. 99.* Deſcent into Hell.

27. Cor-

RHEM. 4. 27. Corruption.) *As his soule suffered no paines in Hel, so neither did his body take any corruption in the graue.*
FVLKE. 4. He suffered nothing in soule after his death, but before his death, he suffered the paines due for our sinnes.
RHEM. 5 38. Doe penance.) *Not onely amendment of life, but penance also required before Baptisme, in such as be of age, though not in that sort as afterward in the Sacrament of penance.* Aug. de fid & oper. c. 11. & ep. 108.
FVLKE. 5. Amendment of life, requireth of necessitie sorrow for sinne, and departing from the former sinnes, which they that are to be baptized, doe professe, which is that penance whereof S. Augustine speaketh, *De fid. & oper. ca.* 11. But *ep.* 108. he sheweth repentance after baptisme. *Agunt etiam homines, &c. Men doe also penance, if after baptisme they haue so sinned, that they are worthy to be excommunicated, and afterward to be reconciled, as they doe, which in all Churches are properly called penitents.* Againe, he saith, of another kind of repentance. *Est enim pœnitentia, &c. For repentance is a dayly punishment of good and humble faithfull men: in which we knocke our breasts, and say, forgiue vs our debts, &c.* But of the Sacrament of penance he speaketh not a word. The Popish Sacrament of penance.
RHEM. 6. 42. c The breaking.) *This was the B. Sacrament, which the Apostles dayly ministred to the Christians at least in one kinde.* See chap 20, 7.
FVLKE. 6. It cannot bee prooued, that this was the blessed Sacrament, and much lesse, that it was ministred in one kinde. See also the answere, chap. 20. Communion in one kind.

ANNOTATIONS. CHAP. II.

RHEM. 7 1. The dayes of Pentecost.) *As Christ our Paschе, for correspondence to the figure, was offered at the Iewes great feast of Paschе, so fifty dayes after (in Greeke, Pentecost) for accomplishing the like figure of the Law-giuing in Mount Sinai, he sent downe the Holy Ghost iust on the day of their Pentecost, which was alwaies on Sunday, as appeareth* Leuit. 23, 15. *Both which dayes the Church keepeth yerely for memorie of Christs death and Resurrection, and the sending downe of the Holy Ghost: as they did the like for record of their deliuerie out of Egypt, and their Law-giuing aforesayd. the sayd feasts with vs conteining, beside the remembrance of benefits past, great Sacraments also of the life to come.* Aug. ep. 119, C. 18. The feastes of Paschе and Pentecost.
FVLKE 7 Augustine calleth the mysteries, which he gathereth out of the numbers 40. and 50. Sacraments. By which you may see, how largely he vseth the terme. And that it is not by and by a Sacrament, as Baptisme and the Lords Supper are, which S. Augustine calleth by the name of a Sacrament or mystery generally. The name of Sacraments.
RHEM. 8. 4. Al replenished.) *Though the Apostles and the rest were baptized before, and had thereby receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other purposes also: Yet as Christ* promised them they should bee further indued with strength and vertue from aboue, so here he fulfilleth his promise, visibly powring downe the Holy Ghost vpon all the company and vpon euery one of them, thereby replenishing the Apostles specially with all trueth, wisdom, and knowledge necessary for the gouernement of the Church, and giuing both to them & to all other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he endued them all with the gift of diuers strange tongues: all (I say) there present as well our Lady, as other holy women and brethren, besides the Apostles, though* the Heretikes sondly argue, for the desire they haue to dishonour Christs mother, that neither she nor they were there present, nor had the gift of tongues, contrarie to the plaine text that saith,* They were all together, *to wit, all the* 120. *mentioned before c.* 1, 15. Lu. 24, 49. The sending of the holy Ghost on Whitsunday and the effects thereof. Our B. Lady. *Beza Annot. in hoc cap. v.* 1.
FVLKE. 8 Of the Sacrament of Confirmation here is no word. And it cannot bee proued by the text, that the fierie tongues sate vpon any more, then the Apostles, who were to be Preachers of the Gospel vnto all nations. Although we reade, that the gift of tongues was granted to others also, therfore it is no inconuenience to thinke, that the whole number receiued that gift, but the Apostles specially. Neither doth Beza absolutely denie, that the virgine Marie was present, but derideth the fond picture of the Papists, in which she is painted in the middest of the Apostles, as though she were chiefe of their Colledge. The popish Sacrament of Cõfirmation.
RHEM. 9. 23. By the determinate counsel of God deliuered.) *God deliuered him, and he deliuered himselfe, for loue and intention of our saluation, and so the acte was holy and Gods owne determination. But the Iewes and others which betrayed and crucified him, did it of malice and wicked purpose, and their facte was damnable, and not of Gods counsell or causing: though he tolerated it, for that he could and did turne their abominable fact to the good of our saluation. Therefore abhorre those new Manichees of our time, both Lutherans and Caluinists, that make God the author and cause of Iudas betraying of Christ, no lesse then of Pauls conuersion, beside the false translation of Beza, saying for Gods prescience or foreknowledge (in the Greeke,* προγνωσις) Gods prouidence. Gods determination that Christ should die, excuseth not ỹ Iewes. Beza.
FVLKE. 9. It is a most impudent slander, that Luther or Caluine euer taught that God was the author of the traiterous sinne of Iudas. And it is a knot in a rush, that you find, when you charge Beza with false translation, where he rendreth the word, Prouidence. For what signifieth prouidence, but foreseeing, and what is foreseeing in God but foreknowledge? Slander.
RHEM. 10. 24. Loosing the sorowes.) *Christ was not in paines himselfe, but loosed other men of those dolours of hell, wherewith it was impossible himselfe should be touched.* See * S. Augustine. **Li.* 12. *c.* 13. *de Gen. ad lit.*
FVLKE. 10 Christ suffered nothing in soule after his death, but Augustine in the place, whither you send vs, sayth nothing at all to this purpose.
RHEM. 11 27. My soule in hel.) *Where al the Faithful, according to the Creede, euer haue beleeued, that Christ according to his soule, went downe to Hel, to deliuer the Patriarches and al iust men there holden in bondage til his death, and the Apostle here citing the Prophets wordes, most euidently expresseth the same, distinguishing his soule in hell, from his body in the graue: Yet the Caluinists to defend against Gods expresse wordes, the blasphemie of their Master, that Christ suffered the paines of Hell, and that no where but vpon the Crosse, and that otherwise he descended not into hell, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsuall significations of* Soule, *and* hell, *into* body, *and* graue: *saying for,* my soule in hell, *thus,* my body, * life, person, *yea (as Beza in his new Testament ann.* 1556.) my carcas *in the* graue, *and this later they corrupt almost throughout the Bible for that purpose. But for refelling of both corruptions, it shall be sufficient in this place: first, that all Hebrues and Greekes, and all that vnderstand the tongues, know that the foresaid Hebrue and Greeke words are as proper, peculiar, and vsuall to signifie,* soule *and* hell, *as* anima *and* infernus *in Latin, yea as* soule *and* hel *in English do properly signifie the soule of man, and hel that is oppesite to heauen; and that they are as improperly vsed to signifie body and graue, as to say in English, soule for body, or Hel for graue. Secondly, it doth so mislike the Heretikes themselues, that Castalco one of their fine Translatours refelleth it, and to make it the more sure, he for,* in inferno, *translateth,* in Orco, *that is,* in hell. *Thirdly, Beza himselfe partly recanteth in his latter edition, and confesseth that,* Carcas, *was no fit word for the body of Christ, and therefore,* I haue (*saith he*) changed it, but I reteine and keepe the same sense still. *meaning, that he hath now translated it,* soule, *but that hee meaneth thereby as before, Christs dead bodie. fourthly,* he saith plainely, that translating thus,* Thou shalt not leaue my carkas in the graue, *he did it of purpose against* Limbus Patrum, *Purgatorie, and Christs descending into hel, which hee* נפש שאול * *Eng. Bible.* 1579. * *No. Test. an.* 1556. *annot. in* 2. *Act. v.* 27. *&* 24. *& in* 1. *Pet.* 3, 19.

 calleth

calleth foul errours, and marueleth, that moſt of the ancient fathers were in that errour: *namely of Chriſts deſcending into hell, and deliuering the old fathers. What neede we more? Hee oppoſeth himſelfe both againſt plaine Scriptures and all ancient fathers, peruerting the one, and contemning the other, to ouerthrow that truth which is an Article of our* Creede. *whereby it is euidently falſe which ſome of them ſay for their defence, that none of them did euer of purpoſe tranſlate falſly. See the Annotation vpon* 1. Pet. 3. v. 19.

FVLKE. 11 All the Fathers doe not affirme, that Chriſt went into hell to deliuer the Patriarks and iuſt that were there. Limbus patrum. Firſt, *Tertul. cont. Marcion lib. 4.* ſayth, *Hell is one thing, and Abrahams boſome is another thing.* Chryſoſtome ſayth, it was an *holy Paradiſe, Ex Luc. 16. Hom. de diuite.* S. Auguſtine *De geneſi ad lit. lib. 12. cap. 33.* ſayth of Abraham, *I ſee not how we can beleeue, that he was in hell*, and, *Cap. 34. How much more after this life, that boſome of Abraham, may be called Paradiſe.* Moreouer, where you call it a blaſphemie of Caluine, to ſay that Chriſt ſuffered the paines of hell, on the Croſſe, you bewray greater malice, then wit, or learning. For what diſhonour is it to our Sauiour Chriſt, to ſuffer that which was neceſſarie for our redemption, namely, that torment of hell, which wee had deſerued, and which the iuſtice of God required that he ſhould endure, for our redemption. Or rather, what is more to the honour of Chriſt, then that he vouchſafed, to deſcend into hell for vs, and to abide that bitter paine, which wee had deſerued to ſuffer eternally? and what may rather bee called hell, then the anguiſh of ſoule, which he ſuffered, when he being God, yet complained that he was forſaken of God? Againe, where you ſay, that Caluine ſhould teach that he did not otherwiſe deſcend into hell, it is falſe: for hee acknowledgeth, that the vertue of his death, did ouercome Hell, which in ſome ſenſe, may be called a deſcent into hell. Furthermore, if deſcending into Hell, be taken according to the Hebrue phraſe, for entring into the ſtate of the dead, that are departed this life: Caluine alſo acknowledgeth, that in this ſenſe alſo, Chriſt deſcended into hel. Finally, if Chriſts deſcending into hell, as ſome of the ancient Fathers did expound it, were nothing but his buriall, he confeſſeth that alſo, though it be not the true ſenſe of that article. Yet ſo doth Ruffinus expound it, and teſtifie, that this clauſe of the deſcending into hell, in his time, was neither in the Creede of the Church of Rome, nor in the Creede of the Orientall Churches. *Ruff. in ſymb.*

Chriſts deſcent into Hell.

Your ſelues in the Creede make a part of the 4. Article, which is of his ſuffering. Slander.

The moſt auncient Creedes who lacke this clauſe of his deſcent, ſhew that it is included in the Article of his buriall, or elſe be imperfect Creedes.

Now concerning the Hebrue wordes, after which the Greeke are vſed, that they be not proper for ſoule and Hell, as you doe more boldly, then wiſely affirme, I referre the Reader to my defenſe of our Engliſh tranſlations, againſt G. Martin, where he ſhall finde the matter of Chriſtes deſcending into hell, throughly diſcuſſed. Firſt, in anſwere to the Preface, ſect. 46. 47. Then cap. 1. ſect. 32. and 33. and cap 7. throughout euery ſection. In which it ſhall appeare, that Beza oppoſeth not himſelfe againſt the Scriptures at all, nor againſt all the ancient Fathers, neither doth tranſlate falſly of purpoſe, but truely, againſt Purgatorie, and *Limbus patrum*. See alſo the note vpon Luc. 16. ſection 7.

RHEM. 12 44. All things common.) *This liuing in common is not a rule or a precept to all Chriſtian men, as the Anabaptiſts falſely pretend: but a life of perfection and counſel, folowed of our religious in the Catholike Church.* See S. Aug. in Pſ. 132. in principio, & ep. 109.

Liuing in common.

FVLKE. 12 This liuing in common was neither Anabaptiſticall communitie, nor Papiſticall Monkerie. But ſuch as ought alwayes to be among all Chriſtians. That no man accompt that to be his owne, which the neceſſitie of his brother requireth, to be beſtowed on him. For that the Chriſtians then had propertie in their goods, and might ſo hold it, it is manifeſt by the words of Peter to Ananias, cap. 5. 4. Chryſoſtome ſayth, the Chriſtians were then ſo affected, as the people were in his time, when God ſhaked the citie with an earthquake, where there was no communitie, but in charitable affection. They that liued in Monaſteries, in S. Auguſtines time, were both in religion, and conuerſation, farre differing from popiſh Monkes and Nunnes, who labour not with their hands, as thoſe did, but liue idly of the ſweate of other mens browes, and deuoure that, which ſhould relieue them that be in neceſſitie. Againſt which ſect budding vp in his time, Auguſtine wrote his Booke *De opere Monachorum.* But of the true ſolitary perſons, hee writeth *De morib. Eccl. Cath. lib. 1. cap 31.* ſuch ſayth Eraſmus, as I would were now in the world, ſignifying that the popiſh cloyſters are nothing like them. *Cæſarius Arelat. Hom. 20.* ſayth, *Hæc eſt quæ eximios nutrit monachos, & præſtantiſſimos per omnes prouincias erogat ſacerdotes. Hom. 25. Quamdiu hic conſiſtimus in arbitrio eſt cum velis ad ſeculum declinari.*

Monkiſh communitie.

RHEM. 23 Προσετίθει τῇ ἐκκλησίᾳ. 47. Increaſed.) *Moe and moe were added to the Church (as the Greeke more plainely expreſſeth) that we may ſee the viſible propagation and increaſe of the ſame. from which time a diligent man may deduce the very ſame viſible ſocietie of men ioyned in Chriſt, through the whole booke, and afterward by the Eccleſiaſtical ſtory, downe till our dayes, againſt the pretenſed inuiſible Church of the heretikes.*

The increaſe perpetuall of the VISIBLE CHVRCH.

The popiſh Church.

FVLKE 13 No Papiſt is able to proue, that there was any viſible Church, for 5. or 6. hundred yeeres after Chriſt, that maintained all the chiefe points of Poperie, wherein they differ from vs.

CHAP. III.

A miracle, and a Sermon of Peters to the people, ſhewing that IESVS *is Chriſt, and exhorting them to faith in him and penance for their ſinnes, and ſo they ſhall haue by him (in Baptiſme) the Benediction which was promiſed to Abraham.*

THE EPISTLE vpon S S. Peter and Pauls eue. Iun. 28.

AND Peter and Iohn went vp into the temple, at the ‡ ninth houre of prayer.

2 And a certaine man that was lame from his mothers wombe, was caried: whom they laid euery day at the gate of the temple, that is called Specious, that he might aske almes of them that went into the temple.

3 He, when he had ſeen Peter and Iohn about to enter into the temple, asked to receiue an almes.

4 But Peter with Iohn looking vpon him, ſaid, Looke vpon vs.

5 But he looked earneſtly vpon them, hoping that hee ſhould receiue ſome thing of them.

6 But

NOw Peter and Iohn went vp together into the Temple at the ninth houre of prayer.

2 And a certaine man that was lame from his mothers wombe was brought, whom they layd dayly at the gate of the Temple which is called Beautifull, to aske almes of them that entred into the Temple.

3 Which ſeeing Peter and Iohn about to goe into the Temple, asked almes.

4 And Peter faſtening his eyes vpon him with Iohn, ſayd, Looke on vs.

5 And he gaue heede vnto them, truſting to receiue ſome thing of them.

6 Then

6 But Peter said, Siluer and gold I haue not, but ‖ that which I haue, the same I giue to thee: In the name of IESVS CHRIST of Nazareth arise, and walke.

7 And taking his right hand, he lifted him vp, and foorthwith his feete and soles were made strong.

8 And springing he stoode, and walked: and went in with them into the temple walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew him, that, it was hee which sate for almes at the Specious gate of the Temple: and they were exceedingly astonied and agast at that that had chanced to him.

11 And as he held Peter and Iohn, all the people ranne to them vnto the porch which is called Salomons, wondring.

12 But Peter seeing them, made answere to the people, Ye men of Israël, why maruel you at this, or why looke you vpon vs, as though ‖ by our power or holinesse we haue made this man to walke?

13 The God of Abraham, and the God of Isaac, and the God of Iacob, the God of our fathers hath glorified his sonne IESVS, whom you in deed deliuered and denied before the face of Pilate, he iudging him to bee released.

14 But you denied the holy and the iust one, * and asked a mankiller to be giuen vnto you.

15 But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And in the ‡ faith of his name, this man whom you see and knowe, his name hath strengthened: and the faith which is by him, hath giuen this perfect health in the sight of all you.

17 And now (brethren) I know that you did it through ignorãce, as also your Princes.

18 But God who foreshewed by the mouth of al the prophets, that his CHRIST should suffer, hath so fulfilled it.

19 Be Penitent therfore and conuert, that your sinnes may be put out.

20 That, when the times shall come of refreshing by the sight of our Lord, and he shall send him that hath bene preached vnto you IESVS CHRIST.

21 [c] Whom ‡ heauen truely must receiue vntil the times of the restitution of al things, which God spake by the mouth of his holy Prophets from the beginning of the world.

22 Moyses indeede sayd, *That a Prophet shall the Lorde your God raise vp to you of your brethren, as my selfe: him you shall heare according to all things whatsoeuer hee shall speake to you.*

23 And

6 Then sayd Peter, Siluer and golde haue I none, but such as I haue, giue I thee: In the name of Iesus Christ of Nazareth rise vp, and walke.

7 And he tooke him by the right hand, and lifted him vp, and immediatly his feete and ancle bones receiued strength.

8 And he leaping vp, stood, and walked, and entred with them into the Temple, walking, and leaping, and praising God.

9 And all the people sawe him walking and praising God.

10 And they knewe him, that it was hee which sate for the almes at the beautifull gate of the Temple: and they wondred, and were sore astonied at that which had happened vnto him.

11 And as the lame which was healed held Peter and Iohn, all the people ran together greatly amazed vnto them in the porch, that is called Salomons:

12 And when Peter sawe that, He answered vnto the people, Yee men of Israel, why marueI yee at this? or why looke ye so earnestly on vs, as though by our owne power or godlinesse we had made this man to walke?

13 The God of Abraham, and of Isahac, and of Iacob, the God of our fathers hath glorified his sonne Iesus, whom yee betrayed and denied in the presence of Pilate, when he had iudged him to be loosed.

*14 *But you denied the holy and iust, and desired a murderer to be giuen you,* Matth.27.20. mar.15.11. luke 23.18.

15 And killed the Lord of life, whom God hath raised from the dead, of the which wee are witnesses. ioh.18.40.

16 And his name, through the faith in his name, hath made this man sound, whom yee see and knowe, and the faith which is by him, hath giuen to this man health in the presence of you all.

17 And nowe brethren, I wote that thorough ignorance yee did it, as did also your Rulers.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and conuert, that your sinnes may bee blotted out, when the time of refreshing shall come in the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you.

21 Whom the heauen must receiue, vntill the time that all things be restored, which God hath spoken by the mouth of all his holy Prophets since the world began.

*22 * For Moses truely sayd vnto the fathers, A Prophet shall the Lord your God raise vp vnto you of your brethren, like vnto me, him shal ye heare in all things whatsoeuer he shall say vnto you.* Deut.18.15. act.7.37.

23 *And it ſhall be, euery ſoule that ſhall not heare that Prophet, ſhall be deſtroyed out of the people.*

24 And all the Prophets from Samuël and afterward that haue ſpoken, told of theſe dayes.

25 You are the children of the Prophets and of the teſtament which God made to our fathers, ſaying to Abraham, *And in thy ſeede ſhall all the families of the earth be bleſſed.*

Gen.22,18. 26,4.

26 To you firſt God raiſing vp his ſonne, hath ſent him bleſſing you: that euery one ſhould conuert himſelfe from his naughtineſſe.

23 *For the time will come, that* † *euery ſoule which will not heare that ſame Prophet, ſhall bee deſtroyed from among the people.*

†Or, whoſoeuer.

24 *All the Prophets alſo from Samuel, and they that folowe in order, as many as haue ſpoken, haue likewiſe told you before of theſe dayes.*

25 *You are the children of the Prophets, and of the couenant which God made vnto our fathers, ſaying vnto Abraham,* * *Euen in thy ſeed ſhall all the kinreds of the earth be bleſſed.*

Gen.12.3.

26 *Vnto you firſt, God hauing raiſed vp his Sonne Ieſus, ſent him to bleſſe you, in turning euery one of you from his iniquities.*

MARGINALL NOTES. CHAP. III.

RHEM. 1 1. Ninth houre of prayer.) *This maketh for diſtinction of Canonicall houres and diuerſitie of appointed times to pray in.* See Annot. c.10,9.

FVLKE. 1 This was the time of the euening ſacrifice, when the religious Iewes reſorted to the temple to pray: But for popiſh canonicall houres which are their morning ſeruice, it maketh nothing at all. Canonicall houres.

RHEM. 2 16. Faith of his name.) *This faith was not the faith of the lame man (for he looked onely for almes) nor a ſpeciall faith of the Apoſtles owne ſaluation: but beleefe of Chriſtian Religion.*

FVLKE. 2 This faith might be the mans faith in Chriſt, whom he heard them name: or the faith of miracles in the Apoſtles, apprehending only the power of Chriſt, by which this man was healed. Which although in the Apoſtles it was ioyned with the whole beleefe of Chriſtian Religion, yet in ſome it was without that beleefe, which wrought no leſſe miracles in the name of Chriſt then this, Mat.7.22. Faith of miracle.

RHEM. 3 21. Heauen truely.) *Some Heretikes foulyly corrupt this place, thus,* Who muſt be conteined in heauen, *of purpoſe (as they proteſt) to hold Chriſt in heauen, from the B. ſacrament.* Beza. *As though his preſence there, drewe him out of heauen. Neither can they pretend the Greeke, which is word for word as in the vulgar Latine, and as we tranſlate.*

FVLKE. 3 S. Gregorie Nazianzen was ſuch an Heretike, which ſo citeth this place in Greeke, as it cannot otherwiſe be vnderſtood, but that Chriſt muſt be contained in heauen. *ορατέον γὰρ*: and howſoeuer it bee tranſlated, this ſenſe muſt needes be concluded out of the wordes. For if heauen muſt conteine Chriſt, Chriſt muſt be conteined of heauen, or as you tranſlate it: heauen muſt receiue Chriſt, *ergo* Chriſt muſt be receiued of heauen. And if this preſence in the ſacrament draw him not from heauen, then is his preſence in the ſacrament not corporal. The real preſence of Chriſts body.

ANNOTATIONS. CHAP. III.

RHEM. 4 6. That which I haue.) *This power of working miracles was in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, and in and by him executed the ſame. Therefore he ſaith,* That which I haue, I giue to thee. *and the Heretikes are ridiculous that note here,* a miracle done by Chriſt by the hands of the Apoſtles, *to make the ſimple beleeue that they had no more to doe then a dead inſtrument in the workemans hand.* Saints doe miracles and heale, but by the power of God.

RHEM. 5 12. By our power.) *When the Apoſtles remitte ſinnes, or doe any other miracles, they doe it not by any humane, proper, or naturall power in themſelues: but of ſupernaturall force giuen them from aboue, to proue that the faith of Chriſt is true and that he is God whom the Iewes crucified, in whoſe name and faith they worke, and not in their owne.*

FVLKE. 4.5 These notes doe one of them fight againſt the other: for in the former you ſay this power was in Peter properly, in the latter you ſay, the Apoſtles in ſuch workes, doe it not by any proper power in them. You cauill againſt that we ſay: this was a miracle done by Chriſt by the hands of the Apoſtles, as though they had no more to doe then a dead inſtrument. But who is ſo ſimple, or rather ſenceles, to thinke that the Apoſtles wrought miracles as dead inſtruments? when Chriſt himſelfe ſaith, it is not you that ſpeake, but the ſpirit of your father, which is in you, Matth.10.20. Doth he meane that the holy Ghoſt ſpeaketh in them as in dead inſtruments? or rather is the author and ſuggeſtor of that wiſdome, according to which they make anſwere. So when the Scripture ſayth, that God *only doth worke great miracles*, pſal.136.4. We muſt ſtil acknowledge God to be the author, and man to be the inſtrument of all wonderous workes, that God worketh by their hands: and ſo the Apoſtles confeſſe themſelues. Miracle.

CHAP. IIII.

The rulers of the Iewes oppoſe themſelues and impriſon Peter and Iohn. 4 But yet thouſands of the people are conuerted: 5 and to the Rulers alſo, Peter boldly auoucheth by the foreſayd miracle, that IESVS *is Chriſt, telling them of their heinous fault out of the Pſalmes, and that without him they cannot be ſaued. 13 They though confounded with the miracle, yet proceede in their obſtinacie, forbidding them to ſpeake any more of* IESVS, *adding alſo threates. 23 Whereupon the Church fleeth to prayer, wherein they comfort themſelues with the omnipotencie of God, and prediction of Dauid, and aske for the gift of boldneſſe and miracles againſt thoſe threates. 31 And God ſheweth miraculouſly that hee hath heard their prayer. 32 The whole Churches vnitie and communitie of life. 36 Of Barnabas byname.*

AND when they were ſpeaking to the people, the Prieſtes and magiſtrates of the temple and the Sadducees came vpon them,

2 Being greeued that they taught the people, and ſhewed in IESVS the reſurrection from the dead:

3 And they laide handes vpon them, and put

AND as they ſpake vnto the people, the prieſts and the †*ruler of the Temple, and the Sadducees came vpon them,*

†Or, captaine

2 *Taking it grieuouſly that they taught the people, and preached in Ieſus the reſurrection from the dead.*

3 *And they laid hands on them, and put them*

in

put them into ward, vntill the morowe, for it was nowe euening.

‡ Here againe we see the proceeding and increase of the Church visible.

4 And ‡ many of them that had heard the word, beleeued: and the number of the men was made fiue thousand.

5 And it came to passe on the morowe, that their princes, and Ancients, and Scribes were gathered into Hierusalem.

6 And Annas the high priest, & Caiphas and Iohn, and Alexander, & as many as were of the priests stocke.

7 And setting them in the middes, they asked: In what power or in what name haue you done this?

8 Then Peter replenished with the holy Ghost, sayd to them, Ye princes of the people and Ancients:

9 If we this day bee examined for a good deede vpon an impotent man, in what hee hath bene made whole,

10 Be it knowen to all you and to all the people of Israël, that in the name of IESVS CHRIST of Nazareth, whom you did crucifie, whom God hath raised frō the dead, in this same this man stādeth before you whole.

The name of Iesvs. Act. 3.6. & 4.10. Phil. 2.10.

11 This is *the stone that was reiected of you the builders: which is made into the head of the corner.*

Ps. 118.22.

12 And there is not saluation in any other. for neither is there any other name vnder heauen giuen to men, wherein we must be saued.

13 And seeing Peters constancie and Iohns, vnderstanding that they were men vnlettered, and of the vulgar sort, they marueled, and they knew them that they had bene with IESVS:

The Apostles cōstant learning, and wisdome after the cumming of the holy Ghost, being before idiots, that is, simple vnlearned men and vnknowen before.

14 Seeing the man also that had bene cured, standing with them, they could say nothing to the contrary.

15 But they commanded them to goe aside forth out of the councel: and they conferred together,

16 Saying, What shall wee doe to these men? for a notorious signe in deed hath been done by them, to all the inhabitants of Hierusalem: it is manifest, & we cannot denie it.

17 But that it be no further spred abroad among the people, let vs threaten them, that they speake no more in this name to any man.

18 And calling them, they charged them that they should not speake at all, nor teach in the name of IESVS.

19 But Peter and Iohn answering, said to them, ‡ If it bee iust in the sight of God, to heare you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 But they threatning, dimissed them: not finding howe they might punish them, for the people, because all glorified ‡ which had

in hold vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleeued, and the number of the men was about fiue thousand.

5 And it came to passe on the morowe, that their rulers, and elders and Scribes,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kinred of the high Priests, were gathered together at Hierusalem.

7 And when they had set them before them, they asked, By what power, or in what name haue you done this?

8 Then Peter full of the holy Ghost, sayd vnto them, Yee rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the sicke man, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the name of Iesus Christ of Nazareth, whom ye crucified, whom God raysed againe from the dead, euen by him, doeth this man stand here before you, whole.

*11 * This is the stone which was † set nought by of you builders, which is the head of the corner.*

Psal. 118.22. esay 28.16. mat. 21.42.

†Or accompted nothing worth.

12 Neither is there saluation in any other: for among men vnder heauen, there is giuen none other name wherein we must be saued.

13 Now when they sawe the boldnesse of Peter and Iohn, and vnderstoode that they were vnlearned, and ignorant men, they marueiled, and they knew them that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they could not say against it.

15 But when they had commaunded them to goe aside out of the councel, they counselled among themselues,

16 Saying, What shall we doe to these men? for a manifest signe is done by them, and is openly knowen to all them that dwell in Hierusalem, and we cannot denie it.

17 But that it bee noised no farther among the people, let vs threaten, and charge them that they speake henceforth to no man in this name.

18 And they called them, and commanded them, that in no wise they should speake nor teach in the name of Iesus.

19 But Peter and Iohn answered, and sayd vnto them, Whether it bee right in the sight of God, to hearken vnto you more then to God, iudge ye.

20 For wee cannot but speake that, which wee haue seene and heard.

21 So when they had more sharpely threatned them, they let them goe, finding nothing howe to punish them, because of the people: for all men

had bene done, in that which was chanced.

22 For the man was more then fourtie yeeres old in whom that signe of health had bene wrought.

23 And being dimissed they came to theirs, and shewed all that the chiefe priestes and Ancients had sayd to them.

24 Who having heard it, with one accord lifted vp their voice to God, and sayd, Lorde, thou that didst make heauen and earth, the sea, and all things that are in them,

25 Who in the holy Ghost by the mouth of our father Dauid thy seruant hast said, *Why did the Gentiles rage, and the people meditate vaine things?* Psa.2.1.

26 The kings of the earth stand vp, and the princes assemble together against our Lord, and against his CHRIST?

27 For there assembled in deede in this citie against thy holy childe IESVS whome thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israël,

28 To do what ‡thy hand and thy counsell decreed to be done.

29 And nowe Lorde looke vpon their threatnings, and giue vnto thy seruants with all confidence to speake thy word,

30 In that, that thou extend thy hand to cures and signes and wonders to bee done by the name of thy holy sonne IESVS.

31 And when they had prayed, the place was moued wherin they were gathered: and they were al repleniſhed with ỹ holy Ghost, and they spake the worde of God with confidence.

32 And the multitude of beleeuers had one hart and one soule: neither did any one say that ought was his owne of those things which he possessed, but all things were common vnto them.

33 And with great power did the Apostles giue testimonie of the resurrection of IESVS CHRIST our Lord: and great grace was in all them.

34 For neither was there any one needie among them. For as many as were owners of lands or houses ‡ sold and brought the prices of those things which they sold,

35 And layed it before the feete of the Apostles. And to euery one was diuided according as euery one had neede.

36 And Ioseph who was surnamed of the Apostles Barnabas (which is by interpretation the sonne of consolation) a Leuite, a Cyprian borne.

37 Whereas he had a peece of land, sold it, and brought the price, and laied it ‖ before the feete of the Apostles.

‡Note the ardent charitie and contempt of worldly things in the first Christians: who did not only giue great almes, but sold al their lands to bestow on the Apostles and the rest that were in necessitie, according to Christes counsel. Mat. 16, 21. Note also the great honour and credit giuē to the Apostles, in that the Christiā men put all the goods and possessions they had, to their disposition. Act. 2, 44.

glorified God, because of that which was done.

22 For the man was aboue fourtie yeeres olde, on whome this miracle of healing was shewed.

23 Then assoone as they were let goe, they came to their fellowes, and shewed all that the high Priests and elders had sayd vnto them.

24 And when they heard that, they lifted vp their voices to God with one accord, and said, Lord, thou art God which hast made heauen and earth, the sea, and all that in them is,

*25 Which by the mouth of thy seruant Dauid hast said, *Why did the heathen rage, and the people imagine vaine things?* Psal.2.1.

26 The kings of the earth stoode vp, and the rulers came together against the Lord, and against his Christ.

27 For of a truth against thy holy childe Iesus, whom thou hast anointed, both Herod, and also Pontius Pilate, with the Gentiles, and the people of Israel, gathered themselues together,

28 For to doe whatsoeuer thy hand and thy counsell determined before to be done.

29 And now Lord, behold their threatnings, and grant vnto thy seruants, that with all boldnesse they may speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes and wonders bee done by the name of thy holy childe Iesus.

31 And as soone as they had prayed, the place mooued where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that beleeued, were of one heart, and of one soule: Neither said any of them, that ought of the things which hee possessed was his owne, but they had all thinges common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus, and great grace was with them all.

34 Neither was there any among them that lacked: For as many as were possessors of lands, or houses, sold them, and brought the price of the things that were sold,

35 And laied it downe at the Apostles feet: And distribution was made vnto euery man according as he had neede.

36 And Ioses, which was also called of the Apostles Barnabas (that is to say, if yee interprete it, The sonne of consolation) being a Leuite, and of the countrey of Cypres,

37 Hauing lande, solde it, and brought the money, and layed it downe at the Apostles feete.

MARGINALL NOTES. CHAP. IIII.

RHEM. I. 19. If it be iust.) *Their constancie and courage after their confirmation, being so weake before. And if any Magistrate commaund*

commaund against God, that is to say, forbid Catholike Christian men to preach or serue God, this same must be their answere, though they be whipped and killed for their labour. See cap. 5. ver. 29.

FVLKE. 1 The confirmation of the Apostles was nothing like popish confirmation, which they that receiue are neuer the better for it. True Catholike Christians, if they be forbidden by enemies of the Church, ought to answere as the Apostles did, But papists that be counterfect Catholikes, if they do not obey the Christian magistrates, or gouernours of the Church, are iustly punished. Popish confirmation.

RHEM. 2 28 Thy hand and thy counsell.) *Christs death, as needefull for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwise then by permission.*

FVLKE. 2 The malice of the Iewes was of the deuill, and of themselues: but God did not onely permit, but also vse their malice most holily and iustly, to bring his purpose to effect.

ANNOTATIONS. CHAP. IIII.

RHEM. 3 37 Before the feete.) *He, as the rest, did not onely giue his goods as in vulgar almes, but in all humble and reuerent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies expresseth, and gaue them not into their hands. The Sunamite fell downe and embraced Eliseus feete. Mary that asked benefits of Christ (as the woman sicke of the bloodie fluxe) fell downe at his feete. and Mary kissed his feete. Such are signes of due reuerence done both to Christ and to other sacred persons, either Prophets, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Epiphanius Bishop in Cypres, how the people of Hierusalem* of all sorts flocked together vnto him, offring their children (*to take his blessing*) kissing his feete, plucking the hemmes of his garment, so that he could not moue for the throng. *Ep. 61. c 4. cont. errо. Io. Hierosol.* Reuerence to holy persons. 4. Reg. 4. 27. Luk. 8. 47. Luk. 7. 38. Kissing their feete.

FVLKE. 3 The rest also brought the price, and laid it at the Apostles feete: but of kissing their holy feete, is here no mention. And although Mary kissed the feete of Christ, it is no warrant for the Pope to offer his feete to bee kissed, euen of Kings and Emperors. When Cornelius fell downe at Peters feete, Peter would not suffer him, Act. 10. 15. The people of the East countrey, were full of ceremoniall reuerence, in falling downe, kissing, and such other externall rites of humiliation, and the rather to Epiphanius, because he was an aduersary to Heretikes, and opposed himselfe against the proud Bishop of Hierusalem, which fauoured some Heresies. But the dutie of all men is euill gathered of that immoderate zeale of the people, which Epiphanius himselfe did not allowe. For he was forced by the throng to suffer such things, and did not willingly, and of purpose stay in one place, to receiue such honor of the people, as the enuious Bishop of Ierusalem did falsly obiect vnto him, as it followeth immediatly in S. Hierome. But if such kissing of feete be commendable, how commeth it to passe, that the Pope onely hath holy feete to be kissed, and not other Bishops and Clergie men as well as he? Kissing the Popes feete.

CHAP. V.

RHEM. 1 *Ananias and his wife Saphira, for their sacrilege, at Peters word fall downe dead, to the great terror of the rest. 12 By the Apostles miracles, not onely the number, but also their faith so increaseth, that they seeke in the streetes to the very shadow of Peter, the townes also about bring their diseased to Hierusalem. 17 The Rulers againe oppose themselues, but in vaine. 19 For out of prison an Angel deliuereth them, bidding them preach openly to all: 27 and in their Councell Peter is nothing afraid of their bigge wordes: 34 Yea Gamaliel being one of them selues casteth a doubt among them, left the matter be of God, and therefore impossible to be dissolued. 40 Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.*

FVLKE. 1 The text saith they were punished so seuerely, for lying to the holy Ghost in defrauding of the price, and tempting the spirit of God.

BVt a certaine man named Ananias, with Saphira his wife solde a peece of land,

2 And ‖ defrauded of the price of the land, his wife being priuie thereto: and bringing a certaine portion, laide it at the feete of the Apostles.

3 And ‖ Peter saide, Ananias, why hath Satan tempted thy heart, that thou shouldest lie to the holy Ghost, and defraude of the price of the land?

4 Remaining, did it not remaine to thee: and being solde, was it not in thy power? Why hast thou put this thing in thy heart? Thou hast not lyed ‖ to men, but to God.

5 And Ananias hearing these wordes, fell downe, and gaue vp the ghost. And there came great feare vpon all that heard it.

6 And yong men rising vp, remoued him, and bearing him forth buried him.

7 And it was the space as it were of three houres, and his wife, not knowing what was chaunced, came in.

8 And Peter answered her, Tell me woman, whether did you sell the lande for so much? But she said, Yea, for so much.

9 And Peter vnto her, Why haue you agreed

BVt a certaine man named Ananias, with Saphira his wife, sold a possession,

2 And kept away part *of the price, his wife also being of counsel, and brought a certaine part, and laide it downe at the Apostles feete.*

3 But Peter saide, Ananias, how is it that Satan hath filled thine heart, to lie vnto the holy Ghost, and keepe away part *of the price of the land?*

4 Whiles it remained, was it not thine owne? and after it was solde, was it not in thine owne power? why hast thou conceiued this thing in thine heart? thou hast not lyed vnto men, but vnto God.

5 Ananias hearing these wordes, fell downe, and gaue vp the ghost: and great feare came on all them that heard these things.

6 And the young men rose vp, and put him apart, and caried him out, and buried him.

7 And it came to passe, that as it were about the space of three houres after, his wife came in, not knowing that which was done.

8 And Peter saide vnto her, Tell me, solde ye not the land for so much? And she said, Yea, for so much.

9 Then Peter saide vnto her, Why haue yee agreed

agreed together to tempt the Spirit of our Lord? Beholde, their feete that haue buried thy husband, at the doore, and they shall beare thee foorth.

10 Forthwith she fell before his feet, and gaue vp the ghost. And the yong men going in, found her dead: and caried her forth, and buried her by her husband.

11 And there fel great feare in the whole Church, and vpon all that heard these things.

THE EPISTLE vpon Imber wednesday in whitsunweeke. And within the octaue, and in a votiue of SS. Peter and Paul.

12 And by the handes of the Apostles were many signes and wonders done among the people. And they were all with one accord in Salomons porch.

13 But of the rest none durst ioyne themselues vnto them: but the people magnified them.

14 And the multitude of men and women that beleeued in our Lord, was more increased:

15 So that they did bring forth the sicke into the streetes, and laide them in beds and couches, that when Peter came, ‖ his shadow at the least might ouershadow any of them, and they all might be deliuered from their infirmities.

Peters shadow.

16 And there ranne together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such as were vexed of vncleane spirits: who were all cured.

17 And the high priest rising vp, and all that were with him, which is the heresie of the Sadduces, were repleniſhed with zeale:

18 Laide handes vpon the Apostles, and put them in the common prison.

An Angel leadeth them out of prison.

19 But an Angel of our Lorde by night opening the gates of the prison, and leading them forth, said,

20 Goe: and standing speake in the temple to the people all the words of this life.

21 Who hauing heard this, early in the morning entred into the temple, and taught. And the high priest comming, and they that were with him, called together the Councell and all the auncients of the children of Israel: and they sent to the prison that they might be brought.

22 But when the ministers were come, and opening the prison, found them not: returning they told,

23 Saying, The prison truely we founde shut with all diligence, and the keepers standing before the gates: but opening it, wee found no man within.

24 And as soone as the Magistrate of the tẽple & the chiefe priests heard these words, they were in doubt of thẽ, what would befal.

25 And there came a certaine man and told them, That the men, loe, which you did put in prison, are in the temple standing, and teaching the people.

26 Then

agreed together, to tempt the ſpirit of the Lord? beholde, the feete of them which haue buried thy huſbande, are at the doore, and ſhall carrie thee out.

10 Then fell ſhee downe ſtraightway at his feet, and yeelded vp the ghoſt: And the yong men came in, and found her dead, and caried her out, and buried her by her huſband.

11 And great feare came vpon all the Church, and vpon as many as heard theſe things.

12 And by the handes of the Apoſtles, were many ſignes and wonders ſhewed among the people. (And they were all together with one accord in Solomons porch.

13 And of other durſt no man ioyne himſelfe to them: neuertheleſſe, the people magnified them.

14 The number of them that beleeued in the Lorde, both of men and women, grew more and more.)

15 Inſomuch that they brought the ſicke into the ſtreetes, and layde them on beddes and couches, that at the leaſt way the ſhadowe of Peter when hee came by, might ſhadowe ſome of them.

16 There came alſo a multitude of the cities rounde about vnto Hieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirites: and they were healed enery one.

17 Then the chiefe Prieſt roſe vp, and all they that were with him (which is the ſect of the Sadducees) and were full of indignation,

18 And laide handes on the Apoſtles, and put them into the common priſon.

19 But the Angel of the Lord by night opened the priſon doores, and brought them foorth, and ſaid,

20 Goe, and ſtand and ſpeake in the Temple to the people all the wordes of this life.

21 And when they heard that, they entred into the Temple early in the morning, & taught: but the chiefe Prieſt came, and they that were with him, and called a councell together, and all the elders of the children of Iſrael, and ſent to the priſon to fetch them.

22 But when the officers came, and found them not in the priſon, they returned, and told,

23 Saying, The priſon truely found we ſhut with all diligence, and the keepers ſtanding without before the doores, but when we had opened, we found no man within.

24 Then when the chiefe Prieſt, and the captaine of the Temple, and the high Prieſtes heard theſe things, they doubted of them whereunto this would growe.

25 Then came one and ſhewed them, ſaying, Beholde, the men that yee put in priſon, are ſtanding in the Temple, and teaching the people.

26 Then

26 Then went the Magistrate with the ministers, and brought them without force, for they feared the people least they should be stoned.

27 And when they had brought them, they set them in the Councel. And the high priest asked them,

Act.4.18. 28 Saying, *Commanding we commanded you that you should not teach in this name: and beholde you haue filled Hierusalem with your doctrine, and you will bring vpon vs the blood of this man.

29 But Peter answering & the Apostles, said, God must be obeyed, rather then men.

30 The God of our Fathers hath rayſed vp IESVS, whom you did kill, hanging him vpon a tree.

31 This Prince and Sauiour God hath exalted with his right hande, to giue *repentance to Israël, and remission of sinnes.

*Gr. Here they translate the Latin word penitentia repentance, which elsewhere commonly they call penance.

32 And we are witnesses of these words, and the holy Ghost, whom God hath giuen to all that obey him.

33 When they had heard these things, it cut them to the heart, and they consulted to kill them.

34 But one in the Councell rising vp, a Pharisee named Gamaliel, a doctor of lawe honorable to all the people, commanded the men to be put forth a while.

35 And he said to them, Ye men of Israël, take heede to your selues touching these men what you meane to doe.

Theudas 36 For before these daies there rose Theódas, saying he was some bodie, to whom consented a number of men about foure hundred, who was slaine: and all that beleeued him, were dispersed, and brought to nothing.

37 After this fellow there rose Iudas of Galilee in the daies of the Enrolling, & drew away the people after him, and he perished: and as many as consented vnto him, were dispersed.

38 And now therfore I say to you, depart from these men and let them alone: for if this counsell or worke be of men, it will be dissolued:

†it, 39 But if it be of God, you are not able to dissolue † them, lest perhaps you be found to resist God also. And they consented to him.

40 And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of IESVS, and dimissed them.

41 And they went from the sight of the counsell reioycing, because they were accounted worthy to suffer reproche for the name of IESVS.

42 And euery day they ceased not in the temple and from house to house to teach and euangelize Christ IESVS.

26 Then went the captaine of the Temple with the officers, and brought them without violence: (For they feared the people, lest they should haue bene stoned.)

27 And when they had brought them, they set them before the councel, and the chiefe Priest asked them,

*28 Saying, * Did not we straitly command you that yee should not teach in this name? And beholde, ye haue filled Hierusalem with your doctrine, and intende to bring this mans blood vpon vs.* Act.4.18.

29 Then Peter and the other Apostles answered, and said, We ought more to obey God then men.

30 The God of our fathers raised vp Iesus, whom ye slew, and hanged on tree.

31 Him hath God lifted vp with his right hande, to be a Prince and a Sauiour, for to giue repentance to Israel, and forgiuenesse of sinnes.

32 And we are records of these things which we say, and so is also the holy Ghost, whom God hath giuen to them that obey him.

33 When they heard that, they claue asunder, and sought meanes to slay them.

34 Then stoode there vp one in the councell, a Pharisee, named Gamaliel, a doctour of law, had in reputation among all the people, and commaunded to put the Apostles foorth a litle space,

35 And said vnto them, Ye men of Israel, take heede to your selues, what ye intend to doe as touching these men.

36 For before these dayes rose vp one Theudas, reporting himselfe to be some great man, to whom a number of men, about a foure hundred, ioyned themselues: which was slaine, and they all which †beleeued him were scattered abroad, and brought to nought. †Or, agreed vnto

37 After this man rose vp one Iudas of Galilee, in the dayes of tribute, and drewe away much people after him: he also perished, and all, euen as many as obeyed him, were scattered abroade.

38 And nowe I say vnto you, refraine your selues from these men, and let them alone: for if this councell or this worke be of men, it will come to nought:

39 But and if it be of God, yee can not destroy it, least haplie ye be founde to strine against God.

40 And to him they agreed: and when they had called the Apostles, and beaten them, they commaunded that they should not speake in the name of Iesus, and let them goe.

41 And they departed from the face of the councel, reioycing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in euery house, they ceased not to teach and preach Iesus Christ.

MARGI-

MARGINALL NOTES. CHAP. V.

RHEM. 2 11 Feare in the whole Church.) *Hereupon rose great reuerence, awe, and feare of the vulgar Christians towarde the holy Apostles, for an example to all Christian people how to behaue themselues toward their Bishops and Priests.*

FVLKE. 2 The feare of God fell vpon the whole Church, and vnfained reuerence towardes Gods Ministers: whom they feared not as tyrants, but loued as fathers. *Amari parens & episcopus debet, non timeri. A father and a bishop ought to be loued, not to be feared. Hieron. Ep. 62. ad Theophilum.* Bishops not to be feared as tyrants.

RHEM. 3 39 Of God, you.) *Time and the euident successe of Christs Church and religion, proue it to be of God: no violence of the Iewes, no persecution of the Heathen Princes, no endeuour of domesticall Aduersaries, heretikes, Schismatikes, or ill liuers, prenailing against it. as on the other side, many attempts haue bene made by Arius, Macedonius, Nestorius, Luther, and the like, who thought themselues some bodie: but after they had plaied their parts a while, their memory is buried, or liueth only in malediction and infamie, and their scholers come to nought. Therefore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arians and some others florished much longer then these, and were better supported by Princes and learning, and yet had an end.*

FVLKE. 3 When you see the end of that doctrine which Luther preached against you, then boast of the victorie of the Popish Church. We see the fall of *Babylon* dayly more and more: and the madnesse of them that seeke to vphold her, made daily more and more manifest. But especially we know out of the holy Scriptures, that the Popish rable is the Synagogue of Sathan and kingdome of Antichrist, and that the doctrine which wee teach, is the faith of Christ. The fall of Babylon,

ANNOTATIONS. CHAP. V.

RHEM. 4 2 Defrauded.) *In that (saith S. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud, of sacrilege, because he robbed God of that which was his by promise: of fraud, in that he withheld of the whole gift, a peece. Let now the Heretikes come, and say it was for lying or hypocrisie onely that this fact was condemned: because they be loth to haue sacrilege counted any such sinne, who haue taught men not only to take away from God some peece of that or all that themselues gaue, but plainely to spoile and apply to themselues all that other men gaue.* *Aug. Serm. 49. appendic. tom. 10.* Sacrilege.

FVLKE. 4 S. Augustine is cited out of new found Sermons, which yet haue not obteined credit of Antiquitie. The text is plaine, for what sinne they were punished. Neither can it be proued that they promised the whole, but that they affirmed they brought the whole, when they withdrewe part. Sacrilege is condemned by many other places of Scripture, although it be not by this. And if it be also by this (as some fathers of better credite then you cite doe suppose,) yet the principall cause is manifest by the words of the Apostles, to be lying and hypocrisie. Now what heretikes they be, that teach men to commit sacrilege, you must name more particularly. The Popish clergie in king Henry the 8. time, consented to the suppressing of Monasteries: and some Papists at this day without conscience of sacrilege, doe enioy their lands, and dwell in their houses, peraduenture you meane them. If you meane vs, as we doe vtterly detest sacrilege, so we thinke it not onely lawfull, but necessary to put downe Idolatrie, and to apply to good and godly purposes, things dedicated to maintaine false worship, superstition and Idolatrie. Hesych. lib. 2. cap. 10. in Leuit. *Dominus dicit, omne peccatum hominibus dimittitur, blasphemia autem contra Spiritum non relinquetur. Hoc Petrus ipso opere ostendit, quia enim Ananias & Saphira Spiritui sancto mentiti sunt, ait ad eos, Quare tentauit Satanas cor vestrum mentiri Spiritui sancto?* Slander.

RHEM. 5 3 Peter said.) *S. Peter (as you see here) without mans relation knew this fraud and the cogitations of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this leanie sentence of Excommunication both against him, and his wife consenting to the Sacrilege, for it was excommunication by S. Augustines iudgement,* (lib. 5. cont. ep. Parm. c. 1. to. 7.) *and had this corporall miraculous death ioyned withall, as the Excommunication that S. Paul gaue out against the incestuous and others, had the corporall vexation of Satan incident vnto it.* Excommunication ioyned with corporall punishment. 1. Cor. 5.

FVLKE. 5 Euery thing that Peter said or did, with you argueth his Popedome: but either you must bring better arguments, or els children will laugh you to scorne. The punishment laid vpon these hypocrites, was greater then excommunication, the end whereof is entended to be the repentance and amendement of the excommunicate, which was not in this case. Hesych. lib. 2. in cap. 10. Leuit. *Tempus pœnitentiæ eis non dedit, sciens quia cor tenacium in transgressione & blasphemia Spiritus habentes pœnitere non patientur.* Neither doth S. Augustine iudge (as you say) that it was excommunication, but saieth, that Paul in deliuering the incestuous Corinthian to Satan, sought by destruction of the flesh, to prouide for his spirituall saluation, *that either by some punishment, or corporall death: as Ananias and his wife fell downe at the Apostle Peters feete: or else by repentance, for he was deliuered to Satan, that he might slay in himselfe the wicked concupiscence of the flesh.* These wordes (as all men may see) proone not that *Ananias* and his wife were excommunicated, but that Peter of charitable affection vsed this seuerite, wishing (if it were Gods will) the saluation of their soules. That the excommunication of S. Paul, 1. Cor. 5. had the corporall vexation of Satan incident vnto it, cannot be proued by the text. For euery one that is cast out of the Church of Christ, is deliuered into the power of Satan, although he suffer no bodily vexation by Satan. Peters Popedom. Excommunication.

RHEM. 6 4 In thy power.) If it displeased God (*saith S. Augustine*) to withdraw of the money which they had vowed to God, how is he angry when chastitie is vowed and is not performed? for to such may be saide that which S. Peter said of the money: Thy virginitie remayning did it not remaine to thee, and before thou didst vow, was it not in thine owne power? for, whosoeuer haue vowed such things and haue not payed them, let them not thinke to be condemned to corporall death, but to euerlasting fire. August. Ser. 10. de diuersis. *And S. Gregorie to the same purpose writeth thus,* Ananias had vowed money to God, which afterward ouercome with diuelish persuasion he withdrew: but with what death he was punished, thou knowest. If then he were worthy of that death, who tooke away the money that he had giuen to God, consider what great perill in Gods iudgement thou shalt be worthy of, which hast withdrawen, not money, but thy selfe from almighty God, to whom thou hadst vowed thy selfe vnder the habite or weede of a Monke. Vow of Chastitie and the breach thereof. *Greg. lib. 1. ep. 1.*

FVLKE. 6 They that haue a great power to keepe their vow of virginitie aduisedly made, as *Ananias* had to deliuer the whole price of his land, sinne damnably if they breake it. But if they haue rashly vowed that, which they are not able to performe, they haue sinned in making such an vnaduised vow, but it were better for them to marry, then to liue incontinently out of wedlocke. *Hier. ad Demetriad. Epiphan. Haer. 61.* Vowes.

RHEM. 7 4 Not to men, but) *To take from the Church or from the Gouernours thereof, things dedicated to their vse and the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraud done to the holy Ghost himselfe, who is the Churches President and Protector.*

Not

FYLKE. 7 Not euery one that taketh from the Church, or that lieth to Gods ministers, sinneth against the holy Ghost, as these did, although he sinne against God. For the holy Ghost is not in all Gods Ministers, to knowe things done in secret, as he was in the Apostles, and therefore they tempted the holy Ghost, whom they knew to be in the Apostles after a miraculous maner.

RHEM. 8 15 His shadow.) *Specially they sought to Peter the chiefe of all, who not onely by touching, as the other, but by his very shadow cured all diseases. whereupon S. Augustine saith, If then the shadow of his body could helpe, how much more now the fulnesse of power? And if then a certaine little winde of him passing by did profite them that humbly asked, how much more the grace of him now being permanent and remaining?* Ser. 29. de Sanctis, *speaking of the miracles done by the Saincts now reigning in heauen.* Peters shadow and intercession.

FYLKE. 8 God wrought greatly by Peters ministery, that he cured euen those that came vnder his shadowe, but this proueth not the Popedome of Peter, and much lesse that Peter worketh still miracles from heauen: as that counterfect Augustine doth seeme to insinuate, who liued long after *Isidorus*, that was 200. yeeres after S. Augustine, as it is manifest by citing his saying, as an ancient author. *Ser. 35. de Sanct.* Peters Popedom. Miracles.

CHAP. VI.

By occasion of a murmur in the Church (whose number now is so growen that it cannot be numbred) Seuen of them being ordered by the Apostles in the holy order of Deacons: 8 one of them, Steuen, worketh great miracles: and is by such as be confounded in disputation, falsely accused in the Councell, of blasphemie against the Temple and rites thereof.

AND in those dayes the number of disciples increasing, there arose a ‖ murmuring of the Greekes against the Hebrues, for that their widowes were despised in the daily ministerie.

2 And the Twelue calling together the multitude of the disciples, said, It is not reason, that we leaue the word of God, and serue tables.

3 Consider therfore brethren, ‖ seuen men of you of good testimonie, full of the holy Ghost and wisdome, whom we may appoint ouer this businesse.

4 But we will be instant in praier and the ministerie of the word.

5 And the saying was liked before all the multitude. And they chose Steuen a man full of faith and of the holy Ghost, and Philippe, and Próchorus, and Nicánor, and Timon, and Pármenas, and Nicolas a ‹ stranger of Antioche.

6 These they did set in the presence of the Apostles: and praying they imposed hands vpon them.

7 And the word of God increased, and the number of the disciples was multiplied in Hierusalem exceedingly: a great multitude also of the ‡ Priests obeyed the faith.

8 ᵇ And Steuen full of grace and fortitude did great wonders and signes among the people.

9 And there arose certaine of that which is called the Synagogue of the Libertines, & of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steuen:

10 And they could not resist the wisdome and the Spirit that spake.

11 Then they suborned men, to say they had heard him speake wordes of blasphemie against Moyses and God.

12 They therefore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought him into the Councell,

13 And they set false witnesses that said, This

AND in those dayes, when the number of the disciples grewe, there arose a grudge among the Greekes against the Hebrues, because their widowes were despised in the daily ministerie.

2 Then the twelue called the multitude of the disciples together, and saide, It is not good that we should leaue the worde of God, and serue tables.

3 Wherefore brethren, looke yee out among you seuen men of honest report, and full of the holy Ghost, and wisdome, to whom we may commit this businesse.

4 But wee will giue our selues continually to prayer, and to the ministerie of the word.

*5 And the saying pleased the whole multitude: * and they chose Steuen, a man full of faith and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a conuert of Antioche.* Act. 21. 8.

6 These they set before the Apostles: and when they had prayed, they laide their handes on them.

7 And the word of God encreased, and the number of the disciples multiplied in Hierusalem greatly, and a great companie of the Priests were obedient to the faith.

8 And Stenen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogue, which is called the synagogue of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputing with Stenen:

10 And they could not resist the wisedom and the spirit by the which he spake.

11 Then they priuily prepared men, which said, We haue heard him speake blasphemous words against Moses, and against God.

12 And they moued the people, and the elders, and the Scribes, and came vpon him, and caught him, and brought him to the councell:

13 And brought foorth false witnesses, which said,

This man ceaseth not to speake wordes against the holy place and the Law.

14 For we haue heard him say, that this same IESVS of Nazareth shall destroy this place, and shall change the traditions, which Moyses deliuered vnto vs.

15 And all that sate in the Councell beholding him, saw his face as it were ‡ the face of an Angel.

‡ Such is the face of all constant and cheerefull Martyrs, to their persecutors and iudges.

saide, This man ceaseth not to speake blasphemous wordes against this holy place, and the lawe.

14 For we heard him say, that this Iesus of Nazareth shal destroy this place, and shal change the ordinances which Moses gaue vs.

15 And all that sate in the councell, looking stedfastly on him, sawe his face as it had bene the face of an Angel.

ANNOTATIONS. CHAP. VI.

RHEM. 1 Murmuring.) *It commeth of humane infirmitie, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the weake, of murmure and difference, which must euer be prouided for and staied in the beginning, leste it growe to further schisme or sedition. And to all such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In all which things the spirituall Magistrates, by the Apostles example and authoritie, must take order, as time and occasion shall require.* Murmuring and emulation.

RHEM. 1 3 Seuen men.) *We may not thinke that these Seuen (here made Deacons) were onely chosen to serue prophane tables or dispose of the Churches meere temporals, though by that occasion onely they may seeme to some nowe elected, no expresse mention being made of any other function. for diuerse circumstances of this same place giue euidence, and so doth all antiquitie, that their office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the holy Ghost and wisedome, they must after publike prayer be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered.* ep. ad Tim. *Where S. Paul also requireth in a maner the same conditions in them as in Bishops. All which would not haue bene prescribed for any seculat stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steuen, that he was full of grace and fortitude, they receiued great increase of grace by their Deaconship.* The seuen Deacons. 1. Tim. 3. Act. 6.

But S. Ignatius ep. 2. ad Tral. *can best witnesse of their Office and the Apostles maner and meaning in such things, who writeth thus:* It behoueth also to please by all meanes the Deacons, which are for the ministerie of IESVS CHRIST. For they are not seruiteurs of meate and drinke, but ministers of the Church of God. For what are Deacons but imitatours or followers of Christ, ministring to the Bishop, as Christ to his Father, and working vnto him a cleane and immaculate worke, euen as S. Stephen to Iames &c. *S. Polycarpe hath the like in his epistle ad Philippenses. And S. Denys writeth that their office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also* (Apost. Const. lib. 2. c. 61.) *that their office among other things, is to assist the the Bishops, and read the Gospel in the Seruice &c. S. Cyprian in diuers places* (ep. 65 & ep. 49. ad Cornel.) *calleth Deacons, the Churches and the Apostles Ministers, and their Office,* administrationem sacram, *an holy administration. S. Hierom affirmeth,* in cap. 7. Micheæ. *and* in epist. 85. ad Euagrium tom. 2, *where he checketh some of them for preferring themselues before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites were in respect of the Priests of the olde Law. finally by S. Ambrose* lib. 1. Offic. c. 41. *and Prudentius* in Hymno de S. Laurent *speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine also of the dignitie of Deacons,* ep. 148. ad Valerium. Conc. Carthag. 4. can. 37. 38. 39. 41. The Office Deacons. Lib. Eccl. Hie. cap. 3. pars.

FVLKE, 1 The ministerie, whereunto the Deacons were assigned was an holy ministerie, and the tables whereunto they were appointed to serue, were holy tables, neither was their office exercised in prophane things. For the Apostles, although they distinguish the preaching of the word from seruing tables, yet doe they not thereby condemne that seruice of tables which they themselues did exercise before, of prophaneneſſe. For the prouision for the poore members of Christ, is an holy seruice, and no prophane thing. S. Paul appointeth the collection for the poore, to be on the Lords day, which he would not haue done if it were a prophane matter. 1. Cor. 16. 1. 2. And yet it is not denied, but their ministerie was vsed also, to other holy purposes, as teaching, baptizing, and assisting the Apostles and other principall pastors in their spirituall charge and ministerie. But that they were occupied about the Altar, as the popish Deacons are, or had any Office like vnto theirs, neither any of the places which you quote or cite doth shew, nor any testimony of antiquitie doth auow. The Epistles of Ignatius, and Polycarpus, that now goe vnder their names, though they haue nothing for the Popish Deaconship, yet are they not authentike, but gathered out of the Apocryphall constitutions of that counterfect Clemens. Dionysius though not of that antiquitie, which is pretended, yet doth not he name the Deacons (in the place by you quoted) which bring foorth the bread and the cup, for the ministration of the Sacrament, but certaine principall ministers. Although it is no inconuenience, to vnderstand the Deacons, seeing it is certaine by Iustinus, that they were vsed for the distribution of the Lords supper. Finally we acknowledge, that the Deacons office is holy, according to the testimonie of most ancient Fathers, and therefore it is not that prophane and ridiculous order of Popish Deaconrie. Popish Deac

CHAP. VII.

Steuen being permitted to answere, beginning at Abraham, sheweth that God was with their fathers both in other places, and also long before the Temple. 48 and that after it was built, it could not be (as they grosely imagined) a house for God to dwell in. 51 then he inueigheth against their stifneckednes, and telleth them boldly of their traiterous murdering of Christ, as their fathers had done his Prophets afore him. 54 Whereat they being wood, he seeth heauen open, and IESVS there in his Diuine Maiestie. 57 Whereat they become more mad, so that they stone him to death (Saul consenting) he commending his soule to IESVS, and humbly praying for them.

AND the chiefe Priest saide, Are these things so?

2 Who said, Ye men, brethren & fathers, heare. The God of glorie appeared to our father Abraham when he was in Mesopotamia, before that he abode in Charan.

THen saide the chiefe Priest, Are these things so?

2 And he said, Ye men, brethren, and fathers, hearken: The God of glory appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And *3 And*

Gen.12,1. 3 And saide to him, *Get foorth out of thy countrey, and out of thy kinred, and come into a land that I shall shew thee.*

4 Then went he foorth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, hee translated him into this land, wherein you doe now dwell.

5 And he gaue him no inheritance in it, no not the pase of a foote: and he promised to giue it him in possession, and to his seede after him, when as he had no child.

Gen.15,13. 6 And God spake to him, *That his seede shall be a sojourner in a strange country, and they shall subdue them to seruitude, and shall euill intreat them foure hundred yeeres:*

7 And the nation which they shall serue, wil I iudge, said God. *and after these things they shal goe foorth, and* [c] *shall serue me in this place.*

[c] Aduerse.

Gen.17. 8 And he * gaue him the testament of circumcision, and so he * begat Isaac, and circumcised him the eight day: and * Isaac, Iacob: and * Iacob, the twelue Patriarches.

Gen.21. Gen.25. Gen.29.30.35.

Gen.37. 9 And the Patriarches through emulation, * sold Ioseph into AEgypt. and God was with him:

Gen.41. 10 And deliuered him out of all his tribulations. and he * gaue him grace & wisedom in the sight of Pharao the king of AEgypt, and he appointed him Gouernour ouer AEgypt and ouer all his house.

11 And there came famine vpon all AEgypt and Chanaan, and great tribulation: and our fathers found no victuals.

Gen.42. 12 But when * Iacob had heard that there was corne in AEgypt: he sent our fathers first:

Gen.45. 13 And at the * second time Ioseph was knowen of his brethren, and his kinred was made knowen vnto Pharao.

14 And Ioseph sending, called thither Iacob his father and all his kinred in seuentie fiue soules.

Gen.46. Gen.49. 15 And * Iacob descended into AEgypt: and * he died, and our fathers.

Gen.50. Gen.23. Ios.24. 16 And they were ‡ translated into Sichem, and were * laid in the Sepulchre that Abraham * bought for a price of siluer of the sonnes of Hemor the sonne of Sichem.

17 And when the time drew neere of the promise which God had promised to Abraham, the people * increased and was multiplied in AEgypt,

Exod.1,7. 18 Vntil an other king arose in AEgypt, that knew not Ioseph.

19 This same circumuenting our stocke, afflicted our fathers: that they should expose their children, to the end they might not be kept aliue.

Exod.2. 20 The same time was * Moyses borne, & he was acceptable to God, who was nourished three moneths in his fathers house.

21 And

*3 And saide vnto him, Get thee out of thy countrey, and from thy kinred, * and come into the land which I shall shew thee.* Gen.12.13.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he brought him into this land wherein ye now dwell.

5 And he gaue him none inheritance in it, no not the breadth of a foote: and promised that he would giue it him to possesse, and to his seede after him, when as yet he had no childe.

6 God verily spake on this wise, that his seede should sojourne in a strange land, and that they should keepe it in bondage, and intreate them euill foure hundred yeeres,

7 And the nation to whom they shall be in bondage, will I iudge, sayd God: And after that shall they come foorth, and serue me in this place.

*8 * And he gaue him the couenant of circumcision: * and so* Abraham *begat Isahac, and* Gen.17.9. Gen.21.2.
*circumcised him the eight day: * and Isahac* Gen.25.24.
begate *Iacob, * and Iacob* begate *the twelue* Gen.29.33.
Patriarkes.

*9 * And the Patriarkes moued with enuie,* Gen.37.28.
solde Ioseph into Egypt: and God was with him,

*10 And deliuered him out of all his aduersities, * and gaue him fauour and wisedome in* Gen.41.37.
the sight of Pharao king of Egypt: and he made him gouernour ouer Egypt, and ouer *all his household.*

11 But there came a dearth ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

*12 * But when Iacob heard that there was* Gen.42.1.
corne in Egypt, he sent our fathers first.

*13 * And at the second* time *Ioseph was* Gen.45.4
knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

14 Then sent Ioseph, and caused his father Iacob to be brought, and all his kinne, threescore and fifteene soules.

*15 * And Iacob descended into Egypt, and* Gen.46.5.
died, both he and our fathers.

*16 * And were caried ouer into Sichem, and* Gen.49.33.
laide in the sepulcher that Abraham bought and 50.7.
for money of the sonnes of Emor, the sonne of Sichem.

17 But when the time of the promise drewe nigh, which God had sworne to Abraham, the people grew and multiplied in Egypt:

18 Till another king arose, which knewe not of Ioseph.

19 The same dealt subtilly with our kinred, and euill entreated our fathers, and made them cast out their young children, that they should not remaine aliue.

*20 * The same time was Moses borne, and* Exod.2.1.
was acceptable vnto God, and nourished vp in his heb.11.23.
fathers house three moneths:

21 And when he was exposed, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moyses was instructed in all the wisedome of the AEgyptians: and hee was mightie in his words and workes.

Exo.2,11. 23 And * when he was fully of the age of fourtie yeeres, it came to his minde to visite his brethren the children of Israël.

24 And when hee had seene one suffer wrong, he defended him: and striking the AEgyptian, he reuenged his quarel that susteined the wrong.

25 And he thought that his brethren did vnderstande that God by his hande would saue them: but they vnderstood it not.

Exo.2,13. 26 And the day following * he appeared to them being at strife: and he reconciled them vnto peace, saying, Men, ye are brethren, wherefore hurt you one another?

27 But he that did the iniury to his neighbour, repelled him, saying, *Who hath appointed thee prince and iudge ouer vs?*

28 What, wilt thou kill me, as thou didst yesterday kill the Ægyptian?

29 And Moyses fled vpon this word: and he became a soiourner in the land of Mádian, where he begat two sonnes,

Exo.3,2. 30 And after fourtie yeeres were expired, there * appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush.

31 And Moyses seeing it, maruelled at the vision. And as he went neere to vewe it, the voice of our Lord was made to him,

32 *I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob.* And Moyses being made to tremble, durst not vew it.

33 And our Lord said to him, *Loose off the shoe of thy feete: for the place wherein thou standest, is ‖ holy ground,*

34 *Seeing I haue seene the affliction of my people which is in Ægypt, and I haue heard their groning, and am descended to deliuer them. And now come, and I will send thee into Ægypt.*

35 This Moyses, whom they denied, saying, *Who hath appointed thee Prince and Captaine?* him God sent prince and ‡ redeemer, with the hand of the Angel that appeared to him in the bush.

Exo.7.8.9.10. 11.12,37. Exo.16. 36 He * brought them forth doing wonders and signes in the land of AEgypt, and in the redde sea, and in the * desert fourtie yeeres.

Deu.18. 37 This is that Moyses which said to the children of Israël, *A prophet will God raise vp to you of your owne brethren as my selfe: him you shall heare.*

Exo.19,3.19. 38 This is he that * was in the assemblie in the wilderneſſe, with the Angel that spake to him in Mount Sina, and with our fathers: who

21 And when hee was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all maner of wisedome of the Egyptians, and was mightie in deedes and in wordes.

23 And when he was full fourtie yeeres olde, it came into his heart to visite his brethren the children of Israel.

*24 * And when hee sawe one of them suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian:* Exod.2.11.

25 For he supposed his brethren would haue vnderstand, how that God by his hand should deliuer them: but they vnderstood not.

*26 * And the next day he shewed himselfe vnto them as they strone, and would haue set them at one againe, saying, Sirs, ye are brethren, why doe ye wrong one to another?* Exo.2.13.

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a Iudge ouer vs?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

*30 * And when fourtie yeeres were expired, there appeared to him in the wildernesse of mount Sina, an Angel of the Lord in a flame of fire in a bramble bush.* Exo.3.2.

31 When Moses saw it, he wondered at the sight: and as he drew neere to behold, the voyce of the Lord came vnto him,

32 Saying, *I am the God of thy fathers, the God of Abraham, and the God of Isahac, and the God of Iacob. Then Moses trembled, and durst not behold.*

33 Then saide the Lord to him, Put off thy shoes from thy feete: for the place where thou standest, is holy ground,

34 I haue seene, I haue seene the affliction of my people which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: And now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a ruler and a Iudge? the same did God send to be a ruler and a deliuerer, by the hands of the Angel which appeared to him in the bramble bush.

*36 * He brought them out, after that he had shewed wonders and signes in Egypt, and in the red sea, * and in the wildernesse fourtie yeeres.* Exod.7.9. Exod.16.1.

*37 This is that Moses, which said vnto the children of Israel, * A Prophet shall the Lorde your God raise vp vnto you of your brethren, like vnto me: him shall ye heare.* Deut.18.15

*38 * This is he that was in the Church in the wildernesse with the Angel, which spake to him in the mount Sina, and with our fathers: this* Exod.19.3.

man

who receiued the wordes of life to giue vnto vs.

39 To whom our fathers would not bee obedient: but they repelled him, and in their hearts turned away into Ægypt,

Exo.32.1. 40 Saying to Aaron: *Make vs goddes that may goe before vs: for this Moyses that brought vs out of the land of Ægypt, we know not what is befallen to him.*

41 And they made a calfe in those daies, and offered sacrifice to the Idol, and reioyced in the workes of their owne hands.

‡ or a iust punishment of their former offences God gaue them vp to worke what wickednesse they would themselues, as it is said of the Gentiles, Rom. 1. Wisdom. Amos 5.25. 42 And God turned, & ‡ deliuered them vp [c] to serue the host of heauen, as it is written in the booke of the Prophets: *Did you offer victims and hostes vnto me fortie yeeres in the desert, O house of Israel?*

43 *And you tooke vnto you the tabernacle of Moloch, and the starre of your God Rempham, figures which you made, to adore them. And I will translate you beyond Babylon.*

Exo.25.40. 44 The tabernacle of testimonie was among our fathers in the desert, as God ordained speaking to Moyses, *that hee should make it according to the forme which he had seene.*

Iosu.24. [c] This is Iosue, so called in Greeke the type of our Sauiour. 45 Which our fathers * with [c] Iesus receiuing, brought it in also into the possession of the Gentiles, which God expelled from the face of our fathers, till in the dayes of Dauid,

2.Kin.31.5. 46 Who found grace before God, and * desired that he might find a tabernacle for the God of Iacob.

1.Par.17. 47 And * Salomon built him a house.

Act.7.35. Hab.4.1. 48 But the Highest dwelleth ‖ not in houses * made by hand, as the prophet saith:

49 *Heauen is my seate: and the earth the foot-stoole of my feete. What house will you build me, saith the Lord? or what place is there of my resting?*

50 *Hath not my hand made all these things?*

51 You stif-necked & of vncircumcised hearts and eares, you alwaies resist the holy Ghost: as your fathers, your selues also.

52 Which of the prophets did not your fathers persecute? And they slew them that foretold of the comming of the Iust one, of whom now

53 You haue bene betrayers and murderers: who receiued the Law by the disposition of Angels, and haue not kept it.

54 And hearing these things they were cut in their hearts, and they gnashed with their teeth at him.

Gen.28.12. comfort of mynde. 55 But he being full of the holy Ghost, looking stedfastly vnto heauen, * sawe the glory of God, and IESVS standing on the right hand of God.

56 And he said, Behold I see the heauens opened, and the Sonne of man standing on the right hand of God.

57 And

man receiued the worde of life, to giue vnto vs.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned backe againe into Egypt.

40 Saying vnto Aaron, Make vs goddes to goe before vs. For as for this Moses that brought vs out of the lande of Egypt, we wote not what is become of him. Exod.32.1.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced ouer the workes of their owne handes.

*42 * Then God turned himselfe away, and gaue them vp to worship the hoste of heauen, as it is written in the booke of the Prophets, O ye house of Israel, haue ye offered to me slaine beasts, and sacrifices by the space of fourtie yeeres in the wilderneſſe?* Amos 5.25.

43 Yea, ye tooke vnto you the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made, to worship them: and I will cary you away beyond Babylon.

*44 Our fathers had the tabernacle of witneſſe in the wilderneſſe, as he had appointed, speaking vnto Moses, that he ſhould make * it according to the faſhion that he had ſeene:* Exod.25.40.

45 Which also our fathers that came after, brought in with Ieſus into the poſſeſſion of the Gentiles, whom God draue out before the face of our fathers, vntill the dayes of Dauid,

46 Which found fauour before God, and would faine haue found a taberhacle for the God of Iacob.

*47 * But Solomon built him an houſe.* 1.Chr.17.12.

*48 * Howbeit, he that is higheſt of all, dwelleth not in temples made with hands, as ſaith the Prophet,* Act.17.

49 Heauen is my ſeate, and earth is my foot-ſtoole: What houſe will ye build mee, ſaieth the Lord? Or which is the place of my reſt?

50 Hath not my hand made all theſe things?

51 Ye ſtiffenecked and of vncircumciſed hearts and eares, ye doe alwayes reſiſt the holy Ghoſt, as your fathers did, ſo doe you.

52 Which of the Prophetes haue not your fathers perſecuted? And they haue ſlaine them which ſhewed before of the comming of the Iuſt, of whom yee haue beene now the betrayers and murderers:

53 Which alſo haue receiued the law by the diſpoſition of angels, and haue not kept it.

54 When they heard theſe things, their hearts claue aſunder, and they gnaſhed on him with their teeth.

55 But he being full of the holy Ghoſt, looked vp ſtedfaſtly into heauen, and ſaw the glorie of God, and Ieſus ſtanding on the right hand of God,

56 And ſaid, Behold, I ſee the heauens open, and the ſonne of man ſtanding on the right hand of God.

57 And they crying out with a loud voice, ſtopped their eares, and with one accord ran violently vpon him.

58 And caſting him forth without the citie, they ‖ ſtoned him: and the witneſſes laied
Act.22,20. off their garments *beſide the feete of a yong man that was called Saul.

59 And they ſtoned Steuen inuocating, and ſaying: Lord IESVS, receiue my ſpirit.

60 And falling on his knees, he cried with a loude voyce, ſaying: ‡ Lord, lay not this ſinne vnto them. And when he had ſaid this, he fell a ſleepe. And Saul was conſenting to his death.

57 Then they gaue a ſhoute with a loud voice, and ſtopped their eares, and ranne vpon him all at once.

58 And caſt him out of the citie, and ſtoned him: and the witneſſes laied downe their clothes at a young mans feete, whoſe name was Saul.

59 And they ſtoned Steuen, calling on, and ſaying, Lord Ieſu, receiue my ſpirit.

60 And hee kneeled downe, and cryed with a loude voyce, Lorde, lay not this ſinne to their charge. And when he had thus ſpoken, he fell aſleepe.

MARGINALL NOTES. CHAP. VII.

RHEM. 1 16 Tranſlated.) *Tranſlation of Saincts bodies agreeable to nature and Scripture. And the deſire to be buried in one place more then an other (which the holy Patriarchs alſo had, Gen.49,29.50,24. Hebr.11,22.) hath ſometime great cauſes.* Aug.de Cur. pro mort.c.1.& vlt.

FVLKE. 1 The bodies of the patriarkes were not tranſlated to be made Idoles, as the maner is in popiſh tranſlations, but to teſtifie to the poſteritie, their faith in the promiſe of God, whereby they looked for the ſpirituall poſſeſſion of the land, although they died in baniſhment. Such cauſes fauour not popiſh ſuperſtition. Chryſoſtome ſaith, that Ioſeph cauſed his bones to be remooued, *Leaſt the Ægyptians ſhould abuſe his bodie, to occaſion of impietie. In Gen. Hom. 67.* Saint Auguſtine, though not altogether free from error, in that booke *De cura*, yet of buriall and all things thereto belonging, he ſaieth, *They be rather the comfort of the liuing, not helpe of the dead. De Cura, cap. 2.*

Tranſlation of dead bodies.

Reliques.

RHEM. 2 35 Redeemer.) *Chriſt is our Redeemer, and yet Moſes is here called redeemer. So Chriſt is our Mediator and Aduocate, and yet we may haue Saincts our inferiour mediators and aduocates alſo.* See Annot.1.Io.2,1.

FVLKE. 2 Chriſt is our onely redeemer from ſpirituall bondage, who onely payed the price for vs. Moſes was a miniſter of their bodily deliuerance from Egypt. But neither Moſes nor any ſainct, can be inferior mediators and aduocates vnto God for vs, except they can alſo be inferior Chriſtes and Sauiors. For there is but one Mediator Ieſus Chriſt, who is our aduocate with the father, 1.Tim.2.5. 1.Ioan.2.1. Sauiour, Redeemer, Mediator, and Aduocate, be the proper offices of Chriſt, and therefore are not communicated to his ſeruants.

Saincts, no mediatorsor aduocates.

RHEM. 3 60 Lord.) *Euſebius Emiſſenus ſaith, when he prayeth for his perſecutors, he promiſeth to his worſhippers his manifeſt interceſſion and ſuffrages.* In hom. S. Steph. *and S. Auguſtine,* Si Stephanus ſic non oraſſet, Eccleſia Paulum non haberet. Serm.1.de S.Stephano.

FVLKE. 3 Thoſe homilies that are printed vnder the name of Euſebius Emiſſenus, were neuer written by that ancient father biſhop of Emeſa, but by a man of later time, and a Frenchman borne, as is manifeſt, *Hom.de ſancta Blandina*, and other places of thoſe homilies. And yet the author of that homily meaneth none other worſhippers, nor any other worſhip, then he deſcribeth in the beginning thereof, namely ſuch as did celebrate the praiſes of the Martyrs to the glory of God, and to ſtirre vp men to the imitation of them. That the Saincts in heauen pray for vs if it be granted, yet it followeth not that we muſt pray to them.

ANNOTATIONS. CHAP. VII.

RHEM. 4 33 Holy ground.) *If that apparition of God himſelfe or an Angel, could make the place and ground holy, and to be vſed of Moyſes with all ſignes of reuerence and feare: how much more the corporall birth, abode, and wonders of the Sonne of God in Iewrie, and his perſonall preſence in the B.Sacrament, may make that countrey and all Chriſtian Churches and altars holy? And it is the greateſt blindneſſe that can be, to thinke it ſuperſtition to reuerence any things or places in reſpect of Gods preſence or wonderous operation in the ſame.* See S.Hierom.ep.17.18.27. of the holy land.

The holy land.

Holy places.

FVLKE. 4 The ground was holy by the preſence of God in his miniſter the Angel, according to his pleaſure. But that holineſſe continued not after the departure of the Angel. So all places were holy, which it pleaſed our Sauior Chriſt to ſanctifie with his preſence, but not all places or perſons which he touched, for then Iudas and the ſouldiers that crucified Chriſt, ſhould haue bene exceeding holy.

Holy places.

The perſonall preſence of Chriſt in the Sacrament, muſt firſt be prooued before any ſanctification of places in that reſpect can be concluded. And then it muſt alſo be prooued how farre he will haue this holines to proceede. For that preſence in the mouths and ſtomacks of the wicked, doth not ſanctifie them by your owne doctrine, nor I thinke in the belly of a mouſe or other beaſt that happeneth to eate your conſecrated hoſt. To reuerence any place in reſpect of Gods preſence where he hath appointed the ſame, is no ſuperſtition, but to eſteeme the land of Iewrie to be holy, becauſe Chriſt hath ſometime troden vpon it, from whence hee hath withdrawen his preſence, is groſſe ſuperſtition. S.Hierome in the places noted, aſcribeth no holineſſe to the ground, but in reſpect of the liuely remembrance, that men may haue by ſight of thoſe places, in which Chriſt was conuerſant, and wherein he wrought his miracles: otherwiſe, *It is no commendation* (ſaith Hierom) *to haue bene at Hieruſalem, but to haue liued well at Hieruſalem.* There is as readie a way to the court of heauen from England, as from Ieruſalem. *Ep.13.ad Paulinum.*

RHEM. 5 48 Not in houſes.) *The vulgar Heretikes alleage this place againſt the corporall being of Chriſt in the B.Sacrament and in Churches: by which reaſon they might haue driuen him out of all houſes, Churches and corporall places, when he was viſible in earth. But it is meant of the Diuinitie onely, and ſpoken to correct the carnall Iewes: who thought God either ſo to be conteined, compaſſed, and limited to their Temple, that he could be no where els, or at leaſt that he would not heare or receiue mens praiers and ſacrifices in the Churches of the Gentiles, or els where out of the ſaid Temple. And ſo as it maketh nothing for the ſacramentaries, no more doth it ſerue for ſuch as eſteeme Churches and places of publike prayer no more conuenient, nor more holy then any other profane houſes or chambers. For though his perſon or vertue be not limited to any place, yet it pleaſeth him condeſcending to our neceſſitie and profite, to worke his wonders and to be worſhipped of vs in holy places rather then profane.*

God is not conteined in place yet he will be worſhipped in one place more then in an other.

This

FVLKE. 5 This argument as lightly as you esteeme it, beareth hard against your fantasie of Concomitance, seeing by your corporall being of Christ in the sacrament, you drawe the presence of his godhead to the same place where the sacrament is, not as God is in all places, filling them with his maiestie; but as the fulnesse of the godhead dwelleth in Christ by vnion of person. For although the Godhead dwelleth in the bodie of Christ, as in a temple not made with hands, yet he dwelled not in the temple of Ierusalem, when Christ was present in it, nor in any other house or place into which his body came. For it is one thing to say, the godhead filleth all places, another thing to say he dwelleth here or there. For publike prayer, places appointed are most conuenient, yet all places are consecrated vnto God for prayer. 1. Tim. 2. 8. And Churches are not more conuenient for publike prayers, in respect of their holinesse, but for order and comlinesse sake.

The corporall presence. Concomitancie.

Holinesse of Churches.

RHEM. 6 18 They stoned him.) *Read a maruellous narration in S. Augustine of one stone, that hitting the Martyr on the elbow, rebounded backe to a faithfull man that stood neere, who keeping and carying it with him, was by reuelation warned to leaue it at Anóna in Italie: whereupon a Church or Memorie of S. Steuen was there erected, and many miracles done after the said Martyrs body was found out, and not before.* Aug. to. 10. ser. 38. de diuersis in edit. Paris.

Relikes.

FVLKE. 6 Such narrations we may read good store in the *legenda aurea, Sermones discipuli*, the festiuall, and such other popish bookes, stuffed with fables and bables, like to the counterfect Augustine the author of these sermons. There was too much counterfect stuffe printed before vnder the name of Augustine. You needed not to haue added more from Paris, but that you hate the trueth, and delight in lies, fables and forgeries.

Popish miracles.

CHAP. VIII.

RHEM. 1 *So farre is persecution from preuailing against the Church, that by it the Church groweth from Hierusalem into all Iewrie and Samaria.* 5 *The second of the Deacons, Philip conuerteth with his miracles the citie it selfe of Samaria, and baptizeth them, euen Simon Magus also himselfe among the rest.* 14 *But the Apostles Peter and Iohn are the Ministers to giue them the holy Ghost.* 18 *Which ministerie Simon Magus would buy of them.* 26 *The same Philip being sent of an Angel to a great man of Æthiopia, Who came a Pilgrimage to Hierusalem, first catechizeth him:* 36 *and then (he professing his faith and desiring Baptisme) doth also baptise him.*

The 3 part. THE propagation of the Church from Hierusalem into all Iewrie and to Samaria.

FVLKE. 1 The Eunuch came not on popish pilgrimage, but to worship God at Ierusalem.

AND the same day there was made a great persecution in the Church, which was at Hierusalem, and all were dispersed through the countries of Iewrie and Samaria, sauing the Apostles.

2 And ‖deuout men tooke order for Steuens funerall, and made great mourning vpon him.

3 But Saul * wasted the Church: entring in from house to house, & drawing men and women, deliuered them into prison.

4 They therfore that were dispersed, passed through, †euangelizing the word.

5 * And Philip descending into the citie of Samaria, preached CHRIST vnto them.

6 And the multitudes were attent to those things which were said of Philip, with one accord hearing, and seeing the signes that he did.

7 For many of them that had vncleane spirits, crying with a loud voice, went out. And many sicke of the palsey and lame were cured.

8 There was made therefore great ioy in that citie.

9 And a certain man named Simon, who before had bene in that citie a Magician, seducing the nation of Samaria, saying himselfe to be some great one:

10 Vnto whom all harkened from the least to the greatest, saying, This man is the power of God, that is called great.

11 And they were attent vpon him, because a long time hee had bewitched them with his magicall practises.

12 But when they had beleeued Philip euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they were baptized, men and women.

13 Then

AND Saul was consenting vnto his death: and at that time there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow out the regions of Iurie, and Samaria, except the Apostles.

2 And deuout men caried Stenen together to his buriall, and made great lamentation ouer him.

3 As for Saul, he made hauock of the church, entring into euery house, and drawing out both men and women, did put them into prison.

4 Therfore they that were scattered abroad, went euery where preaching the word of God.

5 Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirites, crying with loude voyce, came out of many that were possessed with them: and many taken with palsies, & many that halted, were healed.

8 And there was great ioy in that citie.

9 But there was a certaine man called Simon, which before time in the same citie vsed witchcraft, and bewitched the people of Samaria, saying that he was a man that could do great things:

10 To whom they all gaue heed, from the least to the greatest, saying, This man is the great power of God.

11 And him they set much by, because that of long time hee had bewitched them with sorceries.

12 But when they beleeued Philips preaching of the kingdome of God, and of the name of Iesus Christ, they were baptized, both men and women.

13 Then Simon alſo himſelfe beleeued: and being baptized, hee cleaueth to Philip. Seeing alſo ſignes and very great miracles to be done, he was aſtonied with admiration.

THE EPISTLE vpon Tueſday in Whitſun weeke. And in a votiue of the holy Ghoſt

14 And when the Apoſtles who were in Hieruſalem, had heard that Samaria had receiued the word of God: they ‖ ſent vnto them ‡ Peter and Iohn.

‡ *Sæpe ſibi ſocium Petrus facit eſſe Ioannem: Eccleſiæ quia virgo placet.* Arator Apud Bedam in Act.

15 Who when they were come, prayed for them, that they might receiue the Holy Ghoſt.

16 For he was not yet come vpon any of them, but they were onely baptized in the name of our Lord IESVS.

17 Thē did ‖ they impoſe their hands vpon them, and they ‖ receiued the holy Ghoſt.

18 And when Simon had ſeen that by the impoſition of the hand of the Apoſtles, the holy Ghoſt was giuen, hee ‖ offered them money,

19 Saying, Giue me alſo this power, that on whomſoeuer I impoſe my hands, he may receiue the holy Ghoſt.

20 But Peter ſaid to him, Thy money be with thee vnto perdition: becauſe thou haſt thought that the gift of God is purchaſed with money.

21 Thou haſt no part, nor lot in this word. For thy heart is not right before God.

μετανόησον τοῦ See Apoc. 9, 21.

22 ‖ Doe penance therefore from this thy wickednes: and pray to God, ‖ if perhaps this cogitation of thy hart may be remitted thee.

23 For I ſee thou art in the gall of bitterneſſe, and the obligation of iniquitie.

24 And Simon anſwering ſaide, ‖ Pray you for me to our Lord, that nothing come vpon mee of theſe things which you haue ſaid.

25 And they indeede hauing teſtified and ſpoken the worde of our Lord, returned to Hieruſalem, and euangelized to many countries of the Samaritans.

THE EPISTLE vpon Thurſday in Eaſter weeke.

26 And an Angel of our Lord ſpake to Philip, ſaying: Ariſe, and goe towarde the South, to the way that goeth downe from Hieruſalem into Gaza: this is deſert.

27 And riſing he went. And behold, a mā of AEthiopia, an eunuch, of great authoritie vnder Candáce the Queene of the AEthiopians, who was ouer all her treaſures, was come to Hieruſalem ‡ to adore:

28 And he was returning & ſitting vpon his chariot, and reading Eſay the propher.

29 And ỹ Spirit ſaid to Philip, Go neere, and ioyne thy ſelfe to this ſame charior.

30 And Philip running thereunto, heard him reading Eſay the prophet, and he ſaide: Troweſt thou that thou vnderſtandeſt the things which thou readeſt?

31 Who ſaid, And ‡ how can I, vnleſſe ſome man ſhew mee? and he deſired Philip that he would come vp and ſit with him.

32 And

13 Then Simon himſelfe beleeued alſo: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſignes which were done.

14 When the Apoſtles which were at Hieruſalem, heard ſay that Samaria had receiued the word of God, they ſent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them that they might receiue the holy Ghoſt.

16 (For as yet he was come downe vpon none of them: but they were baptized only in the name of Chriſt Ieſus.)

17 Then laid they their hands on them, and they receiued the holy Ghoſt.

18 And when Simon ſaw that through laying on of the Apoſtles hands, the holy Ghoſt was giuen, he offered them money,

19 Saying, Giue me alſo this power, that on whomſoeuer I put the hands, he may receiue the holy Ghoſt.

20 But Peter ſaide vnto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may bee obtayned with money.

21 Thou haſt neither part nor followſhip in this buſineſſe: for thy heart is not right in the ſight of God.

22 Repent therefore of this thy wickedneſſe, and pray God, if perhaps the thought of thine heart may be forgiuen thee.

23 For I perceiue that thou art in the gall of bitterneſſe, and in the bond of iniquitie.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for mee, that none of theſe things *which ye haue ſpoken, fall on me.*

25 And they, when they had teſtified & preached the word of the Lord, returned toward Hieruſalem, and preached the Goſpel in many villages of the Samaritanes.

26 And the Angel of the Lord ſpake vnto Philip, ſaying, Ariſe, and goe toward the South, vnto the way that goeth downe from Hieruſalem, vnto Gaza, which is deſert.

27 And he aroſe, and went on: and behold, a man of Ethiopia, an Eunuch, and of great authoritie with Candace, Queene of the Ethiopians, and had the rule of all her treaſure, which came to Hieruſalem for to worſhip.

28 And as he returned home againe, ſitting in his charet, he read Eſaias the Prophet.

29 Then the ſpirit ſaide vnto Philip, Come neere, and ioyne thy ſelfe to this charet.

30 And Philip ran thither to him, & heard him read the Prophet Eſaias, and ſaid, Vnderſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould guide me? And he deſired Philip that he would come vp, and ſit with him.

32 The

32 And the place of the Scripture which he did reade, was this: *As a sheepe to slaughter was hee led: and as a lambe before his shearer, without voice, so did he not open his mouth.*

33 *In humilitie his iudgement was taken away. His generation who shall declare, for from the earth shall his life be taken?*

34 And ỹ eunuch answering Philip, said, I beseech thee, of whom doth the Prophet speake this? of himselfe, or of some other?

35 And Philip opening his mouth, and beginning from this scripture, euangelized vnto him IESVS.

36 And as they went by the way, they came to a certaine water: and the eunuch said, Lo water, ‖ who doth let me to be baptized?

37 And Philip said, If thou beleeue with all thy hart, thou mayest. And he answering said, I beleeue that IESVS CHRIST is the sonne of God.

38 And he commaunded the chariot to stay: and both went downe into the water, Philip and the Eunuch, and ‖ hee baptized him.

39 And when they were come vp out of the water, the Spirit of our Lord tooke away Philip, and the eunuch sawe him no more. And he went on his way reioycing.

40 But Philip was found in Azótus, and passing through, he euangelized to all the cities, till he came to Cæsaréa.

*32 The tenor of the Scripture which he read, was this, * He was led as a sheepe to the slaughter, and like a lambe dumbe before the shearer: so opened not he his mouth.* Esa.53.7.

33 In his humilitie, his iudgment is exalted: but who shall declare his generation? For his life is taken from the earth.

34 And the Eunuch answered Philip, and sayd, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water: and the Eunuch sayd, See, here is water, what doth let me to bee baptized?

37 Philip sayd vnto him, *If thou beleeuest with all thine heart, thou mayest. And he answered, and sayd, I beleeue that Iesus Christ is the sonne of God.*

38 And he commanded the charet to stand still: and they went downe both into the water, both Philip, and also the Eunuch, and hee baptized him.

39 And as soone as they were come out of the water, the spirit of the Lord caught away Philip, that the Eunuch sawe him no more: and hee went on his way reioycing.

40 But Philip was found at Azotus: and he walked thorowout the countrey, preaching in all the cities, till he came to Cæsarea.

MARGINALL NOTES. CHAP. VIII.

REM. 2 27. To adore.) *Note that this Aethiopian came to Hierusalem to adore, that is, on Pilgrimage. Whereby wee may learne that is is an acceptable acte of religion to goe from home to places of greater deuotion and sanctification.*

FVLKE 2 He came as a proselyte, to worship God in the Temple at Ierusalem, according to the Lawe, not on pilgrimage to worship popish idols. But now the time is, and then was, that the true worshippers, should worship God neither in Ierusalem, nor in any other place of greater deuotion and sanctification, but in spirit and trueth. Ioan.4.21. The Temple and the commingvp to Ierusalem to worship, had the expresse word to warrant them: Popish places of deuotion and the pilgrimage to them are superstitious and idolatrous, hauing no warrant of Gods word for their holinesse, but manifest prohibition in Gods Law, Exod.20. Pilgrimage.

REM. 3 31. How can I.) *The Scriptures are so written that they cánot be vnderstood without an interpreter, as easie as our Protestants make them. See S. Hierom* Ep. ad Paulinũ de omnibus diuinæ historiæ libris, *set in the beginning of latin Bibles.*

FVLKE 3 All parts of the Scripture are not so written, that an interpreter is necessarie. *The holy Ghost hath bountifully and healthfully so moderated the holy Scriptures, that by open or plaine places, he might prouide against famine, and that by darke places he might wipe away lothsomnesse. For nothing almost is found out of those obscurities, which may not bee found in other places, so be vttered most plainely, De doct. Christ. lib. 2. cap. 16.* That many things are hard to be vnderstood in the Scriptures, which need an interpreter, we confesse with the Eunuch, and with S. Hierom. The Scriptures not hard to vnderstand in all places.

ANNOTATIONS. CHAP. VIII.

REM. 4 2. Deuout men.) *As here great deuotion was vsed in burying his body, so afterward at the inuention and translation thereof. And the miracles wrought by the same, and at euery little memory of the same, were infinite: as S. Augustine witnesseth,* lib. 22. de Ciuit. Dei c. 8. & Sermon. de S. Steph. to. 10. S. Steuens reliques

FVLKE. 4 It was an office of Christian charitie, to burie the body of Steuen, what miracles were afterward wrought at the finding of his body, and at the memories of him, the Scripture telleth not. S. Augustine reporteth much: yet doth he condemne *worshippers of sepulchres and pictures.* De mor. eccl. cath lib. 1. cap. 34. and testifieth, that some idle monkes in his time, caried about the reliques of martyrs, which might be counterfeit, and no reliques of martyrs. *De opere Monach. cap.* 28. Miracles. Reliques.

REM. 5 14. Sent Peter.) *Some Protestants vse this place to proue S. Peter not to be head of the Apostles, because he and S. Iohn were sent by the Twelue, by which reason they might as wel conclude that he was not equall to the rest. for commonly the Master sendeth the man, and the Superiour the inferiour, when the word of Sending is exactly vsed. But it is not alwayes so taken in the Scriptures, for then could not the Sonne be sent by the Father, nor the holy Ghost frõ the Father and the Sonne: nor otherwise in common vse of the world, seeing the inferior or equal may intrude his friend or superior to do his businesse for him and specially a body Politike or a Corporation may by election or otherwise choose their Head and send him. so may the Citizens send their Maior to the Prince or Parliament, though he be the head of the citie, because hee may be more fit to doe their businesse. also the Superior or equal may be sent by his owne consent or desire. Lastly, the College of the Apostles comprising Peter with the rest (as euery such body implieth both the head and the members) was greater then Peter their head alone. as the Prince and Parliament is greater then the Prince alone. And so Peter might be sent as by authoritie of the whole College, notwithstanding he were the head of the same.* That Peter was sent, is no reason against his Primacie.

This

FVLKE. 5 This sending of Peter, is a good argument to proue that Peter was not their superior, as Christs vicar. For then he might haue sent any of them, or gone of his owne accord without sending. Peter was therfore inferior to the rest, and vnder the authority of the whole college of Apostles, though he were equall to euery one, and in primacie of order, first of all. Whereas if Peter had beene superior as Christs vicar, they could no more haue sent Peter then they could haue sent Christ himselfe. That the worde of sending, is not alwayes exactly vsed in the scriptures, you haue no example to bring, but of the sending of the Sonne & the holy Ghost. Whereas all men of meane iudgement know, that the mystery of the holy Trinitie being ineffable, the words are almost all borowed, that are vsed to shew the distinct working, and effects of the persons thereof. But heere, in proper phrase of speaking, the Apostles sent Peter and Iohn: Peter and Iohn therfore were subiect to the Apostles. But you adde, that the word of sending, *is not alwayes so taken in the common vse of the world, seeing the inferior or equall, may intreat his friend to doe his businesse for him.* I grant that to bee true, but the inferior or equall, that hath intreated his friend, cannot truly say, he hath sent his superior or equall. Neither can a corporation, that is vnder a soueraigne head (such as you would haue Peter to be) send their head, or chuse him to be their foot, to goe for them. Neither can the citizens send their Maior, which is the Princes lieutenant, more then they can send the Prince himselfe. He may goe in deede by his owne consent or desire, but he cannot be sent, except he yeeld vnto the authoritie of the senders. Lastly, you say (belike, for the vttermost refuge) that the college of the Apostles, comprising Peter, was greater then Peter their head alone. This granted, Peters headship was not the soueraigne authority of Christ, neither was Peter head of the Apostles, as Christs vicar. For the whole Church comprising Christ the head thereof, is not of greater authoritie then Christ himselfe. Neither may Christ be sent by authority of the whole Church. No more might Peter haue beene sent by authoritie of the whole college, if he had had the whole authoritie and gouernment ouer the Apostles, as Christ had, and alwayes hath. Neither is this place vsed only of Protestants (as you say) but also of some papists, to proue that the Pope ought to be subiect to the generall Councell representing the whole Church *Epist. Syn. Con. Basil. ad inuectiuam sub nomine Eugenij Papæ, cons. syn. Basil.* Popes supremacie

RHEM. 6, 17. Did they impose.) If this Philip had bene an Apostle (*saith S. Bede*) he might haue imposed his hands, that they might haue receiued the holy Ghost. but this none can doe sauing Bishops. For though priests may baptize, and anoint the baptized also with Chrisme consecrated by a Bishop: yet he cannot signe his forehead with the same holy oile, because that belongeth only to Bishops, when they giue the holy Ghost to ỹ baptized. *So saith he touching the Sacrament of Confirmation in 8. Act. This imposition therefore of hands together with the prayers here specified (which no doubt were the very same that the Church yet vseth to that purpose) was the ministration of the Sacrament of Confirmatiõ. Wherof S. Cyprian saith thus, They that in Samaria were baptized of Philip, because they had lawful and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which wanted, was done by Peter and Iohn, to wit, that by prayer made for them and imposition of hands, the holy Ghost might be powred vpon them. Which now also is done with vs, that they which in the Church are baptized, be by the Rulers of the Church offred, and by our praier and imposition of hand receiue the holy Ghost, and be signed with our Lords seale. So S. Cyprian. But the Heretikes obiect that yet here is no mention of oile. To whom we say, that many things were done and said in the administration of this & other Sacraments, and ul instituted by Christ himself & deliuered to the Church by the Apostles, which are not particularly writte by the Euangelist or any other in the Scripture, among which this is euident by al antiquity & most general practise of the Church, to be one.* The Sacrament of Confirmation ministred by Bishops only. *Ep. 73. nu. 9. Iubaianum.*

S. Denys saith, The Priests did present the baptized to the Bishop, that he might signe them diuino & deifico vnguento, *with the diuine and deifical ointment. And againe,* Aduentum S. Spiritus consummans inunctio largitur, *the inunction consummating giueth the comming of the holy Ghost. Tertullian* de resur. carn. nu. 7. & li. 1. adu. Marcio. *speaketh of this Confirmation by Chrisme thus:* The flesh is anointed, that the soule may be consecrated: the flesh is signed, that the soule may be fenced: the flesh by imposition of hand is shadowed, that the soule by the Spirit may be illuminated. *S. Cyprian likewise,* ep 70. nu. 2. He must also be anointed, that is baptized, with the oile sanctified on the Altar. *And ep. 72. (see also ep. 73. nu. 3.) he expressly calleth it a Sacrament, ioining it with Baptisme. as Melchiades doth* (ep. ad omnes Hispaniæ Episcopos nu. 2. to. 1. Conc.) *shewing the difference betwixt it and Baptisme. S. Augustine also,* cont. lit. Petil. li. 2. c. 104. The Sacrament of Chrisme in the kind of visible seales is sacred & holy, euen as Baptisme it selfe. *We omit S. Cyril* mystag. 3. *S. Ambrose* li. 3. de Sacram. c. 2. & de ijs qui mysterijs initiantur, c. 7. *S. Leo ep. 88. the ancient Councels also of Laodicea, can. 48. Carthage 3. can. 39. and Arausicanum 4. can. 1. and others. And S. Clement* (Apost. Const. li. 7. c. 44.) *reporteth certaine constitutions of the Apostles touching the same.* * *S. Denys* *reporteth the maner of consecration the same Chrisme to the Apostles instruction. S. Basil* li. de Sp. sancto c. 27 *calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian* ep. 2. ad omnes Orientales Episcopos in initio. to. 1. Conc. *sayth plainely that Christ himselfe did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Author of the booke* de vnctione Chrismatis apud D. Cyprianum nu. 1. *telling the excellent effects and graces of this Sacrament, and why this kind of oile and balme was taken of the old Law, and vsed in the Sacraments of the new Testament. Which thing the Heretikes can with lesse cause obiect against the Church, seeing they confesse* * *that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the Iewes maner of consecrating their hostes deputed to sacrifice.* Christs Confirmation. *Euseb. Hist. li. 6. c. 43.* *Bede in Act. 6. v. 6.*

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knowen Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, ep. ad Fabium apud Euseb. li. 6. c. 35. *affirmeth, that Nouatius fell to heresie, for that he had not receiued the holy Ghost by the consignation of a Bishop. Whom all the Nouatians did follow, neuer vsing that holy Chrisme, as Theodorete writeth,* li. 3 Fabul. Hær. *And Optatus* li. 2. cont. Parm *writeth that it was the special barbarous sacrilege of the Donatists, to conculcate the holy oile. But all this is nothing to the sauage disorder of Caluinists in this point.* Old heretikes gainst confirmation and Chrisme

FVLKE. 6 Here you will inforce a sacrament of Confirmation with oile, which neither in this place, nor in any other place of the Scripture, hath either word of institution, or outward element of Christs appointment, which two things must needs concurre in any sacrament. The Apostles here prayed, that the Samaritans, for further confirmation of their faith, might receiue the visible miraculous graces of the holy Ghost, as the gifts of tongues, of prophesie, of healing, and such like: out of which it is impossible to conclude any ordinary or perpetuall sacrament of Confirmation of all that are baptised, and that with oile, whereof there is no mention in all the Scriptures that it was either appointed or vsed for such purpose. Now that you are forsaken of the worde of God, let vs see what testimonie you gather out of men. First you bring Beda, who liued 700. yeeres after Christ, and speaketh of the ceremonie of anointing with oile by the Bishop, as it was vsed in his time. Yet doth he not call it a sacrament, nor say that the Apostles vsed that ceremonie, but that it belonged to them to giue the holy Ghost and not to Philip, as in his time Bishops vsed to anoint with oile and not the Priests, by which vnction they were perswaded the holy Ghost was giuen. Notwithstanding you are bolde to conclude, that this imposition Popish Confirmation.

sition of hands with prayers, was the ministration of the Sacrament of Confirmation: which with all the logike you haue, you can neuer conclude out of the text, nor out of Bedes words: although they be more then can be proued out of the Scriptures. But you are yet more bold to affirme (for you may say what you will without proofe) that *the prayers here specified, were no doubt the very same that the* popish *church vseth to that purpose.* The text is plaine what these prayers were, that they might receiue the holy Ghost, which Oecumenius out of the consent of all the Greeke fathers doth expound, *the power of working miracles*, in Act. cap. 10. The wordes that your popish bishops vse in their confirmation with oyle, are *Consignote, &c. I marke thee with the signe of the holy crosse, and confirme thee with the Chrisme of saluation, in the name of the Father, the Sonne, and the holy Ghost, Peace be to thee.* What affinitie haue these words with the prayers of the Apostles? But if Beda be too yong, Cyprian is an ancient writer, who belike is a patrone of popish confirmation with the Chrisme of saluation. But that you confesse is left out both by the Euangelist, and by S. Cyprian.

Cyprian in deed sheweth, that those that were baptised in the church, were offered to the gouernours of the church, and by their prayer and imposition of hands, obtained the holy Ghost, and were signed or consummated with the Lords signe (so he calleth the signe of the crosse) we see here prayer and imposition of hands, according to the example of the Apostles to obteine the holy Ghost, but we lacke still yet the chiefest matter to make vp a sacrament, the Chrisme of saluation. To supply that want, you say many *things were done and sayd in the administration of this and other sacraments instituted by Christ, which are not particularly written by the euangelists, or in any other scripture.* To admit that all things done and said, be not particularly expressed in the scriptures, shall we therefore admit for sacraments such things as haue neither their institution, nor the word, nor the element set forth in the scriptures? Some circumstances not materiall are omitted, but the Chrisme of saluation, if it had bene of Christs institution, and the Apostles practise, should neuer haue bene wholly omitted being a matter of so great importance, as the very name you giue vnto it doth pretend.

But all antiquity (you say) and most generall practise of the church, doth euidently proue that this sacrament was instituted by Christ, and yet not written of in the scriptures. To omit that the testimony of all the world, without the testimonie of the holy Ghost, is too weake a ground for vs to build our faith vpon: It is vtterly false that you say: for neither doth al antiquity testifie of it, neither was it euer generally practised of the church as a sacrament. For in the Greeke church, this sacrament of Confirmation was neuer receiued to this day.

But to examine your witnesses of antiquitie seuerally. First Dionysius is not of such antiquitie as you pretend, for if he had bene, his writings could not haue bene vnknowen to Eusebius, S. Hierome, and Gennadius, who continued the catalogue of principall writers of the church for 500. yeeres after Christ. But wee must take him in such order as you offer him. This Dionyse speaketh of an vnction vsed to them that were baptized, after which they were admitted to the Eucharist, as he doth of many other ceremonies of vnction, not vsed in the popish church, all which yet he comprehendeth vnder the sacrament or mysterie of vnction.

Tertullian speaketh also of the ceremony of vnction, which was vsed in baptisme, to signifie that the baptised was consecrated as a champion of Christ, to fight against the deuil, the world, and the flesh, which in baptisme he hath renounced and defied. Which he declareth plainly in his booke *De baptismo*, saying: *As soone as we come out of the lauer, we are anointed with the blessed vnction, of an ancient discipline, by which they were wont to be anointed with the oile out of the horne in the priesthood: whereof Aaron was anointed by Moses: whereof Christ is called a Chrismate, which is vnction &c.* Dehinc *Afterward the hand is layd on, by blessing, calling vpon, and inuiting the holy Ghost &c.* All which declare, and the whole discourse of the booke, that he speaketh of ceremonies vsed about baptisme, not of the popish sacrament of Confirmation. Also, that vnction was a ceremonie distinct from imposition of hands. The same thing also doth Cyprian teach, ep. 70. saying, *He that is baptised must needs be anointed, that hauing receiued the Chrisme, that is vnction, he may be the anointed of God, and haue in him the grace of Christ.* And afterward he speaketh of prayer for him that is baptized, to receiue the holy Ghost with imposition of hands. Likewise ep. 72. where he calleth not vnction, but that which is represented by imposition of hand, a sacrament. For in the epistle he certifieth Stephanus B. of Rome, that they haue concluded in Africa, that they which come from heretikes, must be baptized. *Eo quod parum sit eis &c. Because it is litle worth to them to lay the hand vpon them, that they may receiue the holy Ghost, except they receiue also the baptisme of the church. For then at the length they may be sanctified perfectly, and be the sonnes of God, if they be borne of both the sacraments, seeing it is written, Except a man be borne of water and of the spirit, he cannot enter into the kingdome of God.* You see plainely, he speaketh of the spirituall birth of water and the spirit, which is testified in baptisme, whereof the element of water and the laying on of hands, were signes, not of a seuerall sacrament of vnction. The decretall epistle of Melchiades (as all the rest of that rable) is a meere counterfeit, in which the author doth not onely in barbarous Latine tell the difference of this popish sacrament from baptisme, but also sheweth how much more worthy it is then baptisme. S. Augustine cont. lit. Pet. lib. 2. cap. 104. saith that Petilian the heretike in the spirituall ointment spoken of by the psa 132. *will interpret the sacrament of Chrisme, which truely in the kinde of visible signes is holy, as baptisme it selfe, but it may be in the worst men, in them that spend their life in the workes of the flesh, and shall not possesse the kingdome of heauen, and therfore perteine neither to the beard of Aaron, nor to the edge of his garment &c.* How largely S. Augustine vseth the name of sacrament, I haue els where declared Matth. 1. sect. 2. although in this place hee sheweth rather how it was accompted among the Donatists, then among the Catholikes. For the Donatists accompted all them to bee holy brethren, that were baptized and anointed among them: whereby also it appeareth, that this vnction was a ceremony pertaining to baptisme. For of imposition of handes to receiue the holy Ghost, hee sheweth that it was only a prayer: and therefore might be repeated, whereas baptisme that is a sacrament, ministred euen by heretikes, may not be repeated. *Manus autem impositio &c. Imposition of hands, is not as baptisme, that cannot be repeated. For what is imposition of hands, but prayer ouer a man?* Wherefore you doe fondly, and contrary to the testimony of antiquity, to ioyne those two ceremonies of vnction and imposition of hands vnto one sacrament. Cyril Mystagog. 3. speaketh of vnction immediatly after baptisme, in the forhead, eares and brest, without which, he denieth that men were worthy to be called Christians: or their regeneration perfect, therefore as he attributeth too much to that ceremony, so he sheweth it was differing from the popish sacrament of confirmation. S. Ambrose lib. 3. cap. 2. *De Sacrament.* hath neuer a worde either of Chrisme, or of imposition of hands, but onely of prayer for the seuenfold grace of the holy Ghost, to bee powred vpon the baptized: and no more, he hath *De iis qui myst. init. cap. 7.* onely he putteth the baptized in mind, that they haue receiued the diuers gifts of the holy Ghost. But cap. 6. he maketh mention of vnction, the ceremony vsed at baptisme. The epistle of Leo doth also plainely distinguish the ceremonie of imposition of hands from vnction, saying *that one is per impositiones &c. by imposition of hands vpon the faithfull to be baptized, or that are conuerted from heresie, to deliuer*

the

the holy Ghoſt. Of the other he addeth *nec Chriſma &c. to make Chriſme, and with Chriſme to anoint the foreheads of them that are baptized:* which thing with many other, hee maketh vnlawfull for Chorepiſcopi, which he ſayth were but prieſts, yet doth he not call either the one ceremonie or the other a ſacrament, as baptiſme and the Lords ſupper are Sacraments. The councel of Laodicea willeth them that are baptized, to be anointed with Chriſme: the councell of Carthage forbiddeth the prieſt to make that Chriſme. The Arauſicane councell ſpeaketh expreſly of that anointing which was done by euery one that baptized, and is not to bee repeated, therefore cannot ſpeake of the popiſh Sacrament, which is giuen only by the biſhop, after baptiſme. The words are theſe: *None of the miniſters that hath receiued the office of baptizing, ought to go abroad any whither without Chriſme, becauſe it is agreed amongſt vs that Chriſme be occupied but once in baptiſme. But concerning him which in baptiſme, by any neceſſitie hath not beene anointed, the prieſt ſhall bee admoniſhed thereof in the confirmation. For among vs the bleſſing of the Chriſme is but one, we ſay not this in preiudice of any, but that the anointing may be counted neceſſary.* But contrary to this Canon, the papiſts holde, that the childe muſt bee twiſe annointed, in baptiſme and in confirmation. Now for the author of this ceremony (for ſacrament we finde none) you alleage Dionyſe and Baſill, referring it to tradition of the apoſtles. Wherunto if we muſt giue credit, we muſt acknowledge many of the apoſtolike traditions to be aboliſhed, as it is certaine, of many ceremonies deſcribed by that Dionyſe, by Tertullian and Baſil. Wherfore either we muſt ſay it was not ordeined of the Apoſtles, or els it was ordeined as a remoueable ceremony, as other ceremonies likewiſe fathered vpon the Apoſtles, are long ſince worne out of vſe. The conſtitutions of Clement be meere forgeries, ful of manifeſt lies, as I haue ſhewed els where. The decretal epiſtles of Fabian, be euen as good ſtuffe as the reſt of that ſort. But you doe falſly affirme, that the author of the treatiſe *De vnctione Chriſmatis apud Cyprianum*, doth ſay that Chriſt did inſtruct his Apoſtles at that time of the inſtitution of the Sacrament, to conſecrate this Chriſme. For hee ſaith not ſo, nor any thing to that effect: though he extoll the ceremonie of making this Chriſme, greatly. And if it muſt be made of balſme (as he and your canon law alſo ſaith) you haue long deceiued the common people with a wrong confection, like falſe apothecaries, for true balſme is a pretious ointment, very hardly or not at all to bee gotten in theſe parts. As for impoſition of handes with prayer, which was the olde and pure ceremonie of confirmation, wee doe not ſpeake againſt it. We acknowledge that the vnction of Chriſme alſo in the ancient church, was a tolerable ceremony for the ſignification thereof, if it were not too highly eſteemed, as of ſome it was, but not to bee matched and preferred before the holy ſacrament of Chriſtes inſtitution, as it is by you.

To conclude, you ſay none but knowen heretikes did euer denie or contemne this ſacrament of confirmation or holy Chriſme. But as yet you haue not proued any ſuch ſacrament, acknowledged by the ancient catholikes, though of old time, there was a ceremonie of anointing, which was omitted in Nouatus, becauſe he was baptized in his bed being very ſicke, and like to die. Whereupon alſo his folowers neglected that ceremonie alſo, as might ſeeme by Theodoret.

Yet doth not Cornelius ſay, that he fell into hereſie, becauſe he had not receiued the holy Ghoſt, by conſignation of a Biſhop, but only ſheweth what maner a man he was, and how that being baptized in his bed, after he recouered, he regarded not the reſt of the ceremonies, of which he ſhould haue bene partaker, according to the rule of the Church, not ſo much as to be ſealed or confirmed by the Biſhop, which hauing not obtained (ſayth he) how could he obtaine the holy Ghoſt? By theſe wordes, it is not proued, that vnction was the ceremonie of Confirmation, but rather one of the ceremonies of Baptiſme, that were omitted, becauſe he was at the point of death. And in ſuch caſe as his was, Confirmation was requiſite, becauſe it might bee doubted, whether after his recouerie, hee would ratifie that which he promiſed in Baptiſme, which he receiued, being in feare of death. For it appeareth afterward, that it was againſt the diſcipline of the Church, that ſuch ſhould be admitted into the Miniſterie, as receiued Baptiſme vpon ſuch neceſſitie. And the Biſhop was faine to intreate the Clergie and people for him, that he might neuertheleſſe be ordained. That which Optatus writeth of the Donatiſts, was not a ſpeciall outrage againſt the holy oyle, but generally againſt any thing that belonged to the Catholikes. For the Donatiſts alſo, had their holy oyle, and did attribute more vnto it, then the Catholikes did to their vnction, as is ſhewed before out of S Auguſtine, *Cont. lit. Petil. lib. 2. Cap. 104.*

Where you complaine of the ſauage diſorder of the Caluiniſts, in contemning your popiſh ceremonies, we might make anſwere of your deuiliſh diſorder, in burning and defacing the holy Scriptures, yea the bodies of all them that profeſſe the Goſpel of Chriſt. But of all ſauage parts, that euer were practiſed ſince the creation of the world, (al circumſtances conſidered) there is none comparable to the Bartholomew Faire of the French papiſts at Paris, and other places in France.

RHEM. 7 17. And they receiued the holy Ghoſt.) *The Proteſtants charge the Catholikes,* * *that by approuing and commending ſo much the Sacrament of Confirmation, and by attributing to it ſpecially the gift of the holy Ghoſt, they diminiſh the force of Baptiſme, chalenging alſo boldly the ancient Fathers for the ſame. As though any Catholike or Doctor euer ſayd more then the expreſſe wordes of Scripture here and els where plainely giue them warrant for. If they diminiſh the vertue of Baptiſme, then did Chriſt ſo, appointing his Apoſtles and al the Faithful euen after their Baptiſme to expect the holy Ghoſt and vertue from aboue. then did the Apoſtles iniurie to Baptiſme, in that they impoſed hands on the baptized, and gaue them the holy Ghoſt. And this is the heretikes blindnes in this caſe, that they cannot, or will not ſee that the holy Ghoſt is giuen in Baptiſme to remiſſion of ſinnes, life, and ſanctification: and in Confirmation, for force, ſtrength, and corroboration to fight againſt all our ſpirituall enemies, and to ſtand conſtantly in confeſſion of our faith, euen to death, in times of perſecution either of the heathen or of heretikes, with great increaſe of grace. And let the good Reader note here our Aduerſaries great peruerſitie and corruption of the plaine ſenſe of the Scriptures in this point: ſome of them affirming the holy Ghoſt here to be no other but the gift of wiſedom in the Apoſtles and a fewe moe to the gouernment of the Church, when it is plaine that not only the gouernors but all that were baptized, receiued this grace, both men and women. Some, that it was no internall grace, but only the gift of diuers languages: Which is very falſe, the gift of tongues being but a ſequele and an accident to the grace, and an externall token of the inward gift of the holy Ghoſt, and our Sauiour calleth it vertue from aboue. Some ſay, that whatſoeuer it was, it was but a miraculous thing, and dured no longer then the gift of the tongues ioyned thereunto: by which euaſion they denie alſo the Sacrament of Extreme Vnction, and the force of Excommunication, becauſe the corporal puniſhments which were annexed oftentimes in the Primitiue Church vnto it, ceaſeth, and ſo may they take away (as they meane to doe) all Chriſts faith or religion, becauſe it hath not the like operation of miracles as in the beginning. But S. Auguſtine toucheth this point fully.* Is there any man (*ſayth he*) of ſo peruerſe an hart, to deny theſe Children on whom we now impoſed hands, to haue receiued the holy Ghoſt, becauſe they ſpeake not with Tongues? &c. *Laſtly, ſome of them make no more of Confirmation or the Apoſtles fact, but as of a doctrine, inſtruction, or exhortation to continue in the faith receiued. Whereupon they haue turned this holy Sacrament* * *into a Catechiſme.* * *There are alſo that put the baptized*

* *Xenna. in Ann. conc. Tol. de Conſe.*

The effect of baptiſme & Confirmation differ. Heretical? and euaſion gainſt manifeſt Scriptures, gainſt this Sacrament of Confirmation.

Trull. 6. in q.

* *Con. Trul. ſe can. 24. de Ba*

* *See Conc. Trid. Seſſ. 7. can. 1. de Confirmat.*

baptized comming to yeres of discretion, to their owne choice whether they will continue Christians or no. To such deuilish and diuers inuentions they fall, that will not obey Gods Church nor the expresse Scriptures, which tel vs of prayer, of imposition of hands, of the holy Ghost, of grace and vertue from aboue, and not of instruction, which might and may bee done as well before Baptisme, and by others, as by Apostles and bishops, to whom only this Holy function pertaineth, in so much that in our Countrey it is called Bishopping. Bishopping.

LUKE 7 The ancient ceremonie of imposition of handes, which is nothing els, as S. Augustine sayth, *but prayer ouer a man*, to be strengthened and confirmed by the holy Ghost, or to receiue encrease of the gifts of the holy Ghost, as S. Ambrose sayth, we doe not in any wise mislike, but vse it our selues. Neither doe we charge the Papists, for diminishing the force of Baptisme, in saying that men may receiue the gifts of the holy Ghost by faithfull prayers with imposition of handes: but for making their vnction a Sacrament, whereof, neither the word nor the element, is of Christes institution: and for affirming Baptisme to be vnperfect without it, for it is to be vsed say they, *Vt pleni Christiani inueniantur, that they may bee found perfect Christians. De Con. dist. 5. cap. omnes.* Whereof it is inferred, that Baptisme maketh not perfect Christians. Againe, *quod nunquam erit Christianus, nisi in confirmatione Episcopali fuerit chrismatus. And that he shall neuer be a Christian, which is not ointed with chrisme in the Bishops confirmation. De Consecrat. dist. 5. cap. Vt Ieiuni,* Whereof it followeth, that Baptisme maketh not a Christian. And in that counterfeit epistle of Melchiades, *Confirmatio ad baptismi perfectionem pertinet, Confirmation pertaineth to the perfection of baptisme:* Whereof it is inferred that baptisme is imperfect without confirmation. Thirdly, we charge them, because they say, that this their Sacrament is *maiore veneratione venerandum, To be reuerenced with greater reuerence then Baptisme*, because it can be ministred by none, but by a Bishop. *De Consecrat. Dist. 5. cap. 1. De his vero.* To these matters of charge, taken out of your Canon Law, you answere nothing, but cauill of the gifts of the holy Ghost obtained by prayer and imposition of hands of the Apostles, which we denie not, impudently accusing vs of great peruersitie, and corruption of the plaine sense of the Scriptures, in this point: First, because *some of vs doe affirme, the holy Ghost to be none other, but the gift of wisedome in the Apostles, and a fewe other for gouernement.* But this is a slander, for none of vs doth so affirme. Further, you charge some of vs, to affirme that it was no internal grace, but only the gift of diuers languages. But this also is a slander: For we neither denie the internal grace, in all, nor restraine the outward grace only to the gift of tongues. But we affirme, that the holy Ghost, in this place is taken principally, for the visible graces of the holy Spirit, as is manifest, by that saying: The holy Ghost was not yet come vpon any one of them. *What* (sayth Oecumenius) *did not they that were baptized by Philip, receiue the holy Ghost? yes they receiued the holy Ghost vnto remission of sinnes, but they receiued him not, to the working of miracles.* Againe, Simon Magus saw, that by imposition of handes, the holy Ghost was giuen, but he could not see the internall grace, therefore it was the grace of working miracles, as of tongues, healing, prophesying, casting out of deuils, and such like: and this was vertue from aboue, in some also that were voide of internall grace, Matth. 7. 22. So sayth Oecumenius, *Wee may vnderstand that in the giuing of the holy Ghost, there was some wonderfull thing that was sensible, for otherwise Simon would not haue made this request, except he had seene it.* Wee say in deede, that this kinde of imposition of hands to this purpose, endured no longer then the miraculous gifts, as the vnction with oyle to recouer bodily health, named by S. Iames. But there is another kinde of imposition of hands, mentioned, Heb. 6. 2. whereof there may be a perpetuall vse in the Church, which is the same, which S. Augustine calleth, *nothing els, but prayer ouer a man*, and whereof he speaketh *Tract. 6. in Ep. 1. Ioan.* But where you say, wee may denie the force of excommunication, because corporall punishment, which was annexed vnto it in the Primitiue Church ceaseth, it is vtterly false. For we haue a plaine commaundement for the vse of excommunication Matth. 18. without any mention of corporall punishment, which was not alwayes ioyned with excommunication in the Primitiue Church, albeit it might be sometimes. Your other slander, (that we meane to take away all Christian religion, because it hath not the like operation of miracles, as in the beginning) because it is without colour, I omit as vnworthy of any answere, onely bewraying the intolerable malice of your lying spirit. Let God be iudge in this case, betwixt you and vs. Last of all, you charge some of vs, to make no more of Confirmation, or the Apostles fact, but as for a doctrine, instruction, or exhortation, to continue in the faith receiued. But this is also false. For we acknowledge imposition of handes with prayer, that they which were so taught, instructed, and exhorted, might receiue strength of Gods Spirit so to continue. And yet againe, where you say, there are among vs, which put the baptized comming to yeeres of discretion, to their owne choice, whether they will continue Christians or no: it is false, as the rest. For when they are required to make confession themselues, of that faith which other men professed in their name at their baptisme, they are not put to their choyce, but put in minde, that they must performe themselues, that by other was promised in their name, or else their baptisme will not auaile them to eternall saluation. Finally, that which the Scripture telleth vs of prayer, imposition of handes, of the holy Ghost, of grace, and vertue from aboue, we acknowledge as well as instruction: but oyle and balme, and the rest of the Popish doctrine, of this counterfeit Sacrament, because it is not found in the holy Scriptures, we renounce it. Slander.

HEM. 18. Offered money.) *This wicked sorcerer Simon is noted by S. Irenæus li. 1. c. 20. and others, to haue beene the first Heretike, and father of all Heretikes to come, in the Church of God. He taught, onely faith in him, without good life and workes, to be enough to saluation. he gaue the onset to purchase with his money a spirituall function, that is to be made a Bishop. for, to haue power to giue the holy Ghost by imposition of hands, is to be a bishop: as to bye the power to remit sinnes or to consecrate Christs body, is to bye to bee a Priest, or to bye Priesthood. and to bye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to bye a benefice. and likewise in all other spirituall things, whereof e they to make sale or purchase for money or money worth, is a great horrible sinne called Simonie: and in such as thinke it lawfull (as here Simon iudged it) it is named* Simoniacal Heresie, *of this detestable man who first attempted to bye a spirituall function or office.* D. Greg. apud Ioan. Diac. in vit. lib. 3. cap. 2. 3 4 5. Simonie.

HEM. 8 22. Doe penance.) *S. Augustine (epist. 108.) vnderstanding this of the penance done in the Primitiue Church for heinous offences, doth teach vs to translate this and the like places (2. Cor. 12, 21. Apoc. 9, 21.) as we doe, and as it is in the vulgar Latin, and consequently that the Greeke μετανοεῖν doth signifie so much. Yea when he addeth, that very good men doe dayly penance for veniall sinnes by fasting, prayer, and almes, he warranteth this phrase and translation throughout the newe Testament, speciall himselfe also reading so as it is in the vulgar Latine, and as wee translate.* Penance.

KE. 8 This place of Augustine, hath bene sufficiently answered before: he speaketh not of satisfaction to Gods iustice, but of outward signes of inward repentance. And if by your terme of doing penance, you meant no more then S. Augustine, or your vulgar interpreter doth by *agere pœnitentiam*, it were all one with repentance: for so doth he sometimes translate the word μετανοεῖν, *Pœnitimini*, that you cannot say, doe penance, but be penitent Popish penance satisfaction.

nitent. Mark. 1. 15. Sometimes you are enforced to translate the worde *Pœnitentia*, repentance, Act. 5. 31. Act. 11. 18. 2. Tim. 2. 25. Therefore if this your translation bee true, why doe you not alwayes vse it? but in steede of repentance, giue vs penance.

RHEM. 9. 22. If perhaps.) *You may see, great penance is here required for remission of sinne, and that men must stand in feare and dread lest they be not worthy to be heard or to obtaine mercie. Whereby all men that bye or sell any spirituall function, dignities, offices, or liuings, may specially be warned that the sinne is exceeding great.*

FVLKE. 9. For great sinnes, great sorow and most hearty repentance is requisite. And men must pray without doubting, for all things that God hath promised, Iam. 1. 6. Neither is Simon willed to pray with doubting, but Peter seeing him to be still in the bitternes of gall, doubteth whether he will truely repent, and sincerely pray to God for remission of his sinnes. Oecumenius sayth, *For Peter foresaw that he was not to be conuerted to repentance, therefore he sayth, if perhaps it may be remitted.* Otherwise, we must not feare only, but be altogether certaine, that we are not worthy to be heard, or to obteine mercie, nor to looke vp to heauen, or to be called Gods children of our selues, and therefore must be assured to bee heard and obteine mercie, for the worthinesse of Christ our only Mediatour and Aduocate. Doubting in prayer.

RHEM. 10 24. Pray you for me.) *As this Sorcerer had more knowledge of the true religion then the Protestants haue, who see not that the Apostles and Bishops can giue the holy Ghost in this Sacrament or other, which he plainely perceiued and confessed, so surely he was more religious then they, that being so sharply checked by the Apostle, yet blaspheme not as they doe when they be blamed by the Gouernors of the Church, but desired the Apostles to pray for him.* Simon Magus more religious then the Protestants.

FVLKE. 10 When the Pope and the Gouernors of your Church, can cause vs to see, that the Sorcerer saw, namely, that those whom you confirme, receiue the power of miracles, it were some reason to vpbraid vs by his example. But when you neither worke miracles, nor teach the doctrine of the Apostles, but cleane contrarie vnto it, looke you that we should desire you to pray for vs, whose prayer we know to bee abominable, because you refuse to obey the law of God? Prouerb. 28. 9. Miracles.

RHEM. 11 27. This is a desert.) *Intolerable boldnes of some Protestants, here also (as in other places) against all copies both Greeke and Latin, to surmise corruption or falshod of the text, saying it cannot be so: Which is to accuse the holy Euangelist, and to blaspheme the holy Ghost himselfe. See Beza, who is often very saucie with S. Luke.* Beza.

Annot. no. Test. 1556.

FVLKE 11 A lewd slander. Beza saith, that this desert cannot be vnderstoode of the citie of Gaza, which at that time, was a populous citie, but of the way which led vnto it, that was in a desert or waste ground. And so sayth Oecumenius out of the consent of the Greeke Fathers, *The way was toward the South and he sayd it was desert that hee should not feare the authoritie of the Iewes.* The same in effect sayth Chrysostome in Act Homil. 19. Intolerable both malice and blindnesse of popish Rhemists. Slander.

RHEM. 12 38. He baptized him.) *When the heretikes of this time finde mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitiue Church, they imagine no more was done then there is expressly told, nor scarcely beleeue so much. As if imposition of hands in the sacrament of Confirmation be onely expressed, they thinke there was no chrisme nor other worke or worde vsed. So they thinke no more ceremonie was vsed in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustine hath these memorable words,* In that that he saith, Philip baptized him, he would haue it vnderstood that all things were done, which though in the Scriptures for breuitie sake they are not mentioned, yet by order of tradition we know were to be done. The ceremonie of Sacrament done, though not mentioned. *De fid. & op.*

FVLKE. 12 When we reade of any Sacrament ministred by the Apostles, though al things be not expressed in particular, yet we beleeue that all things were done, that by the institution of that Sacrament were necessary to bee done: which is the thing that Augustine meaneth, where he sayth, *Serie traditionis, by the order of the deliuery or institution* of Baptisme, namely, the renouncing of dead workes, which is the doctrine of Baptisme, sayth the Apostle, Heb. 6. 2. with the whole confession of Christian faith, mentioned in that place by S. Augustine, which is expressed in the Scripture. But your Sacrament of Chrisme we beleeue not, because we read it no where. Contrariwise, your maner is (to find a miserable coulour, for your horrible sacrilege) where you find bread onely mentioned in some place of the Scripture, you imagine, or at least would haue vs to imagine, that the Apostles ministred the Supper of our Lord in one kind, directly contrary to the institution thereof, and the expresse commandement of our Sauiour Christ. In which places, you should giue credite to this saying of S. Augustine, for the cup, which is written in the institution of that Sacrament, and not for the Sacrament of Chrisme, which is no where instituted, or mentioned in the holy Scriptures. The sufficiencie of Scripture. Tradition. Popish deuise. Communion in one kinde.

CHAP. IX.

Saul not content to persecute so cruelly in Hierusalem, 3 is in the way to Damascus told by our Lord IESVS *of his vaine attempt, and miraculously conuerted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20 And presently he dealeth mightily against the Iewes, proouing* IESVS *to be Christ, to their great admiration. 23 But such is their obstinacie, that they lay all Damascus to kill him, 26 From thence hee goeth to Hierusalem, and there ioyneth with the Apostles, and againe by the obstinate Iewes his death is sought. 31 The Church being now growen ouer all Iewrie, Galilee and Samaria, Peter visiteth all: and in his visitation, 33 healing a lame man, 36 and raising a dead woman, conuerteth very many.*

THE EPISTLE vpon the Conuersion of S. Paul Ian. 25. Act. 22, 4. Gal. 1, 13.

AND Saul as yet breathing foorth threatnings and slaughter against the Disciples of our Lorde, came to the high Priest,

2 And asked letters of him vnto Damascus to the synagogs, that if he had found any men and women of this way, he might bring them bound vnto Hierusalem.

3 And as he went on his iourney, it chanced that hee drew nigh to Damascus: and * sodenly a light from heauen shined round about him. 1. Cor. 15, 8.

4 And falling on the ground, he heard a voice

*AND * Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high Priest,* Rom. 9, 3.

2 And desired of him letters to carry to Damascus, to the Synagogues, that if he found any of this way whether they were men or women, hee might bring them bound vnto Hierusalem.

3 And when he iourneyed, it came to passe, that as hee was come nigh to Damascus, suddenly there shined round about him a light from heauen.

4 And hee fell to the earth, and heard a voice,

voice saying to him, ‡ Saul, Saul why persecutest thou me?

5 Who saide, Who art thou Lord? And he, I am IESVS whome thou doest persecute. it is hard for thee to kicke against the pricke.

6 And trembling and being astonied he saide, Lorde, what wilt thou haue mee to doe?

7 And our Lord to him, Arise, and goe into the citie, and it shal be told thee what thou must do. But the men that went in companie with him, stood amased, hearing the voice, but seeing no man.

8 And Saul rose vp from the ground, and his eyes being opened, he saw nothing. And they drawing him by the handes, brought him into Damascus.

9 And he was three daies not seeing, and he did neither eate nor drinke.

10 And there was a certaine disciple at Damascus, named Ananias: and our Lorde saide to him in a vision, Ananias. But he saide, Loe, here I am Lord.

11 And our Lord to him, Arise, and goe into the streate that is called Straight: and seeke in the house of Iudas one named Saul of Tarsus. for behold he prayeth.

12 (And he sawe a man named Ananias, comming in and imposing handes vpon him for to receiue his sight.)

13 But Ananias answered, Lorde, I haue heard by many of this man, howe much euil he hath done to thy Saincles in Hierusalem:

14 And here he hath authoritie from the cheefe Priestes to binde al that inuocate thy Name.

15 And our Lord said to him, Goe, for a vessel of election is this man vnto me, to cary my name before the Gentiles, and kings, and the children of Israel.

16 For I wil shew him how great things he must suffer for my Name.

17 And Ananias went, and entred into the house: and imposing hands vpon him, he said, Brother Saul, our Lord IESVS hath sent mee, he that appeared to thee in the way that thou camest: that thou maiest see and be filled with the holy Ghost.

18 And forthwith there fel from his eyes as it were scales, and he receiued sight. and rising he was ‡ baptized.

19 And when hee had taken meate, hee was strengthened. And he was with the disciples that were at Damascus, for certaine dayes.

20 And incontinent entring into the synagogs, he preached IESVS, that this is the Sonne of God.

21 And al that heard, were astonied, and said, Is not this hee that expugned in Hierusalem

*voyce, saying vnto him, * Saul, Saul, why perse-* 1.Cor.15.8.
cutest thou me?

5 And hee said, Who art thou, Lord? And the Lorde sayde, I am Iesus whom thou persecutest: It is hard for thee to kicke against the prickes.

6 And hee both trembling and astonied, said, Lord, what wilt thou haue mee to doe? And the Lorde saide vnto him, Arise, and goe into the Citie, and it shall bee tolde thee what thou must doe.

7 The men also which iourneyed with him, stoode amazed, hearing a voyce, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, hee sawe no man: but they ledde him by the hande, and brought him into Damascus.

9 And he was three dayes without sight, and neither did eate nor drinke.

10 And there was a certaine disciple at Damascus, named Ananias: and to him saide the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lorde sayde vnto him, Arise, and goe into the streete, which is called Straight, and seeke in the house of Iudas, after one called Saul, of Tarsus: for beholde, he prayeth,

12 And hath seene in a vision, a man named Ananias, comming in to him, and putting his handes on him, that hee might receiue his sight.

13 Then Ananias answered, Lorde, I haue heard by many of this man, howe much euill hee hath done to thy saincts at Hierusalem:

14 And here he hath authoritie of the high Priests, to binde all that call on thy Name.

15 The Lord said vnto him, Goe thy way: for he is a chosen vessell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel:

16 For I will shewe him how great things hee must suffer for my Names sake.

17 And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lorde (euen Iesus that appeared vnto thee in the way as thou camest) hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bene scales, and he receiued sight forthwith, and arose, and was baptized.

19 And when he had receiued meate, he was comforted. Then was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the synagogues, that he is the Sonne of God.

21 But al that heard him, were amazed, and saide, Is not this hee that destroyed them which

rusalem those that inuocated this name: and came hither to this purpose that hee might bring them bound to the chiefe priestes?

22 But Saul waxed mightie much more, and confounded the Iewes that dwelt at Damascus, affirming that this is CHRIST.

23 And when many dayes were passed, the Iewes consulted that they might kil him.

24 But their conspiracie came to Sauls knowledge. And * they kept the gates also day and night, that they might kill him. 2.Cor.11.32.

25 But the disciples taking him in the night, conueied him away by the wal, letting him downe in a basket.

26 And when he was come into Hierusalem, he assaied to ioyne himselfe to the disciples, and al feared him, not beleeuing that he was a disciple,

27 But Barnabas tooke him and brought him to the Apostles, and tolde them how in the way he had seen our Lorde, and that he spake vnto him, and howe in Damascus hee dealt confidently in the name of IESVS.

28 And hee was with them going in and going out in Hierusalem, and dealing confidently in the name of our Lord.

29 He spake also to the Gentiles, and disputed with the Greekes: but they sought to kil him.

30 Which whē the brethren had knowen, they brought him downe to Cæsaréa, and sent him away to Tarsus.

‡ The Church visibly proceedeth still with much comfort and manifold increase euen by persecution.

31 The ‡ CHVRCH truely through all Iewrie and Galilee and Samaria had peace, and was edified, walking in the feare of our Lord, and was repleniſhed with the consolation of the holy Ghost.

32 And it came to passe, that Peter as hee passed through all, came to the Saincts that dwelt at Lydda.

33 And he founde there a certaine man named Aeneas, lying in his bed from eight yeeres before, who had the palsey.

‖ healeth.

34 And Peter saide to him, Aeneas, our Lord IESVS CHRIST ‖ heale thee: arise, and make thy bed. And incontinent he arose.

35 And all that dwelt at Lydda and Saróna, saw him: who conuerted to our Lord.

36 And in Ioppé there was a certaine disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of ‡ good workes and almes-deedes which she did.

37 And it came to passe in those dayes, that shee was sicke and died. Whom when they had washed, they laid her in an vpper chamber.

38 And whereas Lydda was nigh to Ioppé, the disciples hearing that Peter was in it, they sent two men vnto him, desiring him, Be not loth to come so farre as to vs.

39 And Peter rising vp came with them. And

called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the high Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, proouing † that this is very Christ.

† By conferring one Scripture with another.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

*24 But their laying awaite was knowen of Saul: * and they watched the gates day and night to kill him.* 2.Cor.11.32.

25 Then the disciples tooke him by night, and put him downe by the wall, and let him downe in a basket.

26 And when Saul was come to Hierusalem, he assayed to couple himselfe to the disciples, but they were all afraide of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared vnto them how he had seene the Lorde in the way, and that hee had spoken to him, & how he had preached boldly at Damascus in the Name of Iesus.

28 And he was with them comming in, and going out at Hierusalem,

29 Speaking boldly in the Name of the Lord Iesus, and hee spake and disputed against the Greekes: but they went about to slay him.

30 Which when the brethren knewe, they brought him to Cæsarea, and sent him foorth to Tarsus.

31 Then had the Churches rest thorowout all Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lorde, and multiplied by the comfort of the Holy Ghost.

32 And it came to passe, as Peter walked thorowout al quarters, he came also to the saincts which dwelt at Lydda.

33 And there he found a certaine man named Eneas, which had kept his bed eight yeeres, and was sicke of the palsie.

34 And Peter saide vnto him, Eneas, Iesus Christ maketh thee whole: arise, and make thy bed. And he arose immediatly.

35 And all that dwelt at Lydda and Saron, sawe him, which turned to the Lord.

36 There was also at Ioppa a certaine woman a disciple, named Tabitha, which by interpretation is called Dorcas: the same was full of good workes, and almes deedes, which shee did.

37 And it came to passe in those dayes that shee was sicke, and died: whom when they had washed, they laid her in an vpper chamber.

38 And forasmuch as Lydda was nigh to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring him that he would not be grieued to come to them.

39 Then Peter arose, and came with them: when

And when he was come, they brought him into the vpper chamber: and all the widowes stoode about him weeping, ‡ and shewing him the coates and garments which Dorcas made them.

40 And all being put foorth, Peter falling on his knees prayed, and turning to the body he saide: Tabitha, Arise. And she opened her eyes: and seeing Peter, she sate vp.

41 And giuing her his hand, he lifted her vp. And when hee had called the saincts and the widowes, he presented her aliue.

42 And it was made knowen throughout al Ioppe: & many beleeued in our Lord.

43 And it came to passe that hee abode many dayes in Ioppé, with one Simon a tanner.

when he was come, they brought him into the vpper chamber: And all the widowes stoode rounde about him weeping, and shewing the coates and garments which Dorcas made while she was with them.

40 And Peter put them all foorth, and kneeled downe, and prayed, and turned him to the body, and saide, Tabitha, arise. And shee opened her eyes, and when shee sawe Peter, shee sate vp.

41 And Peter gaue her the hand, and lifted her vp: and when he had called the Saincts and widowes, he deliuered her aliue.

42 And it was knowen thorowout all Ioppa, and many beleeued in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa, with one Simon a Tanner.

MARGINALL NOTES. CHAP. IX.

CHEM. I 4. Saul, Saul why persecutest.) *The Heretikes that conclude* CHRIST *so in heauen, that he can be nowhere els till the day of Iudgement, shall hardly resolue a man that would know where* CHRIST *was when he appeared here in the way, and spake these wordes to Saul.*

LUKE. I We conclude not Christ in heauen, otherwise then of his owne will hee hath appointed to remaine there. But your question is easily answered out of the text, that Christ spake from heauen, from whence the glorious light shined, passing the light of the Sunne. Oecumenius saith, *They that accompanied Saul heard not the voice that came from aboue.*

CHEM. 2 36. Good workes.) *Behold good workes and almes-deedes, and the force thereof reaching euen to the next life.*

LUKE. 2 The force of good workes reacheth to the next life, to be rewarded of Gods mercie, and not of mans merit. Merite.

CHEM. 3 39. And shewing him.) *The prayers of our Almes-folke and Beads-men may doe vs great good euen after our departure. For if they procured her temporall life, much more may they helpe vs to Gods mercie and to release of punishment in Purgatorie.*

LUKE. 3 The text saith not, that her almes folke prayed to God for restitution of her life, and if they did, yet the argument followeth not, that they ought to haue prayed for release of her punishment in Purgatorie. Because the Scripture teacheth no such place of punishment after this life, nor prescribeth any forme of prayer, to obteine mercie for them that are departed, and haue receiued their iudgement: for immediatly after death, followeth euery mans particular iudgement, Heb. 9. 27. Purgatorie.

CHAP. X.

CHEM. I *Because the Iewes so much abhorred the Gentiles, for the better warrant of their Christening, an Angel appeareth to Cornelius the deuout Italian. 9 and a vision is shewed to Peter him selfe (the chiefe and Pastor of all) 19 and the spirit speaketh to him, 34 Yea and as he is Catechizing them about* IESVS, *44 the holy Ghost commeth visibly vpon them: and therefore not fearing any longer the offence of the Iewes, he commaundeth to baptize them.* The 4. part.

LUKE. I There is no word in the text, nor in all the Scriptures, to proue that Peter was pastor of all, otherwise then euery one of the Apostles. THE propagation of the Church to the Gentiles also.

AND there was a certaine man in Cæsarea, named Cornelius, Centurion of that which is called the Italian band.

2 Religious, and fearing God with all his house, ‖ doing many almes-deedes to the people. And alwayes praying to God,

3 Hee sawe in a vision manifestly, about the ninth houre of the day, an Angel of God comming in vnto him, and saying to him, Cornelius.

4 But he beholding him, taken with feare, said, Who art thou Lord? And he said to him, Thy praiers and thy almes-deedes are ascended into remembrance in the sight of God.

5 And now send men vnto Ioppé, and cal hither one Simon that is surnamed Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side. he wil tel thee what thou must doe.

7 And when the Angel was departed that spake to him, he called two of his houshold, and a souldiar that feared our Lord, of them that were vnder him.

8 To

THere was a certaine man in Cesarea, called Cornelius, a captaine of the band, called the Italian band,

2 A deuoute man, and one that feared God with all his houshold, which gaue much almes to the people, and prayed God alway.

3 The same sawe by a vision euidently, about the ninth houre of the day, an Angel of God comming in to him, and saying vnto him, Cornelius.

4 And when hee looked on him, hee was afraid, and said, What is it Lorde? And he saide vnto him, Thy prayers and thine almes are come vp into remembrance before God.

5 And now sende men to Ioppa, and call for one Simon, whose surname is Peter.

6 Hee lodgeth with one Simon a Tanner, whose house is by the sea side: Hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his houshold seruants, and a deuoute souldier of them that waited on him,

8 To whom when he had told all, he ſent them vnto Ioppé.

9 And the next day whiles they were going on their iourney, & drawing nigh to the citie, Peter went vp into the higher parts, ‖ to pray about the ſixt houre.

10 And being hungry, he was deſirous to take ſomewhat. And as they were preparing, there fel vpon him an exceſſe of minde:

11 And he ſaw the heauen opened, and a certaine veſſel deſcending, as it were a great linnen ſheete with foure corners let downe from heauen to the earth,

12 Wherein were al foure-footed beaſts, and that creepe on the earth, and foules of the aire.

13 And there came a voyce to him, Ariſe Peter: kill, and eate.

14 But Peter ſaid, God forbid, Lord: for I did neuer eate any common and vncleane thing.

15 And ‡ a voice came to him againe the ſecond time, That which God hath purified, doe not thou call common.

16 And this was done thriſe. and foorthwith the veſſell was taken vp againe into heauen.

17 And whiles Peter doubted within him ſelfe, what the viſion ſhould be that hee had ſeene, beholde the men that were ſent from Cornelius, inquiring for Simons houſe, ſtood at the gate.

18 And when they had called, they aſked, if Simon that is ſurnamed Peter, were lodged there.

19 And as Peter was thinking of the viſion, the Spirit ſaid to him, Beholde three men doe ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, doubting nothing: for I haue ſent them.

21 And Peter going downe to the men, ſaid, Behold, I am he whom you ſeeke: what is the cauſe, for the which you are come?

22 Who ſaid, Cornelius the Centurion, a iuſt man and that feareth God, & hauing téſtimonie of all the nation of the Iewes, receiued an anſwere of an holy Angel to ſend for thee into his houſe, and to heare wordes of thee.

23 Therefore bringing them in, he lodged them. And the day folowing he aroſe and went with them: and certaine of the brethren of Ioppé accompanied him.

24 And on the morow he entred into Cæſaréa. And Cornelius expected them, hauing called together his kinne, and ſpecial frends.

25 And it came to paſſe, When Peter was come in, Cornelius came to meete him, and falling at his feete ‖ adored.

26 But Peter lifted him vp ſaying, Ariſe, my ſelfe alſo am a man.

27 And

8 And tolde them all the matter, and ſent them to Ioppa.

9 On the morowe as they went on their iourney, and drew nigh vnto the citie, Peter went vp into the higheſt part of the houſe to pray, about the ſixth houre.

10 And when he waxed hungry, hee would haue eaten: But while they made ready, hee fell into a trance,

11 And hee ſeeth heauen opened, and a certaine veſſel come downe vnto him, as it had bene a great ſheete, knit at the foure corners, and let downe to the earth:

12 Wherein were all maner of foure footed beaſts of the earth, and wilde beaſtes, and ſuch as creepe, and foules of the aire.

13 And there came a voyce to him, Riſe, Peter: kill, and eate.

14 But Peter ſayde, Not ſo, Lord: for I haue neuer eaten any thing that is common or vncleane.

15 And the voyce ſpake vnto him againe the ſeconde time, What God hath cleanſed, that † call not thou common.

† Or, leaſt thou pollute.

16 This was done thriſe: and the veſſel was receiued vp againe into heauen.

17 Nowe while Peter doubted in him ſelfe what this viſion which he had ſeen ſhould meane: behold, the men which were ſent from Cornelius, had made enquirance for Simons houſe, & ſtood before the doore,

18 And called, and asked whether Simon, which was ſirnamed Peter, were lodged there.

19 While Peter thought on the viſion, the ſpirit ſaid vnto him, Behold, three men ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, doubting nothing: for I haue ſent them.

21 Then Peter went downe to the men which were ſent vnto him from Cornelius, and ſaid, Beholde, I am hee whom ye ſeeke: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the Captaine, a iuſt man, and one that feareth God, and of good report among all the people of the Iewes, was warned by an holy Angel, to ſende for thee into his houſe, and to heare wordes of thee.

23 Then called he them in, and lodged them: And on the morow Peter went away with them, and certaine brethren from Ioppa accompanied him.

24 And the thirde day after, entred they into Ceſarea: and Cornelius waited for them, and had called together his kinſemen and ſpeciall friendes.

25 And it came to paſſe as Peter came in, Cornelius met him, and fell downe at his feete, and worſhipped him.

26 But Peter tooke him vp, ſaying, Stand vp, I my ſelfe alſo am a man.

27 And

27 And talking with him, he went in, and findeth many that were assembled,

28 And he said to them, You know how abominable it is for a man that is a Iewe, to ioyne, or to approche vnto a stranger: but God hath shewed to me, to cal no man common or vncleane.

29 For the which cause, making no doubt, I came when I was sent for. I demaund therefore, for what cause you haue sent for me?

30 And Cornelius said, Foure daies since, vntill this houre, I was [c] praying the ninth houre in my house, and behold [‡] a man stood before me in white apparell,

31 And saide: Cornelius, thy prayer is heard, and thy almes-deedes are in memorie in the sight of God.

32 Send therefore to Ioppé, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side.

33 Immediatly therefore I sent to thee: and thou hast done well in comming. Now therefore all wee are present in thy sight, to heare all things whatsoeuer are commanded thee of the Lord.

34 And Peter opening his mouth, saide, In very deede I perceiue that God is not an accepter of persons.

35 But in euery nation, he that feareth him, and [c] worketh iustice, is acceptable to him.

36 The word did God sende to the children of Israel, preaching peace by IESVS CHRIST (this is Lord of all.)

37 [b] You know the word that hath been made through al Iewrie, for* beginning from Galilee, after the baptisme which Iohn preached.

38 IESVS of Nazareth how God anointed him with the holy Ghost & with power, who went through out doing good and healing all that were oppressed of the Deuil, because God was with him.

39 And we are witnesses of al things that he did in the country of the Iewes & in Hierusalem, whom they killed hanging him vpon a tree.

40 Him God raised vp the third day and ‖ gaue him to be made manifest,

41 Not to al the people, but to vs, who did eate and drinke with him after hee rose againe from the dead.

42 And he commaunded vs to preach to the people, and to testifie that it is he that of God was appointed Iudge of the liuing and of the dead.

43 To him al the prophets giue testimonie, that all receiue remission of sinnes by his Name, which beleeue in him.

44 As Peter was yet speaking these words, the holy Ghost fel vpon al that heard the word.

45 And

[c] at the time of prayer specially God sendeth men comfortable visitations. [‡] in ỹ Greeke, fasting and praying.

[b] THE EPISTLE vpon Monday in Whitsun weeke. Mat.4.12.

THE EPISTLE vpon Tuesday in Whitsunweeke.

27 *And as he talked with him, he came in, and findeth many that were come together.*

28 *And he saide vnto them, Ye know how that it is an vnlawfull thing for a man that is a Iew, to company or come vnto one of another nation: but God hath shewed mee, that I should not call any man common or vncleane.*

29 *Therefore came I vnto you without delay, as soone as I was sent for: I aske therefore for what intent ye haue sent for me?*

30 *And Cornelius saide, Foure dayes agoe vntill this houre I was fasting, and at the ninth houre I prayed in my house, and beholde, a man stood before me in bright clothing,*

31 *And said, Cornelius, thy prayer is heard, and thine almes deedes are had in remembrance in the sight of God.*

32 *Send therefore to Ioppa, and call for Simon, whose sirname is Peter, he is lodged in the house of one Simon a Tanner, by the sea side, who when he commeth, shall speake vnto thee.*

33 *Then sent I for thee immediatly, and thou hast well done that thou art come. Nowe therefore are wee all here present before God, to heare all things that are commaunded vnto thee of God.*

34 *Then Peter opened his mouth, and saide,* * *Of a trueth I perceiue that God hath no regard of persons:* Deut.10.17. rom.2.11. 1.pet.1.17. luke 4.14.

35 *But in euery nation, he that feareth him, and woorketh righteousnesse, is accepted with him.*

36 *Touching the word which God sent vnto the children of Israel, preaching peace by Iesus Christ, (he is Lord ouer all.)*

37 *Ye knowe howe the worde was published thorowout all Iurie, beginning in Galilee, after the baptisme which Iohn preached:*

38 *Howe God anointed Iesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the deuill: for God was with him.*

39 *And we are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slue, when they had hanged him on a tree.*

40 *Him God raised vp the third day, and shewed him openly.*

41 *Not to all the people, but vnto vs witnesses, chosen before of God, euen to vs which did eate and drinke with him after hee rose from the dead.*

42 *And hee commaunded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to bee the Iudge of quicke and dead.*

43 * *To him giue all the Prophets witnes, that through his Name whosoeuer beleeueth in him, shall receiue remission of sinnes.* Acts.15.8. iere.31.34. miche.7.18.

44 *While Peter yet spake these words, the holy Ghost fell on all them which heard the word.*

45 And the faithfull of the Circumcision that came with Peter, were astonied, for that the grace of the holy Ghost was poured out vpon the Gentiles also.

46 For they heard them speaking with tongues, and magnifying God. Then Peter answered,

47 Can any man forbid water, that these should not be ‖baptized which haue receiued the holy Ghost as wel as we?

48 And he commanded them to be baptized in the Name of our Lorde IESVS CHRIST. ☜ Then they desired him that he would tarie with them certaine dayes.

45 And they of the Circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not bee baptized, which haue receiued the holy Ghost as well as we?

48 And hee commanded them to be baptized in the Name of the Lord. Then prayed they him to tary certaine dayes.

MARGINALL NOTES. CHAP. X.

RHEM. 2 15. A voyce came to.) *Here God first vttered to Peter that the time was come to preach also to the Gentiles, and to conuerse with them for their saluation, no lesse then with the Iewes, with ful freedom to eate al meats without respect of the prohibition of certaine, made in the old Law.*

FVLKE. 2 Before this time God vttered as much to Paul, namely at the time of his conuersion, as hee testifieth, Actes 26, 17. and 18.

RHEM. 3 30. A man stood.) *Note these apparitions and visions to S. Peter, Cornelius, and others, in the Scriptures very often, against the incredulitie of our Heretikes, that wil beleeue neither vision nor miracle, not expressed in Scripture: these being beleeued of Christian men euen before they were written.*

FVLKE. 3 Peter was not bound to beleeue the report of the vision of Cornelius, before hee was admonished by vision and reuelation himselfe. But the doctrine reueiled in the Scriptures concerning the calling of the Gentiles, he should haue acknowledged before his vision. If we see any miracle or heare it reported by men of as good credite as Peter was, we will beleeue it, though it be not written: but if it tend to mainteine another Gospel then that which is set foorth in the Scriptures, we will not be moued by Peter nor Paul, nor any Angel to leaue the trueth knowen for any miracles, Gal. 1. Vision. Miracles.

RHEM. 4 35. * Worketh Iustice.) *Not such as beleeue only, but such as feare God and worke iustice, are acceptable to him.*

FVLKE. 4 Such as beleeue onely (as Simon Magus did) and doe not feare God, nor worke righteousnes, are nothing acceptable to God. But such as feare God and worke righteousnes, are accepted of God, not for their workes, but for their faith onely, Rom. 3. 28. Ephes. 2. 8. Faith only.

ANNOTATIONS. CHAP. X.

RHEM. 5 2. Doing many almes deedes.) He knew God creator of al, but that his omnipotent Sonne was incarnate, he knew not: and in that faith he made prayers and gaue almes which pleased God, and by wel doing he deserued to know God perfectly, to beleeue the mysterie of the Incarnation, and to come to the Sacrament of Baptisme. *So saith Venerable Bede out of S. Gregory. And S Augustine thus,* li. 1. de Bapt. c. 8. Because whatsoeuer goodnes he had in praiers and almes, the same could not profite him vnles he were by the band of Christian Societie and peace, incorporated to the Church, hee is bidden to send vnto Peter, that by him hee may learne Christ, by him he may be baptized, &c. *Whereby it appeareth that such workes as are done before iustification, though they suffise not to saluation, yet be acceptable preparatiues to the grace of iustification, and such as moue God to mercie, as it might appeare also by Gods like prouident mercifulnes * to the Eunuche. though al such workes preparatiue come of grace also: otherwise they could neuer deserue at Gods hand of congruitie, or any otherwise toward iustification.* Bed in hunc locum. Good workes before faith are preparations to the same, not properly meritorious. Acts, 8.

FVLKE. 5 *Whatsoeuer is not of faith, is sinne, Without which it is impossible to please God, Rom. 14. 23. Hebr. 11. 6.* Therefore it is certeine that Cornelius had faith, as a true Proselyte in the *Messias* to come, although he knew not that hee was come, and so saith Beda. Therefore this place proueth not that good workes before faith are preparatiues to it, for no workes are good, but such as are done in faith. And seeing your affirme that workes before faith, are not meritorious, you falsifie Beda & slander Gregory, by translating the verbe *promeruit*, he deserued, which is commonly vsed of the Fathers, to obteine without respect of merite or desert. But that the Reader may see how impudently you cite this place, to prooue that good workes are preparatiues to faith, I will set downe his whole discourse vpon this text. *Non virtutibus ad fidem, sed fide pertingitur ad virtutes, vt beatus Gregorius exponit, &c. Men atteine not to faith by vertues, but to vertues by faith, as S. Gregory expoundeth it. For Cornelius* (saith he) *whose almes before baptisme, as the Angel witnesseth, are praised, came not by workes to faith, but by faith to workes. For if he had not beleened the true God before baptisme, vnto whom did he pray? or how did Almighty God heare him, if he prayed not to be perfected in good things by him? Therefore he knew God the creator of all things, but that his Almighty Sonne was incarnate he knew not. He had faith, whose prayers and almes could please God. And by good action he obteined to know God perfectly, and to beleeue the mysterie of the incarnation of his onely begotten Sonne, that hee might come to the Sacrament of baptisme. By faith therefore he came to workes, but by workes hee was made strong in faith.* S. Augustine also affirmeth, that he had faith before he beleeued in Christ, saying, *Hee did not giue almes and prayed without some faith. For how did he call vpon him in whom he beleeued not. De praed. sanct. li. 1. c. 7.* The same is to be said of the Eunuche. And how are you not ashamed to say, *That good workes before faith, are preparatiues to the same.* When S. Augustine saith, *Faith goeth before, that good workes may follow, neither are there any good workes, but those that folow faith going before. In ps. 67.* Where he saith, *that the vngodly man is iustified by faith without the merites of good workes.* No good workes but of faith.

RHEM. 6 9. To pray about the sixt houre.) *The houre is specified, for that there were certaine appointed times of prayer vsed in the Law, which deuout persons, according to the publike seruice in the Temple, obserued also priuately: and which the Apostles and holy Church afterward both kept and increased. Whereof thus writeth S. Cyprian very notably.* In celebrating their prayers, we finde that the three children with Daniel obserued the third, sixt, and ninth houre, as in Sacrament (*or mystery*) of the holy Trinitie, &c. *And a litle after,* Which spaces of houres the worshippers of God spiritually (*or mystically*) determining long since, obserued set times to pray: and afterward the thing became The Canonical houres. *De Orat. Dom. ante 15.*

came manifest, that it was for Sacrament (*or mystery*) that the iust so prayed. For at the third houre the holy Ghost descended vpon the Apostles, fulfilling the grace of our Lords promise, and at the sixt houre Peter going vp to the higher roome of the house, was both by voice and signe from God instructed, that all Nations should be admitted to the grace of saluation, whereas of cleansing the Gentiles he doubted before. and our Lord being crucified at the sixt houre, at the ninth washed away our sinnes with his bloud. But to vs (deerely beloued) beside the seasons obserued of old, both the times & sacraments of praying be increased. for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by Morning prayer: as of old the holy Ghost designed in the Psalme, saying, In the morning early will I stand vp to thee, early in the morning wilt thou heare my voice. *Toward the euening* also when the Sun departeth, and the day endeth, we must of necessity pray againe. *Act.2. Act.10. Luc.23. Mattins. Euensong. Psal.5.*

S. Hierom also writing of Daniels praying three times in a day, *saith*: There are three times, wherein we must bow our knees to God. The third, the sixt, & the ninth houre the ecclesiasticall tradition doth well vnderstand. Moreouer, at the third houre the holy Ghost descended vpon the Apostles. at the sixt, Peter went vp into a higher chamber to pray. at the ninth, * Peter and Iohn went to the Temple. *Againe writing to Eustochium a virgin and Nonne ep.22.c.16.* Though the Apostle bid vs pray alwayes, and to holy persons their very sleepe is praier: yet we must haue distinct houres of prayer, that if perhaps we be otherwise occupied, the very time may admonish vs of our office or duetie. The third, sixt, ninth houre, morning early, and the euening, no man can be ignorant of. *And to Demetrius ep 8.c 8. that in the Psalmes and prayer she must keepe* alwayes the third, sixt, ninth houre, euening, midnight, and morning. *He hath the like ep.7.c.5. And (ep.27.c.10.) he telleth how Paula the holy abbesse with her religious Nunnes* sang the Psalter in order, in the morning, at the third, sixt, ninth houre, euening midnight. *by midnight meaning the time of Mattins (therefore called* Nocturnes) *agreeable to S. Cyprian de Orat. Dominum.15. and by* the morning, *the first houre called* Prime: *all correspondent to the times and houres of Christs Passion, as in S. Matthew is noted c. 26.17 By all which we see, how agreeable the vse of the Churches seruice is euen at this time to the Scriptures and Primitiue church: and how wicked the Puritan Caluinists be, that count all such order and set seasons of prayer, superstition: and lastly, how insufficient and vnlike the new pretended Church-seruice of England is to the primitiue vse, which hath no such houres of night or day, sauing a litle imitation of the olde Mattins and Euensong, and that in schisme and heresie, and therefore not onely vnprofitable, but also damnable.* *Dan.6. Act.3.*

FULKE. 6 No man denieth but set times of prayers, both publike and priuate, and set formes also are very conuenient. But the Popish seruice, hath nothing but the names of these houres, and not the times themselues obserued in their prayers, which are all finished in the forenoone, when they are sayd or sung (for they are not vsed but at certeine solemne times) whereas the sixt houre is the time of high noone, the ninth houre, is the third houre before the Sunne set. Canonicall houres,

Our Church Seruice, hauing but two times appointed for publike praiers, is not to be misliked for that, seeing there is no necessity of more times prescribed in the Scriptures. Yet priuately all godly persons doe obserue more times of prayers, as the morning at their rising vp, at noone when they take their repast, likewise at night at their repast, and when they go to their rest. And these prayers both publike and priuate, are made in the true faith of Iesus Christ, and in the vnity of his Catholike Church.

REM. 7 25. Adored.) *S. Chrysostome*, ho.21. in Act. *thinketh Peter refused this adoration of humility onely, because euery falling downe to the ground for worship sake, is not diuine worship or due onely to God,* * *the word of adoration and prostration being commonly vsed in the Scriptures toward men. But S. Hierom* adu. Vigil. c.2.to.2. *rather thinketh that Cornelius by errour of Gentility, and of Peters person, did go about to adore him with diuine honour, and therefore was lifted vp by the Apostle, adding that he was but a man.* * προσκυνῆσαι. Adoration of creatures.

FULKE. 7 The Pope refuseth not, but requireth greater adoration of the greatest Princes, so well he followeth Peters steps. Chrysostome saith, *Hoc faciens, &c. This doing he shewed his humility, and taught other, and giueth God thanks, and declareth that although he was commanded, yet he was very ready of himselfe. What then saith Peter, Arise, for I also am a man. Thou seest how aboue other men he teacheth them to thinke no great matter of him, or to haue no great opinion of him.* The first words are of Cornelius shewing humility, the later of Peter, teaching that men may not thinke too highly of him: Peter said, I am a man. The Pope can admit other to say to him, *Nec Deus es nec homo, quasi neuter es inter vtrumque. Thou art neither God nor man, but as it were a neuter betweene both.* But Chrysostomes opinion pleaseth you not so well, as Hieroms *aduersus Vigilan.* Where either you vnderstand not Hierom aright, or els Hierome doeth iniurie to Cornelius, to charge him with errour of Gentility, and such grosse ignorance, that he thought Peter was God. Of whom what he was, he was instructed by God in a vision. But his errour was, that he thought religious honour to be due to Peter, which Peter acknowledgeth to be due onely to God, and to no man. For ciuill adoration could not be prohibited by this reason, that Peter was a man, for it is due to men, and in some measure was due to Peter. Therefore it was religious worship, such as Papists attribute to Saints, that Peter refused. Athan.cont. Arr.lib.2. *Si Christus vt gloria excellens adoraretur, quicunque præstarent & excellerent, ab inferioribus essent adorandi. Hoc autem non fit. Nec res vlla creata rem creatam adorat, sed seruus Dominum, & quæ creata sunt adorant Deum. Petrus quidem apostolus, Cornelium volentem se adorare prohibet, ego, inquiens, homo sum.* Euthym. panopl. part.1.tit.11. S. Basil citeth this text to proue that no Christian man must admit immoderate honour, but reproue them that giue it. *de. hp. 18.* The Popes pride. Religious and ciuill honour.

REM. 8 40. Gaue him.) *Christ did not vtter his Resurrection and other mysteries to all at once, and immediatly to the vulgar: but to a few chosen men that should be the gouernours of the rest, instructing vs therely to take our faith and all necessary things of saluation, at the hands of our Superiours.*

LKE. 8 Christ teacheth vs to receiue instruction vnto faith, and vnto all things necessary to saluation at the hands of his chosen Ministers, but not to take faith it selfe at mens hand, nor to take any instruction of our Superiours without examining the same by the word of God, but to search the Scriptures, as the *Berrhæans* did, Acts 17.11. The authority of Gods word.

REM. 9 47. Baptized, which haue receiued.) *Such may be the grace of God sometimes toward men, and their charity and contrition so great, that they may haue remission, iustification, and sanctification before the externall sacrament of Baptisme, Confirmation, or Penance be receiued, as we see in this example, where at Peters preaching they all receiue the holy Ghost before any Sacrament. but in the same we learne one necessary lesson, that such notwithstanding must needs receiue the Sacraments appointed by Christ, which whosoeuer contemneth, can neuer be iustified.* Aug. super Leuit q.84.to 4. They that are iustified before, must not omit the Sacraments.

KE. 9 The seale is not vnprofitable which is of Gods appointment, but the Sacraments of Popish confirmation and penance are not of Christs institution, nor mentioned in S. Augustine in the place which you cite. And if confirmation be a Sacrament of necessity, (as now a dayes you teach) why did not Peter aswell confirme them, as he commanded them to be baptized? Popish Sacraments.

CHAP.

CHAP. XI.

RHEM. 1 *The Christian Iewes reprehend the foresayd fact of Peter in baptizing the Gentiles. 4 But he alledging his foresayd warrants, and shewing plainly that it was of God, 18 the like good Catholikes doe yeeld. 19 By their foresayd persecution, the Church is yet further dilated, not onely into all Iewry, Galilee, and Samaria, but also into other countreys: specially into Antiochia Syriæ the increase among the Greekes, is not able, first by the foresayd dispersed, 22 then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christians: 27 with perfit vnity betweene them and the Church that was before them at Hierusalem.*

FVLKE. 1 The Christians acknowledged not Peter to be Pope, for no man may reprehend him, if he cary innumerable soules to hell with him, by his owne Canons. *Distinct. 40. cap. Si Papa.* Peters Popedome.

AND the Apostles & brethren that were in Iewrie, heard that the Gentiles also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they that were of the Circumcision reasoned against him, saying,

3 Why didst thou enter in to men vncircumcised, and didst eat with them?

4 But Peter began & declared to them the order, saying:

Act.10,9. 5 *I was in the citie of Ioppé praying, and I saw in an excesse of minde a vision, a certaine vessell descending as it were a great sheete with foure corners let downe from heauen, and it came euen vnto me.

6 Into which I looking considered, and saw foure footed beasts of the earth, and cattell, and such as creepe, and fowles of the aire.

7 And I heard also a voice saying to me, Arise Peter, kill and eat.

8 And I sayd, Not so, Lord: for common or vncleane thing neuer entred into my mouth.

9 And a voice answered the second time from heauen: That which God made cleane, do not thou call common.

10 And this was done thrise: and all were taken vp againe into heauen.

11 And beholde, three men immediatly were come to the house wherein I was, sent to me from Cæsaréa.

12 And the spirit said to me, that I should go with them, doubting nothing. And there came with mee these sixe brethren also: and we went in to the mans house.

13 And he tolde vs, how he had seene an Angel in his house, standing and saying to him, Send to Ioppé, & call hither Simon that is surnamed Peter,

14 Who shal speake to thee words wherin thou shalt be saued and all thy house.

15 And when I had begun to speake, the holy Ghost fell vpon them, as vpon vs also in the beginning.

16 And I remembred the worde of our
Act.1,5. Lord, according as he said, *Iohn in deed baptized with water, but you shalbe baptized with the holy Ghost.*

17 If therefore God hath giuen them the same grace, as to vs also that beleeued in our Lorde IESVS CHRIST: who was I that might prohibit God?

18 Hauing heard these things, they ‡held their peace: and glorified God, saying, God then

AND the Apostles and brethren that were in Iurie, heard that the Heathen had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they that were of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and diddest eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying,

5 I was in the citie of Ioppa praying, and in a traunce I saw a vision, a certaine vessell descend, as it had bene a great sheet, let downe from heauen by foure corners, and it came euen vntill me.

6 Vpon the which when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wilde beasts, and such as creepe, and fowles of the aire.

7 And I heard a voice, saying vnto me, Arise Peter, slay, and eat.

8 But I said, Not so, Lord: for nothing common or vncleane hath at any time entred in to my mouth.

9 But the voice answered mee againe from heauen, Doe not thou make them common which God hath cleansed.

10 And this was done three times: and all were taken vp againe into heauen.

11 And behold, immediatly there were three men already come vnto the house where I was, sent from Cæsarea vnto me.

12 And the spirit said vnto me, that I should goe with them, nothing doubting: Moreouer, these sixe brethren accompanied me, and we entred into the mans house:

13 And he shewed vs how hee had seene an Angell in his house, which stood and sayd vnto him, Send men to Ioppa, & call for Simon, whose surname is Peter:

14 He shal tell thee words, wherby both thou, and all thy house shalbe saued.

*15 And as I began to speake, the holy Ghost fell on them, * as he did on vs at the beginning,* Acts 2.4

*16 Then remembred I the word of the Lord, how that hee said, * Iohn baptized with water,* Iohn 1.15. acts 1.5. *but ye shalbe baptized with the holy Ghost.*

17 Forasmuch then as God gaue them the like gift as hee did vnto vs when wee beleeued on the Lord Iesus Christ: what was I that I shoulde haue withstood God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God

* Their Latine is Pœnitentiam. then to the Gentiles also hath giuen *repentance vnto life.

Act 8,1. 19 * And they truely that had beene dispersed by the tribulation that was made vnder Steuen, walked thorowout vnto Phœnice and Cypres and Antioche, speaking the word to none, but to the Iewes onely.

20 But certaine of them were men of Cypres and Cyréne, who when they were entred into Antioche, spake to the Greekes, preaching our Lord IESVS.

In Epistam S. Barnabæ. Iun. 11. 21 And the hande of our Lord was with them: and a great number of beleeuers was conuerted to our Lord.

22 And the report came to the eares of the Church that was at Hierusalem, touching these things: and they sent * Barnabas as far as Antioche.

Act 4,36. 23 Who when he was come, and saw the grace of God, reioyced: and he exhorted all with purpose of heart to continue in our Lord:

24 Because he was a good man, and full of the holy Ghost & faith. And a great ‖ multitude was added to our Lord.

Act 9,30. 25 And he went forth to* Tarsus, to seeke Saul:

26 Whome when hee had found, hee brought him to Antioche. And they conuersed there in the Church a whole yeere: and they taught a great multitude, so that the Disciples were at Antioche first named ‖ CHRISTIANS.

The name of Christians, 27 And in these dayes there came Prophets from Hierusalem to Antioche,

28 And one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the whole world, which fel vnder Claudius.

29 And the Disciples according as eche man had, purposed euery one to send, for to serue the brethren that dwelt in Iewrie:

30 Which also they did, sending to the Auncients by the handes of Barnabas and Saul.

God also to the Gentiles granted repentance vnto life.

*19 * They also which were scattered abroad through the affliction that arose about Steuen, walked thorowout vnto Phœnice, & Cypres, and Antioche, preaching the word to no man, but vnto the Iewes onely.* Acts 8.1.

20 And some of them were men of Cypres and Cyrene, which when they were come to Antioche, spake vnto the Greekes, and preached the Lord Iesus.

21 And the hand of the Lord was with them: and a great number beleeued, and turned vnto the Lord.

22 Then tidings of these things came vnto the eares of the Church which was in Hierusalem: and they sent forth Barnabas, that he should go vnto Antioche.

23 Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleaue vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and of faith: and much people was added vnto the Lord.

25 Then departed Barnabas to Tarsus, for to seeke Saul.

26 And when he had found him, he brought him vnto Antioche. And it came to passe, that a whole yeere they had their conuersation with the Church there, and taught much people: insomuch that the disciples of Antioche were the first that were called Christians.

27 And in those dayes came Prophets from Hierusalem vnto Antioche.

28 And there stood vp one of them, named Agabus, and signified by the Spirit, that there should be great dearth thorowout all the world: which came to passe in the dayes of Claudius Cæsar.

29 Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iurie.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

MARGINALL NOTES. CHAP. XI.

RHEM. 2 18. Held their peace.) *Good Christians heare & obey gladly such trueths as be opened vnto them from God by their chiefe pastours, by vision, reuelation, or other wayes.*

FVLKE, 2 Peter was a good shepheard, that disdained not to shew his warranties, which the Pope like a proud Pilate refuseth. The Pope vnlike to Peter.

ANNOTATIONS. CHAP. XI.

RHEM. 3 24. Multitude added.) *As before (c.10.) a few, so now great numbers of Gentiles are adioyned also to the visible Church, consisting before only of the Iewes. Which Church hath bene euer since Christs Ascension, notoriously seene and known: their preaching open, their Sacraments visible, their discipline visible, their Heads and Gouernours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible: the heretikes that went out from them, visible: the ioyning either of men or nations vnto them, visible: their peace and rest after persecutions, visible: their gouernours in prison, visible: the Church prayeth for them visibly, their Councels visible, their gifts and graces visible, their name (Christians) knowen to all the world. of the Protestants inuisible Church we heare not one word.* The Church visible.

FVLKE, 3 Vnderstanding *Visible*, for that which may be seene, there is no doubt, but all Christians were alwayes visible. But if you vnderstand *Visible*, for that which is seene and knowen to all the world, as you say the name of Christians hath bene euer since Christs ascension, it is not true, that the Church was alwayes visible. For persecutions haue bene so great, that the world saw none of those things. And therefore Diocliſian and Maximian wickedly boasted, that they had vtterly abolished the superstition of Christ, and name of Christians. *Inscriptio Salmanticæ in monte Bartholomæi.* The like diuelliſh boasting made Nero in his time: *Inscriptio in ruinis* The Church not alwayes visible.

pagi

pagi Macanesar, a place in Spaine. But the Catholike Church of Christ, where of we reioyce to be members, is Ierusalem the heauenly, which is the mother of vs all, and being an article of our faith, is therefore inuisible. Heb. 11.1. Gal. 4.26.

RHEM. 4 26. Christians.) *This name* Christian, *ought to be common to all the faithfull, and other new names of Schismatikes and Sectaries must be abhorred.* If thou heare (*saith S. Hierom*) any where, such as be sayd to be of Christ, not to haue their names of our Lord IESVS CHRIST, but to be called after some other certeine name, as Marcionites, Valentinians, (*as now also the Lutherans, Caluinists, Protestants*) know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist. *Lactantius also* (*lib. 7. Diuin. instit. c. 30*) *sayth also*, When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who hauing lost the name of Christ, haue done on the names of men. *Neither can our new Sectaries discharge themselues, for that they take not to themselues these names, but are forced to beare them as giuen by their aduersaries. For, so were the names of Arians and the rest of olde, imposed by others, and not chosen commonly of themselues: Which notwithstanding were callings that proued them to be Heretiks. And as for the name of Protestants, our men hold them well content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders and persons so named, were of diuers faiths and sects, or differed in any necessary point of religion, or were not all of one Christian name and Communion: and it is as ridiculous as if it were obiected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambridge men, and (which is most like) some * Rechabites, some * Nazarites.* Hierony. cont. Lucif. c. 7. in fine. Names of sectaries & heretikes. Protestants. Diuers religious orders are not diuers sects. Ierem. 35. Num. 6.

Neither doth their obiection, that we be called Papists, helpe or excuse them in their new names, for, besides that it is by them scornfully inuented (as the name Homousians was of the Arians) this name is not of any one man B. of Rome or elsewhere, knowen to be the authour of any schisme or sect, as their callings be: but it is of a whole state and order of gouernours, and that of the chiefe Gouernours, to whom we are bound to cleaue in religion, and to obey in all things. So to be a Papist, is to be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithfull for following the Pope, to the diuersity of Heretiks bearing the names of new Maisters, let vs euer haue Papists, Catholikes, and true Christians, all one.

to 2. ep. 17. & ep. 18. ad Damasum. *in readinesse this saying of S. Hierom to Pope Damasus*, Vitalis I know not, Meletius I refuse, I know not Paulinus. Whosoeuer gathereth not with thee, scattereth: that is to say, Whosoeuer is not Christs, is Antichrists. *And againe*, If any man ioyne with Peters chaire, he is mine. Not to be with the Pope, is to be with Antichrist.

We must here further obserue that this name, Christian, giuen to all beleeuers and to the whole Church, was specially taken to distinguish them from the Iewes and Heathens which beleeued not at all in Christ, and the same now seuereth and maketh knowen all Christian men from Turks and others that hold not of Christ at all. But when heretikes began to rise from among the Christians, who professed Christs name and sundry articles of faith as true beleeuers do, the name Christian *was too common to seuer the heretikes from true faithfull men: and thereupon the Apostles by the holy Ghost imposed this name* Catholike *vpon the beleeuers which in all points were obedient to the Churches doctrine.* When heresies were rifen (*saith S. Pacianus ep. ad Symphorianum*) and endeuoured by diuers names to teare the doue of God & Queene, and to rent her in pieces, the Apostolical people required their surname, wherby the incorrupt people might be distinguished, &c. *and so those that before were called Christians, are now surnamed also Catholiks.* Christian is my name, *saith he*, Catholike my surname. *And this word, Catholike, is the proper note whereby the holy Apostles in their Creed taught vs to discerne the true Church from the false heretical congregation of what sort soeuer. And not onely the meaning of the word, which signifieth vniuersality of times, places, and persons, but the very name and word it selfe, by Gods prouidence alwayes and onely appropriated to the true beleeuers, and (though sometimes at the beginning of sects challenged) yet neuer obtained by heretikes, giueth so plaine a marke and euidence, that S. Augustine sayd*, In the lap of the Church the very name of Catholike keepeth me. *cont. ep. fund. c. 4. And againe tract. 32. in Io.* We receiue the holy Ghost if we loue the Church, if we be ioyned together by charity, if we reioyce in the Catholike name and faith. *And againe de ver. rel. c. 7. to. 1.* We must holde the communion of that Church which is named Catholike, not onely of her owne, but also of all her enemies. for, will they nill they, the Heretikes also and Schismatikes themselues, when they speake not with their owne fellowes but with strangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderstood vnlesse they discerne it by this name wherewith she is called of all the world. *The Heretikes when they see themselues preuented of this name* Catholike, *then they plainly reiect it & deride the name, as the Donatists did, calling it an* humane forgery or fiction, *which S. Augustine calleth words of blasphemy,* lib. 1. c. 33. cont. Gaudent. *and some Heretikes of this time call them scornfully carholiks, and cacoliks. Another calleth it,* the most vaine terme Catholike. Beza in præf. no. Test. an. 1565. *Another calleth the Cath. like religion,* Catholike apostasie or defection, Humfrey in vit. Iuel. pag. 213. *Yea and some haue taken the word out of the Creed,* * *putting* Christian *for it. But against these good fellowes let vs follow that which S. Augustine* de vtil. cred. C. 8. to 6. *giueth as a rule to direct a man the right and sure way from the diuersity and doubtfulnesse of all errour, saying*, If after these troubles of minde thou seeme to thy selfe sufficiently tossed and vexed, and wilt haue an end of these molestations, follow the way of *Catholike* discipline, which from Christ himselfe by the Apostles hath proceeded euen vnto vs, and shall proceed from hence to the posterity. *See the Annot.* 1. Ti. 3. c. 15. The name of CHRISTIANS. The name of CATHOLIKS. CREDO In CLESIAM CATHOLICAM. The Protestants deride the name CATHOLIKE. In § Catechisme of the Lutherans.

FVLKE. 4 We acknowledge no names, but of Christian Catholikes. The names of Caluinists, and Lutherans, &c. are but slanders by you inuented, as the names of Athanasians, Alexandrians, Homusians, were by the Arian heretikes. Neither doe we holde our selues content with the name of Protestants, though it be not so odious, as to be called of any man, when we are the people of God and Christ. Neither did the onely calling of the olde heretiks proue them to be heretiks, but their pernicious opinions, contrary to the holy Scriptures. For Athanasians, Homusians, &c. were true Catholiks, though they were nickenamed by heretiks. The names of Dominicans, Franciscans, Iesuites, and such like, proueth them to be sectaries, because they be of their owne chusing, though they all mainteine one graund heresie of Popery: hauing also there diuers opinions, among them: and eche sect enuying other, and swelling against the other. The name of Papists, you doe not greatly mislike, because it is not the name of any one man. We might answere you the like, of the name of Protestants. But diuers heretikes, haue the name of their heresie, not of their authour, as Patripassians, Collyridians, Apostolici, Cathari, &c. But the name of Papists, is taken both of the authour of your heresie, and of the heresie it selfe. In the saying of Hierome, you omit that which is principall, *Ego nullum primum nisi Christum sequens, &c. I following none chiefe, or first, but Christ, am ioyned in communion with thy blessednesse, that is with Peters chaire.* While the Bishop of Rome therefore ioyned with Christ, (as then he did in the matter whereof Hierome speaketh, and in all doctrine necessary to saluation) whosoeuer gathered not with the Bishop of Rome, scattered with Antichrist. But when Liberius bishop of Rome, did by subscription openly professe Arianisme, as the same Hierom testifieth *in Catal. in Fortunatian.* Would Hierome thinke you, or ought any Christian man Slanders. Names. Socrates. Communion with the See of Rome.

to

to haue gathered with him? When Honorius taught heresie, would the Councell of Constantinople the sixt haue ioined in Communion with him? Did they not iustly accurse him, and condemne him, after he was dead? But now the Pope is not accused & conuicted of single heresie, but openly reuealed to be Antichrist himselfe. That the name of Catholikes was imposed by the Apostles, it is not proued, nor affirmed by Pacianus, but rather the contrary. For these are his words: *Sed sub Apostolis &c. But thou wilt say, vnder the Apostles no man was called a Catholike, Admit it was so, yet graunt this, When after the Apostles there were heresies, and they endeuoured to rend in pieces and to diuide with diuers names the doue of God and Queene, did not the Apostolike people require their surname, whereby they might distinguish the vnity of the incorrupted people, &c.* Neuertheless the name of Catholike is very ancient, and yet is not this word Catholike, the proper note in the Creed to discerne the true Church, but holy also must be added, except you will expound Catholike as Pacianus doth, *for obedience vnto all the commandements of God*, which includeth holinesse. But if you take the name without the meaning, it is a weake reason to discerne the true beleeuers. For though heretikes could neuer obteine to be so called by true Christians, yet haue they challenged, and commonly obteined the name of Catholikes, when they were more mighty in the world then true Catholikes, as the Arrians in the dayes of Constantius, when almost all the Bishops both of the East and the West yeelded vnto them, as Vincentius Lirinensis testifieth. Neither doeth S. Augustine say, the onely name of Catholike doth keepe him in the Church, but among many other things, that is one: as in the second place, where he ioyneth the Catholike faith with the name of Catholike, (without which as in Papists) the name of Catholike is a vaine sound, without true sense: and is not giuen to the Popish Church by her aduersaries, as it was to the true Church in S. Augustines time, but vtterly denied vnto her, although she do neuer so malepertly challenge it. And when she hath not the thing it selfe meant by the name, yet boasteth that the very name without the meaning, is a sufficient note of the true Church. Finally we beleeuing and confessing the holy Catholike Church, what can we but acknowledge our selues to be true Catholikes, and deny the Papists to be the same? Neither doth any of vs deride the name of Catholike, when it is rightly applied according to the true meaning thereof, but the vaine vsurpation of that name, in them that be nothing lesse then Christian Catholikes. Such we may well call, Pseudocatholikes, Cartholikes, Cacolikes, Catholike apostates, or any thing rather then true or holy Christian Catholikes, which they are not. But it is notoriously knowen, that the most honourable name of Christians, is in Italy and at Rome (the countrey and See of Antichrist) a name of reproch, and vsually abused to signifie a foole or a dolt, as witnesseth *Christ. Franch. Coll. Iesuit. in fine.* That some Lutherans haue altered the word of the Creed, & for Catholike put Christian, it is no heresie, though it be not to be allowed. Last of all, the Catholike way of discipline, proceeding from Christ by his Apostles, with S. Augustine we doe gladly follow, protesting that the Papists can neuer proue, that their heresie which they falsly call the Catholike way, did euer proceed from Christ by the Apostles, or that it preuailed in the Church, for many hundred yeres after Christ.

CHAP. XII.

Herod the first king that persecuted the Church, hauing at Hierusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed Iames the Apostle, 3 and to please the Iewes imprisoned Peter with the minde to kill him also, but frustrate by an Angel sent of God at the continuall prayers of the Church made for her chiefe Pastour, 19 being puffed vp with such pride that at Caesarea he refuseth not to be honoured as God: 23 Is miraculously striken of Gods Angel. 24 And so after the persecutours death, the Churches preaching prospereth exceedingly.

Peter was not chiefe pastour of the Church of Ierusalem, where prayers was made for him, but Iames: whom in the last note, you confesse to be Bishop of Ierusalem.

AND at the same time Herod the king set his hands, to afflict certaine of the Church.

2 And hee killed Iames the brother of Iohn with the sword.

3 And seeing that it pleased the Iewes, he added to apprehend Peter also. And it was the dayes of the Azymes.

4 Whom when hee had apprehended, he cast into prison, deliuering him to ‡ foure quaternions of souldiers to be kept, meaning after the Pasche to bring him forth to the people.

5 And Peter indeed was kept in prison. But ‖ prayer was made of the Church without intermission vnto God for him.

6 And when Herod would haue brought him forth, the same night Peter was sleeping betweene two souldiers, bound with ‖ two chaines: and the keepers before the doore kept the prison.

7 And beholde an Angel of our Lord stood in presence: and light shined in the house: and striking Peters side, he raised him, saying, Arise quickely. And the chaines fell from his hands.

8 And the Angel said to him, Gird thee, and

AT the same time Herod the king stretched foorth his handes to vexe certaine of the Church.

2 And he killed Iames the brother of Iohn with the sword.

3 And because he saw it pleased the Iewes, he proceeded further, and tooke Peter also. (Then were the dayes of Sweet bread.)

4 And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people.

5 And Peter was kept in prison, but prayer was made without ceasing of the Church vnto God for him.

6 And when Herod would haue brought him foorth vnto the people, the same night Peter was sleeping betweene two souldiers bound with two chaines, and the keepers before the doore kept the prison.

7 And beholde, the Angel of the Lord was there present, and a light shined in the prison: and hee smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell off from his hands.

8 And the Angel sayd vnto him, Gird thy selfe,

and put on thy ſhoes. And he did ſo. And he ſaid to him, Put thy garment about thee, and follow me.

9 And going foorth hee followed him, and hee knew not that it was true which was done by the Angel: but he thought that hee ſaw a viſion.

10 And paſſing thorow the firſt and the ſecond watch, they came to the yron gate that leadeth to the citie, which of it ſelfe opened to them. And going out, they went forward one ſtreet: and incontinent the Angel departed from him.

11 And Peter returning to himſelfe, ſaid: Now I know in very deed that our Lord hath ſent his Angel, and deliuered mee out of Herods hand, and from all the expectation of the people of the Iewes.

12 And conſidering, hee came to the ‡ houſe of Marie the mother of Iohn, who was ſurnamed Marke, where many were gathered and praying.

13 And when hee knocked at the doore of the gate, there came forth a wench to ſee, named Rhodé.

14 And as ſhe knew Peters voice, for ioy ſhe opened not the gate, but running in ſhe told that Peter ſtood before the gate.

15 But they ſayde to her, Thou art mad. But ſhe affirmed that it was ſo. But they ſaid, It is ‖ his Angel.

16 And Peter continued knocking. And when they had opened, they ſaw him, and were aſtonied.

17 And beckning with his hand to them, that they ſhould holde their peace, he tolde howe our Lord had brought him out of priſon, and hee ſaid, ‖ Tell theſe things to Iames and to the brethren. And going foorth hee went ‡ into another place.

‡ Though God had ſo miraculouſly deliuered him, yet he would not tempt God by tarying among his perſecutours, but according to Chriſts commandement fled for a time.

18 And when day was come, there was no litle adoe betweene the ſouldiers, what was become of Peter.

19 And Herod, when he had ſought him, and had not found, making inquiſition of the keepers, commanded them to be led away: and going downe from Iewrie into Cæſarea, there he abode.

20 And hee was angrie with the Tyrians and the Sidonians. But they with one accord came to him, and perſuading Blaſtus that was chiefe of the kings chamber, they deſired peace, for that their countreys were nouriſhed by him.

‡ Princes that take delight in the flatterie and praiſes of the people, ſo much that they forget themſelues to be men, and to giue the honour to God, may bee warned by this example.

21 And vpon a day appointed, Herod being arayed with kingly attire, ſate in the iudgement ſeat, and made an oration to them.

22 And the people made acclamation, The voices of a God, and not of a man.

23 And foorthwith an Angel of our Lord ‡ ſtrooke him, becauſe he had not giuen the honour

ſelfe, and binde on thy ſandales. And ſo he did. And he ſaith vnto him, Caſt thy garment about thee, and follow me.

9 And Peter came out, and followed him, and wiſt not that it was trueth which was done by the Angel: but thought hee had ſeene a viſion.

10 When they were paſt the firſt and the ſecond watch, they came vnto the yron gate that leadeth vnto the city, which opened to them by the owne accord: and they went out, and paſſed thorow one ſtreet, and foorthwith the Angel departed from him.

11 And when Peter was come to himſelfe, he ſayd, Nowe I know of a ſuretie that the Lorde hath ſent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting for of the people of the Iewes.

12 And as he conſidered the thing, he came to the houſe of Marie the mother of Iohn, whoſe ſurname was Marke, where many were gathered together in prayer.

13 As Peter knocked at the entrie doore, a damoſell came foorth to hearken, named Rhoda.

14 And when ſhe knew Peters voice, ſhe opened not the doore for gladneſſe, but ranne in, and tolde how Peter ſtood before the doore.

15 And they ſayd vnto her, Thou art mad. But ſhee affirmed that it was euen ſo. Then ſayd they, It is his Angel.

16 But Peter continued knocking: and when they had opened the doore, & ſaw him, they were aſtonied.

17 And when hee had beckened vnto them with the hand that they might holde their peace, hee tolde them by what meanes the Lorde had brought him out of the priſon: And he ſayd, Goe ſhewe theſe things vnto Iames, and to the brethren. And he departed, and went into another place.

18 Nowe aſſoone as it was day, there was no little adoe among the ſouldiers, what was become of Peter.

19 And when Herode had ſought for him, and found him not, hee examined the keepers, and commanded them to be carried away. And hee deſcended from Iurie to Cæſarea, and there abode.

20 And Herode was diſpleaſed with them of Tyre and Sidon: but they came all with one accord to him, and made interceſſion vnto Blaſtus the kings chamberlaine, and deſired peace, becauſe their countrey was nouriſhed by the kings countrey.

21 And vpon the day appointed, Herod araied him in royall apparell, and ſet him in his ſeat, and made an oration vnto them.

22 And the people gaue a ſhout, ſaying, It is the voice of a God, and not of a man.

23 And immediatly the Angel of the Lorde ſmote him, becauſe hee gaue not God the honour,

honour to God: and being consumed of wormes, he gaue vp the ghost.

24 But the word of our Lord increased and multiplied.

25 And Barnabas and Saul returned from Hierusalem, hauing accomplished their *ministerie, taking with them Iohn that was surnamed Marke. Ac.11,29.

nour, and he was eaten of wormes, and gaue vp the ghost.

24 And the word of God grew, and multiplied.

25 And Barnabas and Saul returned to Hierusalem, when they had fulfilled their office, and tooke with them Iohn whose syrname was Marke.

MARGINALL NOTES. CHAP. XII.

RHEM. 2 4. Foure quaternions.) *As Peters person was more notorious then others, and therefore better garded then other, for feare he should escape: so Gods prouidence in preseruing and deliuering him for the longer gouernment of his Church, is very marueilous.*

FVLKE. 2 It cannot be gathered out of the text, that Peters person was better guarded, then the person of Iames, and least of all, in respect that he was a more notorious person, but because he was to be kept longer, by reason of the solemne feast. Peters dignitie.

RHEM. 3 12. House of Marie.) *It is much for the praise of these good Christians that the assembly to Gods seruice and prayer was kept in their houses in the time of persecution, and that the Apostle came thither streight out of prison, as his first refuge, as now Christian people do much to their commendation, in places where heresie doth reigne.*

FVLKE. 3 As in Rhemes, Paris, Antwerpe, Spaine, Italy, &c. For Christian religion and a Prince that maintaineth the same, (God be praised) reigneth in England, as in many other kingdomes and seignories of the world.

ANNOTATIONS. CHAP. XII.

RHEM. 4 5. Prayer was made.) *The Church prayed incessantly for her chiefe Pastour, and was heard of God: and all Christian people are warned thereby to pray for their Bishops and Pastours in prison.*

FVLKE. 4 The Church of Ierusalem prayed for Peter as a principall member of the Catholike Church, and a great Apostle of Christ, but not as chiefe Pastour of the whole Church, for that is Christ onely. 1.Pet.5 4. Peters primacie.

RHEM. 5 6. Two chaines.) *These chaines are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Empresse, wife to Theodosius the yoonger, where they were matched and placed with another chaine that the same Apostle was tied with by Nero, and a Church founded thereupon, named* Petri ad vincula, *where they are religiously kept and reuerenced vntill this day, and there is a Feast in the whole Church for the same, the first of August, which we call,* Lammas day. S.Peters chaines.

FVLKE. 5 It is a maruell, how they were knowen from all the other prisoners chaines that were at Ierusalem & Rome, for three or foure hundred yeres, vntill Eudoxia found them. Besides this, the lessons read vpon Lammas day, in your Mattins, say, that Alexander bishop of Rome, after he had bene imprisoned by Quirinus a Romane, and was deliuered, instituted this feast, and builded this Church, where that only chaine is wherewith he was bound by Nero, knowing nothing of this translation, and building of Eudoxia.

RHEM. 15. His Angel.) If proper Angels (*sayth S. Chrysostome*) be deputed by our Lord to such as haue onely charge of their owne life, (as one of the iust sayd, * The Angel which hath deliuered me from my youth vpward) much more are supernall spirits at hand to helpe them vnto whom the charge and burden of the world is committed. *Chrys. in laud. Pauli. ho.7 to.3.* Patronage of Angels. Gen.48,16.

RHM. 6 17. Tell Iames.) *He willeth them to shew this to S. Iames Bishop of Hierusalem & to the Christians, that they might see the effect of their prayers for him, and giue God thanks. for S. Iames no doubt published common prayer for S. Peter.* Publike prayer for S. Peter the head.

FVLKE. 6 The Church of Ierusalem prayed for Peter, but not as for their head, for Iames was now their bishop, as you affirme your selfe. Peters primacie.

CHAP. XIII.

RHM. 1 *The preachers of the Church of Antioch preparing themselues, the holy Ghost, out of them all, chuseth Saul and Barnabas. 3 They being first consecrated Bishops, 4 goe their appointed circuit ouer all the land of Cypres, the Proconsul whereof is also conuerted, seeing the miraculous execution of a Iewe by Paul. 13 Thence, into Pamphylia: 14 and Pisidia, where in Antioch Paul preacheth to the Iewes, shewing that* IESVS *is Christ, 38 and that in him is saluation, and not in their Law of Moyses: 40 warning them to beware of the reprobation foretold by the Prophets. 44 But the next Sabboth, they blaspheming, he in plaine termes forsaketh them, and turneth to the Gentiles. Whereat the Gentiles be as glad on the contrary side. 50 Finally the Iewes raising persecution, they forsake them, pronouncing them to be obstinate contemners.* The fift part. THE taking of the Gospel away from the obstinate Iewes, and giuing of it to the Gentiles by the ministery of Paul and Barnabas.

FVLKE. 1 Paul and Barnabas were not consecrated Bishops, for they neither had dioceese nor prouince assigned them, but were sent of the holy Ghost, and were commended by the Church of Antiochia, with fasting, prayer, and imposition of hands, to the worke which God had appointed them, that is, to preach abroad in many nations, and not to remaine at Antioch.

AND there were in the Church which was at Antioch, Prophets & Doctours, among whom was Barnabas, & Simon that was called Niger, and Lucius of Cyréne, and Manahen who was the foster-brother of Herod the Tetrarch, and Saul.

*THere * was also in the Church that was at Antioch, certaine prophets and teachers: as Barnabas and Simon that was called Niger, and Lucius of Cyrene, and Manahen, which had bene nourished vp with Herod the Tetrarch, and Saul.*

2 And [c] as they were ‖ ministring to our Lord, and fasting, the holy Ghost saied: ‖ Separate me Saul & Barnabas vnto the worke, wherto I haue taken them. Prophetam.

2 As they ministred to the Lord, & fasted, the holy Ghost saied, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then they fasting and praying, & imposing hands vpon them, dimissed them.

3 And when they had fasted & prayed, and layed their hands on them, they let them go.

4 And they being ‖ sent of the holy ghost, went

4 And they, after they were sent foorth of

went to Seleucia, and thence ſailed to Cypres.

5 And when they were come to Salamina, they preached the word of God in the ſynagogues of the Iewes. And they had Iohn alſo in their miniſterie.

6 And when they had walked thorow out the whole iland as farre as Paphos, they found a certeine man that was a Magician, a falſe-prophet, a Iew, whoſe name was
[a] Barieu. [a] Bar-ieſu,

7 Who was with the Proconſul Sergius Paulus a wiſe man. He ſending for Barnabas and Saul, deſired to heare the word of God.

8 But Elymas the magician (for ſo is his name interpreted) reſiſted them, ſeeking to auert the Proconſul from the faith.

9 But Saul, otherwiſe Paul, repleniſhed with the holy Ghoſt, looking vpon him,

10 Said: O full of all guile, and all deceit, ſonne of the deuill, enemie of all iuſtice, thou ceaſeſt not to ſubuert the right wayes of our Lord.

11 And now behold the hand of the Lord vpon thee, and thou ſhalt be blinde, not ſeeing the Sunne vntill a time. And foorthwith there fell dimneſſe and darkneſſe vpon him, and going about he ſought ſome body that would giue him his hand.

12 Then the Proconſul, when hee had ſeene that which was done, beleeued, maruelling at the doctrine of our Lord.

13 And when Paul and they that were with him had ſailed from Paphos, they came to Pergè in Pamphylia. And Iohn departing from them, returned to Hieruſalem.

14 But they paſſing thorow Pergè, came to Antioch in Piſidia: and entring into the Synagogue on the day of the Sabboths, they ſate downe.

15 And after the leſſon of the Lawe and the Prophets, the Princes of the Synagogue ſent to them, ſaying, Men brethren, if there be among you any ſermon of exhortation to the people, ſpeake.

16 And Paul riſing vp, and with his hand beckening for ſilence, ſayd, Ye men of Iſraël, and you that feare God, hearken:

17 The God of the people of Iſraël choſe our fathers, and exalted the people when
Exod. they were ſeiourners in the land of Ægypt, and in a mightie arme brought them out thereof,

Ioſue. 18 And for the ſpace of fortie yeres tolerated their maners in the deſert.

19 And deſtroying ſeuen nations in the land of Canaan, by lot he deuided their land among them,

20 As it were after foure hundred & fiftie yeeres: and after theſe things he gaue Iudges, vntill Samuël the prophet.

Iud. 21 And thenceforth they deſired a king: and

the holy ghoſt, departed vnto Selencia, and from thence they ſailed to Cyprus.

5 And when they were at Salamina, they preached the worde of God in the ſynagogues of the Iewes: and they had alſo Iohn to their Miniſter.

6 And when they had gone thorowe the Iſle vnto Paphos, they found a certaine ſorcerer, a falſe prophet, a Iewe, whoſe name was Barieſu:

7 Which was with the Deputie of the countrey, one Sergius Paulus, a prudent man: the ſame when he had called vnto him Barnabas & Saul, deſired to heare the word of God.

8 But Elymas the Sorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turne the Deputie away from the faith.

9 Then Saul (which alſo is called Paul) being full of the holy Ghoſt, ſet his eyes on him,

10 And ſayd, O full of all ſubtiltie & all miſchiefe, thou child of the deuill, thou enemie of all righteouſneſſe, wilt thou not ceaſe to peruert the right wayes of the Lord?

11 And now beholde, the hand of the Lord is vpon thee, and thou ſhalt bee blinde, not ſeeing the Sunne for a ſeaſon. And immediatly there fell on him a miſt and a darkeneſſe, and he went about, ſeeking them *that ſhould lead him by the hand.*

12 Then the Deputie, when he ſaw what was done, beleeued, and woondred at the doctrine of the Lord.

13 Now when they that were with Paul, were departed from Paphos, they came to Perga in Pamphylia: and Iohn, when hee departed from them, returned to Hieruſalem.

14 But when they departed from Perga, they came to Antioch in Piſidia, and went into the Synagogue on the Sabboth day, and ſate downe.

15 And after the reading of the Law & the Prophets, the Rulers of the Synagogue ſent vnto them, ſaying, Ye men and brethren, if ye haue any word to exhort the people, ſay on.

16 Then Paul ſtoode vp, and when hee had beckened with the hand for ſilence, ſayde, Men of Iſrael, and ye that feare God, giue audience.

*17 The God of the people of Iſrael, choſe our fathers, and exalted the people when they dwelt as ſtrangers in the * land of Egypt, and with an* Exod.1.1.
*high * arme brought he them out of it.* Exod.13.14.

*18 * And about the time of fourtie yeeres* Exod.16.1.
ſuffered he their maners in the wilderneſſe.

*19 And when he had deſtroyed ſeuen nations in the land of Chanaan, * he diuided their land* Ioſu.14.1.
to them by lot.

*20 And afterward * hee gaue vnto them* Iudg.3.9.
Iudges, about the ſpace of foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

*21 And afterward they deſired a king, * and* 1.Reg.8.5.
God

and he gaue them * Saul the sonne of Cis, a man of the tribe of Beniamin, forty yeres.

22 And remouing him, hee raised them vp * Dauid to be king: to whom giuing testimony, he sayd, *I haue found Dauid the sonne of Iesse, a man according to my heart, who shall doe all my willes.*

23 Of his seede God according to his * promise hath brought forth to Israël a Sauiour IESVS,

24 Iohn * preaching before the face of his comming, baptisme of penance to all the people of Israël.

25 And when Iohn fulfilled his course, he sayd, Whom doe * you thinke me to be? I am not he, but beholde there commeth after me, whose shoes of his feet I am not worthy to vnloose.

THE EPISTLE vpon Tuesday in Ester weeke.

26 Men brethren, children of the stocke of Abraham, and they among you that feare God, to you the word of this saluation was sent.

27 For they that inhabited Hierusalem, and the princes thereof, not knowing him, nor the voices of the Prophets that are read euery Sabboth, iudging haue fulfilled them,

28 And finding no cause of death in him, * desired of Pilate that they might kill him.

29 And when they had consummated all things that were written of him, taking him downe from the tree, they put him in a monument.

30 But God raised him vp from the dead the third day:

31 Who was * seene for many dayes of them that came vp together with him from Galilee into Hierusalem, who vntill this present are his witnesses to the people.

32 And wee preach vnto you that promise which was made to our fathers:

33 That God hath fulfilled this same ‖ to our children, raising vp IESVS, as in the second Psalme also it is written: *My sonne art thou, this day haue I begotten thee.*

34 And that hee raised him vp from the dead, not to returne now any more into corruption, thus he sayd, *That I will giue you the holy things of Dauid faithfull.*

35 And therefore in an other place also he sayeth, *Thou shalt not giue thy holy one to see corruption.*

36 For Dauid in his generation when he had serued, according to the will of God slept: and he was layd to his fathers and saw corruption.

37 But he whom God hath raised vp, saw no corruption.

38 Be it knowen therefore to you, men brethren, that through him, forgiuenesse of sinnes is preached to you, from all the things from the which you could not be iustified by the law of Moyses.

39 In

1.Reg.8.

1.Reg.16. Ps.88.21.

Ps.131.11.

Luc.3.

Luc.3.15.

Luc.7.

Act.13.

* To their children.

Ps.2.7.

Isa.55.3.

Isa.55.10.

d.1.1. d.13.14 d.16.1. 1.14.1. g.39. eg 8.5.

God gaue vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeeres.

*22 And when he had remooued him, hee set vp Dauid to be their king, of whom he reported, saying, * I haue found Dauid the sonne of Iesse, a man after mine owne heart, which shall fulfill all my will.* 1.Reg.16.13. psal.89.21.

*23 Of this mans seed hath God, * according to his promise, brought foorth to Israel, the Sauiour Iesus,* Esa.11.1.

*24 * When Iohn had first preached before his comming, the baptisme of repentance to all the people of Israel.* Matth 3.1. marke 1.2.

*25 And when Iohn had fulfilled his course, hee sayd, * Whom thinke yee that I am? I am not hee. But beholde, there commeth one after mee, whose shoes of his feet I am not woorthie to loose.* Marke 1.7. iohn 1.20.

26 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the word of this saluation sent.

27 For they that dwell at Hierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read euerie Sabboth day, they haue fulfilled them in condemning him.

*28 And though they found no cause of death in him, * yet desired they Pilate that he should be slaine.* Matth.23.22. luke 23.23.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

*30 * But God raised him from the dead:* Matth.28.2.

31 And hee was seene many dayes of them which came vp with him from Galilee to Hierusalem, which are his witnesses vnto the people. marke 16.6. luke 24.7. ioh.20.19.

32 And wee declare vnto you glad tidings, how that the promise which was made vnto the fathers,

*33 God hath fulfilled the same vnto vs their children, in that he hath raised vp Iesus againe, as it is also written in the second Psalme: * Thou art my sonne, this day haue I begotten thee.* Psal.2.7. heb.1.5.

*34 And as concerning that he raised him vp from the dead, now no more to returne to corruption, he sayd on this wise, * I will giue you the holy things of Dauid, which are faithfull.* Esai.55.3.

*35 Wherefore he saith also in another place, * Thou shalt not suffer thine holy one to see corruption.* Psal.16.10.

*36 For Dauid after he had serued his time, by the will of God, * fell on sleepe, and was layed vnto his fathers, and saw corruption:*

37 But hee whom God raised againe, saw no corruption.

*38 Be it knowen vnto you therefore, yee men and brethren, that * through this man is preached vnto you the forgiuenesse of sinnes:* 3.Reg.2.10.

39 In him euery one that beleeueth, is iuſtified.

40 Take heed therfore leſt that come vpon you which is ſpoken in the Prophets.

Abac.1,5. 41 *See ye contemners, and woonder, and periſh: becauſe I worke a worke in your dayes, a worke which you will not beleeue, if a man ſhall tell it you.*

c The Gentiles deſired. 42 And they going forth, c they deſired them that the Sabboth folowing they would ſpeake vnto them theſe words.

c Deuout Proſelytes. 43 And when the Synagogue was dimiſſed, many of the Iewes, and of the c ſtrangers ſeruing God, followed Paul and Barnabas: who ſpeaking exhorted them to continue in the grace of God.

44 But the next Sabboth the whole citie almoſt aſſembled to heare the word of God.

45 And the Iewes ſeeing the multitudes, were repleniſhed with enuie, and contradicted thoſe things which were ſayd of Paul, blaſpheming.

46 Then Paul and Barnabas conſtantlie ſayd, To you it behooued vs firſt to ſpeake the word of God: but becauſe ‡ you repell it, and iudge your ſelues vnworthy of eternall life: beholde we turne to the Gentiles.

Eſ.46,6. 47 For ſo our Lord commaunded vs: *I haue put thee to be the light of the Gentils: that thou mayeſt be ſalnation vnto the vtmoſt of the earth.*

48 And the Gentils hearing it, were glad; & glorified the word of our Lord: and there beleeued as many as were preordinate to life euerlaſting.

49 And the word of our Lord was ſpread thoroweut the whole countrey.

50 But the Iewes ſtirred vp religious and honeſt women, and the chiefe of the citie, and raiſed perſecution againſt Paul and Barnabas: and they did caſt them foorth out of their coaſts.

Lu.9,5. 51 But they *ſhaking off the duſt of their feet againſt them, came to Icónium.

52 The Diſciples alſo were repleniſhed with ioy and with the holy Ghoſt.

39 And by him, all that beleeue, are iuſtified from all things, from which ye could not be iuſtified by the law of Moyſes.

40 Beware therefore, leſt that fall on you, which is ſpoken of in the Prophets.

41 * *Behold, ye deſpiſers, and woonder, and periſh ye: for I doe a worke in your dayes, a worke which yee ſhall in no wiſe beleeue, though a man declare it to you plainly.* Abac.1,5.

42 And when they were gone out of the Synagogue of the Iewes, the Gentiles beſought that theſe words might be preached to them the next Sabboth.

43 Now when the Congregation was broken vp, many of the Iewes and vertuous Proſelytes followed Paul and Barnabas, which ſpeaking to them, exhorted them to continue in the grace of God.

44 And the next Sabboth day came almoſt the whole citie together to heare the worde of God.

45 But when the Iewes ſawe the people, they were full of indignation, and ſpake againſt thoſe things which were ſpoken of Paul, ſpeaking againſt, and railing.

46 Then Paul and Barnabas waxed bolde, and ſayd, It was neceſſarie that the word of God ſhould firſt haue bene ſpoken to you: but ſeeing ye put it from you, and thinke your ſelues vnworthy of euerlaſting life, loe, we turne to the Gentiles.

47 For ſo hath the Lord commanded vs, ſaying, * *I haue made thee a light of the Gentiles, that thou be the ſalnation vnto the ende of the world.* Eſai.49.

48 And when the Gentiles heard this, they were glad, & glorified the word of the Lord: & as many as were ordeined to eternall life, beleeued.

49 And the word of the Lord was publiſhed thoroweut all the region.

50 But the Iewes moued the deuout and ‖ honeſt women, and the chiefe men of the citie, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts. ‖ Or, worſhipping

51 But they ſhooke off the duſt of their feet againſt them, and came vnto Icontum.

52 And the diſciples were filled with ioy, and with the holy Ghoſt.

MARGINALL NOTES. CHAP. XIII.

RHEM. 2 46. You repell it.) *The Iewes of their owne free will repelling the truth, are vnworthy of Chriſt and worthily forſaken: and the Gentiles though they beleeued ſpecially by Gods grace and preordination, yet they beleeue alſo by their owne free will, which ſtandeth well with Gods prouidence.*

FVLKE. 2 Their will bound to ſinne before, was by the grace of God inlarged and made free to beleeue. Freewill.

ANNOTATIONS. CHAP. XIII.

RHEM. 3 2. As they were miniſtring.) *If we ſhould, as our aduerſaries do, boldly turne what text we liſt, and flee from one language to another for the aduantage of our cauſe, we might haue tranſlated for* miniſtring, *ſacrificing, for ſo* * *the Greeke doth ſignifie, and ſo Eraſmus tranſlated, yea we might haue tranſlated,* Saying Maſſe, *for ſo they did: and the Greeke Fathers hereof had their name, Liturgie, which Eraſmus tranſlateth* Maſſe, *ſaying,* Miſſa Chryſoſtomi. *But we keepe our text, as the tranſlatours of the Scriptures ſhould do moſt religiouſly.* The Apoſtles liturgy or Maſſe. λειτουργούντων. αὐτῶ.

FVLKE. 3 This is a leud ſlander, *that we doe boldly turne what text we liſt, and flee from one language to another for our aduantage.* For we tranſlate out of the originall tongues, though we may borrow light of other tranſlations, where any thing is ambiguous. But here the Greeke word vſed by the Euangeliſt, ſignifieth to miniſter or ſerue in any publike function, either of the Church or of the Common wealth. So doth S. Paul call the ciuill magiſtrates by a name deriued of this Verbe, or from whence this Verbe is deriued λειτουργοὶ miniſters. Rom.13 6. Therefore Slander.

fore your vulgar translatour hath better translated the participle in this place, generally ministring, then Erasmus doth, by a speciall kinde of ministring, that is sacrificing. You must first proue that the Apostles sayd Masse, before you can translate this word which signifieth generally, their ministery in their publike office, to be saying of Masse: which by the text appeareth to haue beene teaching and preaching, for that is the proper ministery of prophets and teachers: and so doth Chrysostome expound the place himselfe. *Quid est Ministrantibus, &c. What is λειτουργοῦντων, ministring? preaching.* In act. hom. 37. Howsoeuer Erasmus calleth Chrysostomes liturgy, Chrysostomes masse. So also sayth Oecumenius. Masse.

RHEM. 4 2. Separate me.) *Though Paul were taught by God himselfe and specially designed by Christ to be an Apostle, and here chosen by the holy Ghost together with Barnabas, yet they were to be ordered, consecrated, and admitted by men. Which wholly condemneth all these new rebellious disordered spirits, that challenge and vsurpe the office of preaching and other sacred actions from heauen, without the Churches admission.* Paul and Barnabas are consecrated by men. Gal. 1.

FULKE. 4 Paul was an Apostle neither of men nor by men, but immediatly from and by Iesus Christ. Gal. 1. 1. Therefore was he not ordered, consecrated, and admitted by men, but sent by the holy Ghost, with the prayers of the Church, to execute his office of Apostleship, farre abroad among the Gentiles. Yet are they to be condemned, which in these dayes vsurpe the office of preaching and other sacred functions as from heauen, without the Churches admission.

RHEM. 5 3. Fasting.) *Here of the Church of God vseth and prescribeth publike fasts at the foure solemne times of giuing holy Orders (which are our* Imber dayes) *as a necessary preparatiue to so great a worke. as S.* Leo declareth by this place, naming it also An Apostolicall tradition. See S. Leo Ser. 9 de ieiunio 7. mensis. & Calixtus ep. 1. to. 1 Conc Conc. Magunt. c. 34. 35. to. 3. And this fasting was not fasting from sinne, nor morall or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euer to keepe: but it was abstinence for a time from all meats or from some certaine kindes of meats, which was ioyned with prayer and sacrifice, and done specially at such seasons as the Church prescribed, of all together (as in Lent, the Imber dayes, Friday, Saturday) and not when euery man list, as Aërius and such heretiks did holde.* S. August. hær. 53. Imber dayes. * *Leo ep. 81. c. 1. Epipha. in compend. Leo ser. 3. & 4. de tetiu. 7. mensis.* Præscript times of fasts.

FULKE. 5 Fasting & prayer are conuenient to be vsed at such times as ministers of the Church are ordeined, and that may be rightly referred to apostolike tradition, because we find it written in the Acts of the Apostles. But your Imber dayes fasting is but a mockery of the ancient discipline of the Church. For you obserue those dayes of necessity, although there be none that take ordets in the dioceese, and at other times, when your bishops are disposed to giue orders, you vse no such preparatiues. Againe you slander vs, when you say, we do ridiculously affirme the fasting here spoken of, to be fasting from sinne, or morall and Christian temperance, which are alwayes to be obserued. For we affirme, that fasting heere signifieth abstinence from all meat and drinke, and not from flesh onely, as you do ridiculously and diuelishly practise it, and when you abstaine from fish also, yet wine, fruits, and spices, and all confections made of them, are a solemne Good-friday fast among you. Imber dayes Popish fasting. Slander.

At times appointed by the Church to fast for speciall purpose, we acknowledge it meet that all men (that for infirmity of body may) ought to abstaine: and not to contemne those times, as Aërius taught. But againe we say, that to appoint ordinary times of necessary and religious fasting without speciall cause, it was of the ancient Church accounted heresie in Montanus. *Euseb. lib. 5. cap.* 18. Leo ioyneth alwayes the Wednesday fast to Friday and Saturday watching. Epiphanius leaueth out the Saturday, and saith that Wednesday and Friday were appointed by the Apostles to fast on. How truely, let your Church define, which doth not obserue that tradition. As for sacrifice, Epiphanius speaketh of none, but Leo of the sacrifice of almes onely. Tradition.

RHEM. 6 3. Imposing hands.) *Because all blessings and consecrations were done in the Apostles time by the externall ceremony of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as is noted before, and holy ordering or consecrating Bishops, Priests and Deacons, and Subdeacons, as we see here and elswhere. In which though there were many holy words and ceremonies and a very solemne action: yet whatsoeuer is done in those Sacraments, is altogether called* Imposition of hands: *as whatsoeuer was done in the whole diuine mystery of the B.* Sacrament, is named* Fraction of bread. *for the Apostles (as S. Denys* Eccl. hier. c. 1. in fine *writeth) purposely kept close in their open speeches & writings which might come to the hands or eares of Infidels, the sacred words and actions of the Sacraments. And S. Ambrose saith,* in 1. Tim. c. 4. The imposition of the hand is mysticall words wherewith the elected is conformed and made apt to his function, receiuing authority (his conscience bearing witnesse) that he may be bolde in our Lords stead to offer sacrifice to God. *And S. Hierom,* The imposition of hand is the Ordering of Clerks, which is done by prayer of the voice, and imposition of the hand. *And this is in some inferiour orders also, but Paul and Barnabas were ordered to a higher function then inferiour Priests, euen to be Bishops thorowout all Nations.* Imposition of hands. Holy orders, * Act. 2. 42, *Hierom. in c. 58. Esa.*

FULKE. 6 There are no Sacraments named of imposition of hands, neither do we see here any ordering or consecrating of bishops, priests, deacons, or subdeacons, neither any ordering of subdeacons, any where els in the Scriptures. And although in the ordeining of ministers of the Church, bishops, elders or deacons, which was with the ceremony of imposition of hands, there were vsed longer formes of prayer then be expressed in the Scriptures, yet the substance and matter of them is conteined and expressed in the Scriptures. Neither must we imagine that all those Popish ceremonies which they vsed in ordeining their Clerks, haue bene vsed by the Apostles, because all the words of their prayer is not expressed. For they are such as were neuer vniuersally obserued in all Churches, yea many of them were neuer heard of in the Primitiue church for many hundred yeeres after Christ. That the blessed Sacrament is called Fraction of bread, you haue not yet proued, but if it be granted vnto you, there is no reason you should exclude the Cup, which is commanded by Christ, because bread onely is named, seeing you alledge it now to proue that such things were vsed in ordering of ministers as the Scripture neuer mentioneth, although only imposing of hands be named. And seeing the sacred words and actions of Baptisme and the Lords supper are published by the Apostles in their open writings, it is a vaine excuse to say, *they kept any such things close from the hands or eares of infidels.* And if it were a good reason, that the Apostles should keepe such things close, by what authoritie did Dionysius disclose them? Although in truetli the words of Dionysius import not so much, but that the signes were left by the Apostles, partly in writing, and partly without writing, *not onely in respect of prophane men, which may not meddle with them: but also because our hierarchy is conteined in signes, hauing need of sensible things to bring vs to a more diuine vnderstanding of things intelligible.* So that in truetli he giueth no reason why the Apostles would not write these things, but for what cause they deliuered them, either by writing or without writing. S. Ambrose speaketh not of offering Christ in sacrifice at the Masse, for then he would not haue sayd, *Vice Domini, In our Lords place or stead*, but that he may be bolde to offer vp Christ himselfe in sacrifice to his Father. But alluding to the maner of sacrificing in the olde Law, he nameth all parts of his office, as prayer, preaching, and ministration of the Sacraments, sacrifice. For hee vseth the name of sacrifice for any seruice that we offer to God, as *De virgin. lib. 1. Virgo matris* The Popish sacrament of Orders. Communion of the Cup. Tradition of the Apostles vnwritten. Sacrifice of the Masse.

hostia est, cuius quotidiano sacrificio vis diuina placatur. A virgin is the host or oblation of her mother, by whose dayly sacrifice God is pleased. But of the offering of Christ in the celebration of the supper, how it was he declareth *offic. li. 1. cap 48. Ante agnus offerebatur &c. Before a lambe was offered, a calfe was offered, now Christ is offered, but he is offered as a man, receiuing passion, and he offereth himselfe as a priest, that he may forgiue our sinnes: here in an image, there in truth: where he maketh intercession for vs, as an aduocate with the Father.* Therfore he meaneth that Christ is not truly offered, but in an image or commemoration. Hierom saith the ordination of Clerks is accomplished not onely by words of prayer, but also by imposition of hands: but that you say is in some inferiour orders, *where Paul and Barnabas were ordeined to be bishops thorowout all nations.* This is new doctrine without all testimony of antiquitie, that the Apostles were made bishops, and that thorowout all nations, and ordered by their inferiours, Simon, Lucius, and Manahen, whereof you are not able to proue that any of them was a bishop. For by your owne stories and report, Peter was bishop now of Antioch. Wherefore, as Chrysostome and Oecumenius write, these Apostles were sent out *ad apostolatum, to exercise their function of apostleship*, and not ordeined bishops. For all authority of inferiour ministers of the Church was in the Apostles by their apostleship, so that they needed not to be made bishops or priests by other that were of inferiour place and degree in the Church.

RHEM. 4. Sent of the holy Ghost.) *Whosoeuer be sent by the Church, are sent of the holy Ghost, though in such an extraordinarie sort it be done. Whereby we see how farre the Officers of our soules in the Church doe passe the temporall Magistrates, who though they be of Gods ordinance, yet not of the holy Ghosts speciall calling.* Spirituall offices of our soules.

CHAP. XIIII.

Next in Iconium they preach, where many being conuerted of both sorts, the obstinate Iewes raise persecution. 6 Then in the townes of Lycaonia, where the Heathen first seeing that Paul had healed one borne lame, are hardly perswaded but they are Gods. 18 but afterward by the instigation of the malitious Iewes, they stone Paul, leauing him for dead. 20 And so hauing done their circuit, they returne the same way confirming the Christians, and making Priests for euery Church. 25 And being come home to Antioche in Syria, they report all to the Church there.

AND it came to passe at Iconium that they entred together into the synagogue of the Iewes, and so spake, that a very great multitude of Iewes and of the Greekes did beleeue.

2 But the Iewes that were incredulous, stirred vp & incensed the hearts of the Gentils to anger against the brethren.

3 A long time therfore they abode, dealing confidently in our Lord, who gaue testimonie to the word of his grace, granting signes & wonders to be done by their hands.

4 And the multitude of the citie was diuided: and certaine of them in deede were with the Iewes, but certaine with the Apostles.

5 And when the Gentiles and the Iewes with their princes had made an assault to vse them contumeliously, and to stone them,

6 Vnderstanding it, they fled to the cities of Licaónia, Listra and Derbe, and the whole countrie about, and there they were euangelizing.

7 And a certaine man at Listra impotent of his feete sat there, lame from his mothers wombe, that neuer had walked.

8 This same heard Paul speaking. Who looking vpon him, and seeing that he had faith for to be saued,

9 He sayed with a loud voice, Stand vp right on thy feet. And he leaped and walked.

10 And the multitudes when they had seene what Paul had done, lifted vp their voice in the Lycaónian tongue, saying, Gods made like to men, are descended to vs.

11 And they called Barnabas, Iupiter: but Paul, Mercurie, because he was the chiefe speaker.

[c] Διὸς τῆ ὄντος. 12 The Priest also of [c] Iupiter that was before the citie, bringing oxen and garlands before the gates, would with the people ‖ sacrifice.

13 Which

AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, & so spake, that a great multitude both of the Iewes, and also of the Greeks beleeued.

2 But the vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 Long time therefore abode they there, speaking boldly with the helpe of the Lord, which gaue testimonie vnto the word of his grace, and granted signes and woonders to be done by their hands.

4 But the multitude of the citie was diuided: and part held with the Iewes, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Iewes, with their rulers, to doe them violence, and to stone them,

6 They were ware of it, & fled vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lieth round about.

7 And there were they preaching the Gospel.

8 And there sat a certaine man at Lystra, weake in his feet, being a creeple from his mothers wombe, and neuer had walked.

9 The same heard Paul speake: which beholding him, and perceiuing that he had faith to be whole,

10 Said with a loud voice, Stand vp right on thy feet: And he start vp, and walked.

11 And when the people saw what Paul had done, they lifted vp their voices, saying in the speech of Lycaonia, The gods are come downe to vs in the likenesse of men.

12 And they called Barnabas Iupiter, and Paul Mercurius, because hee was the chiefe speaker.

13 Then Iupiters Priest, which was before their city, brought oxen, and garlands vnto the dore, & would haue done sacrifice with the people.

14 Which

13 Which thing when the Apostles Barnabas and Paul heard, renting their coates, they leaped foorth into the multitudes crying

14 And saying, Yee men, why doe you these things? Wee also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and al things that are in them:

15 Who in the generations past suffred al the Gentils to goe their owne waies.

‡ The Heathen might by the daily benefites of God haue known him at the least to haue bene their Creatour and onely Lord, though the mysterie of our Redemption were not opened to them.

16 Howbeit he left not him selfe ‡ without testimonie, being beneficiall from heauen, giuing raines, and fruitefull seasons, filling our hartes with food and gladnes.

17 And speaking these things, they scarse appeased the multitudes from sacrificing to them.

18 But there came in certaine Iewes from Antioche and Icónium: and perswading the multitudes, and *stoning Paul, they drew him out of the citie, thinking him to be dead.

*2.Cor.11.25.

19 But the disciples cõpassing him round about, he rising vp, entred into the citie, and the next day he went foorth with Barnabas vnto Derbe.

20 And when they had euangelized to that citie, & had taught many, they returned to Lystra and Icónium, and to Antioche:

21 Confirming the harts of the disciples, and exhorting them to continue in the faith, and that by many tribulations we must enter into the kingdom of God.

22 And when ‡ they ‖ had ordained to them ‖ Priests in euery Church, and had praied with fastings, they commended them to our Lord in whom they beleeued.

23 And passing through Pisidia, they came into Pamphylia,

24 And speaking the word of our Lord in Pergé, they went downe into Attalia:

25 And from thence they sailed to Antioche, * whence they had been deliuered to the grace of God vnto the worke which they accomplished.

*Acts.13.4.

26 And when they were come, and had assembled the Church, they reported what great things God had done with them, and that hee had opened a doore of faith to the Gentils.

27 And they abode no litle time with the disciples.

14 Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ranne in among the people, crying

*15 And saying, Sirs, Why doye these things? We also are mortall men like vnto you, & preach vnto you the Gospel, that yee should turne from these vanities, vnto the liuing God, * which made heauen and earth, and the sea, and all things that are therein.*

Gene.1.1. psal.146.6. apoc.14.7.

*16 The which in times past, * suffered all nations to walke in their owne wayes.*

Psal.81.13.

17 Neuertheless, he left not himselfe without witnesse, in that hee shewed his benefits from heauen, in giuing vs raine, and fruitfull seasons, filling our hearts with food and gladnesse.

18 And with these sayings scarse refrained they the people, that they had not done sacrifice vnto them.

*19 Then thither came certaine Iewes from Antioche and Iconium, which when they had perswaded the people, * and had stoned Paule, drew him out of the citie, supposing hee had bene dead.*

2.Cor.11.25.

20 Howbeit, when the disciples stoode round about him, hee rose vp, and came into the citie, and the next day he departed, with Barnabas to Derbe.

21 And when they had preached the Gospel to that citie, and had taught many, they returned againe to Lystra, and to Iconium, and Antioche,

22 And strengthened the disciples soules againe, and exhorted them to continue in the faith, and that we must through much tribulation enter into the kingdome of God.

23 And when they had ordeined them Elders by election in euery Church, and had prayed with fasting, they commended them to the Lord, on whom they beleeued.

24 And when they had gone throughout Pisidia, they came to Pamphylia.

25 And when they had spoken the worde of God in Perga, they descended into Attalia,

26 And thence departed by shippe to Antioche, from whence they were committed vnto the grace of God, to the woorke which they fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the doore of faith vnto the Gentiles.

28 And there they abode long time with the disciples.

MARGINAL NOTES. CHAP. XIIII.

RHEM. 1 **22.** They had ordeined.) *We see by this, first that SS. Paul and Barnabas were Bishops, hauing here authoritie to giue holy Orders: secondly, that there was euen then a difference betwixt Bishops and Priestes, though the name in the primitiue Church was often vsed indifferently: lastly, that alwayes fasting and praying were preparatiues to the giuing of holy Orders.*

VLKE. 1 Euery one of the Apostles had the chiefe auctoritie in gouernment of the Church, but the perpetual order of the Church for externall gouernment and difference of gouernours, is better learned out of other places then this, 1.Corinth.12.28.

ANNO.

ANNOTATIONS. CHAP. XIIII.

RHEM. 2 12. They would ſacrifice.) *This loe is the diuine worſhip, conſiſting in external ſacrifice, and in acknowledging the parties worſhipped to be gods: which* may be done to no man nor creature, and therefore the Apoſtles refuſe it with al poſſible diligence, and al the Angels and Saincts in heauen refuſe that adoration by ſacrifice. The Catholike Church ſuffereth no Prieſt nor other ſo to worſhip any Saincte in heauen or earth. She hath but one external Sacrifice, which is in the holy Maſſe, of Chriſts body and bloud: that ſhe offereth to God alone, and* neither to Peter nor to Paul (*ſaith S. Auguſtine*) though the Prieſt that ſacrificeth, ſtandeth ouer their bodies, and offereth in their memories. *But other kinds of honours and dueties, inferior without al compariſon (how great ſo euer they be) to this, we doe, as the Scripture, and Nature teach vs, to al ſuperiors in heauen and earth. according to the degrees of grace, honour, and bleſſednes that God hath called them vnto, from our B. Ladie Chriſts owne mother, to the leaſt ſeruant hee hath in the world. for which the Heretikes would neuer accuſe Chriſtian people of Idolatrie, if they had either grace, learning, faith, or natural affection.*

Latria. *Aug. li. 10. de Ciu. Dei. c. 1.*

Dulia. *Aug. li. 8. de Ciu. c. 27.*

FVLKE. 2 Not onely ſacrifice, but all religious ſeruice is due only to God. Matth. 4. 10. Cornelius would not haue worſhipped Peter as God, nor Iohn the Angel as God. Yet the religious worſhip of both is forbidden: of Peter, becauſe he was *a man*, to whom no religious honour is due: of the Angel, becauſe he was a *fellow ſeruant*, to whom no religious worſhip apperteineth but vnto God, to whom onely the Angel willeth Iohn to bow with religious affection. Acts 10. 26. Apoc. 22. 9. And ſeeing you confeſſe ſacrifice to be due onely to God, and prayer is a ſacrifice Pſ. 141. 2. and a contrite heart is a ſacrifice to God. Pſal. 51. 19. And praiſe and thankgiuing is more acceptable to God, then the ſacrifice of a bullocke, that hath hornes and hooues, Pſ. 69. 32. 33 it followeth, that none of theſe is to be offred to any creature. And it is moſt brutiſh ignorance, to thinke that ſpirituall or internall ſacrifice of mens ſoules, may be offered to creatures, to whom it is vnlawfull to offer externall ſacrifice of oxen and garlands. But the onely externall ſacrifice of the Church, you ſay, is the ſacrifice of the Maſſe, of which you haue not one worde in the holy Scriptures. The worſhip or honour due to creatures for Gods ſake, is ciuill not religious, of charitie not of religion. *The Saincts and Martyrs* (ſaith S. Auguſtine *honorandi,*) *are to be honoured for imitation, not to be worſhipped for religion.* Againe, *We honour them with charitie,* (*non ſeruitute,*) *not with ſeruice,* (which in Greeke is called *Doulia.*) *Neither doe we build temples vnto them, for they will not be ſo honoured of vs, becauſe they know, that we when we are good, are temples of the higheſt God. De vera religione Cap. 55,* And therefore if Papiſts had any feare of God, or ſhame of the world, they would not defend ſuch groſſe idolatrie as they doe, euen for all their diſtinction, giuing the ſeruice which they call *Latria*, not onely to God, but to Images, and to the Croſſe, as it is manifeſt by *Conc. Nic. 2. Act. 4. Thomas in 3 ſent. Diſt. 2. Marcel arch. Corcyr,* beſide many other of their late writers, Sander himſelfe defending it, rather then improuing it, but in the ende confeſſing, that it is a controuerſie of Papiſts, not determined by the Church. Sand. of Images, Cap. 18. or 17.

Al religious worſhip due to God onely.

Sacrifice of the Maſſe.

RHEM. 3 22. Had ordained.) *The Heretikes, to make the world beleeue that al Prieſtes ought to be choſen by the voyces of the people, and that they neede no other Ordering or Conſecration by Biſhops, preſſing the profane vſe of the* Greeke worde more then the very naturall ſignification requireth and Eccleſiaſtical vſe beareth, tranſlate thus,* Ordained by election. *Whereas in deede this word in Scripture ſignifieth, Ordering by impoſition of hands, as is plaine by other wordes equiualent,* Acts. 6, 13. 1. Tim. 4, 5. 2. Tim. 1. *Where the Ordering of Deacons, Prieſts, and other is called* Impoſition of hands: not of the people, but of the Apoſtles. And this to be the Eccleſiaſtical vſe of the word, appeareth by S. Hierome ſaying (as is before alleaged) that* χειροτονία is the Ordering of Clerks or Clergie men by prayer of voice and impoſition of hands.

χειροτονία. Heretical tranſlation againſt holy order. Orders of χειροτονία. *Hieron. ad Lu.*

FVLKE. 3 Our Tranſlation is true, *ordeined by election,* and anſwereth the Greeke word, which we tranſlate: not excluding the impoſition of hands by the Apoſtles, as you doe vainely charge vs, but comprehending both that election by the Church, and the ordination by impoſition of hands of the Apoſtles. And although the Miniſters of the Church were choſen in ancient time, by voyces of the Chriſtian people, concurring with the election of the Clergie and gouernours of the Church, yet we doe not hold, that it is of the ſubſtance of their calling, to be choſen by voyces of the people, but onely, (as the Apoſtle ſaith,) that they muſt haue a good teſtimonie of all men, at the leaſt, that they cannot be iuſtly conuinced by any man. 1. Tim. 3. 7. Tit. 1. 7.

Slander,

RHEM. 4 22. Prieſtes.) *Euen ſo here alſo, as before, fleeing from the proper, apt, knowen word, and which is moſt preciſely correſpondent to the very Greeke in our tongue and al nations, they tranſlate for* Prieſt, *Elder, that is, for a calling of Office, a word of age: for a terme of art and by conſent of al the Church and Apoſtolike authoritie and Fathers, appropriated to holy Order, a vulgar, common, and profane terme: With as litle grace, as if they ſhould tranſlate* Pontificem, *a bridgemaker, the* Maior *of London, the Bigger of London. And thus you ſee within three wordes compaſſe they flee guilefully from the Latin to the Greeke, and againe guilefully from the Greeke to the vulgar Engliſh. Such corruption of Scriptures their hatred of Prieſthod driueth them vnto. If they had tranſlated it ſo when the Scriptures were firſt written, (at which time the word was but newly receiued into the ſpecial and Eccleſiaſtical ſignification, and when it was yet taken ſometimes in common profane ſort, as* 1. Tim. 5. *or there onely where our auncient Latin verſion turneth* Presbyter *into* Senior, *becauſe the word was not yet wholy and onely appropriated to holy Orders, as afterward by vſe of many hundred yeeres it was and is) their dealing might haue had ſome colour of honeſtie and plaineſſe, which now can not bee but of plaine falſhod and corruption, and that of further purpoſe then the ſimple can ſee. Which is to take away the office of Sacrificing and other functions of Prieſtes, proper in the newe Teſtament to ſuch as the Apoſtles often, and the poſteritie in maner altogether call Prieſtes,* Presbyteros. *Which word doeth ſo certainely imply the authoritie of ſacrificing, that it is by vſe made alſo the onely Engliſh of* Sacerdos, *the Aduerſaries themſelues as wel as we, ſo tranſlating is in al the old and newe Teſtament: though they can not be ignorant that* Prieſt *commeth of* Presbyter, *and not of Sacerdos: and that antiquitie for no other cauſe applied the ſignification of* Presbyter *to* Sacerdos, *but to ſhew that* Presbyter *is in the new Law, that which* Sacerdos *was in the olde: the Apoſtles abſtaining from this and other like old names at the firſt, and rather vſing the wordes, Biſhops, Paſtors, and Prieſtes, becauſe they might bee diſtinguiſhed from the Gouernours and ſacrificers of Aarons order, who as yet in the Apoſtles time did their old functions ſtil in the Temple. And this to be true, and that to be a Prieſt, is to be a man appointed to ſacrifice, the Heretikes themſelues calling* Sacerdos *alwayes a Prieſt, muſt needes be driuen to confeſſe. Although their follie is therein notorious, to apply willingly the worde* Prieſt *to* Sacerdos, *and to take it from* Presbyter *whereof it is properly deriued, not onely in Engliſh, but in other languages both French and Italian. Which is to take away the name that the Apoſtles and Fathers gaue to the Prieſts of the Church, and to giue it wholy and onely to the order of Aaron, which neuer had it before our Prieſthod began. Neuer did there Heretikes ſtand ſo much vpon doubtful deriuations and deſcant of wordes as theſe Proteſtants do, and yet neuer men behaued them ſelues more fondly in the ſame: as whoſoeuer marketh the diſtinction of their Elders, Miniſters, Deacons, and ſuch like, ſhal perceiue.*

If Sacerdos were Prieſt, much more Presbyter.

Presbyter. Prieſt. Prebſtre. Preti.

FVLKE. 4 The cauſe why we auoid the name of Prieſts, is becauſe it is by common vſe taken, to ſignifie Prieſts of the Law, whoſe name is neuer in the new Teſtament giuen to Miniſters of the Church: yet is our tranſlation true, and proper to the Greeke worde, which ſignifieth Elders, and therefore of your owne vulgar Interpreter, is often tranſlated *Seniores*, and of you *Ancients*, not ſo properly, as of vs Elders, though both be wordes of age. For both

The name of Prieſtes.

both the Latine and Greeke signifie with comparison, as wee haue translated Elders, but your terme Ancients, is without comparison, as though the Latine were *Senes*. As for the name Priest, as it is deriued of the Greeke word, we doe not refuse it, but rather wish, that the sacrifices of the Law, had neuer bene called by it. But seeing we are not Lords of mens speach, wee yeeld vnto common vse, to call them Priestes, and translate the Greeke words according to the true etymologie thereof, without all colour of falshood or corruption. For if you translated it alwayes Priests, (as you doe not,) it were a vaine argument to proue your Priestes to be sacrificers, because the sacrificers of the Law are vnproperly so called Priestes. Many in deede of the ancient Fathers, confound the names of *Sacerdos* and *Presbyter*, wherein as they are not to bee commended, because they obserue not that distinction of the names which you confesse was alwayes obserued of the Apostles: so can you not proue, that they did it as you say, *for none other cause, but to shew that Presbyter in the new law, is the same* in sacrificing or in euery other respect *that Sacerdos was in the old Law*: For there are many things common to both, as publike teaching, praying, and administring of the Sacraments: but offring the sacrifice, was peculiar vnto them, and receiued an ende in the sacrifice of our Sauiour Christ, offered by him once for all. Therefore here is nothing but vaine wrangling and contention for wordes and termes, with impudent slandering vs of corruption, for translating as your owne vulgar Interpreter often doeth: which yet is Catholike in him, and heretical corruption in vs. Of this quarrel you may see at large in my defense of our English translations. Cap 6.

CHAP. XV.

ARGVM. 1 *Some of those Iewes also that were Christians, do fall, and are authors of the Heresie of Iudaizing.* 2 *They referre the matter to Councel:* 7 *Wherein after great disputation, Peter striking the stroke,* 12 *and other confirming his sentence with miracles,* 13 *and with Scriptures:* 22 *the Apostles and Priestes do write and commaund in the name of the Holy Ghost what is to be done.* 30 *And the faithfull thereby are straightwaies quieted in minde.* 36 *After which, Paul and Barnabas thinking to goe againe their aboue said circuite together, are by occasion of Marke parted, to the greater increase of the Church.*

LVKE. 1 Peter striketh no stroke, more then his fellow Apostles, who all agree to the trueth reueiled out of the Scriptures, and confirmed by Gods wonderfull workes. Peters prerogatiue.

Gal.5. AND certaine comming downe from Iewrie, taught the brethren: That *vnles you be circumcised according to the maner of Moyses, you can not be saued.

2 No litle sedition therefore being risen to Paul and Barnabas against them, they ‖ appointed that Paul and Barnabas should goe vp, and certaine others of ‖ the rest, to the Apostles and c priestes vnto Hierusalem, vpon this question.

3 They therefore being brought on their way by the Church, passed through Phœnice and Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church and of the Apostles and c Auncients, declaring whatsoeuer God had done with them.

5 And there arose certaine of the heresie of the Pharisees that beleeued, saying, That they must be circumcised, commaunded also to keepe the law of Moyses.

6 And the ‖ Apostles and Auncients ‖ assembled to consider of this word.

7 And when there was made a b great disputation, ‖ Peter rising vp saide to them, Men brethren, you know that * of old dayes God among vs ‖ chose, that by my mouth the Gentiles should heare the worde of the Gospel, and beleeue.

8 And God which knoweth the hartes, gaue testimonie, * giuing vnto them the holy Ghost as wel as to vs,

9 And hath put no difference betweene vs and them, ‡ by faith purifying their hartes.

10 Now therefore why tempt you God, to put a yoke vpon the neckes of the disciples, which neither our fathers nor wee haue beene able to beare?

11 But by the grace of our Lord IESVS CHRIST

*AND certaine men which came downe from Iurie, taught the brethren, and said, *Except ye be circumcised after the maner of Moses, ye cannot be saued.* Galat.5.2.

2 *So when there was risen dissention and disputing not a little vnto Paul and Barnabas against them, they determined that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders, about this question.*

3 *And after they were brought on their way by the Church, they passed thorow Phœnice and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.*

4 *And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles, and Elders, and they declared all things that God had done with them.*

5 *Then rose vp certaine of the sect of the Pharisees which did beleeue, saying, that it was needfull to circumcise them, and to commaund to keepe the Law of Moses.*

6 *And the Apostles and Elders came together for to consider of this matter.*

7 *And when there had bene much disputing, Peter rose vp and said vnto them, *Ye men and brethren, ye know how that a good while agoe, God did choose among vs, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.* Acts.10.30. and 11.13.

8 *And God, which knoweth the hearts, bare them witnesse, and gaue vnto them the holy Ghost, euen as he did vnto vs:*

9 **And put no difference betweene vs and them, purifying their hearts by faith.* Acts.10.43. 1.cor.1.1. matth.23.4.

10 *Now therefore why tempt ye God, to put on the disciples neckes the yoke, which neither our fathers nor we were able to beare?*

11 *But we beleeue that through the grace of the*

the

CHRIST we beleeue to be ſaued, in like maner as they alſo.

12 And al the multitude held their peace: and they heard Barnabas and Paul telling what great ſignes & wonders God had done among the Gentiles by them.

13 And after they helde their peace, ‖ Iames anſwered, ſaying, Men brethren, heare mee.

14 Simon hath tolde how God firſt viſited to take of the Gentiles a people to his Name.

15 And to this accord the wordes of the prophets, as it is written:

Amos 9.11. 16 *After theſe things I will returne, and will reedifie the tabernacle of Dauid which was fallen, and the ruines thereof I will reedifie, and ſet it vp:*

17 *That the reſidue of men may ſeeke after the Lorde, and all nations vpon whom my name is inuocated, ſaith the Lorde that doeth theſe things.*

18 To our Lorde was his owne worke knowen from the beginning of the world.

19 For the which cauſe I ‖ iudge, that they which of the Gentiles are conuerted to God, are not to be diſquieted,

20 But to write vnto them that they refraine themſelues from the contaminations of Idols, and ‖ fornication, and ſtrangled things, and bloud.

21 For Moyſes of old times hath in euery citie them that preach him in the ſynagogs, where he is read euery Sabboth.

22 Then it pleaſed the Apoſtles and Ancients with the whole Church, to choſe men out of them, and to ſende to Antioche with Paul and Barnabas, Iudas, who was ſurnamed Barſabas, and Silas, cheefe men among the brethren,

e Other Latin copies and the Greeke read thus: *Writing by their hands an epiſtle conteining theſe things.*

23 e Writing by their handes. The Apoſtles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia, greeting.

24 Becauſe wee haue heard that certaine ‖ going forth from vs, haue troubled you with wordes, ſubuerting your ſoules, to whom we gaue no commandement:

25 It hath pleaſed vs being gathered in one, to choſe out men and to ſende them vnto you with our deereſt Barnabas and Paul,

26 Men that haue giuen their liues for the name of our Lord IESVS CHRIST:

27 We haue ſent therefore Iudas and Silas, who them ſelues alſo wil in words report vnto you the ſame things.

28 For it hath ſeemed good ‖ to the holy Ghoſt and to vs, to lay no further burden vpon you then theſe neceſſarie things:

29 That you abſteine from the things immolated to Idols, and bloud, and that which is ſtrangled, and fornication, from the which things

the Lord Ieſus Chriſt, wee ſhalbe ſaued, euen as they.

12 Then all the multitude kept ſilence, and gaue audience to Barnabas and Paul, which told what ſignes and wonders God had ſhewed among the Gentiles by them.

13 And when they helde their peace, Iames anſwered, ſaying, Men and brethren, hearken vnto me.

14 Simeon tolde howe God at the beginning did viſite, to receiue of the Gentiles a people in his Name.

15 And to this agree the wordes of the Prophets, as it is written,

*16 * After this I will returne, and will build againe the tabernacle of Dauid, which is fallen downe: and that which is fallen in decay of it, will I build againe, and I will ſet it vp:* Amos 9.11.

17 That the reſidue of men might ſeeke after the Lord, and all the Gentiles vpon whom my Name is called, ſaith the Lorde, which doeth all theſe things.

18 Knowen vnto God are all his workes from the beginning of the world.

19 Wherefore my ſentence is, that wee trouble not them, which from among the Gentiles are turned to God:

20 But that wee write vnto them, that they abſtaine themſelues from filthines of Idoles, and from fornication, and from ſtrangled, and from blood.

21 For Moſes of olde time hath in euery city them that preach him in the ſynagogues, when he is read euery Sabboth day.

22 Then pleaſed it the Apoſtles and Elders, with the whole Church, to ſende choſen men of their owne company to Antiocha, with Paul and Barnabas: That is, Iudas, whoſe ſurname was Barſabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner. The Apoſtles, and Elders, and brethren, ſend greeting vnto the brethren, which are of the Gentiles in Antiochia, Syria, and Cilicia.

24 For as much as wee haue heard that certaine which departed from vs, haue troubled you with wordes, and cumbred your minds, ſaying, Ye muſt be circumciſed, and keep the Law, to whom we gaue no ſuch commandement:

25 It ſeemed therefore to vs a good thing, when we were come together with one accord, to ſend choſen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ieoparded their liues for the Name of our Lord Ieſus Chriſt.

27 Wee haue ſent therefore Iudas and Silas, which ſhall alſo tel you the ſame things by mouth.

28 For it ſeemed good to the holy Ghoſt and to vs, to lay vpon you no greater burden then theſe neceſſary things.

29 That is to ſay, *That yee abſteine from things offered to idoles, and from blood, and from ſtrangled,*

things keeping your selues, you shal do wel. Fare ye wel.

30 They therefore being dimissed went downe to Antioche: and gathering the multitude, deliuered the epistle.

31 Which when they had read, they ‖ reioyced vpon the consolation:

32 But Iudas and Silas, them Selues also being prophets, with many wordes comforted the brethren, and confirmed them.

33 And hauing spent some time there, they were with peace dimissed of the brethren vnto them that had sent them.

34 But it seemed good vnto Silas to remaine there: and Iudas departed alone:

35 And Paul and Barnabas taried at Antioche, teaching and euangelizing with many others the word of our Lord.

36 And after certaine dayes, Paul said to Barnabas, Let vs returne and ‡ visite our brethren in al cities wherein we *haue preached
Act.13,14. the word of our Lord, how they doe.

37 And Barnabas would haue taken with them Iohn also that was surnamed Marke.

Act.13,13. 38 But Paul desired that he (as who * had departed from them out of Pamphylia, and had not gone with them to the worke) might not be receiued.

39 And there rose a ‖ dissention, so that they departed one from an other, and that Barnabas in deede taking Marke sailed to Cypres.

40 But Paul chosing Silas departed, being deliuered of the brethren to the grace of God.

41 And he walked through Syria and Cilicia, confirming the Churches: ‡ commanding them to keepe the præcepts of the Apostles and the Auncients.

strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. So fare yee well.

30 Nowe therefore, when they were departed, they came to Antioche: and when they had gathered the multitude together, they deliuered the Epistle.

31 Which when they had read, they reioyced of the consolation.

32 And Iudas and Silas, being Prophets also them selues, exhorted the brethren with many wordes, and strengthened them:

33 And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioche, teaching and preaching the word of the Lord, with other many also.

36 But after a certaine space, Paul said vnto Barnabas, Let vs goe againe and visite our brethren in euery citie where wee haue vttered the worde of the Lorde, and knowe and see *howe they doe.*

37 And Barnabas gaue counsel to take with them Iohn, whose surname was Marke.

38 But Paul would not take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 And the contention was so sharpe betweene them, that they departed asunder one from the other: and so Barnabas tooke Marke, and sailed vnto Cypres.

40 And Paul chose Silas, and departed, being committed of the brethren vnto the grace of God.

41 And he went thorow Syria and Cilicia, stablishing the Churches.

MARGINALL NOTES. CHAP. XV.

RHEM. 2 36. Visite our brethren.) *Hereof our Catholike Bishops tooke vp the necessary vse of often visiting their flockes and cures committed to their charge, for confirmation in faith and vertue, and reformation of maners both of cleargie and laitie.*

FVLKE. 2 It is to be feared, and it hath bene often complained of, among Papists themselues, that Popish Bishops haue visited oftener for a fleece, then for the benefite of their flocke. And when their meaning was best, they were farre from the doctrine, and therefore from the example of the Apostles. Popish visitations.

RHEM. 3 41. Commaunding them.) *Not onely the things commaunded by Christes expresse word, or written in the Scriptures (as our Heretikes holde) but whatsoeuer the Apostles and Rulers of the Church commaund, is to bee kept and obeyed. See these wordes repeated againe cap. 16, 4. and that in the Greeke, left any man cauil, because here the Greeke hath them not.*

FVLKE. 3 All things necessary to saluation, are expressed in the holy Scriptures, yet other things not particularly expressed, but agreeable to the generall rules of Scriptures, being commaunded by the lawfull gouernours of the Church, for order, comelinesse, and charities sake, are to be obserued and kept, though not as things necessary to saluation. For no mortall men haue auctoritie to commaund any such things, which are not expressed in the holy Scriptures that are able to make vs wise vnto saluation by faith in Christ, 2. Tim. 3. 15. The sufficiencie of the Scripture.

ANNOTATIONS. CHAP. XV.

RHEM. 4 1. Appointed.) *We learne by this example, what is to be done when any controuersie ariseth in religion betweene the teachers or other Christian people. We see it is not ynough to contend by allegations of Scriptures or other proofes seeming to make for either part: for so of contentious part taking there should be no ende, but the more writing, wrestling, striuing there were, euery one for his owne fancie, cloking it with the title of Gods word and Scripture, the more Schismes, Sectes, and diuisions would fall, as we see specially in the restles Heresies of our time. Whose fautors admitting no iudges, stand to no triall of mortall men, to no tribunall of Pope, Councels, Bishops, Synodes, but eche man to his owne phantasticall spirite, his owne sense of Scriptures, and his owne wilful obdurate rebellion against Gods Church and his Superiors in the same. But here we see S. Paul and Barnabas, men that were Apostles and ful of the Spirit of God, and the other parties, though neuer so much partial to the ceremonies of their Law by their former long vse and education therein, yet not to stand stiffy to their owne opinion on either side,* The way to end dissension in religion, is to commit it to a Councel.

side, but to condescend to referre the whole controuersie and the determination thereof to the Apostles, Priests, or Auncients of Hierusalem, that is to say, to commit the matter to be tried by the heads and Bishops and their determination in Counce. This is Gods holy and wise prouidence among other iudgements in his Church, to keepe the Christian people in trueth & vnitie, and to condemne sectes and false teachers and troublers of the Church. By which iudgements and order, whosoeuer will not or dare not be tried in all their doctrine and doings, they shew them selues to mistrast their owne cause, and to flee from the light, and ordinance of God. Without which order of appeasing all differences in faith and constructions of the Scriptures, the Church had bene more defectuall and insufficient, then any Common wealth or Societie of men in the world: none of which euer wanteth good meanes to decide all disorders and dissension arising among the subiects and citizens of the same.

FVLKE. 4 Wee acknowledge there is great vse of godly Councels both generall and prouinciall, for deciding of controuersies by the Scriptures, and we doe willingly submit our selues to be ordered by them, so that all controuersies may be determined as this was, by the word of God written. But that the Pope and his Clergie, who are the parties accused by vs of Heresie, should be the only iudges, it is against all equitie and reason. Not we therefore, but the Pope and the Papists, refuse the trial by a generall and free Councell, to be gathered of the chiefe learned Bishops and pastors out of all Christendome, if it might be, or of a free nationall Councell out of all Europe, which hath often bene required of vs, but neuer yeelded vnto by the Papists, who will bee the onely iudges in their owne cause, as in their late Chapter of Trent, or els they will acknowledge no Councel. Councels. The Pope is no competent iudge.

RHEM. 5 6. Apostles and Auncients.) *The Heresies of our Protestants which would haue all men to giue voyce, or to be present in Councels, and of others that would haue none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles, and Priestes, or Auncients assembled to dispute of the matter, though many deuoute people were in the citie the same time. Neither did euer any other in the Auncient Councels of the Church assemble to debate and define the matter, but such, though many other for other causes be euer present. Secular men or women, be their gifts neuer so great, cannot be iudges in causes of faith and religion.* If any thing, *saith God*, be hard and doubtfull, thou shalt come to the Priestes of the Leuitical stocke, and thou shalt follow their sentence. *Againe*, The lippes of the Priest shall keepe knowledge, and the Lawe thou shalt require of his mouth. *Againe*, Aske the Lawe of the Priest. *Much more must wee referre all to our Bishops and Pastors, whom God hath placed in the regiment of the Church with much larger priuilege, then euer he did the old Priests ouer the Synagogue. to whom it is said*, He that despiseth you, despiseth me. *And it is to bee noted that the Bishops so gathered in Councel, represent the whole Church, haue the authoritie of the whole Church, and the Spirit of God to protect them from error, as the whole Church: S S. Paul and Barnabas come hither for the definition of the whole Church.* The sentence of a plenarie or generall Councell (*saith S. Augustine*) is the consent of the whole Church. *And so it must needes be in the Church, because the Magistrates, Senate, Councell or deputies of al common-wealthes, represent the whole body: and to haue it otherwise (as the Churches Rebels wish) were to bring all to hell and horrour, and them selues to be perpetually, by the seditious and popular persons, vpholden against Law, reason, and religion, in their wickednesse.* Of what power a Councel consisteth. *Deut.17. Mal.2.7. Agge.2.12. Luke 10.16. Ii.1.c.18. de bapt.* A generall Councell representeth the whole Church.

FVLKE. 5 You slander vs, in saying we would haue all men to giue voice in a Councel, or that none but the holy or elect should be admitted. That all men should be present at a generall or prouinciall Councel, it is impossible, yet more may be present, then doe debate the matter, as it appeareth by the text, that the whole Church gaue their consent to the decree, & ioyned in the Epistle, though your vulgar interpreter omit the coniunction. Also, more may debate the matter, then are meet to define it. And so were ancient Councels celebrated in presence of the Emperours, and many other of the people. Yea it is memorable, that in the Councel of Nice, a learned Philosopher that troubled all the Bishops, was confuted and conuerted by a simple godly lay man. Ruffin.li.1. cap.3 hist.tripar.lib.2.cap.31. Finally, we would not haue any Heretike excluded, but that he may alledge what he can in defence of his errors, that he may be either conuerted or confounded by the power of trueth, reueiled out of the holy Scriptures, as it appeareth in this example. But the Heresie of the Papists is refuted, that alloweth none to giue voyces but Bishops, and them of their owne sect, whereas it is manifest by the text, and your owne interpretation, that the Elders or priests, concurred with the Apostles, not onely to consider of the matter, but also in determining thereof. But albeit the ministers of the Church so gathered together, represent the whole Church, yet haue they not the promise of Gods Spirit to direct them, but so farre foorth as they do humbly submit them selues to his word, which if the greater part refuse to do, they may erre, as many Councels haue done, both generall and prouincial. The Papists them selues doe not admit the decree of the Chalcedon Councel, which was against the supremacie of the Bishop of Rome: yet all the Councell agreed vnto it, except the Bishop of Romes Legates. And the same decree was made in the first generall Councel of Constantinople, when neither the Bishop of Rome, nor any man for him did gainesay it. Constant.1.cap.2. Chalcedon. Action.16. The second Councel of Nice agreed that Angels and mens soules, are *bodily, and circumscriptible*, Act 5. which the Papists themselues cannot deny to be an error. Neither did S. Paul come to the Councel for the definition of the Church, as though hee doubted of the matter. For before this time, hee had openly reprehended Peter and Barnabas, erring and dissembling in this question. Gal.2.11.&c. Paul and Barnabas came therefore to seeke the definition of the whole Church, for satisfaction of them that were troubled with that doubt in Antioch, and not for their owne resolution. Slander. Councels may erre.

RHEM. 6. Assembled.) *A Councell was called to discusse the matter, which Councell was the more easily gathered, because the Christian Bishops and countries were not yet so many, but that the principall Gouernours of the Church being not farre dispersed, and as many learned men as were necessary, might be in Hierusalem, or easily called thither. And it was not a Prouincial Councel or Synode onely, but a generall Councel, consisting of the cheefe Apostles and Bishops that then were, though the number was nothing so great as afterward vsed to assemble, when the Church was spred into al nations.* The first Councell at Hierusalem.

RHEM. 6 7. Peter rising vp.) *S. Peter as the head of the Church speaketh first, as his Successors haue euer had, not onely in their personal presence, but in their absence by their Legates and substitutes, the cheefe voyce in al Councels general, none euer receiued into authoritie and credite in the Church without their Confirmation. And therefore the Councels of the Arians and of other Heretikes, were they neuer so great, wanting the Popes assent, assistance, or Confirmation, did shamefully erre, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.* Peter head of the Councel, and his succession in him.

FVLKE. 6 S. Peter speaketh not first, for there was great debating before he spake. Neither were his successors, or their substitutes, presidents in any of the foure first general Councels, that were after the Apostles times. For of Nice was president and principal auctor of the Canons, Alexander Bishop of Constantinople, of Constantinople Nectarius Bishop of the same See, of Ephesine Cyrillus of Alexandria, of Chalcedon Anatolius of Constantinople. Isidorus in præfat.con.tom.1. Yet Eusebius saith, that Eustathius B. of Antioch, was president at Nice. *Ioannes Antiochen. Patriarch, opusc. suo in Concil. Basil* saith, *In plurib. antiquis conciliis &c. In many auncient Councels, the Pope was not president, as appeareth in those, in which the Bishops of Rome did not make the definitions, but the Councel, saying, it hath pleased the Councel.* And of this councel he saith, *Concilium &c. The Councel of the Apostles, Acts. 15. S.* Peters primacie. The Pope not president of generall Councels. *De vit. Conſt.*

Peter

Peter alone did not call together, but the 12. Apostles: neither did Peter pronounce the sentence, but Iames, and they ordained the decretall epistle, not in the name of Peter, but of the Apostles and Elders. And where you say, that no councell was euer receiued into authoritie and credit, without the Bishop of Romes confirmation, it is false. For the councels of Mileuit and African, that decreed against the Bishop of Romes authoritie, were receiued into authoritie and credit in the Church. So was the Councel of Chalcedon euen in that point of the Bishop of Romes primacie, wherein it was not confirmed by the Bishop of Rome, obtained authority and credit in the Church as testifieth Liberatus, cap. 13 beside many prouinciall Councels, whereunto the B. of Romes consent was neuer required. And the councels of Arrians and other heretikes, did not therefore erre, because they wanted *the Popes assent, assistance or confirmation*, but because they determined contrary to the trueth expressed and contained in the holy Scriptures. As those Councels which hauing the Bishop of Romes assent determined truely, were not priuiledged from error by the Bishop of Romes assent, but by following the word of God: for the Bishop of Romes assent, assistance or confirmation, cannot make error to be trueth. Liberius after he had subscribed to heresie, gaue his assent to the Councel, that Constantius held ad Rome, with Vrsatius and Valens, and other Arrians, wherein Fœlix a Catholike Bishop was depriued, and he himselfe now an heretike, or a dissembler with heretikes was restored: as testifieth Damasus himselfe B. of Rome *in Pontificali*: Yet was that Councel for all his consent and confirmation wicked, and blasphemous. If Honorius had liued when he was condemned and accursed in the Councel of Constantinople the 6. for an heretike, would hee haue giuen his assent, assistance or confirmation? And if he had gathered a Councel of Monothelites, such as hee was, would he not haue confirmed that councel, determining against the Catholike faith?

RHEM. 7 8. Chose that by my mouth.) *Though Paul were called and appointed specially to be the Apostle of the Gentiles, yet that was S. Peters special priuilege by Gods owne choice, that the first Gentiles should be called by his mouth, and that he first should vtter to the Church that trueth of the admission of the Gentiles himselfe, for that he was Christs Vicar, being notwithstanding (as his Master was)* Minister Circuncisionis, *that is, Apostle of the Iewes, Christ differring all preeminence vnto him in that point also.*

Peters preeminence both toward Iewes and Gentiles. Ro. 15, 8. Gal. 2, 7.

FVLKE. 7 The text saith not, that the first Gentiles were called by S. Peters mouth: and the Scripture is euident to the contrary. S. Paul was sent to the Gentiles, euen at his conuersion, Act. 26. 17. Neither did he slacke the time, but immediatly preached in Arabia, and saw not Peter vntill three yeeres after. All which time, it is not like that he neglected his calling. Beside your owne vulgar translation saith expresly, that he spake to the Gentiles, and disputed with the Greekes cap. 9. 29. before Peter was sent to Cornelius. Therefore it seemeth that the aduerbe πρῶτον in the speech of S. Iames, is not referred to the time of the conuersion of Cornelius, but to the order of S. Peters speach, which was first of Gods visitation of the Gentiles in calling them to be his people: which S. Iames confirmeth by authoritie of Scripture, and then concludeth as Peter did. Therefore you can proue no preeminence in this point granted to Peter.

Peters preeminence.

RHEM. 8 13. Iames.) *S. Iames because he was an Apostle and also Bishop of Hierusalem, gaue his sentence next. for the speach interposed of S S. Paul and Barnabas, was but for their better information in the decision of the matter, and for confirmation of S. Peters sentence, thought they being Apostles and Bishops, had voices in the Councel also: as many moe had, though their sentences be not here reported. And where S. Iames in his speach saith,* I iudge, *it is not meant that he gaue the principall definitiue sentence: for he (as all the rest) folowed and allowed the sentence of S. Peter, as it is plaine in the text, the whole assembly for reuerence of his person and approbation of his sentence, holding their peace.* All the multitude (*saith S. Hierome*) held their peace, and into his sentence Iames the Apostle and all the Priests did passe together. *For though S. Iames did particularise certaine points incident to the question debated, as of eating strangled meates &c. yet the proper controuersie for which the Councel assembled, was Whether the Gentiles conuerted were bound to obserue the Law of Moyses. and it was concluded, that they were not bound, nor ought not to be charged with Moyses Lawe or the Sacraments and ceremonies of the same. this is the substance and principall purpose of this Councels decree, which doth bind for euer: and* Peter (*saith S. Hierome in the same place*) was Prince or author of this decree. *the matter of fornication and Idolothytes being but incident to the question or resolution, and the forbidding of eating strangled and blood, but a temporal prohibition, which by the consent of the Church or otherwise afterwarde was abrogated, the Church of God hauing the true sense of difference of times, places, and persons, when and how far such things are to be obserued, and when not. And in such things as these, and in other like which according to circumstances require alteration, it is, that S. Augustine sayth, lib. 2. de bapt. cap. 3. tom. 7.* The former generall or plenarie Councels may be amended by the later.

S. Iames and the rest folow S. Peters sentence. *Hiero. to. 2. ep. 89 ad August. ca. 2.*

The principall question.

Incident questions.

How later Councels alter the former.

FVLKE. 8 Your whole drift in this place, is to denie the primacie of order vnto Iames, whom all antiquitie except Hierome, allowed to be the principal person in this Councel, as he was at this time, the Bishop or chiefe ouerseer of the Church at Ierusalem, and therfore is named before Peter by Paul, Gal. 2. 9. Clemens disposition li. 6. cited by Eusebius, *translatione Ruffini* saith, that Iames was constituted *Bishop of the Apostles.* Chrysostom vpon this place saith, *Et vide post Petrum Paulus loquitur &c. And see that after Peter Paul doth speake, and no man stoppeth his mouth, Iames heareth it, and doth not goe backe, to him was the principalitie or chiefe place committed.* Againe he saith of Iames. *Ab initio quidem &c. At the beginning truely, Peter spake more vehemently, but this man more mildly. So they must alwayes doe that are in great authoritie, that they permit things burdenous to other men, and they themselues deale more gently, in Act. Hom. 33.* Thus you see he ascribeth plainely the chiefe place and power to Iames. Hierome in deede defending S. Peters simulation against S. Paul, endeuoureth to proue out of this place, that Peter was not ignorant of the trueth, whereof he had bene a principal setter forth in the Councel. But the matter is so euident by the circumstances of the text, and the iudgement of ancient writers, that the author *Opusculi tripartiti con. tom. 2. cap. 9.* saith, that when Iames gaue sentence, it was not yet fully ordained concerning the preeminence of Peter aboue the rest of the Apostles, and of the fulnes of his power aboue all Churches. Finally, where S. Augustine saith, that the former generall Councels may be amended or corrected by the latter, hee speaketh not of alteration in matters of indifferencie, for then he would not haue vsed the word amending or correcting, but some other word, that signifieth altering or changing: for amending and correcting, is of errors, and so the words going before and after, doe make manifest that he meaneth. For before he saith, that only the Canonicall scriptures haue soueraigne authoritie, so that it is not lawfull to doubt, whether any thing written in them be true or right, but that all later writings of Bishops may be lawfully reprehended, either by other learned writings, or by Councels, if they haue erred from trueth, and that prouinciall councels must giue place to generall Councels, and that the former generall councels may bee corrected by the later, *Cum aliquo experimento &c. When by any triall of matters, that is opened which before was shut, and that is knowen which before was hidden:* so that he speaketh manifestly of correction of errors, not alteration of things indifferent, writing against the Donatists, that maintained the authoritie of the council of Carthage, holden by S. Cyprian against the trueth.

Iames president of the Councel.

Councels may erre.

RHEM. 9 20. Fornication.) *Fornication and contamination with Idoles, are of themselues mortall sinnes, and therefore can*

neuer be lawfull: yet because the Gentiles by custome were prone to both, and of fornication made very small account, it pleased the holy Ghost to forbid both specially. Concerning the other points of abstaining from blood and stiffled meates, they were things of their owne nature indifferent, in which for a time the Iewes were to be borne withall, and the Gentiles to be a little exercised to obedience. By which we may see the great authoritie of Gods Church and Councels, which may command for euer, or for a time, such things as be fitte for the state of times and nations, without any expresse Scriptures at all, and so by commandement make things necessarie that were before indifferent.

The Churches authoritie in making Decrees.

FVLKE 9 The Church hath no authoritie to command any thing necessarie to saluation, but that which may be proued vndoubtedly out of the holy Scripture: otherwise in matters of indifference, wee yeeld to your obseruation. To abstaine from blood and strangled, was not necessary to saluation, but for charitie to beare with the weakenes of the Iewes for a season.

The authoritie of the Church and of the Scriptures.

RHEM. 28. Going forth from vs.) *A proper description or note of Heretikes, Schismatikes, and seditious teachers, to go out from their spirituall Pastors and Gouernours, and to teach without their commission and approbation, to disquiet the Catholike people with multitude of wordes and sweete speaches, and finally to ouerthrowe their soules.*

Going out, a marke of heretikes.

RHEM. 10 28. To the Holy Ghost and to vs.) *By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruitie at all, to ioine God and his creatures, as the principall cause and the secondarie, in one speach, and to attribute that to both, which though diuersly, yet proceedeth of both.* God and you, *say good people commonly:* God and our Lady, Christ and S. Iohn: We confesse to God and to Peter and Paul. *as,* * God and his Angel, To our Lord, and Gedeon, the sworde of our Lord and of Gedeon, Our Lord and Moyses, Christ and his Angels. Our Lord and all Saints. *ep ad Philem.* S. Paul and our Lord. 1. Thes. 1, 6. *All these speaches being partly Scriptures, partly like vnto the Scriptures speaches, are warranted also by this Councel, which saith boldly, and hath giuen the forme thereof to all other Councels lawfully called and confirmed to say the like,* It hath pleased the holy Ghost and vs. *S. Cyprian ep. 54. nu 2. reporting the like of a Synode holden in Afrike, sayth,* It hath pleased vs by the suggestion of the holy Ghost.

God and our Lady, and the like speaches.

* *Gen. 18, 15. 16. Iud. 7, 18. 20. Exod. 14. 31. 1. Tim 5. 21. VTSVM EST Spsancto & nobis.*

Secondly we note, that the holy councels lawfully kept for determination or cleering of doubts, or condemning of errours and Heresies, or appeasing of Schismes and troubles, or reformation of life, and such like important matters, haue euer the assistance of Gods spirit, and therefore cannot erre in their sentences and determinations concerning the same, because the Holy Ghost cannot erre, from whom (as you see here) iointly with the Councel the resolution proceedeth.

The holy Ghost assistant in all lawful Councels to the worldes end, and that by Christs promise. *Io. 16, 13.*

Thirdly we learne, that in the holy Councels specially (though otherwise and in other Tribunals of the Church it be also verified) Christs promise is fulfilled, * *that the holy Ghost should suggest them and teach them all trueth, and that not in the Apostles time onely, but to the worlds ende, for so long shall Councels, the Church, and her Pastours haue this priuilege of Gods assistance, as there be either doubts to resolue, or heretikes to condemne, or trueths to be opened, or euill men to be reformed, or Schismes to be appeased. for which cause S. Gregory li. 1. ep. 24. sub fin. reuerenceth the foure generall Councels (Nicen, Constantinop. Ephes. Chalced.) as the foure bookes of the holy Gospel, alluding to the number: and of the fifth also hee saith that he doth reuerence it alike: and so would he haue done moe, if they had been before his time, who saith of them thus,* Whiles they are concluded and made by vniuersall consent, himselfe doth he destroy, and not them, whosoeuer presumeth either to loose whom they bind, or to bind whom they loose.

S. Gregory reuerence of General Councels.

S. Gregory therefore reuerencing all fiue alike, it may be marueled whence the heretikes haue their fonde difference betwixt those foure first and other latter: attributing much to them, and nothing to the rest. Whereas in deede the latter can erre no more then the first foure, being holden and approued as they were, and hauing the holy Ghost as they had. but in those first also when a man findeth any thing against their heresies (as there be diuers things) then they say plainely that they also may erre, and that the holy Ghost is not tyed to mens voyces, nor to the number of sentences: Which is directly to reproue this first Councel also of the Apostles, and Christs promise of the holy Ghosts assistance to teach all trueth. Yea that you may knowe and abhorre these heretikes throughly, heare you what a principall Sect master with his blasphemous mouth or pen vttereth, saying, that In the very best times such was partly the ambition of Bishops, partly the foolishnesse and ignorance, that the very blind may easily perceiue, Satan verily to haue bene president of their assemblies. *Good Lord deliuer the people and the world from such blasphemous tongues and bookes, and giue men grace to attend to the holy Scriptures and Doctors, that they may see how much, not onely S. Augustine and other fathers attribute to all generall Councels specially, (to which they referre themselues in all doubts among themselues and in all their controuersies with heretikes:) but to which euen S. Paul himself (so specially taught by God) and others also yeelded themselues. Notorious is the saying of S. Augustine concerning S. Cyprian, who being a blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Christened by heretikes.* If he had liued (*sayth S. Augustine lib 2 de bapt. cap. 4.*) to haue seen the determination of a plenarie Councel, which hee saw not in his life time, hee would for his great humilitie and charitie straightway haue yeelded, and preferred the generall Councell before his owne iudgement and his fellow bishops in a Prouinciall Councel only. *Whereby also we learne, that Prouinciall Councels may erre, though many times they doe not, and being conformable to the generall Councels, or confirmed and allowed by them or the See Apostolike, their resolutions be infallible as the others are.*

The Protestants fonde difference betweene the 4. first and the later Councels.

Beza blasphemie against the first general Councels. *Beza in pref. Test. No. An. 1565.*

What the Fathers attribute to Councels, and namely S. Augustine.

Prouincial councels.

If any here aske what neede so much disputing, study, and trauail in Councels to find out and determine the trueth, if the holy Ghost infallibly guide them? We answere that such is the ordinary prouidence of God in this case, to assist them when they doe their indeuour, and vse all humane meanes of industry, and not els. And so (though somewhat otherwise) God assisted the Euangelists and other writers of the holy Scriptures, that they could not erre in penning the same, but yet they did and ought to vse all possible humane diligence to knowe and learne out the histories and trueth of matters, as is plaine in the beginning of S. Lukes Gospel: els the holy Ghost would not haue assisted them. Euen so in this Councel of the Apostles, though they had the holy Ghost assistant, Yet the text saith, cum magna conquisitio fieret, *When there was great disputation, search and examination of the case, then Peter spake &c. If againe it be demaunded, what neede is there to expect the Councels determination, if the Popes or See Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? We answere, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, triall, and declaration of the trueth, and that it is necessary for the recouery of heretikes, and for the contentation of the weake, who not alwayes giuing ouer to one mans determination, yet will either yeelde to the iudgement of all the learned men and Bishops of all Nations, or els remaine desperate and condemned before God and man for euer. And as I sayd before, this assistance of the holy Ghost promised to Peters See, presupposeth humane meanes of searching out the trueth, which the Pope alwayes hath vsed, and will, and must vse in matters of great importance, by calling Councels, euen as here you see S S. Peter and Paul themselues and all the Apostles, though indued with the holy Ghost, yet thought it notwithstanding necessary for further triall and cleering of trueth and maintenance of vnity, to keepe a Councell.*

Notwithstanding the holy Ghosts assistance, yet humane meanes must be vsed to search the trueth. Luk. 1. 3.

Though the See Apostolike did haue the same assistance, yet Councels be also so necessary for many causes.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promise, to all such assemblies as gather in the obedience and vnity of the Church, with full mind to obey whatsoeuer shall be determined, whereby the assembled though of

of diuers iudgements before doe most peaceably yeelde to trueth, and gree in one vniforme determination of the same: so all such as gather out of the Church, without humilitie or intention to yeelde one to another, or to any Superior, man or Counsell, or what els so euer, but chalenge to themselues learning, spirit, and wee cannot tell what: such, how many meetings so euer they make, being destitute of the holy Ghost the author of trueth and concord, are further of and further out, then euer before: as God hath shewed by the successe of all Heresticall Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our dayes. Reade a notable place in S. Cyprian, that the promise of Christ, that he would be in the middes of two or three gathered in his name, pertaineth not to them that assemble out of the Church. Hereticall or Schismatical assemblies. *De vnit. Ec. nu. 7.*

FVLKE 10. When any of Gods creatures are by him appointed to be inferiour causes or ministers vnder him, it is no fault to ioyne them: as the sword of the Lord, and of Gedeon. But where God hath not appointed his creatures to be ioyned with him in cause, there it is blasphemous to match them with him in effect: as when you say, God and our Ladie hath holpen me, thanks to God and our Ladie, our Lord and his saints be praised &c. These speaches are neither Scriptures, nor Scripture like, nor warranted by this Councel. Neither hath this Councel giuen the forme of the speach here vsed to all other Councels, how lawfully soeuer called and confirmed with the B. of Romes assent, except their determination may be warranted as this was by the holy scriptures. Cyprian with the fathers of Africa, doe declare vnto Cornelius Bishop of Rome, vpon what authority of Scriptures their determination was grounded, and are bold to say, It hath pleased vs by the suggestion of the holy Ghost, before their Councel receiued confirmation of the Bishop of Rome, yea before he once heard of it. Neither doe they in that Epistle, require his assent, but onely report what they had done, and for what causes, and vpon what ground. God and our Lady, &c.

Secondly you note, that holy Councels haue euer the assistance of Gods Spirit, and therefore cannot erre, where you play the Sophisters kindly: for if it be prooued that any doe erre in that point, they are not holy, But if by holy Councels you meane lawfull Councels, as you say in the margent, or as you seeme to explane holy Councels, such as are *lawfully kept for determination or clearing of doubts, &c.* there is no doubt but they may erre, if they follow not the direction of Gods word, against which, in vaine they may boast of the direction of Gods spirit. S. Cyprian, and all the Bishops of Africa, gathered a Councell as lawfull as any they did before, no doubt but of good intent for determination and clearing of a doubt that was mooued among them, whether such as came from Heresies, were to be baptized againe: and with a purpose to condemne errors, and Heresies, and to appease schisme and troubles: yet did they erre in their sentence and determination, concerning the same doubt, and all through ignorance of the Scriptures, and not of any peruerse or hereticall affection. Whereupon S. August. as is before declared, doubteth not to affirme that all men and all Councels, both prouincial and generall may erre, and that the certaintie of trueth is to be found only in the Canonical Scriptures. *Quis autem neſciat* (saith he) *ſanctam ſcripturam canonicam, &c. And who can be ignorant, that the holy Canonical scripture, aswel of the old, as of the new testament, is conteined within her certaine limits, and thus is in so preferred before all later writings of Bishops, that it cannot in any wise be doubted or disputed of it, whether it be true, or whether it be right, whatsoeuer, it is certaine to be written in it: But that the writings of Bishops which haue bene written, or which are now written after the Canon is confirmed, may be lawfully reprehended, both by the more wise speach, perhaps of any man that is more skilfull in that matter, and also by the more graue authoritie, and more learned prudence of other bishops, and by Councels, if any thing in them perhaps haue strayed from the trueth. And euen Councels themselues, which are gathered in euery region, or prouince, (without all doubt) must giue place to the authoritie of generall Councels, which are gathered out of all the Christian world: And that of ten times the former generall Councels themselues, may be corrected by the later, when by any triall of matters, that is opened which was shut, and that is knowen which was hidden, without any swelling of sacrilegious pride, without any stiffenecke of puffing arrogans, without any contention of cankred enuie, with holy humility, with Catholike peace, with Christian charitie.* Concerning your third obseruation, there is no doubt but Christs promise shall be performed vnto the ende, but the priuilege of Gods assistance, perraineth onely to them which folowe the direction of his holy word in councels or other sentences of the Church. For the Spirit of God must not be sacrilegiously separated from the word of God. Therefore the determination of the foure generall councels is to bee reuerenced as the foure Gospels, because it was taken out of the foure Gospels, which teach the trueth of the diuinitie and humanitie of Christ, and of the diuinitie of the holy Ghost: not because it was so agreed by authoritie of so many bishops gathered in those councels. Neither doe wee make any such fond difference of the councels as you dreame of, but receiue the fist and sixt, as well as the first foure, for the matters of faith and doctrine concluded in them, agreeable to the holy Scriptures: and further wee receiue none. You say there bee diuers things in the first foure councels that you find against our heresies, yet are you able to shew none. But we shew against you the 6. Canon of Nice councel, declaring the bishop of Alexandria to be equall to the Bishop of Rome, & generally euery Metropolitane in his prouince. We shew the 27. canon of Chalcedon, wherin is declared the determination aswel of that councel, as of the first of Constantinople, that the See of Cõstantinople should haue equall priuileges of dignitie and authoritie with the See of Rome. We shew the words of the councel of Ephesus in their Epistle to Nestorius that *Peter and Iohn were of equall dignitie because they were both Apostles and holy disciples:* By which words, the supremacie of the Pope pretended frõ Peter is ouerthrowen. So we shew the 4. first General councels, all against the Popes supremacie. Likewise the 5. confirming all that was decreed in the 4. and the 6. of Constantinople *Can.* 36. we shew, confirming the equalitie of priuileges of the bishop of Constantinople with the bishop of Rome, according to the former determinations of the councels of Constantinople the first, and of Chalcedon. When we say that councels may erre, and that the holy Ghost is not tied to the voices of men, nor to the number of sentences, you affirme, *that it is directly to reproue this first Councel also of the Apostles, and Christs promise of the holy Ghost.* But by what Logike you gather this conclusion, we cannot perceiue, except it be this: Councels may erre, *ergo* this councell of the Apostles did erre. Or els thus, Christ promised the holy Ghost, *ergo* he tied the holy Ghost to the voices of men, or to the number of mens sentences. If these be good conclusions, I referre me to all that haue but one crumme of right reason, or naturall Logike. That you report of Beza is a most detestable slander, for he speaketh not a word against the first General councels, but against the assemblies of proud and vnlearned light headed bishops of Greece, which liued in those best times, whereof it is manifest by the church stories, that many of them were hereticall and blasphemous, hauing not the holy Ghost, but the deuill himselfe to be President of their meetings. This Logike is like the former: Beza saith, there were wicked bishops in the best times, *ergo* he blasphemeth against the first generall councels. The father of lies and slanderer of the Saints, will welcome you for this Logike, except you repent in time. What Augustine ascribeth to general Councels, you heard before his owne words: how he acknowledgeth that they may erre, because they may be amended or corrected, that some thing may be shut vp and hidden from them, which afterward may be opened and knowen. Slander. Slander.

The ende of Councels is to search out the trueth, and therefore you say well, they must not presume of the holy Ghost, if they neglect ordinarie meanes to come to the knowledge of the trueth, and much lesse if they be not directed by the word of God, which is the rule of trueth, and trueth it selfe, as our Saviour Christ saith in his prayer, *Sanctifie them in thy trueth, thy word is the trueth.* Ioan. 17. 17. But if the Pope cannot erre, it is certaine that Councels are not necessary. For your first reason proueth them to be only conuenient, your second reason numbreth them among humane meanes of searching the truth, by which it may be inferred, that the Pope out of Councel may erre. For if humane meanes of searching the trueth be necessary thoothe Pope doth not erre, (as you must needes confesse) because you say: the assistance of the holy Ghost promised to Peters See, presupposeth humane meanes, and calling of Councels is an humane meane, therefore calling of Councels is necessarie that the Pope doeth not erre. Whereby it seemeth you take vpon you to decide that question, which though it hath hitherto bene decided by two general Councels of Constance and Basil, that the Councel is aboue the Pope, which may erre out of the Councel, yet is it not agreed of among all Papists at this time. For the more part hold, and so doe you elsewhere, that the Pope is aboue the Councel, and that the Councel may erre, if it be not confirmed by the Pope. Yet the Councel of Constance was confirmed in that point by *Iohn* 23. before his resignation, *Sess.* 12. and in the ende thereof, all things concluded in that Councel. *Conciliariter*, that is, as in forme of a Councel, were confirmed by Pope Martin the 5. *Sess.* 45. That Christ is not present with heretikes and schismatikes, it is out of doubt: but seeing in many of the Synods, and Councels holden in Germanie, France, Poole, England and other places, the trueth hath bene concluded out of the holy Scriptures, it is certaine that Christ was present in those assemblies by his holy Spirit, and that in such things as they haue determined according to the word of God, they are not to be reputed for heretikes or schismatikes, but for true Christian Catholikes.

RHEM. 11 31. Reioiced vpon the Consolation.) *Straight vpon the intelligence of the Councels determination, not onely the Gentiles, but euen the Maisters of the former troubles and dissension, were at rest, and all tooke great comfort that the controuersie was so ended. And so should all Christian men doe, when they see the sedts of our time condemned by the like authority and most graue iudgement of the holy Councel of Trent. Against which the heretikes of our time make the like friuolous exceptions and false cauillations, as did the Heretikes heretofore against those Councels that specially condemned their errors. The Pope and Bishops (say they) are a party, and they ought not to be our iudges: they are partial and come with preiudicate minder to condemne vs, and we accuse them all of Idolatrie and other crimes, and we will be tried by Gods word onely, and we will expound it according to another rule, that is to say, as we list. So say they against this Councel, and the like say the Arians against the first Nicene Councel, and all such like against those Councels, namely that condemned their heresies. And so say all theeues against their correctors and punishers, and would both say and doe more against temporal tribunals, Iudges, Iustices, and Iuries, if they had as much licence and libertie in those matters, as men haue now in religion.* All good Christians rest vpon the determination of a generall Councel.

All Heretikes make exception against the Councels that condemne them.

FVLKE 11 When the Papists themselues doe not acknowledge the authoritie of the *Tridentine* assembly, for both the Emperour and the French king protested against it, and it is not at this day receiued of the popish Church of France, there is no reason that we should be subiect vnto it, although wee haue many other arguments to oppose against it. And where you say in the margent, that *all good Christians rest vpon the determination of a generall Councell*, you condemne your selues to be no good Christians, because you doe not trust vpon the determination of the general Councel of Constance & Basil, in the question of the Popes supremacie aboue the Councel. You condemne the popish Church of France, which accepteth not your Tridentine chapter, for a generall Councel, in which there were scarce 40. bishops, and they for the most part Italians and Spaniards. That al heretikes make exceptions against Councels that condemne them, it proueth not all to bee heretikes that are condemned by Councels. The Catholikes also condemned by the Councels of heretikes, tooke exceptions against those Councels. The exceptions that we make are most reasonable. For it is against all equitie that they which are parties, that are partial, that are accused, should be the only iudges. Neither could the Arians iustly say so against the Nicene Councel, or other heretikes against the Councels that condemned them: neither can all theeues iustly say so against their punishers. For their iudges are neuer parties, seldome partiall, neuer accused in that offence, whereupon they sit as iudges. That we would be tried onely by Gods word, it is true, but that we wil expound it as we list, it is false. For we wil and do by Gods grace expound it sufficiently to confute your heresies, according to the plaine and natural sence therof, and in doubtfull places, according to plaine places, and according to the exposition of the most antient and best approued fathers of the Primitiue Church, in the most and chiefe of the controuersies that are betweene you and vs. Authoritie of Councels.

RHEM. 12 37. Dissension.) *Such occasions of differences fall out euen among the perfect men often, without any great offence. And this their departing fell out to the great increase of Christians. And therfore it is very ridiculously applied to excuse the disagreeing of the heretikes among themselues in the principall points of religion, namely the Sacrament.*

FVLKE. 12 It cannot be alleaged to iustifie any dissension, but to shew that for dissentions sake in matters of externall policie, and discipline of the Church, specially, as this of the Apostles was, the substance of the doctrine is not to be misliked, nor the Church or teachers thereof to be vtterly reiected: it is rightly alleaged. The dissention that is among many true Christians in the Sacrament of the Supper, doth no more conuince either part to be no member of the Church, then the like dissention that was betweene Cyprian and the bishops of Africa, and Cornelius with the bishops of Europe, about the Sacrament of Baptisme, doth denie either of them to haue bene true members of the Church, and yet the one party erred from the trueth. Euery dissension is not a schisme.

CHAP. XVI.

Paul hauing for his part visited the Churches of Syria, Cilicia, and Lycaonia, deliuering vnto them withall to keepe the Decrees of the Councel: 6 beginneth a new iourney, ouer Phrygia, Galatia, Mysia: 8 Troa into Europe also he passeth, admonished by a vision, and commeth into Macedonia, 12 and there he beginneth the Church of the Philippians, working miracles, and suffering persecution.

AND he came to Derbé and Lystra. And beholde, there was a certaine disciple there named Timothee, the sonne of ‖ a widowe woman that beleeued, of a father a Gentile. ‖ Iewe.

2 To this man the brethren that were in Lystra & Iconium, gaue a good testimonie.

*THen came he to Derbe, and Lystra: and beholde, a certaine disciple was there, named * Timothens, a womans sonne which was a Ieweſſe, and beleeued: but his father was a Greeke.* Rom. 16. 21. phil. 1. 19. 1. thes. 3.

2 Which was well reported of the brethren that were at Lystra and Iconium.

3 Him

3 Paul

3 Him Paul would haue to go forth with him: and taking him he circumcised him because of the Iewes that were in those places. For they al knew that his father was a Gētile.

4 And when they passed through the cities, they deliuered vnto them to keepe the ‡decrees that were decreed of the Apostles and Ancients which were at Hierusalem.

5 And the Churches were confirmed in faith, and did abound in number daily.

6 And passing through Phrygia and the countrey of Galatia, they were ‡forbidden by the holy Ghost to preach the word in Asia.

7 And when they were come into Mysia, they attempted to goe into Bithynia: and the Spirit of IESVS permitted them not.

8 And when they had passed through Mysia, they went downe to Troas:

9 And a vision by night was shewed to Paul: There was a certaine man of Macedónia standing and beseeching him, and saying, passe into Macedónia, and helpe vs.

10 And as soone as he had seene the vision, forthwith we sought to go into Macedónia, being assured that God had called vs to euangelize to them.

11 And sailing from Troas, we came with a straight course to Samothrácia, and the day folowing to Neapolis:

12 And from thence to Philippi, which is the first citie of the part of Macedónia, a ‡*Colónia*. And we were in this citie certaine dayes, abiding.

13 And vpon the day of the Sabboths, we went forth without the gate beside a riuer, where it seemed that there was prayer: and sitting we spake to the womē that were assembled.

14 And a certaine woman named Lydia, a seller of purple of the citie of the Thyatirians, one that worshipped God, did heare: whose heart out Lorde opened to attend to those things which were said of Paul.

15 And when she was baptized, and her house, she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter in vnto my house, & tary. And she cōstrained vs.

16 And it came to passe as wee went to prayer, a certain wench hauing a Pythónical spirit, met vs, that brought great gaine to her maisters by diuining.

17 This same folowing Paul and vs, cried saying, ‡These men are the seruants of the high God, which preach vnto you the way of saluation.

18 And this shee did many dayes. And Paul being sorie: and turning, said to the spirit, I commaund thee in the name of IESVS CHRIST to goe out from her. And he went out the same houre.

19 But her maisters seeing that the hope of their gaine was gone, apprehending Paul and

3 *Paul would that hee should goe foorth with him, and tooke and circumcised him, because of the Iewes which were in those quarters: for they knew all that his father was a Greeke.*

4 *And as they went through the cities, they deliuered them the decrees for to keepe, that were * ordeined of the Apostles & Elders which were at Hierusalem.* Act. 15. 28.

5 *And so were the Churches stablished in the faith, and increased in number dayly.*

6 *Nowe when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the worde in Asia.*

7 *They comming to Mysia, sought to goe into Bithynia: but the spirit suffered them not.*

8 *And they passing thorowe Mysia, came downe to Troada.*

9 *And a vision appeared to Paul in the night: There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.*

10 *And after he had seene the vision, immediatly we prepared to go into Macedonia, gathering by conference, that the Lord had called vs for to preach the Gospell vnto them.*

11 *Then we being caried from Troada, came with a straight course to Samothracia, and the next day to Neapolis:*

12 *And from thence to Philippos, which is the chiefe citie in the parties of Macedonia, and a free citie: and wee were in that citie abiding certaine dayes.*

13 *And on the day of the Sabboths we went out of the citie, besides a riuer, where prayer was wont to be made, and we sate downe, and spake vnto the women which resorted thither.*

14 *And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, gaue vs audience: Whose heart the Lord opened, that she attended vnto the things which were spoken of Paul.*

15 *And when shee was baptized, and her houshold, shee besought vs, saying, If yee haue iudged mee to bee faithfull to the Lord, come into my house, and abide there. And shee constrained vs.*

16 *And it came to passe, as we went to prayer, a certaine damosel possessed with a spirit of soothsaying, met vs: which brought her masters much vantage with soothsaying.*

17 *The same followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto vs the way of saluation.*

18 *And this did shee many dayes: but Paul not content, turned about, and sayd to the spirit, I command thee in the Name of Iesu Christ, that thou come out of her. And he came out the same houre.*

19 *And when her masters saw that the hope of their gaines was gone, they caught Paul and*

‡Here again they take order that the decrees & articles of faith agreed vpon in the Councel of Ierusalem, should bee vsed and obserued, whereby we see both the great authoritie of Councels, and the diligence that all Prelates ought to haue to see the decrees and Canons of ‡ Councels put in execution.

‡ This people had not ‡ Gospel denied vnto them altogether, but for a time: because in Veneration of his dere sonne Christ Iesus, God foresaw they would not beleeue, and so should haue bene more grieuously damned.

‡ *Colónia*, is such a citie where the most inhabitants are strangers, sent thither frō other great cities and States, namely from the Romanes.

‡ Either the deuil was compelled by the vertue of Pauls presence to say trueth, or els in such doctrines) bee it neuer so true, that they might haue more truth in, and so beguile them at other times.

and Silas, brought them into the market place to the Princes:

20 And presenting them to the magistrates, they sayd, These men trouble our citie, being Iewes:

21 And they preach a fashion which it is not lawfull for vs to receiue, nor doe, being Romanes.

22 And the people ranne against them: and the magistrates tearing their coats commanded them to be beaten with rods.

2.Cor.11. 23 And when they had laid *many stripes vpon them, they did cast them into prison, commanding the keeper that hee should keepe them diligently.

24 Who when he had receiued such commandement, cast them into the inner prison, and made their feete fast in the stockes.

25 And at mid-night, Paul and Silas praying, did praise God. And they that were in prison, heard them.

26 But sodenly there was made a great earthquake, so that the foundations of the prison were shaken. And foorthwith all the doores were opened: and the bandes of all were loosed.

27 And the keeper of the prison waked out of his sleepe, and seeing the doores of the prison opened, drawing out his sword, would haue killed himselfe, supposing that the prisoners had bene fled.

28 But Paul cried with a loud voice, saying, Do thy self no harme, for we are all here.

29 And calling for light, he went in, and trembling fel down to Paul and Silas at their feete:

30 And bringing them forth, he said, Masters, what must I doe that I may be saued?

‡ It is no other faith that saueth but that which worketh by charitie, *Aug. Enchirid. c. 67.* 31 But they said, ‡Beleeue in our Lord IESVS: and thou shalt be saued and thy house.

32 And they preached the worde of our Lord to him with all that were in his house.

c Happy Gailers that doe mercie toward their godly prisoners, and receiue againe by them such spirituall benefits. 33 And he taking thē in the same houre of the night, c washed their wounds: and himselfe was baptized and all his house incontinent.

34 And when he had brought them into his owne house, he laid the table for them, & reioyced with al his house, beleeuing God.

35 And when day was come, the magistrates sent the sergeants, saying, Let those men goe.

36 And the keeper of the prison told these wordes to Paul, That the magistrates haue sent that you should be let goe. now therfore departing, goe ye in peace.

37 But Paul said to them, Being whipped openly, vncondemned, men ỹ are Romanes, they haue cast vs into prison: and nowe doe they send vs out secretly? Not so, but let them come, and let vs out themselues.

38 And ỹ sergeants reported these words to

Silas, and drew them into the market place, vnto the rulers,

20 And brought them to the officers, saying, These men being Iewes, doe exceedingly trouble our citie:

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 And the people ranne against them, and the officers rent their clothes, and commaunded 2.Cor.11.25. 1.thes.2.2. ** to beate them with rods.*

23 And when they had layde many stripes vpon them, they cast them into prison, commanding the iailour of the prison to keepe them diligently.

24 Which when hee had receiued such commaundement, thrust them into the inner prison, and made their feete fast in the stockes.

25 And at midnight, Paul and Silas prayed and landed God: and the prisoners heard them.

26 And sodainly there was a great earthquake, so that the foundation of the prison was shaken: and immediately all the doores opened, and euery mans bands were loosed.

27 When the keeper of the prison waked out of his sleepe, and saw the prison doores open, hee drewe out his sworde, and would haue killed himselfe, supposing that the prisoners had bene fledde.

28 But Paul cried with a loud voice, saying, Doe thy selfe no harme, for we are all here.

29 Then hee called for a light, and sprang in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and sayd, Sirs, what must I doe to be saued?

31 And they sayd, Beleeue on the Lorde Iesus Christ, and thou shalt bee saued, and thy household.

32 And they spake vnto him the word of the Lord, and to all that were in his house.

33 And hee tooke them the same houre of the night, and he washed their wounds, and was baptized himselfe, and all they of his housholde straightway.

34 And when he had brought them into his house, he set meate before them, and ioyed that he with all his household beleeued on God.

35 And when it was day, the officers sent the sergeants, saying, Let those men goe.

36 And the keeper of the prison told this saying to Paul, The officers haue sent worde to loose you: Nowe therefore, get you hence, and goe in peace.

37 Then sayd Paul vnto them, They haue beaten vs openly vncondemned, being Romanes, and haue cast vs into prison, nowe doe they thrust vs out priuily? Nay verely: but let them come themselues, and fetch vs out.

38 And the sergeants told these words vnto the

to the magistrates. And they were afraid hearing that they were Romanes.

39 And comming they besought them, and bringing them forth they desired them to depart out of the citie.

40 And going out of the prison, they entred in vnto Lydia: and hauing seene the brethren, they comforted them, and departed.

the officers: and they feared when they heard that they were Romanes.

39 And they came and besought them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of * Lydia, *and when they had seene the brethren, they comforted them, and departed.* Act. 16. 14.

CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, 5 where the obstinate Iewes are so malicious, that they pursue him also into Berœa, 14 From whence being conducted into Greece, he preached at Athens both to the Iewes and Gentiles, disputing with the Philosophers, 19 and in Areopagus, perswading them from their Idols vnto one God and IESVS CHRIST *raised from the dead.*

AND when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Iewes.

2 And Paul according to his custome entred in vnto them and three Sabboths he discourſed to them out of the Scriptures,

3 Declaring & insinuating that it behoued CHRIST to suffer & to rise againe from the dead: and that this is IESVS CHRIST, whom I preach to you.

4 And certaine of them beleeued and were ioyned to Paul and Silas, and of the Gentiles that serued God a great multitude, and noble women not a few.

5 But the Iewes ‡enuying, and taking vnto them of the rascall sort certaine naughtie men, and making a tumult, stirred the citie: and besetting Iasons house, sought to bring them forth vnto the people.

6 And not finding them, they drew Iason and certaine brethren to the Princes of the citie, crying, That these are they that stirre vp the world, and are come hither,

7 Whom Iason hath receiued, & all these doe against the decrees of Cæsar, saying that there is another king, IESVS.

8 And they mooued the people, and the princes of the citie hearing these things.

9 And taking a satisfaction of Iason and of the rest, they dimissed them.

10 But the brethren forthwith by night sent away Paul and Silas vnto Bercea. Who when they were come, entred into the synagogue of the Iewes.

11 (And these were more noble then they that are at Thessalonica, who receiued the word with all greedinesse, dayly ‖ searching the scriptures, if these things were so.

12 And many surely of them beleeued, and of honest women Gentiles, and men not a few.)

13 And when the Iewes in Thessalonica vnderstoode, that at Bercea also the word of God was preached by Paul, they came thither also, mouing and troubling the multitude.

14 And

AS they made their iourney thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, & three Sabboth dayes disputed with them out of the scriptures,

3 Opening and alleaging, that Christ must needes haue suffered and risen againe from the dead: and that this is Christ Iesus which I preach vnto you.

4 And some of them beleeued, and ioyned with Paul and Silas, and of the deuout Greekes a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine vagabonds, and euill men, and gathered a companie, and set all the citie on a rore, and made assault vnto the house of Iason, and sought to bring them out to the people.

6 And when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These that haue troubled the world, are come hither also,

7 Whom Iason hath receiued priuily: *and these all doe contrarie to the decrees of Cæsar, saying that there is another king,* one *Iesus.*

8 And they troubled the people, and the officers of the citie, when they heard these things.

9 And when they had taken sufficient suretie of Iason, and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berœa: which when they were come thither, they entred into the synagogue of the Iewes.

11 These were the noblest of birth among them of Thessalonica, which receiued the worde with all readinesse of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them beleeued: also of honest women which were Greekes, and of men not a few.

13 But when the Iewes of Thessalonica had knowledge that the word of God was preached of Paul at Berœa also, they came thither, and moued the people.

14 And

14 And then immediatly the brethren ſent away Paul, to goe vnto the ſea: but Silas and Timothee remained there.

15 And they ỳ conducted Paul, brought him as farre as Athens, and receiuing commaundement of him to Silas and Timothee, that they ſhould come to him very ſpeedily, they departed.

16 And when Paul expected them at Athens, his ſpirit was incenſed within him, ſeeing the citie giuen to Idolatrie.

17 He diſputed therfore in the ſynagogue with the Iewes, and them that ſerued God, & in the market-place, euery day with them that were there.

18 And certaine Philoſophers of the Epicures and the Stoikes diſputed with him, and certaine ſaid, What is it ỳ this [b] word-ſower would ſay? But others, He ſeemeth to be a preacher of new [c] gods. becauſe he preached to them IESVS and the reſurrection.

[b] σπερμολόγος.

[c] *demoniorum.*

19 And apprehending him, they led him to Areopagus, ſaying, May we knowe what this new doctrine is that thou ſpeakeſt of?

20 For thou bringeſt in certaine newe things to our eares. We will know therefore what theſe things may meane.

21 (And al the Athenians, and the ſtrangers ſeiourning there, emploied themſelues to nothing elſe but either to ſpeake, or to heare ſome newes.)

THE EPISTLE for S. Dionyſius Areopagita. Octob. 9.

22 But Paul ſtanding in the middes of Areopagus, ſaid: Ye men of Athens, in al things I perceiue you as it were ſuperſtitious.

[c] τὰ σεβάσματα.

23 For paſſing by and ſeeing your [c] Idols, I found an altar alſo wherupon was written, *To the vnknowen God.* That therefore which you worſhip, not knowing it, the ſame doe I preach to you.

24 The God that made the world and all things that are in it, he being Lord of heauen and earth, dwelleth ‡ not in * temples made with hand,

‡ God is not concluded in Temples, nor needeth them for his neceſſitie of dwelling, or other vſes of indigence. See Annot. c. 7. Act. 7. 48.

25 Neither is he ſerued with mens hands, needing any thing, whereas himſelfe giueth life vnto all, and breathing, and all things:

26 And he made of one all mankinde, to inhabite vpon the whole face of the earth, aſſigning ſet times, and the limits of their habitation,

27 For to ſeeke God, if happily they may feele or finde him, although he be not farre from euery one of vs.

28 For in him we liue and moue and be, as certaine alſo of your owne poëts ſaid, *For of his kind alſo we are.*

Aratus.

29 Being therefore of Gods kinde, wee may not ſuppoſe, ‖ the Diuinitie to be like vnto golde or ſiluer, or ſtone, the grauing of art and deuiſe of man.

30 And the times truely of this ignorance whereas

14 And then immediatly the brethren ſent away Paul, to goe as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 And they that guided Paul, brought him vnto Athens, and receiued a commaundement vnto Silas and Timotheus, for to come to him with ſpeede, and went their way.

16 While Paul waited for them at Athens, his ſpirit was moued in him, when he ſawe the citie giuen to worſhipping of idoles.

17 Therefore diſputed he in the Synagogue with the Iewes, and with the deuout perſons, and in the market dayly with them that came vnto him by chance.

18 Then certaine Philoſophers of the Epicures, and of the Stoikes, diſputed with him: and ſome ſaid, What wil this babbler ſay? Other ſome, He ſeemeth to be a ſetter foorth of new Gods: becauſe he preached vnto them Ieſus, and the reſurrection.

19 And they tooke him, and brought him into the ſtreete of Mars, ſaying, May wee know what this new doctrine whereof thou ſpeakeſt, is?

20 For thou bringeſt certaine ſtrange things to our eares: we would know therefore what theſe things meane.

21 (For all the Athenians and ſtrangers which were there, had leaſure to nothing els, but either to tell or to heare ſome new thing.)

22 Then Paul ſtoode in the middes of the ſtreete of Mars, and ſaid, Ye men of Athens, I perceiue that in all things yee are too ſuperſtitious.

23 For as I paſſed by, and beheld the maner how ye worſhip your gods, I found an altar wherein was written, Vnto an vnknowen God. Whom yee then ignorantly worſhip, him ſhewe I vnto you.

*24 * God that made the worlde, and all that are in it, ſeeing that he is Lorde of heauen and earth, dwelleth not in Temples made with hands:* Act. 7. 48.

*25 * Neither is worſhipped with mens handes, as though he needed of any thing, ſeeing he himſelfe giueth life and breath to all euery where:* Pſal. 50.

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and alſo the bounds of their habitation: Eſa. 40. 18.

27 That they ſhould ſeeke the Lorde, if perhaps they might haue felt and found him, though he be not farre from euery one of vs.

28 For in him we liue, and moue, and haue our being, as certaine of your owne Poets haue ſaid, For we are alſo his offspring.

*29 * For as much then as we are the offspring of God, we ought not to thinke that the Godhead is like vnto gold, ſiluer, or ſtone, grauen by arte and mans deuiſe.* Eſai. 40. 18.

30 And the time of this ignorance God winked

whereas God despised, now he denounceth vnto men that all euery where doe penance,

31 For that hee hath appointed a day wherein he will iudge the world in equitie, by a man whom he hath appointed, giuing all men faith, raising him vp from the dead.

32 And when they had heard the resurrection of the dead, certaine in deede mocked, but certaine said, We will heare thee againe concerning this point.

33 So Paul went forth out of the middes of them.

34 But certaine men ioyning vnto him, did beleeue: among whom was also Dionysius Areopagita, and a woman named Damaris, and others with them.

winked at, but now biddeth all men euery where to repent:

31 Because hee hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, and hath offered faith to all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection from the dead, some mocked: and other said, We will heare thee againe of this matter.

33 So Paul departed from among them.

34 Howbeit, certaine men claue vnto him, and beleeued: among the which was Dionysius Areopagita, and a woman named Damaris, and other with them.

Dionysius Areopag.

MARGINALL NOTES. CHAP. XVII.

RHEM. 1 ‡ Enuying, Zelantes.) *This is the zeale of Heretikes, and a lively patern of their dealing at this day against Catholike Priests and preachers and the good Iasons that receiue them.*

FVLKE, 1 This is rather a liuely paterne of the dealing of Papists in Queene Maries time, against the Christian Catholikes, and of the godly men, which in that time did receiue them. Slander.

RHEM. 2 23 * Idols, I found, &c.) * *The Aduersaries (in the new Test. 1580.) translate, your deuotions, most corruptly against the nature of the Greeke word (2. Thess. 2. 4.) and most wickedly against the laudable deuotion of good Christians, calling the Pagans idolatrie and superstition, their deuotions.*

FVLKE. 2 The auctors of this note, shew themselues to be ignorant in the Greeke tongue, for the Greeke word doth signifie whatsoeuer men doe reuerence for religions sake. The Dictionaries say, it signifieth the formes of worship, or deuotions, as well as the thing worshipped. Now the word deuotion, is indifferent either to true or false deuotion, and so is the Greeke word. Therefore the deuotions of good Christians, is no more touched by this terme, then true religion by the terme of religion, when it is applied to false religion. Cauilling.

ANNOTATIONS. CHAP. XVII.

RHEM. 3 11 Searching the Scriptures.) *The Heretikes vse this place to proue that the hearers must trie and iudge by the Scriptures, whether their teachers and preachers doctrine be true, and so reiect that that they find not in the Scriptures, as though here the sheepe were made iudges of their Pastors, the people of the Priests, and men and women of all sorts, euen of S. Pauls doctrine it selfe: which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to dispute with the Apostle, or to trie and iudge of his doctrine, or whether they should beleeue him or no: for they were bound to beleeue him and obey his word, whether he alleaged Scriptures or no, and whether they could read or vnderstand the Scriptures or no. but it was a great comfort and confirmation for the Iewes that had the Scriptures, to finde euen as S. Paul said, that Christ was God, crucified, risen, and ascended to heauen: which by his preaching and expounding they vnderstood, and neuer before, though they read them, and heard them read euery Sabboth. As it is a great comfort to a Catholike man, to heare the Scriptures declared and alleaged most euidently for the Churches truth against Heretikes, in Sermons or otherwise. And it doth the Catholikes good & much confirmeth them, to vew diligently the places alleaged by the Catholike preachers. Yet they must not be iudges for all that, ouer their owne Pastors, whom Christ commandeth them to heare and obey, and by whom they heare the true sense of Scriptures.* The people may not iudge of the sense of Scriptures. The comfort of Christian men by hearing or reading the Scriptures.

FVLKE. 3 This place is rightly vsed, to proue that the hearers ought to examine by the Scriptures, whether the teachers doctrine be true, and to reiect whatsoeuer they find not proued by the Scriptures. Yet are not the sheepe made iudges of the shepheards, people of the Priests, &c. but the word of God is made iudge of all doctrine, whether it be true or false. And these men searched the Scriptures, to trie whether those things were so as the Apostle preached. For they hauing receiued the Scriptures in credit before, were not bound to beleeue him except his doctrine were consonant vnto the holy Scriptures, as he himselfe testifieth *Gal.* 1 8. That if he preached any other Gospel then he had preached before, they should hold him accursed. And the Gospel which he preached before, was that which God had promised before by the Prophets in the holy Scriptures. *Rom.* 1. 2. And although they could not read the Scriptures, yet they heard the Scriptures read and were brought to vnderstand them by his preaching. Wherefore their searching of the Scriptures, was not only to confirme them being before throughly perswaded, but to perswade them being not throughly brought to the faith, vntill they found the Scriptures to be manifestly agreeable to the Apostles preaching. And yet it followeth not that the sheepe must be iudges of their pastors, but that they must heare them, obey them, and be ordered by them, which they will doe more cheerefully when by searching the Scriptures, they find their pastors doctrine to be the doctrine of the holy Ghost: and not the inuention or tradition of men. The authoritie & sufficiencie of the Scriptures.

RHEM. 4 22 Superstitious.) *S. Paul calleth not them superstitious for adoring the true and onely God with much deuotion on many ceremonies or in comely prescribed order, or for doing due reuerence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prescribed lawes, daies and fasts of the Church, or for fulfilling vowes made to God, or for blessing with the signe of the Crosse, or for capping or kneeling at the name of* IESVS, *or for religiously vsing creatures sanctified in the same name, or any other Christian obseruation, for which our new Maisters condemne the Catholike people of Superstition: themselues wholy voide of that vice by all wise mens iudgement, because they haue in maner taken away all religion, and are become Epicureians and Atheists. who are neuer troubled with superstition, because it is a vice consisting in excesse of worship or religion, whereof they are voide. but the Apostle calleth them superstious for worshipping the Idols and goddes of the Heathen, and * for the feare that they had, lest they should leaue out any God that was vnknowen to them. for thus their Altar was inscribed:* Diis Asiæ, Europæ, & Lybiæ, Deo ignoto & peregrino. *that is, To the gods of Asia, Europe, and Lybia: to the vnknowen and strange God. This superstition (saith S. Augustine) is wholy taken away from the Church by Christs incarnation, and by the Apostles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kind of superstitious obseruation. Onely we must take heede that we beleeue not her Aduersaries definition of superstition, for they would imply therein all true religion.* The Protestants call deuotion, superstition. The Apostle speaketh of the Heathens superstition. The Catholike Church alloweth no superstition.

Though

FVLKE. 4 Though S. Paul in this place, doeth not expresly reproue any true deuotion, nor a great number of Popish superstitions, that you name, yet are your superstitions manifestly conuinced by other testimonies of holy Scripture. Not as any excesse of worship, or religion (as you seeme to define superstition,) but as a will worship, *supra statutum* more then is appointed by the law of God. And so doeth Isidorus giue the Etymologie of the word: *Orig.l.8.c.3.* For in zeale of true religion and worship of God, keeping his law as a rule thereof, we can not exceede. That you discharge vs of superstition, we accept your testimonie, as the witnesse of our aduersaries: but where you charge vs to be voide of religion, the Lord be iudge betweene you and vs. The Greeke word, which the Apostle vseth against the heathen, is abused also by the heathen against the Apostle and Christian religion. *Act.25.19.* and therefore superstition is not onely worshipping of Idoles, and gods of the heathen. For although heathenish superstition be taken away as S. Augustine saith: Yet other as cuill superstition, is come in the place among the vngodly, that will not be directed by Gods word in religion, but follow their owne imaginations. S. Augustine himselfe condemneth worshippers of sepulchres and pictures, of superstition. *Now you shall see* (saith he) *what difference there is betweene the Mermaides of superstition, and the lapses of religion. Gather not vnto me the professors of the name of Christ, neither knowing, nor shewing the force or vertue of their profession. Follow ye not the multitudes of the vnskilfull, which euen in true religion are superstitious, or so giuen to their lusts, that they haue forgotten what they haue promised to God. I know there are many worshippers of sepulchres and pictures. De moribus eccles. Cath.c.34.* S. Ambrose calleth it *an heathenish error*, to worship the Crosse whereon Christ died. *De obitu Theodosij.* Gelasius Bishop of Rome, calleth it *superstition to abstaine from the cup* in the Lords supper. *De consec.dist.2.C.Comperimus.* Celestinus Bishop of Rome reproueth certaine Priests for superstitious apparell. *Ep.2. ad Gallię Episcopos.* But the superstition of Papists, hath not only all these points but many more, which they would perswade the ignorant to be high points of true religion. You see by these few testimonies we call that superstition, which the ancient Fathers before vs haue so termed, and that we doe not so define superstition, as we would employ all true religion, but onely those things that are not prescribed by the word of God. Wherin notwithstanding, Papists doe place by these words, all true religion.

Superstition.

Slander.

RHEM. 5 29 The Diuinitie to be like.) *Nothing can be made by mans hand of what forme or sort so euer, that is like to Gods essence, or to the forme or shape of his Godhead or Diuinitie, therefore howsoeuer the heathens did paint or graue their Idols, they were nothing like to God. And this also is impertinently alleaged by Heretikes against the Churches images: Which are not made, either to be adored with godly honour, or to be any resemblance of the Diuinitie or any of the three persons in Godhead but only in Christ as he was in forme of man, who in that respect may be truely expressed, as other men by their portraits: and of the holy Ghost, not as he is in himselfe, but as he appeared in firy tongues or in the similitude of a dooue, or such like. And so to paint or graue any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlawfull then it was vndecent for them to appeare in such formes. And therfore to paint or portraite the Father also being the first person, as he hath shewed himselfe in vision to any of the Prophets of the olde or newe Testament (namely to Daniel as an olde man) or the three Angels representing the three Persons to Abraham, or the one Angel that wrastling with Iacob bare our Lords Person, no such thing is any where forbidden, but is very agreeable to the peoples instruction. In which sort the Angels were commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their naturall forme, but with corporall wings (as the Seraphins appeared to Esay the Prophet) to expresse their qualitie and office of being Gods Angels, that is, Messengers: and God the Father with the world in his hand, to signifie his creation and gouernement of the same, and such like: Whereof the people being well instructed may take much good, and no harme in the world, being now through their faith in Christ farre from all fond imagination of the false gods of the Pagans. And therefore S. Gregorie saith of the Churches Images,* That which scripture or writing doth to the readers, the same doth the picture to the simple that looke thereupon. for in it euen the ignorant see what they ought to follow, in it they doe read, that know no letters. *Where he calleth it a matter of antiquity and very conuenient, that in holy places Images were painted to the peoples instruction, so they be taught that they may not be adored with diuine honour, and he in the same place sharpely rebuketh Serenus the Bishop of Massilia, that of indiscrete zeale he would take away Images, rather then teach the people how to vse them.*

How there may be Images or resemblances of the three persons in Trinitie, and of Angels.

Dan.7.22. Gen.18,2. Gen.33.24. Exo.37.7. Esa.6,2.

Images are for the peoples instruction.

Greg.li.9.ep.9.

FVLKE. 5 In your blasphemous Images of God the Father, and of the holy Trinitie, you doe transforme the glory of the mortall God, to the Image of a mortall man, or fethered foule. *Rom.1.23.* Yea of a monster which is worse. And where you say, they are not made to be adored with godly honour, you say vntruely, for all religious honour is due to God onely, and it is concluded in that Idolatrous councel of Nice 2. and defended by Thomas and other Papists, that the Image of God is to be worshipped, with the same worship that is due to God himselfe. Your other excuse, that they are not made to be any resemblance of the Diuinitie, or of the three persons in the Godhead is also false, for to what end els should any Image of the Trinitie be made? The Gentiles said as much of their Idols. That they knew they were not Gods, nor like to gods, being voide of sense and life, neither did they worship them as gods, but they worshipped the inuisible godhead, and the same that we call angels, the vertues and ministeries of the great God, but all in vaine as S. Augustine sheweth in Psal.96. Because they worshipped as you do, those that haue eies and see not, mouths and speake not, hands & handle not. &c. Neither can you make the image of Christ, as he was in forme of man: for you can make no image but of his bodily shape, & not as he was God in the forme of man. And that image which you make of his bodily shape, is no more the image of Christ, then of any other man. When Epiphanius sawe in a Church at Anablatha, an image painted in a vaile, as it were of Christ, or some Saint, he affirmeth that it was contrary to the authority of the scriptures, that any image of a man should hang in the Church of Christ. *Epiph. ep. ad Ioan.* How much more the image of the holy Trinitie, and of the holy Ghost? But you say boldly, *to paint or graue any of the three persons, or the three persons, as they appeared visibly and corporally, is no more inconuenient or vnlawfull, then it was vndecent for them, to appeare in such formes.* Thus these senseleese Idolaters controll the law of God, which expresly forbiddeth any such image, of any similitude or shape of any thing in heauen, in earth, in the waters to be made. Exod.20. Accusing the maiestie of God of vndecencie, if he hath appeared in any visible shape, which he hath forbidden to be made of him. And yet in giuing the law, God would not appeare in any visible shape, least the people should abuse that shape, to make an image of God after it. As the Lorde himselfe declareth expresly, Deut.4.15.&c. Therefore, though it be not simply vnlawfull, to expresse in painting the visible shapes that were shewed in visions to the Prophets, yet to make those shapes for any vse of religion, or seruice of God, it is abhominable idolatrie. You streine very much to finde the image of God the father, when you say. he shewed himselfe to Daniel as an old man. For although Daniel in vision saw an old man, how proue you that the said shape of an old man represented the person of the father, rather then of the sonne, who is as old as his father, or then the whole godhead? As for the Cherubins ouer the propitiatory, when you can shew as good warrant for your images, as we find in the scripture for them, namely an expresse commaundement to make them, we will

Images.

will yeelde them vnto you to be lawfully made. *Thou shalt not make to thy selfe* (saith the Lord) that is of thy priuate authoritie or motion, reseruing to himselfe power to command what images he thought necessary to be made for the vse of his religion. Where you talke of the images of angels with their wings, you might haue alleaged the authoritie of the 2 Nicene councel, which defineth, that they *haue bodies and are circumscriptible*, Act. 5. but that you are ashamed of the grosse error of that Idolatrous councell. The image of God the father with the world in his hand, you commend highly, *to signifie his creation and gouernment in the same, whereof the people being well instructed, may take much good and no harme in the world.* But first you must remember that these images haue bene and are where the people are not instructed at all. Secondly, that if they be truely instructed of the creation and gouernment of the world, *This is a lying image, & doctrine of vanitie*, as the Prophet calleth all images, Abac. 2. 18. because it maketh the creation and gouernment of the world to seeme proper to the person of the father, which is common to the whole godhead. Finally, where you say the people through their faith in Christ, are farre from all fond imagination of false gods, it is most vntrue. For your popish ignorant people, be as fond in their imaginations as the heathen were. S. Augustine saith, worshippers of pictures, though they professe the name of Christ, neither know nor shew foorth the vertue or force of their profession. And of all worshippers of images, or before images, S. Augustine saith, *Quis autem adorat vel orat intuens simulachrum, &c. And who doth worship, or pray beholding an image, which is not so affected, that he thinketh he is heard of it, and hopeth that to be performed by it, which he desireth. In Psal.* 113. Gregory in deed contrary to the saying of the Prophet, Ab. 2. alloweth images to be lay mens bookes, but he forbiddeth all kind of worshipping of them. And as for the antiquitie of them, it was not long before his time that they were tollerated in Churches. Epiphanius rent the image that he found in the Church, because it was there (as he saith) *contrary to the authority of the Scriptures. Ep. ad Ioan. &c.* The councell of Eliberis before him decreed *that pictures should not be in the Church, lest that which is worshipped or adored, should be painted on the wals.* Behold, the councell feared that which afterward by the negligence of the bishops came to passe, least the image of God who onely is to be worshipped, should be painted on the wals, and esteemed that to be most detestable, which you defend to be conuenient and lawfull. So wel you agree with the doctrine of the ancient fathers and councels.

Rhem. 6 34 Dionysius Areopagita.) *This is that famous Denys that first conuerted France, and wrote those notable and diuine workes* De Ecclesiastica & cælesti hierarchia, de diuinis nominibus, *and others, in which he confirmeth and proueth plainely almost all things that the Church now vseth in the ministration of the holy Sacrament, and affirmeth that he learned them of the Apostles, giuing also testimony for the Catholike faith in most things now controuersed, so plainely, that our Aduersaries haue no shift but to deny this Denys to haue bene the author of them, fayning that they be an others of later age. Which is an old flight of Heretikes, but most proper to these of all others. Who seeing all antiquitie against them, are forced to be more bold or rather impudent then others in that point.* S. Dionysius Areopagita is all for the Catholikes.

Rhem. 6 That Dionysius Areopagita was author of those bookes which now beare his name, you bring no proofe at all. We alleage that Eusebius, Hierome, Gennadius neuer heard of his writings, for if they had heard, Dionysius Areopagita should haue bene registred by them among ecclesiasticall writers. And further whosoeuer shall read those bookes of his, shall find in deede many ceremonies, but as vnlike to the ceremonies of the popish church, as they are to ours. The rest, of the flight of heretikes, and that we see all antiquitie against vs, is but vaine iangling without proofe, and contrary to manifest proofe in our all writings against the papists, and namely in confutation of these popish notes. S. Denys.

CHAP. XVIII.

At Corinth in Achaia, he worketh with his owne hands, preaching IESVS *to be* CHRIST, *vnto the Iewes vpon their Sabboths. 6 But they being obstinate and blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers. 12 the obstinate Iewes in vaine soliciting the Proconsul against him. 18 From thence at length departing he returneth 19 by Ephesus (where he promiseth the Iewes to returne to them) 22 and so to Antioch in Syria (from whence he began his iourney, Act. 15.) 23 but not resting, by and by he goeth againe to visit the new Churches that he planted Act. 16. in Galatia and Phrygia: 24 Apollo in his absence mightily confounding the Iewes at Ephesus, 27 and afterward at Corinth.*

AFter these thinges, departing from Athens, he came to Corinth.

2 And finding a certaine Iewe, named Aquila, borne in Pontus, who of late was come out of Italie, and Priscilla his wife (because Claudius had commanded al Iewes to depart from Rome) he came to them.

3 And because he was of the same craft, he remained with them, and wrought, (and they were tentmakers by their craft.)

4 And he disputed in the synagogue euery Sabboth, interposing the name of our Lord IESVS, and he exhorted the Iewes and the Greekes.

5 And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Iewes that IESVS is CHRIST.

6 But they contradicting & blaspheming, he shaking his garments, said to them, Your blood vpon your owne head: I being cleane, from henceforth will go to the Gentiles.

7 And

AFter these things, Paul departed from Athens, and came to Corinth,

2 And found a certaine Iew named Aquila, borne in Pontus, lately come from Italie with his wife Priscilla, (because that Claudius had commanded all Iewes to depart from Rome) and he came vnto them.* Rom. 16. 3.

3 And because he was of the same craft, he abode with them, and wrought (for by their occupation they were Tent makers.)

4 And he disputed in the Synagogue euery Sabboth, and exhorted the Iewes, and the Greekes.

5 And when Silas and Timotheus were come from Macedonia, Paul was constrained by the spirit to testifie to the Iewes that Iesus was Christ.

*6 And when they saide contrary, and blasphemed, * he shooke his rayment, and sayd vnto them, Your blood bee vpon your owne heads: from henceforth will I goe blameless vnto the Gentiles.* Matt. 12. 14. acts 13. 51.

7 And

7 And departing thence, hee entred into the house of a certaine man, named Titus Iustus, one that serued God, whose house was adioyning to the synagogue.

8 And Crispus the prince of the Synagogue beleeued our Lord, with all his house: and many of the Corinthians hearing beleeued, and were baptized.

9 And our Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace,

10 For because I am with thee: and no man shall set vpon thee to hurt thee: for I haue much people in this citie.

11 And he sate there a yere and sixe moneths, teaching among thē the word of God.

12 But Gallio being Proconsul of Achaia, the Iewes with one accord rose vp against Paul, & brought him to the iudgement seat,

13 Saying, That this man contrary to the Law perswadeth men to worship God.

14 And Paul beginning to open his mouth, Gallio said to the Iewes, If it were some vniust thing, or an heinous fact, O you men Iewes, I should by reason beare you.

15 But if they be questions of word and names, & of your law, your selues looke vnto it: I will not be iudge of these things.

16 And he droue them from the iudgement seate.

17 And all apprehending Sósthenes the prince of the synagogue, strooke him before the iudgement seate: and Gallio cared for none of those things.

18 But Paul when he had staied yet many dayes, taking his leaue of the brethren, sailed to Syria, (and with him Priscilla and Aquila,) who had shorne his head in Cenchris. for he had * a vow.

Num.6,18. Act.21,24.

19 And he came vnto Ephesus, and them he left there. But himselfe entring into the synagogue, disputed with the Iewes.

20 And when they desired him, that he would tarie a longer time, he consented not,

21 But taking his leaue, and saying, I wil returne to you againe God willing, he departed from Ephesus.

22 And going downe to Cæsaréa, hee went vp, and saluted the Church, and came downe to Antioch.

23 And hauing taried there a certaine time, he departed, walking in order through the countrey of Galatia and Phrygia, confirming all the disciples.

Apollo.

24 And a certaine Iewe, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures.

25 This man was taught the way of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to IESVS, knowing only the baptisme of Iohn.

26 This

7 And he departed thence, and entred into a certain mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

*8 *And one Crispus, the chiefe ruler of the Synagogue, beleeued on the Lorde with all his household: and many of the Corinthians hearing, beleeued, and were baptized.* 1.Cor.1.14.

9 Then spake the Lorde to Paul in the night by a vision, Be not afraide, but speake, and holde not thy peace.

10 For I am with thee, and no man shall inuade thee, to hurt thee: For I haue much people in this citie.

11 And he continued there a yere & six moneths, teaching the word of God among them.

12 And when Gallio was the deputie of Achaia, the Iewes made insurrection with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow counselleth men to worship God contrary to the law.

14 And when Paul now was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, reason would that I should beare with you:

15 But if it be a question of words & names, or of your law, looke ye to it your selues: for I will be no iudge of such matters.

16 And he draue them from the iudgement seate.

17 Then all the Greekes tooke Sosthenes the chiefe ruler of the Synagogue, and smote him before the iudgement seate: and Gallio cared for none of those things.

18 And Paul after this taried there *yet a good while, and then tooke his leaue of the brethren, and sailed thence into Syria, (Aquila and Priscilla accompanying him.) And he shore his head in Cenchrea: for he had a vow.*

19 And he came to Ephesus, and left them there: but hee himselfe entred into the Synagogue, and reasoned with the Iewes.

20 When they desired him to tary longer time with them, he consented not:

*21 But bade them farewell, saying, I must needes at this feast that commeth, be in Hierusalem, but I will returne againe vnto you, * if God will: And he sailed from Ephesus.* 2.Cor.4.19. Iames 4.16.

22 And when he was come vnto Cesarea, and ascended vp, and saluted the Church, he went to Antioch.

23 And when he had taried there a while, he departed, and went ouer all the countrey of Galatia and Phrygia by order, strengthening all the disciples.

*24 * And a certaine Iewe, named Apollos,* 1.Cor.1.12. *borne at Alexandria, came to Ephesus, an eloquent man, and mightie in the scriptures.*

25 The same was informed in the way of the Lord, and being feruent in the spirit, he spake and taught diligently the things of the Lord, knowing onely the baptisme of Iohn.

26 And

26 This man therefore beganne to deale confidently in the synagogue. Whom when Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the way of our Lord more diligently.

27 And whereas he was desirous to goe to Achaia, the brethren exhorting wrote to the disciples to receiue him. Who, when he was come, profited them much that had beleeued.

28 For hee with vehemencie conuinced the Iewes openly, shewing by the scriptures, that IESVS is CHRIST.

26 And the same began to speake boldly in the Synagogue: Whom when Aquila and Priscilla had heard they tooke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when he was disposed to goe into Achaia, the brethren wrote, exhorting the disciples to receiue him: Which when he was come, helped them much which had beleeued through grace.

28 For he ouercame the Iewes mightily and that openly, shewing by the scriptures that Iesus was that Christ.

CHAP. XIX.

How Paul began the Church of Ephesus, first in 12 that were baptized with Iohns baptisme, 8 then preaching three moneths in the Synagogue of the Iewes, vntill for their obstinacie and blaspheming, he forsooke them, disputing afterward in a certaine schoole for two yeeres space to the maruelous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling diuels, 13 who yet contemned the Exorcists of the Iewes, 18 How the Christians there confesse their acts, and burne their vnlawfull bookes: 21 and how he foretold that after he had bene at Hierusalem, he must see Rome. 23 and what a great sedition was raised against him at Ephesus, by them that got their liuing of working to the idolatrous Temple of Diana.

The Epistle vpon Whitsun eue.

AND it came to passe when Apollo was at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine disciples:

2 And he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue we heard whether there be a holy Ghost.

3 But he said, In what then were you baptized? Who said, [c] In Iohns baptisme,

4 And Paul said: * Iohn baptized the people with the baptisme of penance, saying: That they should beleeue in him that was to come after him, that is to say, [c] in IESVS.

Mat.11. Mar.1. Luc.3.16.

5 Hearing these things, they were baptized in the name of our Lord IESVS.

6 And when Paul had ‡ imposed handes on them, the holy Ghost came vpon them, and they spake with tongues, and prophecied.

7 And all the men were about twelue.

8 And entring into the Synagogue, he spake confidently for three moneths, disputing and exhorting of the kingdome of God.

9 But when certaine were indurate, and beleeued not, il-speaking the way of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schoole of one Tyrannus.

10 And this was done for the space of two yeeres, so that all which dwelt in Asia, heard the worde of our Lord, Iewes and Gentils.

11 And God wrought by the hande of Paul miracles not common:

12 So that there were also brought from his body ‖ napkins or handkerchefs vpon the sicke, and the diseases departed from them, and the wicked spirits went out.

AND it came to passe, that while Apollos was at Corinth, Paul passed thorow the vpper coastes, and came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue ye receiued the holy Ghost since ye beleeued? And they said vnto him, We haue not heard whether there be any holy Ghost or no.

3 And he said vnto them, Vnto what then were yee baptized? And they saide, Vnto Iohns baptisme.

4 Then saide Paul, Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue on him which should come after him, that is, on Christ Iesus.

*5 * When they heard this, they were baptized in the name of the Lord Iesus.*

FVLKE. The Greeke is ἀκούσαντες δὲ. and they which heard him were baptized, &c.

6 And when Paul had laied his handes vpon them, the holy Ghost came on them, and they spake with tongues, and prophecied.

7 And all the men were about twelue.

8 And hee went into the synagogue, and spake boldly for the space of three moneths, disputing and perswading those thinges that appertaine to the kingdome of God.

9 But when diuers waxed hardhearted, and beleeued not, but spake euill of the way of the Lord, and that before the multitude, he departed from them, & separated the disciples: & he disputed daily in the schoole of one called Tyrannus.

10 And this continued by the space of two yeeres, so that all they which dwelt in Asia, heard the worde of the Lorde Iesus, both Iewes and Greekes.

11 And God wrought speciall miracles by the hands of Paul:

12 So that from his bodie were brought vnto the sicke, napkins, and partlets, and the diseases departed from them, and the euill spirits went out of them.

13 And

13 And certaine alſo of the Iudaicall exorciſts that went about aſſaied to inuocate vpon them that had euill ſpirits, the name of our Lord IESVS, ſaying, I adiure you by IESVS whom Paul preacheth.

14 And there were certaine ſonnes of Sceua a Iewe, chiefe Prieſt, ſeuen, that did this.

15 But the wicked ſpirit anſwering, ſayd to them, IESVS I know, and ‖ Paul I know: but you, what are ye?

16 And the man in whom the wicked ſpirite was, leaping vpon them, and maſtring † both, preuailed againſt them, ſo that they fled out of that houſe naked and wounded.

† them.

17 And this was made notorious to all the Iewes and the Gentiles that dwelt at Epheſus: and feare fell vpon all them, and the name of our Lord IESVS was magnified.

18 And many of them that beleeued, came confeſſing and declaring ‡ their deeds.

19 And many of them that had folowed ‖ curious thinges, brought together their ‖ bookes, and burnt them before all: & counting the prices of them, they found the money to be fiftie thouſand pence.

20 So mightily increaſed the worde of God and was confirmed.

21 And when theſe things were ended, Paul purpoſed in the Spirit, when hee had paſſed through Macedonia and Achaia, to goe to Hieruſalem, ſaying, After I ſhall haue beene there, I muſt ſee ‡ Rome alſo.

22 And ſending into Macedonia two of them that miniſtred vnto him, Timothee and Eraſtus, himſelfe remained for a time in Aſia.

23 And at that time there was made no litle trouble about the way of our Lord.

24 For one named Demetrius, a ſiluerſmith, that made ſiluer ᶜ temples of Diana, procured to the artificers no ſmall gaine:

ᶜ Naoi.

25 Whom calling together and them that were the ſame kinde of workemen, he ſaid, Sirs, you know that our gaine is of this occupation:

26 And you ſee, and heare that this ſame Paul by perſwaſion hath auerted a great multitude not only of Epheſus, but almoſt of all Aſia, ſaying, That they are not gods which be made by hands.

27 And not onely vnto vs is this part in danger to be reproued, but alſo the temple of great Diana ſhal be reputed for nothing, yea and her maieſtie ſhall begin to be deſtroied, whom all Aſia and the world worſhippeth.

28 Hearing theſe things, they were repleniſhed with anger, and cryed out ſaying, Great is Diana of the Epheſians.

29 And the whole citie was filled with confuſion, and they ranne violently with one

13 Then certaine of the vagabond Iewes, exorciſtes, tooke vpon them to call ouer them which had euill ſpirits, the name of the Lord Ieſus, ſaying, We adiure you by Ieſus whom Paul preacheth.

14 And there were ſeuen ſonnes of one Sceua a Iewe, and chiefe of the prieſts which did ſo.

15 And the euill ſpirite anſwered and ſaide, Ieſus I know, and Paul I knowe, but who are ye?

16 And the man in whom the euill ſpirit was, ran on them, and ouercame them, and preuailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And this was knowen to all the Iewes and Greekes alſo which dwelt at Epheſus, and feare came on them all, and the name of the Lord Ieſus was magnified.

18 And many that beleeued, came, and confeſſed, and ſhewed their workes.

19 Many alſo of them which vſed curious craftes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thouſand pieces of ſiluer.

20 So mightily grewe the word of God, and preuailed.

21 After theſe thinges were ended, Paul purpoſed in the ſpirit, when he had paſſed ouer Macedonia and Achaia, to goe to Hieruſalem, ſaying, After I haue beene there, I muſt alſo ſee Rome.

22 So ſent he into Macedonia two of them that miniſtred vnto him, Timotheus and Eraſtus, but he himſelfe remained in Aſia for a ſeaſon.

23 And the ſame time there aroſe no litle a doe about that way.

24 For a certaine man, named Demetrius, a ſiluer ſmith, which made ſiluer ‖ ſhrines for Diana, miniſtred no ſmall gaine vnto the craftſmen:

‖ Or, temples coigne ſo called like to S. Ieins heads and other ſuperſtitious toyes, vſed in places of papiſt pilgrimage.

25 Whom he called together, with the workemen of like occupation, and ſaid, Sirs, ye knowe that by this craft we haue aduantage.

26 Moreouer, ye ſee and heare, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much people, ſaying that they be no gods which are made with hands.

27 So that not onely this our craft commeth into perill to bee ſet at nought: but alſo that the temple of the great goddeſſe Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth.

28 And when they heard theſe ſayings, they were full of wrath, and cried out, ſaying, Great is Diana of the Epheſians.

29 And all the citie was on a rore, and they ruſhed into the common hall with one aſſent, and caught

one accord into the theatre, touching Gaius and Aristarchus Macedonians, Paules companions.

30 And when Paul would haue entred in to the people, the disciples did not permit him.

31 And certaine also of the Princes of Asia that were his frendes, sent vnto him, desyring that he would not aduenture himselfe into the theatre.

32 And others cried an other thing, For the assembly was confuse, and the more part knew not for what cause they were assembled.

33 And of the multitude they drew forth Alexander, the Iewes thrusting him forward. But Alexander with his hand desiring silence, would haue giuen the people satisfaction.

34 Whom as soone as they perceiued to be a Iew, there was made one voice of all, almost for the space of two houres crying out, Great is Diana of the Ephesians.

35 And when the Scribe had appeased the multitudes, he saieth, Ye men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a worshipper of great Diana, and [a] Iupiters child?

36 Forasmuch therefore as these thinges cannot be gainesaid, you must be quieted, and doe nothing rashly.

37 For you haue brought these men, being neither sacrilegious, nor blaspheming your Goddesse.

38 But if Demetrius & the artificers that are with him, haue matter to say against any man, there are Courts kept in the common place, and there are Proconsuls, let them accuse one another.

39 And if you aske any other matter: it may be resolued in a lawfull assemblie.

40 For we are in danger also to be accused for this dayes sedition: whereas there is no man guilty by whom we may giue an account of this concourse. And when he had said these things, he dimissed the assemblie.

[a] Sibonie.

caught Gaius and Aristarchus, men of Macedonia, Paules companions.

30 When Paul would haue entred in vnto the people, the disciples suffered him not.

31 But certaine of the chiefe of Asia, which were his friends, sent vnto him, desiring him that would not preasse into the common hall.

32 Some therefore cried one thing, and some another: & the assembly was all out of quiet, and the more part knewe not wherefore they were come together.

33 And certaine of the people drewe Alexander out of the multitude, the Iewes thrusting him forwards. And Alexander beckened with the hand, and would haue giuen the people an answere.

34 But when they knewe that he was a Iew, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 And when the towne clarke had pacified the people, he said, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is ‖ the temple keeper of the great goddesse Diana, & of the image *which came downe from Iupiter?*

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For yee haue brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your goddesse.

38 Wherefore if Demetrius, and the craftsmen which are with him, haue a matter against any man, the law is open, and there are deputies, let them accuse one another.

39 But if yee enquire any thing concerning others matters, it shall be determined in a lawfull assembly.

40 For wee are in ieopardie to be accused of this dayes vprore, forasmuch as there is no cause wherby we may giue a reckoning of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

MARGINALL NOTES. CHAP. XIX.

HEM. 1 3 In Iohns baptisme.) *Iohns baptisme not sufficient.*

LKE, 1 There is nothing in this chapter to proue Iohns baptisme insufficient.

HEM. 2 4 In IESVS.) *Christs baptisme necessarie.*

LKE. 2 The sense is, if it were truely translated, they that heard Iohns doctrine, were baptised in the name of our Lord Iesus. Iohns baptisme.

HEM. 3 6 Imposed hands on them.) *S. Paul ministred the Sacrament of Confirmation.* See annot. cap. 8. 11.

LKE. 3 S. Paul ministred no sacrament of Confirmation, but by prayer and imposition of handes procured vnto them the miraculous gifts of tongues and prophecie. Popish Confirmation.

EM. 4 18 Their deedes) *They made not onely a generall confession wherein all men shew themselues alike to be sinners, as our Protestants doe: but euery one confessed his owne proper deedes and faults.*

KE. 4 Not all that beleeued, but many of them (the text saith) came voluntarily, not of necessitie, and confessed openly some of their deedes, namely such as exercised sorcerie, and such curious arts, not all their sinnes in thoughts, words and deedes, therefore they came not to popish auricular confession. Popish cõfession.

M. 5 21 Rome also.) *Of taking away the Gospel from Hierusalem the head citie of the Iewes, and giuing it to* ROME *the head citie of the Gentils.*

KE. 5 The Gospel was not taken away from Ierusalem when Paul came thither, for many ten thousand Iewes beleeued c. 21. 20 And the Gospel was receiued in Rome long before S. Paul saw Rome.

M. 6 24 Temples of Diana.) *The Protestants translate,* shrines, *in the bible an. 1577: to make the people thinke that it toucheth the holy shrines of Saincts: most corruptly the greeke signifying plainely,* temples, *and that of heathen gods.*

FVLKE. 6 The Greeke worde in this place doth properly signifie certaine peeces of coine, in which was striken the temple and image of Diana, more like to your popish brouches and other tokens of Idolatry that are sold and giuen in places of your pilgrimages, then vnto your superstitious shrines. Yet Chrysostome interpreteth the word to signifie litle arkes or shrines, or such like superstitious toyes, in Act. Hom. 42. Superstition.

RHEM. 7 35 Iupiters child?) *Here the Heretikes adde to the text this word,* image, *more then is in the greeke, to put a scruple into the peoples minde concerning holy Images.*

FVLKE. 7 Our translators adde but the substantiue (which must needes be vnderstood) to the adiectiue, and so doth Chrysostome vnderstand the worde, so doth Oecumenius expound it. And your interpreter doth adde that which is neither in the word nor meaning of the text. We need not adde the word image against popish images, we haue places enough to condemne your foule idolatry, plaine and euident. Which if the curse of God pronounced by the prophet were not vpon you, you could not but see. But seeing by Gods iudgement you are made like those things which you make and worship, you haue eyes and see not. Psal. 115.8. Cauilling. Images.

ANNOTATIONS. CHAP. XIX.

RHEM. 8 12 Napkins.) *The napkins that had touched S. Pauls bodie, wrought miracles, and it was no superstition to attribute that vertue to them which God gaue to them in deede: nor to seeke to touch them for health, was any dishonour to God, but is much proued Christs religion to be true, and him to be the only God, whose seruants, yea whose seruants * shades & napkins could do such wonders, as S. Chrysostome* (to. 5. cont. Gentiles quod Christus sit Deus, in vit. Babylæ) *sheweth in a whole booke to that purpose, against the Pagans, proouing hereby and by the like vertue of other Saincts & their Relikes, that Christ their Lord and Maister is God. for it is all one concerning the bodies of Saincts, reliques, garments, statues, bookes, or any thing that belonged to them, all which may and haue done and yet doe (when it is necessarie to our edification) the like wonders to Gods great honour: not onely in their life time, but after their death much more. for S. Pauls napkins had as great force when he was dead, as when he liued, and so much more, as his grace and dignitie with God is greater then before. Which S. Chrysostome in the place alleaged proueth at large by the shrine of S. Babylas the Martyr: and to thinke the contrarie, is the Heresie of Vigilantius, condemned so long since as S. Hieroms time, and by him refuted abundantly.* Touching of Relikes, & miracles done by the same *Act. 5.15.*

FVLKE. 8 There was no vertue in the napkins by touching of S. Pauls bodie: the text saith plainly, the miracles were wrought of God by the hand of Paul. The napkins and handkercheſes were but outward tokens, to confirme the faith of them that were to be healed in the absence of the Apostle, that they might know that the gift of healing which he had receiued of God, was not tied to the presence of his body, but that he could (when it pleased God) dispense it being absent: not that whosoeuer touched those napkins was by and by healed. The miracles whereof Chrysostome speaketh, which were wrought at the sepulchres of Martyrs, do indeede commend the grace of Christ their maister, whose faithfull witnesses they were. But therof it followeth not, that all things which haue touched holy men, must be honored superstitiously as their reliques, or that we must looke for miracles at the tombes of euery sainct. Finally whatsoeuer Hierome in heat wrote against Vigilantius, who reproued the superstition that began to grow in honoring of saincts reliques, is nothing to defend the cartlodes of your counterfect reliques, which are such grosse impostures and cosenages of the world, as the like impudencie in faining of superstitious fables to deceiue men with idolatrie, was neuer found in the Pagans. He that hath not obserued of his owne knowledge and experience, may read in Caluins admonition concerning reliques. Which admonition if it had bene, or yet might be folowed, that an inuentary were made of all the saincts reliques that were said to be in euery church and abbey, the monsters of popish reliques would exceed Lucians true narrations. Where you say that reliques doe yet wonders amongst you, they be none other but the lying signes of Antichrist, and if they were rightly examined, they would proue to be nothing els but forgeries. But if any wonders be wrought to maintaine idolatrie and superstition (as S. Augustine saith of the miracles of the Donatists) we haue more neede to beware of them. *De vnit. eccle. cap. 16.* For miracles are not sufficient to commend any religion to be true, but true religion commendeth true miracles. The Montanists had miracles, as witnesseth Tertullian. *lib. De anima cap. Nihil animæ.* Marcus the heretike wrought wonders about the sacrament of the cup. *Ireneus lib. 1 cap. 9.* Vigilantius was not condemned of heresie by the Church, although Hierome did write so bitterly against him, who did write also against S. Augustine, and against Ruffinus, which yet were counted as good catholikes as he. As for Vigilantius, neither by Epiphanius, Philastrius, Augustin, Theodoret, Isidorus, Damascen, Antiochus or any other ancient writer that gathered the catalogue of heretikes and heresies that were before their time is once touched, or his opinion against the immoderate estimation of reliques condemned. Miracles. Reliques.

RHEM. 9 16 Paul I know.) *Both the said napkins taken from S. Pauls bodie, and his name also, were dreadfull and able to expell diuels. Whereby we learne that not only Christs name, which is the principall, but his seruants names also inuocated vpon the possessed, haue power ouer diuels: which is a marueilous honour to Saincts, & nothing diminisheth the glory of Christ, but exceedingly increaseth the same, not only himselfe, but his seruants also being able to do such things, and to be stronger then any diuell in hell. So we read in * S. Hierome that many did inuocate the name of S. Hilarion vpon the possessed, and the diuels straight departed, so did the diuell know * S. Babylas and other Saincts, euen after they were dead, when they could not speake for the presence of their Reliques, and when they were tormented and expelled by them: whereof all antiquitie is full of testimonies. But our Heretikes Luther and Caluin and their Scholers attempting to cast out diuels, sped much like as these good fellowes did.* The name, presence, or holy of Saincts & holy men, confound the Diuel.

In vit. Hilarionis.

Chrys. loco citato.

FVLKE. 9 Tho deuill in this place obeied neither the name of Paul nor of Iesus, therfore neither of both names vttered by coniurers were able to expell deuils. And therefore I maruell whereupon you dreamed, when you gathered this note vpon these words, Paul I know. In S. Hierome re read that many by S. Hilarion were deliuered from deuils, but that any other did cast out deuils in his name we read not. Of the miracles done at the tombs of Martyrs I haue spoken before. That Luther & Caluin attempted to cast out deuils, and sped as these Iewish coniurers, it is a popish slander inuented by a lying spirit, which possesseth many papists. Slander.

RHEM. 10 19 Curious things.) *Curious and vnlawfull sciences, as Witchcraft, Necromancie, and other meanes of diuination by southsaying, figure-casting, interpretation of dreames, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately conuerted were so zealous and diligent to leaue them. And by this example all that are newly reconciled to the Church, are taught, the first thing they doe, to burne their heretical and naughtie bookes.* Superstitious, heretical, and hurtfull bookes must be burned away.

FVLKE. 10 If heretical bookes be confuted (as most of the popish bookes are) it is not necessarie to burne them. For by reading them with their confutations, the true Christians shall learne more and more to detest their heresies: as in the bookes confuted by S. Augustine, S. Cyrill, and others is manifest. But papists which know they can not preuaile against the truth, will haue all bookes of true doctrine (which they call heresie) to be burned and defaced: yea euen the holy scriptures, if they be not of their owne translation.

19 Bookes.)

RHEM. 19 Bookes.) *A Christian man is bound to burne or deface all wicked bookes of what sort soeuer, specially Heretical bookes. Which though they infect not him alway that keepeth them, yet being furth comming, they may be noisome and pernitious to other that shall haue them and read them after his death, or otherwise. Therefore hath the Church taken order for condemning all such bookes, and against the reading of them, where danger may ensue: and the Christian Emperors, Constantinus Magnus, Valentinian, Theodosius, Martian, Iustinian, made penall lawes for the burning or defacing of them.* Sozom. lib. 1. cap. 20. lib. 2. cap. 31. Conc. Chalc. act 3. in fine, cap Amplæ. & in fine totius Conc. c. Imperator. Conc. Constantinop. 2. consef 5. cap Debitam. & Act. 1. cap. 1. & cap. Rem. *See Eusebius* lib. 3. de vita Constant. cap. 61. 62. 63. 64. *The danger of reading them, as it is manifest, so it is signified by Euseb.* lib. 7. cap. 6. *S. Augus.* lib. 3. de bapt. cap. 14. *S. Greg.* li. 5. ep. 64. Decrees and penall lawes against heretical books.

CHAP. XX.

Hauing visited the Churches of Macedonia and Achaia (as he purposed Act. 19.) and now about to saile from Corinth toward Hierusalem, because of the Iewes lying in waite for him, he is constrained to returne into Macedonia. 6 And so at Philippos taking boat, commeth to Troas, where vpon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13 Thence comming to Miletum, 17 he sendeth to Ephesus for the Clergie of those parts, to whom he maketh a Pastorall sermon, committing vnto their charge the flocke begunne by him there, and now like to be seene of him no more, considering the troubles that by reuelation he looketh for at Hierusalem.

AND after that the tumult was ceased, Paul calling the disciples, & exhorting them, tooke his leaue, and set forward to goe into Macedonia.

2 And whē he had walked through those partes, and had exhorted them with much speech, he came to Greece:

3 Where when he had spent three moneths, the Iewes laid wait for him as he was about to saile into Syria: and he had counsel to returne through Macedonia.

4 And there accompanied him Sosipater of Pyrrhus, of Berœa: and of Thessalonians, Aristarchus, & Secundus: and Caius of Derbè, and Timothee: and of Asia, Tychicus and Trophimus.

5 These going before, stayed for vs at Troas:

6 But we sailed after the dayes of Azymes from Philippi, and came to them vnto Troas in fiue dayes, where we abode seuen dayes.

7 And in the first of the Sabboth when we were assembled to † breake bread, Paul disputed with them, being to depart on the morow, and he continued the sermon vntill midnight.

8 And there were a great number of lampes in the vpper chamber where wee were assembled.

9 And a certaine young man named Eutychus, sitting vpon the window, whereas he was oppressed with heauie sleepe (Paul disputing long) driuen by sleepe, fell from the third loft downe, and was taken vp dead.

10 To whom whē Paul was gone downe, he lay vpon him: & embracing him he saide, Be not troubled, for his soule is in him.

11 And going vp and breaking bread and tasting, and hauing talked sufficiently to them vntill day light, so he departed.

12 And they brought the lad aliue, and were not a litle comforted.

13 But we going vp into the ship, sailed to Assos, from thence meaning to receiue Paul. for so he had ordained, himselfe purposing to iourney by land.

14 And

AND after the vprore was ceased, Paul called the disciples, and tooke his leaue of them, and departed, for to goe into Macedonia.

2 And when he had gone ouer those partes, and had giuen them a long exhortation, he came into Greece,

3 And there abode three moneths: & when the Iewes laid waite for him, as he was about to saile into Syria, he purposed to returne thorow Macedonia.

4 And there accompanied him into Asia Sopater of Berœa: and of the Thessalonians Aristarcus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia Tychicus and Trophimus.

5 These going before, taried vs at Troas:

6 And we sailed away from Philippos, after the dayes of sweete bread, and came vnto them to Troas in fiue dayes, where wee abode seuen dayes.

*7 And vpon one of the Sabboth dayes, when the disciples came together for to *breake bread, Paul reasoned with them, readie to depart on the morrow, and continued the talke vnto midnight.* Act. 2. 46.

8 And there were many lightes in an vpper chamber where they were gathered together.

9 And there sate in a windowe a certaine young man named Eutychus, being fallen into a deepe sleepe: and as Paul was long reasoning, he was the more ouercome with sleepe, and fell downe from the third loft, and was taken vp dead.

10 But when Paul went downe, he fell on him and embraced him, and said, Make nothing a doe: for his life is in him.

11 When he therefore was come vp againe, and had broken bread and eaten, and talked a long while, euen till the morning, so he departed.

12 And they brought the young man aliue, and were not a litle comforted.

13 And we went afore to ship, and sailed vnto Asson, there to receiue Paul: for so had he appointed, minding himselfe to goe afoote.

14 And when he had found vs in Asson, taking him with vs we came to Mitylene.

15 And sailing thence, the day folowing we came ouer against Chios: and the other day we arriued at Samos: and the day folowing we came to Miletum.

16 For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastned, if it were possible for him, to keepe the day of ‖ Pentecost at Hierusalem.

17 And sending from Miletum to Ephesus, he called the [c] Auncients of the Church.

[c] πρεσβυτέρους. [c] That is, Priests, as Act. 15, 4. See the marginall annot. there. Act. 19, 1.

18 Who being come to him, and assembled together, he said to them, You know * from the first day that I entred into Asia, in what maner I haue beene with you all the time,

19 Seruing our Lord with all humilitie and teares, and tentations, that did chaunce to me by the conspiracies of the Iewes:

20 How I haue withdrawen nothing that was profitable, but that I preached it to you, and taught you openly and from house to house,

21 Testifying to Iewes and Gentils ‡ penance toward God and faith in our Lorde IESVS CHRIST.

22 And now behold, being bound by the spirit, I goe to Hierusalem: not knowing what things shall befall me in it,

23 But that the Holy Ghost through out all cities doth protest to mee, saying: that bands and tribulations abide me at Hierusalem.

24 But I feare none of these things, neither doe I make my life more precious then my selfe, so that I may consummat my course and ministerie which I receiued of our Lord IESVS, to testifie the Gospel of the grace of God.

25 And now behold I doe knowe, that you shall no more see my face all you, through whom I haue passed preaching the kingdome of God.

26 Wherefore I take you to witnesse this present day that I am cleere from the blood of all.

27 For I haue not spared to declare vnto you all the counsell of God.

28 Take heede to your selues and to the whole flocke wherein the ‡ Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his owne blood.

‡ Bishops or priests (for then these names were sometime vsed indifferently) gouernours of the Church of God, and placed in that roome and high function by the Holy Ghost.

29 I knowe that after my departure there will ‖ rauening wolues enter in among you, not sparing the flocke.

30 And out of your owne selues shall arise men speaking peruerse things, to drawe away disciples after themselues.

31 For

14 And when he was come to vs to Asson, we tooke him in, and came to Mitylene.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taryed at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile ouer by Ephesus, because he would not spende the time in Asia: for he hasted, if it were possible for him, to be at Hierusalem the day of Pentecost.

17 And from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Which when they were come to him, hee said vnto them, Ye know from the first day that I came into Asia, after what maner I haue beene with you at all seasons,

19 Seruing the Lord with all humblenesse of minde, and with many teares, and temptations, which came vnto me by the layings of waite of the Iewes:

20 And how I kept backe nothing that was profitable vnto you, but haue shewed you, and haue taught you openly and throughout euery house,

21 Witnessing both to the Iewes and also to the Greekes, the repentance that is toward God, and the faith which is towarde our Lorde Iesus Christ.

22 And now beholde, I goe bound in the spirit vnto Hierusalem, not knowing the things that shall come vnto me:

23 But that the holy Ghost witnesseth in euery citie, saying that bondes and troubles abide me.

24 But none of these things moone me, neither count I my life deare vnto my selfe, so that I might fulfill my course with ioy, and the ministerie which I haue receiued of the Lord Iesu, to testifie the Gospel of the grace of God.

25 And now beholde, I am sure that hencefoorth yee all, among whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore, I take you to record this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, ouer the which the holy ghost hath made you ouerseers, to rule the Church of God, which hee hath purchased with his owne blood.

29 For I know this, that after my departing, shall grieuous wolues enter in among you, not sparing the flocke.

30 Also of your owne selues shall men arise, speaking peruerse things, to draw away disciples after them.

31 There-

31 For the which cause be vigilant, keeping in memorie that for three yeeres night and day I ceased not with teares to admonish euery one of you.

32 And nowe I commend you to God and to the word of his grace, who is able to edifie, and to giue inheritance in all the sanctified.

33 No mans siluer and gold or garment haue I coueted.

34 Your selues know that for such things as were needefull for mee and them that are with me, these hands haue ministred.

35 I haue shewed you all things, that so labouring, you must receiue the weake, and remember the word of our Lord IESVS, because hee said, ‖ It is a more blessed thing to giue rather then to take.

36 And when hee had said these things, falling on his knees he prayed with all them.

37 And there was great weeping made of all, and falling vpon the necke of Paul, they kissed him.

38 Being sorie most of all for the worde which hee had sayd, that they should see his face no more. And they brought him going vnto the ship.

31 Therefore watch, and remember that by the space of three yeeres I ceased not to warne euery one night and day with teares.

32 And now brethren, I commend you to God, and to the worde of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified.

33 I haue desired no mans siluer, or gold, or vesture.

34 Yea, ye your selues know, that these hands haue ministred vnto my necessities, and to them that were with me. 1.Cor.4.12. 1.thes.2.9. 2.thes.3.8.

35 I haue shewed you all things, howe that so labouring ye ought to helpe the weake, and to remember the wordes of the Lorde Iesu (howe that he sayd) It is more blessed to giue, then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them.

37 And they all wept sore, and fell on Pauls necke, and kissed him,

38 Sorowing most of all for the wordes which he spake, that they should see his face no more: And they accompanied him vnto the shippe.

MARGINALL NOTES. CHAP. XX.

RHEM. 1 7. Breake bread.) *S. Paul did here breake bread on the Sunday as it is broken in the Sacrament of the body of Christ, and had both before and after the celebrating of the Sacrament a sermon to the people.* Aug.ep.86.ad Casulanum. Vener. Beda in 20. Act.

FVLKE. 1 S. Paul ministred in both kinds, according to his owne doctrine, and Christs institution. 1.Cor.11. Communion in both kinds.

RHEM. 2 21. Penance toward.) *Apostolike preaching commendeth not faith onely but penance also to the people.*

FVLKE. 2 The doctrine of Iustification by faith only, doth not exclude, but require repentance from dead workes, and renouation vnto good workes. Iustification by faith only.

ANNOTATIONS. CHAP. XX.

RHEM. 3 16. Pentecost.) *Though the Apostles might desire to come to the Iewes Festiuities, by reason of the generall concourse of people to the same, the better to deale for their saluation and to spread the Gospel of Christ, yet it is like that they nowe kept solemnly the Christian Pentecost or Whitsontide, for memorie of the holy Ghost, and that S. Paul went to that Feast of the Christians rather then the other of the Iewes. And Ven. Beda saith here,* The Apostle maketh haste to keepe the fiftieth day, that is, of remission and of the holy Ghost. *For, that the Christians already kept the eight day, that is, the Sunday or our Lords day, and had altered already the ordinarie Sabboth into the same, it is plaine by the Scriptures,* (1. Cor.16.2. Apoc.1.10.) *and by antiquitie.* Iustin. Mart. Apolog.2. ad Anton. Pium in fine. *And it is as like that they changed the Iewes Paschе and Pentecost as that, specially when is is euident that * these Festiuities be kept by Apostolike tradition, and approued by the vse of all ancient Churches and Councels.* The Christian Pentecost. Sunday. *Aug.ep.118.c.1.*

FVLKE. 3 The Pasche and Pentecost now obserued, doe differ from the Iewes feastes: therefore the Apostles could not celebrate them both together. And the diuersitie of celebration that was immediatly after the Apostles, argueth that the Apostles, (as in a thing indifferent) decreed nothing certainly, which appeareth in the controuersie betweene Polycarpus, and Anicetus, *Irenæus apud Euseb.lib.5.cap.26.*

RHEM. 4 29. Rauening wolues.) *The gouernours of the Church are foretold of the great danger that should fall to the people by wolues, that is to say, by heretikes, whose cruelty toward the Catholikes is noted by this terme. They be knowen by the forsaking the vnity of the Church whereof they were before, by going out and drawing many disciples after them, and by their peruerse doctrine. Such wolues came afterward indeede in diuers ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great bloodsucking wolues, and wasters of the flocke of Christ.* Rauening wolues are the Heretikes of all ages.

FVLKE. 4 Caluine and Luther were no rauening wolues, nor bloodsuckers, but faithfull and diligent Pastors. Slander.

RHEM. 5 35. More blessed to giue.) *Among many other infinite goodly things and speaches which Christ spake and be not written in the Gospels, this sentence is one: which S. Paul heard of some of the Apostles dayly conuersant with him, or els learned of Christ himselfe, or of the holy Ghost. And it signifieth, that whereas the world commonly counteth him happie that receiueth any benefit, as almes either temporal or spirituall, yet in deede he that giueth or bestoweth, is more happie. Which if the world did well consider, men would giue almes faster then they do, if it were but for their owne benefit.* Christs speaches not written in the Gospel. Great almesmen blessed.

FVLKE. 5 This helpeth nothing your Popish vnwritten traditions, for this doctrine, though not in such forme of wordes, yet in substance of matter, is written in the Gospel, yea in the Law and the Prophets. Vnwritten traditions.

CHAP. XXI.

From Miletum going on his iourney, 4 he cannot be dissuaded neither at Tyre, 8 nor at Cæsarea (in both which places the holy Ghost reueled how he should be handled in Hierusalem, 10 the Prophet Agabus expressly foretelling that the Iewes there should deliuer him to the Gentiles) 15 but to Hierusalem he commeth: where being welcome to the

the Christians, and namely vo Iames the Bishop, and to the Priests, while hee goeth about to satisfie the Christian Iewes there, who had bene misinformed of him as if he had taught it to bee vnlawfull for the Iewes to keepe Moyses Law: 27
he is inuaded by the infidel Iewes, and ready to be murdered by them, vntill the Romane souldiers doe rescue him.

AND when it came to passe that we sailed, being carried from them, with a straight course wee came to Cóos, and the day following to Rhodes, and from thence to Pátara.

2 And when wee had found a ship that passed ouer to Phœnice, going vp into it we sailed.

3 And when we were in the sight of Cypres, leauing it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her lode.

4 And finding disciples, wee taried there seuen dayes: who sayd to Paul by the Spirit, that hee should not go vp to Hierusalem.

5 And the dayes being expired, departing we went forward, all bringing vs on the way, with their wiues and children, till wee were out of the citie: and falling vpon our knees on the shore, we prayed.

6 And when wee had bid one another farewell, we went vp into the ship: and they returned vnto their owne.

7 But wee hauing ended the nauigation, from Tyre came downe to Ptolemáis: and saluting the brethren, wee taried one day with them.

8 And the next day departing, we came to Cæsarêa. And entring into the house of
Act.6,5. *Philip the Euangelist, who was one of the seuen, we taried with him.

9 And he had ‡ foure daughters ‖ virgins that did prophesie.

10 And as wee abode there for certaine dayes, there came a certaine prophet from Iewrie, named Agabus.

11 He, when hee was come to vs, tooke Pauls girdle: and binding his owne handes and feete, he sayd, Thus saith the holy Ghost: The man whose girdle this is, so shall the Iewes binde in Hierusalem, and shall deliuer him into the hands of the Gentiles.

12 Which when we had heard, wee and they that were of the same place, desired him that he would not goe vp to Hierusalem.

13 Then Paul answered, and sayd, What doe you, weeping and afflicting my heart? for I am ready not onely to be bound, but to die also in Hierusalem for the name of our Lord IESVS.

14 And when wee could not perswade him, we ceased, saying, The will of our Lord be done.

15 And after these dayes, being prepared, we went vp to Hierusalem.

16 And there came also of the disciples from Cæsarêa with vs, bringing with them one Iason a Cyprian (with whom we should lodge) an old disciple.

17 And

AND when it came to passe that wee had launched foorth, and were departed from them, we came with a straight course vnto Choos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And when we had found a ship sailing vnto Phœnice, we went aboord, and set foorth.

3 Now when Cyprus began to appeare vnto vs, *we left it on the left hand, and sailed into Syria, and came vnto Tyre: for there the ship vnladed the burden.*

4 And when we had found disciples, we taried there seuen dayes: who said to Paul through the spirite, that he should not goe vp to Hierusalem.

5 And when the daies were ended, we departed, and went our way, and they all brought vs on our way, with wiues and children, till we were come out of the citie: and wee kneeled downe on the shore, and prayed.

6 And when we had taken our leaue one of another, we tooke ship, and they returned home againe.

7 When wee had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one day.

*8 And the next day, wee that were of Pauls companie, departed, and came vnto Cæsarea, and we entred into the house of Philip the Euangelist (*which was one the seuen) and abode* Act.6,5.
with him.

9 And the same man had foure daughters, virgins, which did prophesie.

10 And as wee taried there a good many of dayes, there came a certaine Prophet from Iurie, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bound his owne handes and feete, and sayd, Thus sayth the holy Ghost, So shall the Iewes at Hierusalem bind the man that oweth this girdle, and shall deliuer him into the handes of the Gentiles.

12 And when we heard these things, both we and other which were of the same place, besought him, that he would not goe vp to Hierusalem.

13 Then Paul answered, What doe ye weeping and vexing mine heart? for I am ready not to be bound onely, but also to die at Hierusalem for the name of the Lord Iesus.

14 And when we could not turne his mind, we ceased, saying, The will of the Lord be fulfilled.

15 And after those dayes we tooke vp our burdens, and went vp to Hierusalem.

16 There went with vs also certaine *of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.*

17 And

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the day folowing Paul went in with vs to Iames, and all the Auncients were assembled.

19 Whom when he had saluted, he tolde particularly what God had done among the Gentiles by his ministerie.

20 But they hearing it, magnified God, and sayd to him: Thou seest (brother) howe many thousands there are among the Iewes that haue beleeued: and all are zelátours of the Law.

21 But they haue heard of thee that thou doest teach those Iewes that are among the Gentiles, to depart from Moyses: saying that they ought not to circumcise their children, nor walke according to the custome.

22 What is it then? needes must the multitude assemble: for they wil heare that thou art come.

23 Doe this therefore which we tel thee, There are with vs foure men, that haue a vowe on them.

24 Taking these vnto thee, sanctifie thy selfe with them: and bestow on them, that they may *shaue their heads: and all shall knowe that the things which they heard of thee, are false: but that thy selfe also walkest ‖ keeping the Law.

25 But concerning them that beleeue of the Gentiles, * wee haue written, decreeing that they should refraine themselues from the immolated to Idols, and blood, and suffocated, and fornication.

26 Then Paul taking the men vnto him, the next day being purified with them entred into the tẽple, shewing the accomplishment of the * dayes of the purification, vntill an oblatiõ was offred for euery one of them.

27 But whiles the seuen dayes were a finishing, those Iewes that were of Asia, when they had seene him in the temple, stirred vp all the people, and layd hands vpon him,

28 Crying, Ye men of Israël, helpe: this is the man that against the people & the Law and this place teaching al men euery where, hath also moreouer brought in Gentiles into the temple, & hath violated this holy place.

29 (For they had seene Trophimus the Ephesian in the citie with him, whom they supposed that Paul had brought into the temple.)

30 And the whole citie was in an vprore: and there was made a concourse of the people. And apprehending Paul, they drew him foorth of the temple: and immediatly the doores were shut.

31 And as they sought to kill him, it was told the Tribune of the band, That all Hierusalem is in a confusion.

32 Who forthwith taking vnto him souldiers

17 *And when wee were come to Hierusalem, the brethren receiued vs gladly.*

18 *And on the morowe Paul went in with vs vnto Iames, and all the Elders came together.*

19 *And when he had saluted them, he tolde by order all things that God had wrought among the Gentiles by his ministery.*

20 *And when they heard it, they glorified the Lord, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleeue, and they are all earnest followers of the lawe.*

21 *And they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, saying that they ought not to circumcise their children, neither to walke after the customes.*

22 *What is it therefore? the multitude must needes come together: for they shall heare that thou art come.*

23 *Doe therefore this that wee say to thee: Wee haue foure men which haue a vowe on them,*

24 *Them take, and purifie thy selfe with them, and doe cost on them, that they may shaue their heads: * and all shall knowe that those things which they had heard concerning thee, are nothing, but that thou thy selfe also walkest and keepest the law.* Nu.6.18.

25 *As touching the Gentiles which beleeue, * wee haue written and concluded, that they obserue no such thing, saue onely that they keepe themselues from things offered to idoles, and from blood, and from strangled, and from fornication.* Act.15.20.

26 *Then Paul tooke the men, and the next day purifying himselfe with them, entred into the temple, * declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.* Nu.6.13.

27 *And when the seuen dayes were almost ended, the Iewes which were of Asia, when they sawe him in the temple, moued all the people, and laid hands on him,*

28 *Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the lawe, and this place: he hath also brought Greekes into the temple, and hath polluted this holy place.*

29 *(For they had seene before with him in the citie, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)*

30 *And all the citie was moued, and the people swarmed together: and they tooke Paul, and drewe him out of the temple: and forthwith the doores were shut.*

31 *And as they went about to kill him, tidings came vnto the high captaine of the souldiers, that all Hierusalem was in an vprore.*

32 *Which* immediatly *tooke souldiers, and vnder-*

diers and Centurions, ranne downe to them. Who, when they had ſeene the Tribune and the ſouldiers, ceaſed to ſtrike Paul.

33 Then the Tribune comming neere apprehended him, and commaunded him to be bound with two chaines: and he demaunded who he was, and what he had done.

34 And ſome cried one thing, ſome an other, in the multitude. And whereas he could not knowe the certaintie for the tumult, hee commanded him to be led [c] into the caſtell.

[c] In caſtra. *So in the places folowing.*

35 And when he was come to the ſtaires, it chaunced that he was caried of the ſouldiers becauſe of the violence of the people.

36 For the multitude of the people followed, crying, Away with him.

37 And when Paul began to be brought into the caſtell, he ſaith to the Tribune, Is it lawfull for me to ſpeake ſomething to thee? Who ſayd, Canſt thou ſpeake Greeke?

38 Art not thou the Ægyptian that before theſe daies did raiſe a tumult, and didſt leade foorth into the deſert foure thouſand men, that were murderers?

Act.22,3. 39 And Paul ſayd to him, * I am a man truely a Iew of Tarſus, a citizen not of an obſcure citie of Cilicia. And I deſire thee, permit me to ſpeake to the people.

40 And when he had permitted him, Paul ſtanding on the ſtaires, beckened with his hand to the people. and great ſilence being made, hee ſpake vnto them in the Hebrew tongue, ſaying.

vndercaptaines, and ranne downe vnto them: and when they ſawe the chiefe captaine and the ſouldiers, they left ſmiting of Paul.

33 Then the chiefe captaine came neere, and tooke him, and commanded him to be bound with two chaines, and demaunded who he was, and what he had done.

34 And ſome cried one thing, ſome another, among the people: and when he could not knowe the certaintie for the rage, he commaunded him to be caried into the caſtle.

35 And when he came vpon the ſtaires, it was ſo that hee was borne of the ſouldiers for the violence of the people.

36 For the multitude of the people folowed after, crying, Away with him.

37 And when Paul began to bee caried into the caſtle, he ſayd vnto the high captaine, May I ſpeake vnto thee? Who ſaide, Canſt thou ſpeake Greeke?

*38 * Art thou not that Egyptian which before theſe dayes madeſt an vprore, and leddeſt out into the wilderneſſe foure thouſand men that were murderers?* Act.5,36.

*39 But Paul ſaied, I am a man which am a Iewe of * Tarſus, a citie in Cilicia, a citizen of noe vile citie: and I beſeech thee ſuffer me to ſpeake vnto the people.* Act.22,3.

40 And when he had giuen him licence, Paule ſtoode on the ſtaires, and beckned with the hand vnto the people: and when there was made a great ſilence, he ſpake vnto them in the Hebrew tounge, ſaying.

MARGINALL NOTES. CHAP. XXI.

RHEM. 1 9. Foure daughters.) *As S. Peter had a wife, but vſed her not after his calling, as it is noted els where out of S. Hierome* Luk. 4,38: *ſo may it be ſayd of S. Philip being Deacon.*

FVLKE. 1 That S. Peter vſed his wife after his calling, ſee Matth. 8. Sect. 3. Of Philip you may ſay what you will, but you are neuer able to proue, that he vſed not his wife after his calling. And Clemens Alexandrinus ſaith plainely againſt you: that *Peter and Philip begat ſonnes. Stromat. lib.* 3. The Apoſtles wiues.

ANNOTATIONS. CHAP. XXI.

RHEM. 2 9. Virgins.) *S. Luke noteth ſpecially that his daughters were Virgins, meaning (no doubt) that they were of ſhe ſtate, profeſſion, or purpoſe of perpetuall virginitie, not onely that they were yong maides vnmaried: and that they were the rather for that, endued with the gift of propheſie, as S. Hierom ſaith,* li. 1. adu. Iou. c. 24. See Oecum. c. 29 in hunc locum. Virgins.

FVLKE. 2 Clemens Alexandrinus ſaith (doubtles out of ſome very ancient tradition) that *Philip gaue his daughters in mariage to husbands, Stromat. lib.* 3. which is contrary to the profeſſion of perpetuall virginitie. Many alſo that were maried, were endued with the gift of propheſie. Vow of virgin.

RHEM. 24. Keeping the Law.) *All the obſeruations of the Law were now in themſelues dead and vnprofitable, yet till further propagation of the Goſpel, they were not dammable to the keepers, nor offenſiue to God, but might be obſerued euen of the Chriſtian Iewes. and for feare of ſcandalizing the weake of that nation, newly conuerted or prone to receiue the faith, the Apoſtles by Gods ſuggeſtion did thinke it good to obſerue them as occaſion required.* Auoiding of ſcandal in things not vnlawfull.

CHAP. XXII.

Being licenced by the Tribune to ſpeake to the people, he ſheweth them that he was once as earneſt on that ſide as they now be: 6 and how ſtrange and miraculous his converſion was. 17 They heare him quietly, vntil he began to make mention of a viſion that ſent him away from them to the Gentiles. 22 Then they crie out vpon him ſo, 23 that for their crying the Tribune commaundeth him to be ſcourged. 25 Which yet by his wiſedome he eſcapeth.

MEn brethren and fathers, heare what account I doe render nowe vnto you.

2 (And when they had heard that hee ſpake to them in the Hebrew tongue, they did the more keepe ſilence.

Act.21,39. 3 And he ſaieth,) * I am a man a Iewe, borne at Tarſus in Cilicia, but brought vp in this citie, at the feete of Gamaliel inſtructed according

MEN, brethren, and fathers, heare yee mine anſwere which I make vnto you.

2 (And when they heard that he ſpake in the Hebrewe tongue to them, they kept the more ſilence: and he ſaieth,)

3 I am verily a man which am a Iewe, borne in Tarſus a citie in Cilicia, and yet brought vp in this citie at the feete of Gamaliel, and taught

according to the verity of the lawe of the fathers, an emulator of the Law as also all you are this day:

4 Who *persecuted this way vnto death, binding and deliuering into custodies men and women,

5 As the high Priest doth giue mee testimonie, and all the ancients.

6 Of whom *receiuing letters also to the brethren, I went to Damascus, that I might bring them thence bound to Hierusalem, to be punished.

7 And it came to passe as I was going, and drawing nigh to Damascus at midday, suddenly from heauen there shone round about me much light:

8 And falling on the ground, I heard a voice saying to me, Saul, Saul, why persecutest thou me?

9 And I answered, Who art thou Lorde? And he said to me, I am IESVS of Nazareth, whom thou persecutest.

10 And they that were with me, saw the light in deede, but the voice they heard not of him that spake with me.

11 And I saide, What shall I doe Lorde? And our Lord said to mee, Arise and goe to Damascus: and there it shall be told thee of all things that thou must doe.

12 And whereas I did not see for the brightnes of that light, being led of my companions by the hand, I came to Damascus.

13 And one Ananias, a man according to the Lawe hauing testimonie of all the Iewes inhabitants,

14 Comming to me, and standing by me, said to me, Brother Saul, looke vp. And I the selfe same houre looked vpon him.

15 But he said, The God of our fathers hath prëordained thee, that thou shouldest know his will, and see the Iust one, and heare a voice from his mouth:

16 Because thou shalt bee his witnesse to al men, of those things which thou hast seene and heard.

17 And nowe what tariest thou? Rise vp, and be baptized, and ‡ wash away thy sinnes inuocating his name.

18 And it befell me returning into Hierusalem, and praying in the temple, that I was in a trance,

19 And sawe him saying vnto me, Make haste, and depart quickly out of Hierusalem: because they will not receiue thy testimony of me.

20 And I said, Lord, they know that I did cast into prison and beat in euery synagogue them that beleeued in thee.

21 And when the blood of Steuen thy ‖witnes was shed, ‡ I stood by and consented, and kept the garments of them that killed him.

22 And

taught according to the perfect maner of the law of the fathers, and was zealous towards God, as ye all are this same day.

4 And I persecuted this way vnto the death, Act.9.8.
binding and deliuering into prisons both men and women,

5 As also the chiefe Priest doth beare mee witnesse, and all the estate of the elders, of whom also I receiued letters vnto the brethren, and went to Damascus, to bring them which were there, bound vnto Hierusalem, for to bee punished.

6 And it came to passe, that as I made my iourney, and was come nigh vnto Damascus about noone, suddenly there shone from heauen a great light round about me:

7 And I fell vnto the earth, and heard a voice saying vnto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said vnto me, I am Iesus of Nazareth whom thou persecutest.

9 And they that were with me saw verily the light, and were afraid: but they heard not the voice of him that spake to me.

10 And I saide, What shall I doe Lord? And the Lorde sayd vnto mee, Arise, and goe into Damascus: and there it shall be tolde thee of all things which are appointed for thee to doe.

11 And when I saw nothing for the brightnesse of the light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias a deuout man as pertaining to the law, hauing a good report of all the Iewes which there dwelt,

13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight. And the same houre I looked vp vpon him.

14 And he said, The God of our fathers hath ordeined thee before, that thou shouldest know his will, and see that iust one, and shouldest heare the voice of his mouth.

15 For thou shalt be his witnesse vnto all men, of those things *which thou hast seene and heard.*

16 And nowe why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the name of the Lord.

17 And it came to passe, that when I was come againe to Hierusalem, and prayed in the temple, I was in a trance,

18 And sawe him saying vnto mee, Make haste, and get thee quickely out of Hierusalem: for they will not receiue thy witnesse concerning mee.

19 And I said, Lord, they know that * *I prisoned, and beat in euery synagogue them that beleeued on thee.* Act.8.3.

20 And when the blood of thy witnesse Steuen was shed, * *I also was standing by, and consenting vnto his death, and kept the rayment of them that slew him.* Act.7.58.

21 And

22 And he sayd to me, Goe, for into the Gentiles a farre I will send thee.

23 And they heard him vntill this word, and they lifted vp their voice, saying, Away with such an one from the earth: for it is not meete he should liue.

24 And when they cried out, and threwe of their garments, and cast dust into the aire,

25 The Tribune commanded him to bee caried into the castell, and to be beaten with whips, and that he should be tormented: to know for what cause they did so crie at him.

26 And when they had bound him very straight with thongs, Paul saith to the Centurion standing by him: Is it lawfull for you to whip a man that is a Romane, and vncondemned?

27 Which the Centurion hearing, went to the Tribune, and tolde him, saying, What wilt thou do? for this man is a citizē of Rome.

28 And the Tribune comming, sayd to him, Tell me, art thou a Romane? But hee sayd, Yea.

29 And the Tribune answered, I obtained this citie with a great summe. And Paul said, But I was also borne to it.

30 Immediatly therefore they departed frō him that were to torment him. The Tribune also feared after he vnderstood that he was a citizen of Rome, and because he had bound him.

31 But the next day meaning to knowe more diligently for what cause he was accused of the Iewes, hee loosed him, and commanded the c Priestes to come together, and all the Councell: bringing forth Paul, he set him among them.

c ἀρχιερεῖς.

21 And he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 And they gaue him audience vnto this word, and then lifted vp their voices, and said, Away with such a fel*owe from the earth: for it is no reason that he should liue.*

23 And as they cryed, and cast off their clothes, and threw dust into the ayre,

24 The chiefe captaine commaunded him to be brought into the castle, and bade that he should be scourged, and examined: that he might knowe wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stoode by, Is it lawfull for you to scourge a man that is a Romane, and vncondemned?

26 When the Centurion heard that, he went and told the chiefe captaine, saying, Take heede what thou doest, for this man is a Romane.

27 Then the chiefe captaine came, and said vnto him, Tell me, art thou a Romane? He sayd, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. And Paul said, I was free borne.

29 Then straightway departed from him they which should haue examined him: and the chiefe captaine also was afraide after hee knewe that hee was a Romane, and because hee had bound him.

30 On the morowe, because hee would haue knowen the certaintie wherefore he was accused of the Iewes, hee loosed him from his bands, and commanded the high Priestes and all the Councel to come together, and brought Paul forth, and set him before them.

MARGINALL NOTES. CHAP. XXII.

RHEM. 1 17. Wash away thy sinnes.) *The Sacrament of Baptisme doth it selfe wash away sinnes as here is plaine, and therefore doth not only signifie (as the Heretikes affirme) that our sinnes be forgiuen before, or otherwise by faith onely remitted. Whereby the Churches doctrine is proued to be fully agreeable to the Scriptures, that the Sacraments giue grace* ex opere operato, *that is, by the force and vertue of the worke and worde, done and sayd in the Sacrament.*

FVLKE. 1 The text ioyneth with the Sacrament, inuocation of the name of the Lorde, whereunto saluation is promised (Rom. 10. 13. Ioel 2. 32.) to wash away his sinnes. Therefore this place maketh nothing for your Heresie, that the Sacraments giue grace, *ex opere operato*, of the worke wrought.

CHAP. XXIII.

As the people in the tumult, so also the very chiefe of the Iewes in their Councel shewe themselues obstinate, and wilfull persecutors of the trueth in S Pauls person. whose behauiour towards them is full of constancie, modestie, and wisedome. 11 (Christ also by a vision encouraging him, and foretelling that he shal to Rome.) 12 Yea they conspire with fourty men to kill him traiterously. 16 But the matter being detected, the Romane Tribune conueyeth him strongly to Cæsarea.

AND Paul looking vpon the Councell, sayd, Men brethren, I with al good conscience haue conuersed before God, vntill this present day.

‡ He said not this through perturbation of minde, or of a passion, but by way of prophesie, that this figuratiue high priesthood then trimmed like a whited wall, was to be destroyed, whereas now the true priestoode of Christ was come. *Beda in hunc lo.*

2 And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.

3 Then Paul said to him, ‡God shal strike thee, thou whited wall. And thou sittest judgest me according to the lawe, and contrarie to law doest thou command me to bee smitten?

4 And

AND Paul earnestly beholding the councell, saide, Men and brethren, I haue liued in all good conscience before GOD vntill this day.

2 And the high Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 Then sayd Paul vnto him, God shall smite thee thou painted wall: for sittest thou and iudgest me after the law, and commandest me to bee smitten contrary to the law?

4 And

4 And they that stood by, saide, Doest thou reuile the high Priest of God?

5 And Paul saide, ‖ I knewe not, brethren, that he is the high Priest. For it is written: *The prince of thy people thou shalt not misspeake.*

6 And Paul knowing that the one part was of Sadducees, & the other of Pharisees, ‡ he cried out in the Councel, Men brethren, *I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I iudged.

7 And when hee had saide these things, there rose dissension betweene the Pharisees and Sadducees, & the multitude was diuided.

8 For the ‖ Sadducees say * there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both.

9 And there was made a great cry. And certaine of the Pharisees rising vp, stroue saying, Wee finde no euill in this man, what if a spirit hath spoken to him, or an Angel?

10 And when there was risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commanded the souldiers to goe downe, and to take him out of the middes of them, and to bring him into the castel.

11 And the night following our Lorde stading by him, said, Be constant: for as thou hast testified of mee in Hierusalem, so ‡ must thou testifie at Rome also.

12 And when day was come, certaine of the Iewes gathered them selues together, & ‖ vowed them selues, saying, that they would neither eate nor drinke til they killed Paul.

13 And they were more then fourtie men that had made this conspiracie:

14 Who came to the cheefe priestes and the auncients, and saide, By execration wee haue vowed our selues, that we will eate nothing, til we kil Paul.

15 Nowe therefore giue you knowledge to the Tribune with the Councel, that hee bring him foorth to you, as if you meant to knowe some more certaintie touching him. But wee, before he come neere, are ready for to kil him.

16 Which when Paules sisters sonne had heard, of their lying in wait, he came and entred into the castel and told Paul.

17 And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him.

18 ‘ And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee.

19 And the Tribune taking him by the hand, went aside with him apart, and asked him, What is it that thou hast to tel me?

20 And he said, The Iewes haue agreed to desire thee, that to morowe thou wilt bring forth

4 And they that stood by, said, Reuilest thou Gods high Priest?

*5 Then saide Paul, I wist not brethren, that he was the high Priest: For it is written, * Thou shalt not curse the ruler of thy people.* Exo.22.28.

*6 But when Paul perceiued that the one part were Sadducees, and the other Pharisees, he cried out in the Councell, * Men and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead I am iudged.* Phil.3.5. acts.24.22.

7 And when he had so said, there arose a debate betweene the Pharisees and the Sadducees: and the multitude was diuided.

*8 * For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confesse both.* Mat.22.23.

9 And there arose a great cry: and when the Scribes which were of the Pharisees part arose, they stroue, saying, Wee finde no euil in this man: but if a spirit or an Angel hath spoken to him, let vs not strine against God.

10 And when there arose a great debate, the chiefe captaine fearing lest Paul should haue bene plucke asunder of them, commaunded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 And the night folowing, the Lord stood by him, and said, Bee of good cheare, Paul: for as thou hast testified of me in Hierusalem, so must thou beare witnesse also at Rome.

12 And when it was day, certaine of the Iewes gathered themselues together, and made a vowe, saying that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fourtie men, which had made this conspiracie.

14 And they came to the cheefe Priestes and elders, and saide, Wee haue bound our selues with a vow, that wee will eate nothing vntill wee haue slaine Paul.

15 Nowe therefore giue ye knowledge to the chiefe captaine, & to the Councell, that he bring him forth vnto you to morow, as though ye would know something more perfectly of him: and wee, or euer be come neere, are ready to kill him.

16 And when Pauls sisters sonne heard of their laying awaite, hee went and entred into the castle, and told Paul.

17 And Paul called one of the vnder captaines vnto him, and saide, Bring this yong man vnto the high captaine: for hee hath a certaine thing to shew him.

18 And hee tooke him, and brought him to the high captaine, and said, Paul the prisoner called mee vnto him, and prayed mee to bring this yong man vnto thee, which hath a certaine matter to shew thee.

19 Then the high Captaine tooke him by the hand, and went with him out of the way, & asked him, What is it that thou hast to tell me?

20 And he said, The Iewes are determined

forth Paul into the Councel, as though they meant to inquire some more certaintie touching him.

21 But do not thou credit them, for there lie in waite for him more then fourtie men of them, which haue vowed neither to eate nor to drinke, till they kil him: and they are now ready, expecting thy promisse.

22 The Tribune therefore dimissed the yong man, commaunding that hee should speake to no man that hee had notified these things vnto him.

23 And calling two Centurions, he saide to them, Make ready two hundred souldiers, to goe as farre as Cæsaréa, and seuentie horsmen, & launces, two hundred, from the third houre of the night:

24 And prepare beasts, that setting Paul on, they might bring him safe to Felix the President,

25 (For he feared lest perhaps the Iewes might take him away, and kill him, and him selfe afterward should sustaine reproche, as though he would haue taken money)

26 Writing a letter cõteining this much. *Claudius Lysias to the most excellent President Felix, greeting.*

27 This man being apprehended of the Iewes, and ready to be killed of them, I comming in with the band deliuered him, vnderstanding that he is a Romane:

28 And meaning to know the cause that they obiected vnto him, I brought him down into their Councel.

29 Whom I found to be accused concerning questions of their lawe: but hauing no crime worthy of death or of bands.

30 And when it was told me of embushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare well.

31 And the souldiars according as it was commanded them, taking Paul, brought him by night to Antipatris.

32 And the next day sending away the horsemen to goe with him, they returned to the castel.

33 Who when they were come to Cæsaréa, and had deliuered the letter to the President, they did set Paul also before him.

34 And when he had read, and had asked of what prouince he was: and vnderstanding that of Cilicia:

35 I will heare thee, said he, when thy accusers are come. And he commaunded him to be kept in Herods palace.

to desire thee, that thou wouldest bring foorth Paul to morow into the Councel, as though they would enquire somewhat of him more perfectly.

21 But folow not thou their mindes: for there lie in waite for him of them moe then fourtie men, which haue bound themselues with a vowe, that they wil neither eat nor drinke, til they haue killed him: and now are they ready, and looke for a promise from thee.

22 The chiefe captaine then let the yong man depart, and charged him, See thou tel it out to no man, that thou hast shewed these things to me.

23 And he called vnto him two vndercaptaines, saying, Make ready two hundred souldiers to goe to Cæsarea, and horsemen threescore and ten, and spearemen two hundred, at the third houre of the night:

24 And deliuer them beastes, that they may set Paul on, and bring him safe vnto Felix the high deputie.

25 And he wrote a letter after this maner.

26 Claudius Lysias, vnto the most mightie ruler, Felix, sendeth greetings.

27 This man was taken of the Iewes, and should haue bene killed of them: Then came I with an armie, and rescued him, after I perceiued that he was a Romane:

28 And when I woulde haue knowen the cause wherfore they accused him, I brought him forth into their Councel.

29 Whom I perceiued to bee accused of questions of their law, but hauing nothing layd to his charge worthy of death, or of bondes.

30 And when it was shewed mee howe that the Iewes layde waite for the man, I sent him straightway to thee, and gaue commaundement to his accusers, that the things which they haue against him, they should tell before thee. Farewell.

31 Then the souldiers, as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 On the morrow, they left the horsemen to goe with him, and returned vnto the castle.

33 Which when they came to Cæsarea, and deliuered the Epistle to the deputie, presented Paul also before him.

34 And when the deputie had read the letter, he asked of what prouince he was. And when he vnderstood that he was of Cilicia:

35 I will heare thee, said hee, when thine accusers are come also. And he commaunded him to be kept in Herods iudgement hall.

ANNOTATIONS. CHAP. XXIII.

RHEM. 5. I knew not.) Our Lord (*saith S. Cyprian*) in the Gospel, when it was said to him, Answerest thou the high Priest so? teaching that the honour of Priesthood must be kept, said nothing to the high Priest, but onely purging his innocencie, said, If I haue spoken euil, beare witnes of euil: but if wel, why smitest thou me? Also the blessed Apostle when it was said to him, Doest thou assaile the high Priest so with il words? spake not any thing contumeliously against the Priest, whereas hee might haue put forth him selfe stoutly against them which had both crucified our Lord, and which had now also lost their God and Christ, Temple and Priesthod, but though

The honour of Priesthood. *Cypr. ep. 63. fo. 229.*

in

in false and spoiled Priests, yet considering the very bare shadow of the name of Priestes, he said, I knewe not brethren that he was high Priest. *By which words of the Apostle, either it may be thought he knew not in deed that he was in that function, because hee had not been of long time in those parts: or els that he so said in respect of the abrogation of the high Priesthood of the Iewes, whereby he knew this man not to be truly any priest, as also because at this time they came not orderly to it by succession of Aaron and Lawe of Moyses, but by the Roman Emperours fauour,* * *as is said before. though (as it is lawful in such a case) she lesse to irritate them, he frameth his speach so as they might not take occasion of further accusation against him.* See Annot. 1o. c.11.51.

RHEM. 1 12. The Sadducees.) *This was the worst Heresie among the Iewes, denying that there be any Angels or spirits, the Resurrection also of the bodies: and consequently (as it may very wel be gathered by the booke of the Machabees) they denied praier for the dead. for to offer or pray for the dead, and to thinke rightly and religiously of the Resurrection, are made there sequels one of another. Of this sect of Sadducees was (as Eusebius writeth li.2.c.22 Ec. hist.) this Ananias the High Priest, that caused Paul to be smitten. for their Priesthood had now no more the protection of God to preserue it in truth and right iudgement, the Christian Priesthood being then established.* Mac.li.2.c. 12.43. The Sadducees (as it seemeth) denied praier for the dead.

FULKE. 1 Of trueth, nothing but trueth can be concluded, but of falshod not onely falshod, but sometime trueth. As this trueth, that the dead are not to be prayed for, doeth follow of the false opinion of the Sadducees, that the soule is mortall supposed to be true, and so doe many other trueths. As for example, the soules of the righteous be not in torment after their death, the soules of the wicked be not in heauen after their death, &c. Not onely *Ananias* was a Sadducee, but also *Annas* and *Caiphas*, before Christs death. *Caiphas* doeth proue himselfe to be a Sadducee by his saying, *Ioan.*11.50. wherein he spake the trueth against his meaning. *Annas* is shewed to be a Sadducee, *Act.*4.1.&6. And *Iosephus* testifieth, that the Sadducees were chiefe in dignitie, and had the gouernment many times among the Iewes, therefore it is not vnlike, but many of that vile sect by briberie aspired to the high Priests office. *Antiqu.lib.*18.*cap.*2. High Priests Sadducees.

RHEM. 2 12. Vowed them selues.) *Such vowes, othes, or execrations as this, binde no man before God, yea they must in no wise be obserued. It is a great offence either to vow voluntarily, or to take any such thing vpon a man, for feare or by commandement. For example, if thou haue rashly by promes, vow, or othe, appointed to be reuenged vpon any man, thou bindest not thy selfe thereby, neither must thou keepe thy promes. If thou be put to an othe to accuse Catholikes for serusing God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlawful othes: but if thou haue not constancie and courage so to do, yet know thou that such othes binde not as all in conscience and Law of God, but may and must be broken vnder paine of damnation. For to make or take such vowes or othes, is one sinne, and to keepe them, is an other far greater. as when Herod, to keepe his othe, killed Iohn Baptist. And such vowes and othes to God as these, are vnlawful and must be broken: and not the vowes of Chastitie and religion, as our new Ministers teach by their words and workes.* Vnlawful othes and vowes must not be kept. Mat.14.9.

FULKE. 3 He that voweth that which he is not able to performe, doth likewise sinne, and doth of necessitie breake that vow, which he is not able to keepe. And if any man take an oth to discouer true Catholikes, he is bound to performe it. For it is no sinne absolutely to discouer them, that may without sinne discouer themselues. And many vowes and othes, are vnlawful to be made, which when they are made, it is lawfull to keepe, as the othe made to the *Gibeonites*, the breach whereof was punished in *Sauls* posteritie, 2.*Sam.*21. And if it were sinne absolutely to discouer them, yet it is not lawfull to lye in denying or concealing of them. Wherefore your doctrine sauoureth strongly of the sect of the *Priscillianists*, which said: *Iura, periura, secretum prodere noli, Sweare and forsweare, but bewray no secrets.* Although obstinate Papists, whom you affirme to be true Catholikes, be in deed ranke heretikes and traitours. Vowes.

CHAP. XXIIII.

They prosecute him to Caesarea, bringing with them an orator, who before the President Felix accuseth him. 10 He answereth, defending him selfe from the crimes they charged him with, but confessing his religion plainly. 22 The Iudge perceiuing his religion to be irreprehensible, yeldeth not to condemne him at their pleasure, 24 yea hee oftentimes with his wife heareth his preaching, 27 but yet doth not his dutie to deliuer him out of prison.

AND after fiue daies the high priest Ananias descended, with certaine ancients and one Tertullus an orator, who went to the President against Paul.

2 And Paul being cited, Tertullus began to accuse, saying. Whereas wee liue in much peace by thee, & many things are corrected by thy prouidence:

3 We do alwaies and in al places receiue it, most excellent Felix, with all thankesgiuing.

4 But lest I hinder thee any longer, I desire thee of thy clemencie briefly to heare vs.

5 Wee haue found this man pestiferous, and raising seditions to all the Iewes in the whole world, and authour of the sedition of the sect of the Nazarenes,

6 Who also hath attempted to violat the temple, whom also being apprehended wee would haue iudged according to our law.

7 But Lysias the Tribune comming in, with great force tooke him away out of our handes,

AND after fiue dayes, Ananias the high priest descended, with the Elders, and with a certaine Orator, named Tertullus, which appeared before the deputie against Paul.

2 And when Paul was called forth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse by the meanes of thee, and that many good things are done vnto this nation through thy prouidence,

3 That allowe we euer, and in all places, most noble Felix, with all thankes.

4 Notwithstanding, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a fewe words.

5 For we haue found this man a pestilent fellow, and a mouer of debate vnto all the Iewes in the whole world, and a maintainer of the sect of the Nazarites.

6 Which also hath gone about to pollute the temple: whom wee tooke, and would haue iudged according to our lawe.

7 But the high capitaine Lysias came vpon vs, and with great violence tooke him away out of our hands,

8 Commanding his accusers to come to thee, of whom thou maiest thy selfe iudging, vnderstand of all these things, whereof wee accuse him.

9 And the Iewes also added, saying that these things were so.

10 But Paul answered, (the Presidēt making a signe vnto him for to speake.) Knowing that of many yeeres thou art iudge ouer this nation, I wil with good courage answere for my selfe.

11 For thou maiest vnderstand that it is not aboue twelue dayes to mee, since I went vp to adore in Hierusalem.

12 And neither in the temple did they finde me disputing with any man, or causing concourse of the multitude, neither in the synagogs, nor in the citie:

13 Neither can they proue vnto thee the things whereof they now accuse me.

14 But this I confesse to thee, that ᵉ according to the ‡ secte, which they cal heresie, I doe serue ‖ the Father my God, beleeuing all things that are written in the Law and the Prophets:

15 Hauing hope in God, the which these also them selues expect, that there shall be a resurrection of iust and vniust.

16 In this my selfe also do studie to haue a conscience without offence toward God, and toward men alwaies.

17 And after many yeeres *I came to bestow almes vpon my nation, and oblations, and vowes.

18 In the which they found me *purified in the temple: not with multitude nor with tumult.

19 But certaine Iewes of Asia, who ought to bee present before thee and to accuse, if they had any thing against me:

20 Or, let these men them selues say, if they haue found in mee any iniquitie, forasmuch as I stand in the Councel,

21 But of this one voice only that I cried standing among them, That *of the resurrectiō of the dead am I iudged this day of you.

22 And Felix differred them, knowing most certainly of this way, saying, When Lysias the Tribune is come downe, I will heare you.

23 And he commaunded the Centurion to keepe him, and that hee should haue rest, neither to prohibite any of his to minister vnto him.

24 And after some dayes, Felix comming with Drusilla his wife, which was a Iew, called Paul, and heard of him the faith that is in Christ IESVS.

25 And he disputing of ‡ iustice & chastitie, & of the iudgement to come, Felix being terrified, answered, For this time, go thy way: but in time conuenient I wil send for thee.

26 Hoping

ᵉ κατὰ τὴν ὁδὸν

‡ Because Tertullus the Iewes orator called Christian religion the sect or (as it is there verse 5. in the Greeke) the heresie of the Nazarens: S. Paul answereth and sheweth that it is no heresie. And as for the word, *Sect*, in this place: it is in the Greeke, *According to the way, which they cal heresie*, as also Act 9.2.24.22. And therefore the word sect here is so taken. See *Annot.* c. 28,22.

‖ the God of my fathers, Ro. 15,28. Act.21,26. Act.23,6.

8 Commaunding his accusers to come vnto thee, of whom thou mayest, if thou wilt enquire, know the certaintie of all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying, that these things were so.

10 Then Paul, after that the Deputie himselfe had beckened vnto him that hee shoulde speake, answered, With a more quiet minde doe I answere for my selfe, for as much as I vnderstand that thou hast bene of many yeeres Iudge vnto this nation:

11 Because that thou maiest know, that there are yet but twelue dayes, since I went vp to Hierusalem for to worship.

12 And they neither found me in the Temple disputing with any man, neither raising vp the people, neither in the Synagogues, nor in the citie:

13 Neither can they proue the things whereof they accuse me.

14 But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shall be both of the iust and vniust.

16 And herein study I, to haue alway a cleare conscience toward God, and toward men.

17 Now after many yeres, I came & brought almes to my nation, and offerings:

*18 * In the which they found mee purified in the Temple, neither with multitude, nor yet with vnquietnesse.* Act.21,27.

19 Howbeit, there were certaine Iewes out of Asia,

20 Which ought to bee here present before thee, and accuse me, if they had ought against me.

21 Or els let these same here say, if they haue found any euill doing in mee while I stand here in the Councell,

*22 Except it be for this one voice, that I cryed standing among them, * That of the resurrection from the dead, am I iudged of you this day.* Act.23,6.

23 And when Felix heard these things, he deferred them: for he knew very well of that way, and saide, When Lysias the Captaine is come downe, I will know the vttermost of your matter.

24 And he commanded an vndercaptaine to keepe Paul, and to let him haue rest, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes, when Felix came with his wife Drusilla, which was a Iewesse, he called foorth Paul, and heard him of the faith which is toward Christ.

26 And as hee reasoned of Righteousnesse, Temperance and Iudgement to come, Felix trembled, and answered, Goe thy way for this time, when I haue a conuenient season, I wil send for thee.

27 He

26 Hoping also withal, that money would be giuen him of Paul, for the which cause also oftentimes sending for him, he spake with him.

27 But when two yeres were ended, Felix had a successor Portius Festus. And Felix being willing to shew the Iewes a pleasure, left Paul in prison.

27 Hee hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 But after two yeres, Portius Festus came into Felix roume: and Felix willing to shewe the Iewes a pleasure, left Paul bound.

MARGINAL NOTES. CHAP. XXIIII.

RHEM. 1 25. Iustice and chastitie.) *The Apostolike teaching was not of onely or special faith, but of iustice, and chastitie, and iudgement, that is to say, of the terrour of Hel and other Gods iudgements in the next life answerable to our deedes in this world: by which the hearers were first terrified, and so induced to penance. How say Heretikes then that such things make men hypocrites?*

FVLKE. 1 The right way to teach iustification by faith onely in Christ, is begun with mans condemnation by the Law, which requireth iustice, temperance and all vertues, most perfectly, in paine of damnation, and after men are iustified, to teach them also that all vertues are necessary fruites of faith. And therefore you may goe looke what Heretikes doe say, that vertues make hypocrites. For we say no such thing. But they that teach iustification before God by workes, or by keeping the Law, doe rather make men hypocrites then truely iust, because that of workes of the Law, no man is iustified before God. Gal. 3. 10, 11. Iustification by faith onely. Slander.

CHAP. XXV.

After two yeres emprisonment the Iewes continew their sute against him, soliciting the new President Festus, 6 first at Hierusalem, then at Cæsarea: 9 where through the Iewes partialitie he is faine to appeale vnto the Emperour: 13 and is in the meane time brought forth by Festus (giuing him good testimonie, notwithstanding the exclamation of the Iewes against him) vnto King Agrippa and his Queene Bernice.

FEstus therefore when hee was come into the prouince, after three dayes went vp to Hierusalem from Cæsaréa.

2 And the cheefe priestes, and principall men of the Iewes went vnto him against Paul: and they desired him,

3 Requesting fauour against him, that he would command him to be brought to Hierusalem, laying waite for to kill him in the way.

4 But Festus answered, that Paul is in Cæsaréa: and that he would very shortly go thither.

5 They therefore, saith he, that are of abilitie among you, going downe with mee, if there be any crime in the man, let them accuse him.

6 And hauing taried among them not aboue eight or ten daies, hee went downe to Cæsaréa, and the next day he sate in the iudgment seate: and he commaunded Paul to be brought.

7 Who being brought, there stood about him the Iewes that were come downe from Hierusalem, obiecting many and greuous [c] causes which they could not proue,

8 Paul making answere, That neither against the law of the Iewes, nor against the temple, nor against Cæsar haue I any thing offended.

9 But Festus willing to shew the Iewes a pleasure, answering Paul, said, Wilt thou goe vp to Hierusalem, and there bee iudged of these things before me?

10 And Paul said, At Cæsars iudgement seate do I stand, where I ought to be iudged: the Iewes I haue not hurt, as thou very well knowest.

THen when Festus was come into the prouince, after three dayes hee ascended from Cæsarea to Hierusalem.

2 Then enfourmed him the high Priest and the chiefe of the Iewes against Paul, and they besought him,

3 And desired fauour against him, that he would sende for him to Hierusalem, laying waite in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that hee himselfe would depart shortly thither.

5 Let them therefore, said he, which among you are able, come downe with vs, and accuse him, if there be any fault in this man.

6 And when hee had taried among them more then tenne dayes, hee went downe vnto Cæsarea, and the next day sate downe in the iudgement seate, and commaunded Paul to bee brought.

7 Who being come, the Iewes which were come from Hierusalem, stoode about him, *and laid many and grieuous complaints against Paul, which they could not proue,*

8 While he answered for himselfe *that neither against the Lawe of the Iewes, neither against the Temple, nor yet against Cæsar, haue I offended any thing at all.*

9 But Festus willing to doe the Iewes a pleasure, answered Paul, and saide, Wilt thou goe vp to Hierusalem, and there bee iudged of these things before me?

10 Then said Paul, I stand at Cæsars iudgement seate, where I ought to bee iudged: to the Iewes haue I done no wrong, as thou very well knowest.

11 For if I haue hurt them, or done any thing worthy of death, I refuse not to die, but if none of those things be, whereof these accuse me, no man can giue me to them. ‡ I appeale to Cæsar.

12 Then Festus hauing conferred with the Councel, answered, Hast thou appealed to Cæsar? to Cæsar shalt thou goe.

13 And when certaine daies were passed, King Agrippa and Bernice came downe to Gæsaréa to salute Festus.

14 And as they taried there a good many dayes, Festus signified to the King, of Paul, saying, A certaine person was left prisoner by Felix,

15 Concerning whom, when I was at Hierusalem, the cheefe Priestes and the auncients of the Iewes came vnto mee, desiring condemnation against him.

16 To whom I answered, That it is not the Romanes custome to yeeld vp any man before that he which is accused haue his accusers present and take place to make his answer for to cleere him selfe of the crimes.

17 When they therefore were assembled hither, without any delay, the day folowing, sitting in the iudgement seat, I commanded the man to be brought.

18 Of whom, when the accusers stoode vp, they brought no cause which I thought ill of:

19 But certaine questions of their owne superstition they had against him, and of ‡ one IESVS deceased, whom Paul affirmed to liue.

20 Doubting therefore of this kinde of question, I saide, whether hee would goe to Hierusalem, and there bee iudged of these things.

21 But Paul appealing to be kept vnto the knowledge of Augustus, I commaunded him to be kept, til I send him to Cæsar.

22 And Agrippa saide to Festus, My selfe also would heare the man. To morow, saide he, thou shalt heare him.

23 And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hall of audience with the Tribunes and principall men of the citie, at Festus commaundement Paul was brought.

24 And Festus saith, King Agrippa, and all ye men that are present together with vs, you see this man, concerning whom all the multitude of the Iewes called vpon mee at Hierusalem, requesting and crying out that he ought not to liue any longer.

25 Yet haue I found nothing that he hath committed worthy of death. But forasmuch as he him selfe appealed to Augustus, I haue determined to send him.

26 Of whom what to write for certaintie to my lord, I haue not. For the which cause I haue

‡ If S. Paul both to saue him selfe from whipping and from death sought by the Iewes, doubted not to cry for succour of the Romane lawes, and to appeale to Cæsar the Prince of the Romanes not yet Christened: how much more may we call for aide of Christian Princes and their lawes, for the punishment of Heretikes, and for the Churches defence against them? *S. Augustine ep. 50.*

11 For if I doe any wrong, or haue committed any thing worthy of death, I refuse not to die: but if there bee none of these things *whereof they accuse mee, no man may deliuer mee vnto them. I appeale vnto Cæsar.*

12 Then spake Festus with the Councell, and answered, Hast thou appealed vnto Cæsar? vnto Cæsar shalt thou goe.

13 And after certaine dayes, King Agrippa and Bernice came vnto Cæsarea, to salute Festus.

14 And when they had bene there a good season, Festus rehearsed Pauls cause vnto the King, saying, There is a certaine man left in bonds of Felix.

15 About whom, when I came to Hierusalem, the high Priests and the elders of the Iewes enformed mee, and desired to haue iudgement against him.

16 To whom I answered, It is not the maner of the Romanes, for fauour to deliuer any man that he should perish, before that hee which is accused, haue the accusers face to face, and haue licence to answere for himselfe, concerning the crime layd against him.

17 Therefore when they were come thither, without any delay, on the morowe I sate on the iudgement seate, and commanded the man to be brought foorth.

18 Against whom, when the accusers stood vp, they brought none accusation of such things as I supposed:

19 But had certaine questions against him of their owne superstition, and of one Iesus, which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of questions, I asked him whether hee would goe to Hierusalem, and there be iudged of these matters.

21 But when Paul had appealed to bee kept vnto the knowledge of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 Then Agrippa saide vnto Festus, I would also heare the man my selfe. To morow said hee, thou shalt heare him.

23 And on the morowe when Agrippa was come and Bernice, with great pompe, and was entred into the Counsaile house, with the chiefe captaines, and chiefe men of the citie, at Festus commandement was Paul brought forth.

24 And Festus said, King Agrippa, and all men which are here present with vs, yee see this man, about whom all the multitude of the Iewes haue intreated me, both at Hierusalem, and also here, crying that he ought not to liue any longer.

25 Yet found I nothing worthy of death, that hee had committed: Neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him,

26 Of whom I haue no certaine thing to write vnto my Lorde: Wherefore I haue brought him forth

I haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue what to write.

27 For it seemeth to me without reason, to send a prisoner, and not to signifie [c] his causes.

forth before you, and specially before thee, O king Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable for to send a prisoner, and not to shew the causes which are laid against him.

MARGINALL NOTES. CHAP. XXV.

RHEM. 1 19. One IESVS deceased.) *This whom he termeth by contempt, one* IESVS, *hath now made all the Romane Emperours and Princes of the world to know him, and hath giuen the seat of the Cæsars to his poore seruants, Peter and his successours.*

FVLKE. 1 Iesus Christ neuer gaue the citie of Rome, the seat of Cæsar to Peter, and much lesse to the Pope, but the Pope hath vsurped it against Cæsar, contrary to the expresse commandement of Christ: Giue vnto Cæsar, that which is Cæsars. *Mat.* 22. 21.

CHAP. XXVI.

In that honourable audience being permitted to speake, 2 he declareth to the king what he first was, 12 and how miraculously he was conuerted, 19 and that he hath preached since, as he was commanded from heauen, and as the Prophets had foretolde of Christ. 24 Which strange tale Festus the Heathen President hearing, sayth that he is mad. 25 But he answereth, and exhorteth them all to be Christians as he is. 30 They finally pronounce that he might be set at liberty, but onely for his appeale.

BVt Agrippa said to Paul, Thou art permitted to speake for thy selfe. Then Paul stretching forth his hand, began to make his answere.

2 Touching al things whereof I am accused of the Iewes, king Agrippa, I account my selfe happie for that I am to defend my self this day before thee,

3 Especially whereas thou knowest al things that are among the Iewes, customes and questions: for the which cause I beseech thee, heare me patiently.

4 And my life truely from my youth, which was from the beginning in my nation in Hierusalem, al the Iewes doe know:

5 Knowing me before from the beginning (if they wil giue testimonie) that according to the most sure [c] sect of our religion I liued a Pharisee.

6 And now for the hope of the promisse that was made of God to our fathers, doe I stand subiect to iudgement.

7 [b] The which, our twelue tribes [c] seruing night and day, hope to come vnto. Of the which hope, ô king, I am accused of the Iewes.

8 What incredible thing is it iudged with you if God raise the dead?

9 And my selfe truly had thought that I ought to doe against the name of IESVS of Nazareth many contrarie things.

10 Which also I * did at Hierusalem, and many of the saincts did I shut vp in prisons, hauing receiued authoritie of the cheefe Priests: and when they were put to death [c] I brought the sentence.

11 And thorowout al the synagogues often times punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them euen vnto forraine cities.

12 Among which things whiles * I went to Damascus with authoritie and permission of the cheefe priests,

13 At

THen *Agrippa saide vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered* for himselfe.

2 I thinke my selfe happie, king Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Namely, because thou art expert in all customes and questions which are among the Iewes: wherefore I beseech thee to heare me paciently.

4 My life that I haue led of a childe, which was at the first among mine owne nation at Hierusalem, know all the Iewes,

5 Which knew me from the beginning, (if they woulde testifie) that after the most straitest sect of our religion, I liued a Pharisee.

6 And now I stand, and am iudged for the hope of the promise made of God vnto our fathers:

7 Vnto which promise our twelue tribes instantly seruing God day and night, hope to come: For which hopes sake, king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God raiseth the dead?

9 I also verily thought in my selfe, that I ought to doe manie contrarie things, cleane against the name of Iesus of Nazareth:

*10 * Which thing I also did in Hierusalem, and manie of the Saints did I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death I gaue the sentence.* Act. 8. 3.

11 And I punished them often in euery synagogue, and compelled them to blaspheme, and was yet more madde vpon them, and persecuted them euen vnto strange cities.

*12 * About which things as I went to Damascus, with authoritie and commission of the high Priests,* Act. 9. 3.

*13 * Euen*

13 At midday, in the way, I ſaw (ô king) from heauen a light to haue ſhined round about mee and them that were in companie with me, aboue the brightneſſe of the Sunne.

14 And when all wee were fallen downe on the ground, I heard a voice ſpeaking to me in the Hebrew tongue: Saul, Saul, why perſecuteſt thou mee? It is hard for thee to kicke againſt the pricke.

15 And I ſayd, Who art thou Lord? And our Lord anſwered, I am IESVS whom thou doeſt perſecute.

16 But riſe vp and ſtand vpon thy feet: for to this end haue I appeared to thee, that I may ordaine thee a miniſter and witneſſe of thoſe things which thou haſt ſeene, and of thoſe things wherein I will appeare to thee,

17 Deliuering thee out of the peoples & nations vnto the which now I ſend thee,

18 To open their eyes, that they may be conuerted from darkneſſe to light, and from the power of Satan to God, that they may receiue remiſſion of ſinnes and lot among the ſaints by the faith that is in me.

19 Whereupon, king Agrippa, I was not incredulous to the heauenly viſion:

20 But to them firſt that are at Damaſcus, and at Hieruſalem, and vnto all the countrey of Iewrie, and to the Gentiles * did I preach that they ſhould doe ‡ penance, and turne to God, doing works worthy of penance.

Act.9.20.

21 For this cauſe the Iewes, when I was in the Temple,* apprehending mee, attempted meaning to kill me.

Act.21,30.

22 But aided by the helpe of God, I ſtand vntil this day, teſtifying to ſmall and to great, ſaying nothing beſide thoſe things which the Prophets did ſpeak ſhould come to paſſe, and Moyſes.

23 If CHRIST were paſſible, if the firſt of the reſurrection from the dead, he were to ſhew light to the people and to the Gentiles.

24 As he ſpake theſe things and made his anſwere, Feſtus with a loud voice ſaid, Thou art mad, Paul: much learning turneth thee to madneſſe.

25 And Paul ſayd, I am not mad, moſt excellent Feſtus: but I ſpeake wordes of veritie and ſobrietie.

26 For the king knoweth of theſe things to whom alſo I ſpeake conſtantly. for I thinke none of theſe things to be vnknowen to him. For neither was any of theſe things done in a corner.

27 Beleeueſt thou the Prophets, king Agrippa? I know that thou beleeueſt.

28 And Agrippa ſaid to Paul: A litle thou perſuadeſt me to become a CHRISTIAN.

29 And Paul ſayd, I wiſh of God, both in litle, and in much, not onely thee, but alſo all that heare this day, to become ſuch as I am alſo, except theſe bands.

30 And

13 *Euen at midday, O king, I ſawe in the way a light from heauen, aboue the brightneſſe of the Sun, ſhine round about me, and them which iourneyed with me.* Act 9.3.

14 *And when we were all fallen to the earth, I heard a voice ſpeaking vnto me in the Hebrew tongue, and ſaying, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kicke againſt the pricks.*

15 *And I ſayd, Who art thou, Lord? And he ſayd, I am Ieſus whom thou perſecuteſt.*

16 *But riſe and ſtand vpon thy feet, for I haue appeared vnto thee for this purpoſe, to make thee a miniſter & a witneſſe, both of theſe things which thou haſt ſeene, and of thoſe things in the which I will appeare vnto thee,*

17 *Deliuering thee from the people, and from the Gentiles, vnto whome now I ſend thee,*

18 *To open their eyes, that they may be turned from darkeneſſe to light, and from the power of Satan vnto God, that they may receiue forgiueneſſe of ſinnes, and inheritance among them which are ſanctified by faith that is in me.*

19 *Wherefore, O king Agrippa, I was not diſobedient vnto the heauenly viſion:*

20 *But ſhewed firſt vnto them of Damaſcus, and at Hieruſalem, and thorowout all the coaſts of Iurie, and then to the Gentiles, that they ſhould repent & turne to God, and do ſuch works as become them that repent.*

21 *For this cauſe the Iewes caught me in the temple, and went about to kill me.*

22 *Seeing therefore that I haue obteined helpe of God, I continue vnto this day, witneſſing both to ſmall and great, ſaying none other thing then thoſe which the Prophets and Moyſes did ſay ſhould come to paſſe:*

23 *That Chriſt ſhould ſuffer, and that hee ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhewe light vnto the people, and to the Gentiles.*

24 *And as he thus ſpake for himſelfe, Feſtus ſayd with a loud voice, Paul, thou art beſide thy ſelfe, much learning doeth make thee madde.*

25 *But he ſayd, I am not madde moſt noble Feſtus, but ſpeake foorth the words of trueth and ſoberneſſe.*

26 *For the king knoweth of theſe things, before whom alſo I ſpeake freely, neither beleeue I, that any of theſe things are hidden from him, for this thing was not done in a corner.*

27 *King Agrippa, beleeueſt thou the Prophets? I wote well that thou beleeueſt.*

28 *Then Agrippa ſaid vnto Paul, Somewhat thou perſwadeſt me to be a Chriſtian.*

29 *And Paul ſayd, I would to God that not onely thou, but alſo all that heare me to day, were both ſomewhat, and alſo in a great deale ſuch as I am, except theſe bonds.*

30 *And*

30 And the King roſe vp, and the Preſident, and Bernice, and they that ſate by them.

31 And going aſide, they ſpake among themſelues, ſaying, That this man hath done nothing worthie of death or bands.

32 And Agrippa ſaid to Feſtus, This man might be releaſed, if hee had not appealed to Cæſar.

30 And when he had thus ſpoken, the King roſe vp, and the Deputie, and Bernice, and they that ſate with them.

31 And when they were gone apart, they talked betweene themſelues, ſaying, This man doth nothing worthy of death, or of bonds.

32 Then ſayd Agrippa vnto Feſtus, This man might haue bene let looſe, if hee had not appealed vnto Cæſar.

MARGINALL NOTES. CHAP. XXVI.

HEM. I
YLKE. I

30. Penance.) *Penance often inculcated, and works agreeable to the ſame.*

S. Paul preached repentance, but neuer Popiſh penance, whereof if he had ſpoken, none of that honourable audience could haue vnderſtood him. Therefore he vſeth that word in the ſame ſenſe it was commonly vnderſtood both of the Iewes and of the Gentiles, of whom this aſſembly did conſiſt. Popiſh penance.

CHAP. XXVII.

What a dangerous nauigation he had towards Rome: and that by his prediction and counſell the ſhip might haue bene ſaued. And for his ſake (as God alſo reuealed to him before) all the company was preſerued being 276. perſons.

AND after it was decreed that he ſhould ſaile into Italy, and that Paul with other priſoners ſhould be deliuered to a Centurion named Iulius, of the band Auguſta,

2 We going vp into a ſhip of Adrumétum, beginning to ſaile about the places of Aſia, looſed from the land, Ariſtarchus the Macedonian of Theſſalonica continuing with vs.

3 And the day following we came to Sidon. And Iulius intreating Paul courteouſly, permitted him to goe to his friends, and to take care of himſelfe.

4 And when we had looſed thence, we ſailed vnder Cypres: becauſe the windes were contrarie.

5 And ſailing the ſea of Cilicia and Pamphilia, wee came to ‖ Lyſtra, which is in Lycia:

6 And there the Centurion finding a ſhip of Alexandria ſailing into Italie, remooued vs into it.

7 And whereas many dayes wee ſailed ſlowly, and were ſcarſe come ouer againſt Gnidus, the winde hindering vs, wee ſailed neere Crete by Salmóne:

8 And with much adoe ſailing by it, we came into a certaine place that is called Good-hauens, nigh to the which was a citie Thalaſſa.

9 And when much time was ſpent, and whereas now it was not ſafe ſailing, becauſe the ‡ faſt nowe was paſt, Paul comforted them,

10 Saying to them, Ye men, I ſee that the ſailing beginneth to bee with hurt and much damage not only of the lading and the ſhip, but alſo of our liues.

11 But the Centurion beleeued the Gouernour and Maiſter of the ſhippe, more then thoſe things which were ſaid of Paul.

12 And whereas it was not a commodious hauen to winter in, verie manie taking counſell appointed to ſaile thence, if by any meanes

‖ Myra.

‡ Many ſignifie the Iewes faſt of the ſeuenth moneth September, after which the nauigation was perilous, Winter approching.

AND when it was concluded that wee ſhould ſaile into Italie, they deliuered both Paul and certaine other priſoners, vnto one named Iulius, an vndercaptaine of Auguſtus band.

*2 *And we entred into a ſhip of Adramyttium, and looſed from land, appointed to ſaile by the coaſts of Aſia, one Ariſtarchus out of Macedonia, of the countrey of Theſſalonica, tarying ſtill with vs.* 2.Cor.11.32.

3 And the next day we came to Sidon: and Iulius courteouſly entreated Paul, and gaue him liberty to go vnto his friends, and to refreſh himſelfe.

4 And when wee had lanched from thence, wee ſailed hard by Cypres, becauſe the windes were contrary.

5 And when we had ſailed ouer the ſea of Cilicia and Pamphylia, we came to Myra a city in Lyſia.

6 And there the vndercaptaine found a ſhip of Alexandria ſailing into Italie, and he put vs therein.

7 And when wee had ſailed ſlowlie manie dayes, & ſcarſe were come ouer againſt Gnidus, becauſe the winde withſtood vs, we ſailed hard by ‖ Candie, ouer againſt Salmone,

‖ Or, Creta, which was an high hill of Candie.

8 And with much worke ſailed beyond it, and came vnto a place which is called the Faire hauens, nigh whereunto was the citie of Laſea.

9 When much time was ſpent, & when ſailing was now ieopardous, becauſe alſo that the faſt was now alreadie paſt, Paul put them in remembrance.

10 And he ſayd vnto them, Sirs, I perceiue that this voyage will be with hurt and much damage, not of the lading and ſhip only, but alſo of our liues.

11 Neuertheleſſe, the vndercaptaine beleeued the Gouernour and the Maſter of the ſhippe more then thoſe things which were ſpoken of Paul.

12 And becauſe the hauen was not commodious to winter in, many tooke counſell to depart thence, if by any meanes they might attaine to

Phœnice,

meanes they might comming to Phœnice, winter there, a hauen of Crete looking toward the c Afrike and the Chore.

c Names of windes.

13 And the South winde blowing, they thinking that they had obteined their purpose, when they had parted from Asson, sailed along by Crete.

14 But not long after, a tẽpestuous winde that is called Euro-aquilo, droue against it.

15 And when the shippe was caught and could not make way against the winde, giuing vp the shippe to the windes, wee were driuen.

16 And running vpon a certaine iland, that is called c Cauda, we could scarse get the cock-boat.

c Grec. Clauda.

17 Which being taken vp, they vsed helps, girding the ship, and fearing lest they should fall into c the Syrte, letting downe the vessell, so were they caried.

c A place of quicke sands.

18 And when wee were mightily tossed with the tẽpest, the next day they cast forth,

19 And the third day with their owne hands they threw foorth the tacklings of the shippe.

20 And neither sunne, nor starres appearing for many dayes, and no small storme being toward, all hope was now taken away of our sauing.

21 And when there had beene long fasting, then Paul standing in the mids of them, sayd, You should in deed, O ye men, haue heard mee, and not parted from Crete, and haue gained this hurt and losse.

22 And now I exhort you to be of good cheere, for there shall be no losse of any soule among you, but of the ship.

23 For ‖ an Angel of the God whose I am, and c whom I serue, stood by me this night,

‖ Some read, the saies.

c Gr. λατρεύω.

24 Saying, Feare not Paul, thou must appeare before Cæsar: and beholde God hath ‡ giuen thee all that saile with thee.

‡ Some read, hath saued.

25 For the which cause be of good chere ye men: for I beleeue God, that it shal so be, as it hath bene sayd to mẽ.

26 And wee must come vnto a certeine iland.

27 But after the foureteenth night was come on vs, as wee were sailing in Adria about midnight, the ship-men deemed that there appeared some countrey to them.

28 Who also sounding, found twenty fadomes: and being parted a litle from thence, they found fifteene fadoms.

29 And fearing lest wee should fall into rough places, casting out of the sterne foure ankers, they wished that day were come.

30 But as the shipmen sought to flee out of the ship, hauing let downe the cock-boat into the sea, pretending as if they were about to cast out ankers out of the forepart of the ship,

to Phœnice, and there to winter, which is an hauen of Candie, and lieth toward the Southwest and Northwest winde.

13 And when the South winde blew softlie, they supposing that they had obteined their purpose, loosed vnto Asson, and sailed past Candie.

14 But not long after, there arose against their purpose, a flaw of winde out of the Northeast, which is called Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were driuen with the weather.

16 But we were caried into an isle, which is called Clauda, and had much worke to come by a boat,

17 Which they tooke vp, and vsed helpe, and made fast the ship, fearing least they should fall into the Syrtes: and so they let downe a ‖ vessell, and were caried.

18 The next day when we were tossed with an exceeding tempest, they lighted the ship:

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither the sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued was then taken away.

21 But after long abstinence, Paul stoode foorth in the middes of them, and sayd, Syrs, ye should haue hearkened vnto me, & not haue loosed from Candie, and to haue gained vnto vs this harme and losse.

22 And now I exhort you to bee of good cheere: for there shall be no losse of any mans life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul, thou must bee brought before Cæsar, and loe, God hath giuen thee all them that saile with thee.

25 Wherefore sirs, be of good cheere: for I beleeue God, that it shall be euen as it was tolde mee.

26 Howbeit, we must be cast into a certaine iland.

27 But when the fourteenth night was come, as wee were sailing in Adria about midnight, the shipmen deemed that they drew neere to some countrey:

28 And sounded, and found it twentie fadomes: and when they had gone a little further, they sounded againe, and found it fifteene fadomes.

29 Then fearing least wee should haue fallen on some rocks, they cast foure ankers out of the sterne, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let downe the boat into the sea, vnder a colour as though they would haue cast ankers out of the foreship,

31 Paul sayd to the Centurion and to the souldiers, ‖ Vnlesse these tary in the ship, you cannot be saued.

32 Then the souldiers cut off the ropes of the cock-boat: and suffered it to fall away.

33 And when it began to be light, Paul desired all to take meat, saying, This day is the foureteenth day that you expect and remaine fasting, taking nothing.

34 For the which cause I desire you to take meat for your health sake: for there shal not an haire of the head perish of any of you.

35 And when hee had sayd these things, taking bread, hee gaue thanks to God in the sight of them al: and when he had broken it, he began to eat.

36 And being all made of better cheere, they also tooke meat.

37 And wee were in all in the ship, soules two hundred seuentie sixe.

38 And being filled with meat, they lighted the ship, casting the wheat into the sea.

39 And when day was come, they knew not the land: but they spied a certeine creeke that had a shore, into the which they minded, if they could, to cast a land the ship.

40 And when they had taken vp the ankers, they committed themselues to the sea, loosing withal the rudder bands: and holsing vp the maine saile according as the winde blew, they went on toward the shore.

41 And when we were fallen into a place betweene two seas, they grauelled the ship: and the forepart truly sticking fast remained vnmooueable: but the hinder part was broken by the violence of the sea.

42 And the counsel of the souldiers was, that they should kill the prisoners: lest any swimming out, might run away.

43 But the Centurion willing to saue Paul, forbade it to be done: and hee commanded them that could swimme, to cast out themselues first, and escape, and goe forth to land:

44 And the rest, some they carried on boardes, and some vpon those things that were of the ship. And so it came to passe, that all the soules escaped to land.

31 Paul sayd to the vndercaptaine, and to the souldiers, Except these abide in the ship, ye can not be saued.

32 Then the souldiers cut off the rope of the boat, and let it fall away.

33 And when the day began to appeare, Paul besought them all to take meat, saying, This is the foureteenth day that ye haue taried and continued fasting, receiuing nothing at all.

34 Wherefore, I pray you to take meat, for this no doubt is for your health, for there shal not an haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gaue thankes to God in presence of them all: and when hee had broken it, hee began to eat.

36 Then were they all of good cheere, and they also tooke meat.

37 And we were altogether in the ship, two hundred threescore and sixteene soules.

38 And when they had eaten enough, they lighted the shippe, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they spied a certeine hauen with a banke, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken vp the ankers, they committed ‖ themselues vnto the sea, and loosed the rudder bands, and hoised vp the maine saile to the winde, and drew to land. ‖ Or, the ship.

41 And when they fell into a place which had the sea on both sides, they thrust in the ship, and the forepart stucke fast and mooued not, but the hinder part brake with the violence of the waues.

42 And the souldiers counsell was to kill the prisoners, lest any of them when he had swomme out, should run away.

43 But the vndercaptaine, willing to saue Paul, kept them from their purpose, and commanded that they which could swimme, should cast themselues first into the sea, and escape to land:

44 And the other, some on boards, and some on broken pieces of the shippe: and so it came to passe, that they escaped all safe to land.

MARGINALL NOTES. CHAP. XXVII.

HEM. 1 24. Giuen thee.) *Paul* (saith *S. Hierome*) *had so many soules in the ship giuen him, that is, so many men saued for his sake: and after he is with Christ, shall he shut his mouth, and not be able once to speake for them that haue beleeued in his Gospel?* Hiero. adu. Vigil. *Whereby he proueth that if God do much for the merits of Saints in this life, much more at their intercession and prayer in heauen.*

LKE. 1 Who haue I in heauen (saith Dauid) but thee? speaking to the Lord. Ps. 73. 25. And we hauing an aduocate with the Father, Iesus Christ, haue no need of S. Pauls intercession, 1. Ioa. 2. 1. S. Augustine saith, *That Christ our high Priest hauing entred into the innermost part of the vaile, that is, heauen, Solus ibi est pro nobis qui carnem gestauerunt, interpellat pro nobis, He onely of all them that haue vested flesh, doth make intercession for vs.* In Psal. 64. Iesus Christ our only aduocate,

ANNOTATIONS. CHAP. XXVII.

HEM. 2 23. An Angel) *S. Paul had many visions, specially to assure him that he should to Rome and stand before Cæsar, our Lord himselfe before.* (23, 11) *appearing to him, and here an Angel, for that purpose. Whereby we plainly see the speciall providence of God toward that See, where his two principall Apostles were designed to preach, plant the faith, liue, die, be buried, and honoured till the worlds end.* Gods providence to the See of ROME.

LKE. 2 Gods prouidence was great to plant and encrease his Church at Rome, but not to set vp the Popes authoritie there, aboue all other bishops, yea aboue kings and princes. Whether Peter preached or died at Rome, we finde nothing in the Scriptures, which should not haue bene omitted, if it had bene so necessary a matter to be knowen for the Popes supremacie as you make it. Whether Peter died at Rome.

31. Vnlesse

RHEM. 3 31. Vnleſſe theſe tary.) *When God reuealeth to vs any thing, or aſſureth vs of any euent to come, he diſchargeth vs not thereby of our requiſit endeuors & labors for atchieuing the ſame, not executing ordinarily his deſignments towards men otherwiſe then by their owne free will & actions. S. Paul ſaid not here, Let vs do what we liſt: worke we or ſit we ſtill, whether the mariners go out or tary within, we are all ſure to be ſaued, for ſo God hath reuealed to me, and he cannot lie, neither can it fall otherwiſe. but contrariwiſe ſaith he, If theſe mariners leaue the ſhip, you cannot be ſaued. So ſay all true Catholike preachers to Chriſtian people, What prouidence, predeſtination, or foreſight ſo euer God haue of your ſaluation, you are not thereby conſtrained any way, you haue free will ſtill, & cannot be ſaued (though you be predeſtinate) except you keepe Gods cõmandements, repent you of your ſinnes, beleeue, liue & die wel. And if it were reuealed to any man, that he were one of Gods elect, and that he ſhould finally die in grace and be ſaued, yet he were bound to worke his ſaluation with feare and trembling, as * S. Paul both did, and taught, leſt he become reprobate: no leſſe then the ſame Apoſtle here and his fellowes, though they had their life promiſed to them of God, yet were bound to labor and vſe all poſſible diligence that they might not be drowned.* Gods predeſtination and appointment taketh not away mans free will and endeuour. 1. Cor 9. 27. Phil. 2. 12.

FVLKE. 3 God appointeth before hand not only the end, but alſo the meanes by which men come to that end. So in predeſtination of the ſaints to ſaluation, he hath appointed that they ſhal repent, beleeue, and worke their ſaluation with feare and trembling, which meanes if men doe alwayes and finally deſpiſe, we may not ſay, *They cannot be ſaued though they be predeſtinate*, which is blaſphemy to thinke, but out of doubt they were not predeſtinated to ſaluation. Becauſe the holy Ghoſt hath ſaid, whom he hath predeſtinated, he hath called, iuſtified, and glorified. Rom. 8. 30. The will of man is free from coaction in all things, but not from ſlauery to ſinne, but ſo farre forth as it is made free by the grace of Chriſt. Predeſtination certaine. Free will.

CHAP. XXVIII.

After their ſhipwracke hauing wintered in the Iland (now named Malta) where many miracles were wrought by Paul, they take ſhip againe, and ſo by Sicile they come to Puteoli in Italie, the Chriſtian Romans comming a great way to meet him, to his great ioy. 16 Finally being come to Rome, in his lodging he declareth to the Iewes his cauſe, 23 and on a day appointed preacheth IESVS *vnto them. 25 And ſeeing their incredulity, he ſheweth how it was foretolde by Eſay: 28 but that the Gentils will not be incredulous. 30 To whom he there preacheth two whole yeres without prohibition.*

AND when wee had eſcaped, then wee knew that the ‡iland was called ‖ Mityléne. But the barbarous ſhewed vs no ſmall courteſie.

‡ Melita.

2 For, kindling a fire they refreſhed vs al, becauſe of the imminent raine and the cold.

3 And when Paul had gathered together ſome number of ſticks, & had laid them on the fire, a Viper iſſuing out of the heat, inuaded his hand.

4 But as the barbarous ſawe the beaſt hanging on his hand, they ſayd one to another, Vndoubtedly this man is a murderer, who being eſcaped out of the ſea, ‘Vengeance doth not ſuffer him to liue.

‘ Iuſtice.

5 And he indeed ‖ ſhaking off the beaſt into the fire, ſuffered no harme.

6 But they ſuſpoſed that hee ſhould be turned into a ſwelling, & that he would ſuddenly fall & die. But expecting long and ſeeing that there was no harme done on him, being changed they ſaid, that he was a God.

7 And in thoſe places were lands of the prince of the ile, named Publius, who receiuing vs, for three dayes intreated vs courteouſly.

8 And it chanced that the father of Publius lay vexed with feuers and the bloudie flixe. Vnto whom Paul entred: and when he had prayed, and impoſed hands on him, he healed him.

9 Which being done, all in the ile alſo that had infirmities, came, and were cured:

10 Who alſo honoured vs with many honours, and when we were ſailing away, laded vs with neceſſaries.

11 And after three moneths, we ſailed in a ſhip of Alexandria, that had wintered in the iland, whoſe ſigne was the Caſtors.

12 And when we were come to Syracuſa, we taried there three dayes,

13 Thence

AND when they were eſcaped, then they knew that the iſle was called Melita.

2 And the barbarous people ſhewed vs no little kindneſſe, for they kindled a fire, and receiued vs euery one, becauſe of the preſent raine, and becauſe of the colde.

3 And when Paul had gathered a bundle of ſticks, and layed them on the fire, there came a Viper out of the heat, and caught him by the hand.

4 And when the ſtrangers ſawe the beaſt hang on his hand, they ſayd among themſelues, No doubt this man is a murderer, whom though hee haue eſcaped the ſea: yet Vengeance ſuffereth not to liue.

5 And he ſhooke off the Viper into the fire, and felt no harme.

6 Howbeit, they waited when he ſhould haue ſwollen, or fallen downe dead ſuddenly: but after they had looked a great while, and ſaw no harme come to him, they changed their windes, and ſaid that he was a God.

7 In the ſame quarters were poſſeſſions of the chiefe man of the Iſle, whoſe name was Publius, which receiued vs, & lodged vs three dayes courteouſly.

8 And it came to paſſe that the father of Publius lay ſicke of a feuer, and of a bloudy flixe, to whom Paul entred in, and prayed, and layd his hands on him, and healed him.

9 So when this was done, other alſo which had diſeaſes in the Iſle, came, and were healed:

10 Which alſo did vs great honour, and when we departed, they laded vs with ſuch things as were neceſſary.

11 And after three moneths we departed in a ſhip of Alexandria, which had wintered in the Iſle, whoſe badge was Caſtor and Pollux.

12 And when we came to Syracuſa, we taried there three dayes.

13 And

13 Thence compassing by the shore, we came to Rhegium: and after one day the South winde blowing, we came the second day to Putéoli,

14 Where finding brethren, we were desired to tarie with them seuen dayes: and so we came to Rome.

15 And from thence, when the brethren had heard, they came to meet vs vnto *Apij forum*, and the Three-tauerns. Whom when Paul had seene, giuing thanks to God, hee tooke courage.

16 And when wee were come to Rome, Paul was permitted to remaine to himselfe with a souldier that kept him.

17 And after the third day hee called together the chiefe of the Iewes. And when they were assembled, he sayd to them, Men brethren, I doing nothing against the people, or the custome of the Fathers, was deliuered prisoner from Hierusalem into the hands of the Romans,

18 Who when they had examined mee, would haue released me, for that there was no cause of death in me.

19 But the Iewes contradicting it, I was compelled to appeale vnto Cæsar, not as hauing any thing to accuse my nation.

20 For this cause therfore I desired to see you and to speake to you. for, because of the hope of Israël, am I compassed with this ‖ chaine.

21 But they sayd to him, We neither receiued letters concerning thee from Iewrie, neither did any of the brethren that came hither, report or speake any euill of thee.

22 But wee desire of thee to heare what thou thinkest: for ‖ concerning this [c] sect, it is knowen to vs that it is gainsaid euery where.

23 And when they had appointed him a day, they came to him vnto his lodging very many: to whom hee expounded, testifying the kingdome of God, and vsing persuasion to them of IESVS out of the law of Moyses and the Prophets, from morning vntill euening.

24 And certaine beleeued those things that were sayd: but certaine beleeued not.

25 And whereas they did not agree among themselues, they departed, Paul saying one word: That well did the holy Ghost speake by Esay the Prophet to our fathers,

26 Saying, *Goe to this people, and say to them, With the eare you shall heare, and shall not vnderstand: and seeing you shall see, and shall not perceiue.*

27 *For the heart of this people is waxen grosse, and with their eares they haue heauily heard, and their eyes ‡ they haue shut: lest perhaps they may see with their eyes, & heare with their eares, and vnderstand with their heart, and be conuerted, and I heale them.*

28 Be

13 And from thence we fet a compasse, and came to Rhegium, and after one day the South winde blew, and wee came the next day to Puteolus:

14 Where we found brethren, and were desired to tarry with them seuen dayes: and so wee came toward Rome.

15 And from thence, when the brethren heard of vs, they came to meet vs at Appij forum, *and at the Three tauerns: When Paul saw them, he thanked God, and waxed bolde.*

16 And when we came to Rome, the vnder captaine deliuered the prisoners to the chiefe captaine of the hoste: but Paul was suffered to dwell by himselfe, with a souldier that kept him.

17 And it came to passe, that after three dayes, Paul called the chiefe of the Iewes together. And when they were come together, he sayd vnto them, Men and brethren, though I haue committed nothing against the people or lawes of the Fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romans.

18 Which when they had examined mee, would haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cæsar, not that I had ought to accuse my nation of.

20 For this cause then haue I called for you, euen to see you, *and to speake with you: because that for the hope of Israel I am bound with this chaine.*

21 And they sayd vnto him, We neither receiued letters out of Iurie concerning thee, neither any of the brethren that came, shewed or spake any harme of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against.

23 And when they had appointed him a day, there came many to him in his lodging, to whom he expounded & testified the kingdome of God, persuading them concerning Iesus, both out of the law of Moyses, and out of the Prophets, euen from morning to night.

24 And some were persuaded in the things which were spoken, and some beleeued not.

25 And when they agreed not among themselues, they departed, after that Paul had spoken one word, that is to say, Well spake the holy Ghost by Esaias the Prophet, vnto our fathers,

*26 Saying, *Goe vnto this people, and say, With your eares shall yee heare, and shall not vnderstand, and with your eyes shall yee see, and not perceiue.*

27 For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eies haue they closed, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should be conuerted, and I should heale them.

Esai.6.9. mat. 13.14. mar.4. 12. luk.8.10. john 12.40. rom.11.8.

Rr 28 Be

28 Be it knowen therfore to you, that this Saluation of God is ſent to the Gentiles, and they will heare.

29 And when hee had ſaide theſe things, the Iewes went out from him, hauing much queſtioning among themſelues.

30 And he taried full two yeres in his hired lodging: and he receiued all that came in to him,

31 Preaching the kingdome of God, and teaching the things that concerne our Lord IESVS CHRIST with all confidence, without prohibition.

28 Be it knowen therefore vnto you, that this Saluation of God is ſent vnto the Gentiles, and they ſhall heare it.

29 And when hee had ſayd theſe words, the Iewes departed, and had great reaſoning among themſelues.

30 And Paul dwelt two yeeres full in his owne hired houſe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching thoſe things which concerne the Lord Ieſus Chriſt, with all confidence, no man forbidding him.

MARGINALL NOTES. CHAP. XXVIII.

RHEM. 1 1. Iland was called.) *This Iland (now Malta) is the ſeat of the knights of the Rhodes, the inhabitants wherof haue a ſpeciall deuotion to S. Paul: to whom both the chiefe Church (being the Biſhops ſeat) is dedicated, and the whole Iland (as they count it) conſecrated. where the people ſhew yet to ſtrangers, his priſon and other memories of his miracles.*

FVLKE. 1 If the inhabitants of Malta doe ſhew S. Pauls priſon, they ſhew a fable: for it is manifeſt by the text, that although he were a priſoner, he was not ſhut vp in a priſon. Reliques.

RHEM. 2 27. They haue ſhut.) *Here alſo (as Mat. 13.) it is plaine that they would not ſee, nor heare, and that their excecation is to be attributed to themſelues and not to God.* See annot. Io. 12. 40.

FVLKE. 2 The excecation of the Iewes is to be attributed to themſelues that obſtinately refuſed to ſee: and to God, who iuſtly puniſheth them with that blindneſſe that they could not ſee.

ANNOTATIONS. CHAP. XXVIII.

RHEM. 3 5. Shaking of the beaſt.) *The promiſe of Chriſt* (Mar. 16.) *that venemous ſerpents ſhould not hurt them that beleeue in him, is fulfilled not in all beleeuers, but in ſuch as had the gift of miracles, as S. Paul had. Whom here a viper by nature ſo venemous, ſhat the people thought he ſhould haue died out of hand, did no whit annoy: he extinguiſhing by the power of Chriſt all the poiſon of the beaſt. Yea and (as the Chriſtian people there till this day beleeue) by S. Pauls prayers the Iland was deliuered for euer from all ſuch venemous ſerpents, inſomuch that children there play with ſcorpions euer ſince that time, and Pilgrims dayly cary with them pieces of ſtones out of the place where Paul abode, by which they affirme that they heale them which in other countreys adioyning are bitten of ſcorpions, the medicine therefore being called,* S. Pauls grace. *The heretikes that know not the power of God, nor the miraculous vertues giuen to his ſaints, marueil and blaſpheme, when they heare ſuch things as be proper to certaine countreyes, attributed ſometimes to Gods miracles done by his ſaints: as though that were not poſſible, or were not as much to Gods honor, & more, then things proceeding only of natural cauſes. Such profane men would not haue attributed the holeſomneſſe of waters of Iericho to Eliſeus his vertue and miracles, amending them by caſting ſalt into them, if the Scripture had not expreſly teſtified the ſame. It is the part of all faithfull men to refer ſuch things to God, when any iuſt occaſion is giuen thereunto, rather then to nature: though the incredulous do alwayes contrary, for feare of ſuperſtition and diſhonouring God. As though this eſcape of drowning, might better and more to Gods glory be referred to chance and the mariners induſtry, then to S. Pauls prayer and extraordinary working.*

Tho. Fazellus de rebus Siculis decad. 1. li. 16. 1. Malta hath S. Pauls bleſſing and grace vntill this day.

Gods miraculous vertue in certeine countreys and creatures, by his Saints.

4. Reg. 2. 19.

FVLKE. 3 Our merchants & other that haue trauelled into Malta can finde no ſuch miracle of that land. But if God haue giuen any ſuch grace to that Iſland, it is not to mainteine ſuperſtition or idolatry, but to ſhew the glory of his trueth that his Apoſtle preached. We doubt not of the power of God in working miracles, but where we haue not his word to aſſure vs, we muſt haue good proofe before we are bound to giue credit. *Chriſt ſheweth* (ſayth Tertullian) *that the faith of ſignes and wonders which are eaſie to be done by falſe Chriſts, is raſh and vncertaine.* Aduerſ. Marc. lib. 3. Miracle.

RHEM. 4 20. Chaine.) *I would wiſh now* (ſayth S. *Chryſoſtome*) *to be for a time in the place where theſe chaines remaine, and to ſee the fetters which diuels feare, and Angels reuerence.* hom. 5. ad populum Antiochenum. *See alſo S. Gregory* lib. 3. epiſt. 30. *of the miracles done by S. Pauls chaines, and that he ſendeth the Empreſſe Conſtantia ſome duſt thereof filed off, for a great relike and holy gift.* S. Pauls chaine honoured.

FVLKE. 4 Chryſoſtome in the ſame homily, which is *De patientia.* Iob. 5. ſayth, *Si quis, &c. If any would reward me with all heauen, or with that chaine wherewith Pauls hand was bound, I would preferre it in honour.* By which ſaying it appeareth that the Fathers in amplifications ſometime exceed meaſure. Gregory learned not of the Scriptures to ſend the filings of a chaine which he knew not whether it were S. Pauls or no to the Empreſſe. S. Paul himſelfe ſent no ſuch vaine preſents. Reliques.

RHEM. 5 22. Concerning this ſect.) *The heretiks of all ſorts comfort themſelues much, when they finde here or elſwhere the Chriſtian faith called of the Iewes or incredulous perſons, a ſect or an hereſie, and ſometimes in contempt of Chriſts perſon the Maſter of the ſame, the ſect of the Nazarens: as though the Church of God might aſwell erre in naming their doctrine hereſie, as the Iewes and Pagans might and did miſſe in condemning Chriſtian religion for an hereſie: or as though the Proteſtants doctrine were as well proued & tried to be no hereſie, by the Prophets & other Scriptures, miracles, & conſent of all nations & ages, as Chriſts bleſſed doctrine is. Whereas indeed the Proteſtants doctrine is euidently conuinced to be heretical, by the ſame argumens: that Chriſts religion is proued to be the only true doctrine of ſaluation, & not an hereſie. And whoſoeuer can deduce the Chriſtian faith from Adam to this day, thorowout all the Fathers, Patriarchs, Prophets, Prieſts, Apoſtles, and Biſhops, by deſcent & ſucceſſion of all Iewes and ſtates of true worſhippers & beleeuers (which is the only or ſpeciall way to proue that the Chriſtian faith is no hereſie) he ſhall by the ſame meanes all at once proone the Proteſtants doctrine to be an hereſie and a falſe ſect. That the Iewes therfore & ill men in all places contradicted the Chriſtian religion, calling it an hereſie or ſect, as though it had a beginning of ſome certain ſect-maſter other then God himſelfe, they were deceiued: & the Church of God neuertheleſſe calling the Proteſtants doctrine hereſie in the worſt part that cā be, & in the worſt ſort that euer was doth right & moſt iuſtly.* The name of Sect is well giuen to all hereſies though the Chriſtian religion at the firſt was falſely ſo called.

FVLKE. 5 As S. Paul prooued that way which they called hereſie to be the true religion, we haue bene alwayes readie to proue that which you call hereſie in vs, to be the true religion of God, namely by the holy Scriptures, Act. 24. 14. which we are ſure was the faith of Adam and all the Patriarchs, Prophets, Apoſtles, and of all true Chriſtians vnto this time. That Papiſts are able to deduce their faith from Adam &c: it is a moſt monſtrous fable, ſeeing they cannot deduce it out of the holy Scriptures, which they holde to be vnſufficient to teach all things Hereſie.

things necessary to be beleeued vnto saluation. What testimony can they haue of the faith of Adam with all the rest of the Patriarches, Prophets and Apostles, when they refuse the holy Scripture as vnsufficient? The name of sect and heresie doth as truly agree to you that falsly obiect it to vs, as it did to the Pharisees, Sadducees, and obstinate blinde Iewes, that falsely did charge the doctrine of Christ and his Apostles with it.

RHEM. 1 THE ENDE OF THE ACTES OF THE APOSTLES:

Wherunto we ioyne for the readers behalfe, two Tables of the two chiefe Apostles, and a note of the rest, as an abridgement of the sayd booke, and a supply of some things not there mentioned.

THE SVMME OF THE ACTES OF THE APOSTLES, CONTEINING

*specially the Gests of the two principall Apostles, SS. Peter and Paul, in such order of time and yeres of the Emperours, and from Christs Natiuity, and Ascension, as they were done: so farre as by holy Scriptures or Ecclesiasticall writers may be gathered. Wherein though it be not possible to set downe the precise and vndoubted time or yeere of euery thing, because neither S. Luke nor others doe note particularly and orderly the moments of euery action of the sayd Apostles: yet we follow the most probable and plaine plat that we finde in holy Scripture and ancient writers. Wherby the studious reader may easily discouer the folly of the Protestants, that can finde no time when * Peter might possibly come to Rome, be Bishop and die there: diuers things in S. Pauls acts being no lesse hard to reconcile to the course of S. Lukes narration, then any thing touching the history of S. Peter, namely his * three yeres preaching in Arabia: all which must needs be true, whether we hit the very iust time or no, and howsoeuer authours differ about the same.* See the Annot. Rom. 16, 15. Galat. 1.

FVLKE. 1 We doe not thinke it vnpossible that Peter might be at Rome, and die there, but we say it is not like to be so, because there is no mention therof in the Acts of the Apostles. And if he were at Rome, because the Scripture doth not make mention of it, we affirme that it is not necessary to be knowen that he was there. Moreouer, whereas S. Hierom affirmeth that he came to Rome the second yere of Claudius, & held the priestly chaire 25 yeres, we say it is impossible to be true, because it is confuted by the Acts of the Apostles, and the Epistles of Paul, & the Greeke writers, which affirme that he was 7 yeres bishop of Antioch before he came to Rome. Whether Peter were at Rome.

A TABLE OF S. PETER.

RHEM.	Tiberij	Nat. Domi.	Ascen.	
	18	34	1	PETER causeth the Disciples to proceed to the election of another Apostle in Iudas roome. *Act.* 1.
				Receiuing with the rest the gifts of the Holy Ghost on Whit-sunday, he made the first Sermon, and conuerted 3000. *Act.* 2.
				He cureth one borne lame, preacheth Christ & penance to the Iewes: so that 5000 beleeued. *Act.* 3. & 4.
				He is imprisoned, released againe, threatned and commanded to preach no more: but he with Iohn answereth, that they must obey God more then man. *Act* 4.
				He striketh to death with a word, Ananias and Saphira, for sacrilege. *Act.* 5.
				He is sent with Iohn to Samaria, to confirme the newly baptized, where he reproueth Simon Magus, *Act* 8.
	19	35	2	He healeth Æneas at Lydda, and raiseth Tabitha from death at Ioppe. *Act.* 9.
				He is warned and taught by a vision, to preach to Cornelius a Gentile. *Act.* 10. He defendeth his receiuing of the Gentiles. *Act.* 11. & recordeth (*Act.* 15.) that God called the first Gentils by his ministerie, * so that Pauls first preaching to them, and his going to Arabia, must be after this. See *S. Chrys. in Act. ho.* 22. *Euseb li.* 2. *c.* 3.
	20	36	3	He continueth preaching in diuers parts of Iurie and the prouinces adioyning. About two yeres after this, S. Paul visiteth him at Hierusalem. *Gal.* 1.
				He preacheth in Syria and the prouinces of Asia minor, Bythynia, Pontus, Galatia, Cappadocia, ordeining Bishops and Priests in diuers places. 1. *Pet.* 1. *Nicepho. li.* 2. *c.* 35. *Platina in Petro.*
	23	39	6	He goeth to Antioch, preaching there, and making that his seat, yet not remaining there continually, but for the affaires of the Church, departing thence, sometime to Hierusalem, sometime to other places, *Hiero. in Catalogo. Ignat. ad Magnesianos.*
				At Hierusalem he is cast into prison after the putting of S. Iames to death, by the commandement of Herod. he is prayed for by the whole Church, and deliuered out of prison by an Angel. *Act.* 12.
	Claudij.			
	2	44	11	Auoiding the fury of Herod, he leaueth Iury againe. He appointeth Euodius Bishop in Antioch. *Euseb. in Chron & li.* 3. *c.* 16. *Suidas. Ignat. ad Antiochen.* And passing by Corinth, HE CAME TO ROME, to conuince Simon Magus. *Hiero. in Catalogo. Euseb. li.* 2. *c.* 12. 13. 14. *Concil. to.* 1.
				He approueth and declareth the Gospel of S. Marke to be Canonicall. *Hiero. in Catalo. Euseb li.* 2. *c.* 14.
				Hauing founded the Church at Rome, and planted his Apostolicall seat there, afterward absent from the citie (either expelled thence with other Iewes, *Cornel. Tacit. in Claudio*: or rather according to the office of his Apostleship) leauing it for a time, he visited other Churches, and came to Hierusalem againe, vsing both in his absence and presence, Linus and Cletus for his coadiutors. *To.* 2. *Concil. pag.* 656. *Epiph. to.* 2. *Hæres.* 27.
	9	51	18	He holdeth the first Councell. *Act.* 15. He is reprehended at Antioch by S. Paul. *Galat.* 1. except that difference fell before the Councell, as some thinke. *Aug. ep.* 19.
				He returneth to Rome againe, the Romane faith by his diligence nowe made famous thorow the world. *Ro.* 1. & 15. *Theodoret. in* 1 *Ro.* Thence he writeth his first Epistle. 1. *Pet.* 5. *Euseb. li.* 2. *c.* 14. *Hiero. in Catalogo.*
				He sendeth S. Marke to Alexandria, and others to plant the faith in diuers parts of the world. *Grego. li.* 5. *ep.* 60. & *li.* 6. *ep.* 37. *Nicepho. li.* 2. *c.* 35.
				He writeth his second Epistle a little before his death, which Christ reuealed to him to be at hand. 2. *Pet.* 1. He taketh order for his successour.
	Neronis			
	14	70	37	He was finally crucified at Rome. *See the last Annot. Ioan. c.* 21.

* This is confuted by S Paul, *Gal.* 2. 17. and *Act.* 26. 17. and according to your owne translation, *Act.* 9. 29. PETER

RHEM. 1 FOELIX ECCLESIA, *cui totam doctrinam Apostoli cum suo sanguine profuderunt: vbi* PETRVS *Passioni Domini adæquatur, vbi* PAVLVS *Ioannis (Baptistæ) exitu coronatur.* Tertul. de Præscript.

NON *ita cælum splendescit, quando radios sol demittit, quemadmodum* ROMANORVM VRBS *duas illas lampades vbique terrarum effundens.* Chrys. in ep. Ro. hom. 32. in moral.

Prudent. in Hymno de S. Laurent.

Hic nempe iam regnant duo
Apostolorum Principes:
Alter vocatur Gentium,
Alter Cathedram possidens
Primam, recludit creditas
Aeternitatis ianuas.

Merita Petri & Pauli propter eundem passionis diem celebrius & solenniter Roma commendat. *S. Aug. de cons. Euang. li. 1. c. 10.*

FVLKE. 1 The Church of Rome, had bene happy still, if she had continued in the doctrine of Peter and Paul, wherein she was first instructed, for which she was commended by Tertullian, Chrysostome, and Prudentius. S. Augustine writeth against some that feined, that Christ did write Magike books to Peter and Paul, supposing Paul to haue liued with Christ. *For that they had seene Christ painted with Peter and Paul, in diuers places of Rome. Because Rome doeth more notably and solemnly commend the woorthinesse of Peter and Paul, euen because of the same day of their passion. So by all meanes they were woorthy to be deceiued, which seeke Christ and his Apostles, not in their holy books, but in painted walles.* The Church of Rome.

A TABLE OF S. PAVL.

Tiberij	Nat. Domi.	Ascen.	
18	34	1	SEVEN Deacons are elected & ordered by imposition of hands. *Act.* 6. Steuen the principall of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) consenting and aiding thereunto. *Act.* 7.
19	35	2	Saul by commission persecuteth. *Act.* 9. In his iourney to Damascus he is conuerted. *Ibid.* He goeth into Arabia and preacheth there. *Galat.* 1.
22	38	5	Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wall. *Act.* 9. Thence he commeth to Hierusalem to see Peter, *Galat.* 1. Where being in danger of his life, the brethren conuey him out of the citie to Cæsarea, and thence to Tarsus. *Act.* 9. He preacheth in the parts of Syria and Cilicia. *Galat.* 1. and at Antioch, where the Christians were first called by that name. *Act.* 11. He and Barnabas being seuered from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cyprus, where he conuerted the Proconsul. *Act.* 13. He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, & returning by Pisidia, came againe to Antioch, whence they first departed. *Act.* 14.
Claudij. 9	51	18	At Antioch and there about he remaineth (*Act.* 14.) vntill the controuersie touching the obseruation of Moyses law. for resolution whereof he and Barnabas ascend to Hierusalem. Where they are appointed to bring the determination of the Councell to Antioch. And from thence passing thorow Syria & Cilicia, they teach the Christians to obserue the decrees of the Apostles & Ancients. *Act.* 15. Doing the same in the cities of Lycaonia and others adioyning, by a vision he is warned to passe ouer the sea, and so commeth into Macedonia, where he planteth the Gospel. *Act.* 16.
			Hence forward S. Luke pursueth S. Pauls story, chapter by chapter, vntill his apprehension in Hierusalem, and arriuall at Rome, in this order.
			He returneth from Macedonia by Thessalonica to Athens, where he conuerteth many, namely S. Denys Areopagita. *Act.* 17. From Athens he commeth to Corinth, where he remaineth 18. moneths. *Act.* 18. and hauing visited the Churches of Asia (*Act.* 19) he commeth backe to Corinth. *Act.* 20. Whence he writeth his Epistle to the Romans. *Ro.* 15. From Corinth he saileth to Tróas in Asia, where vpon a Sunday he raised Eutychus from death, preaching till midnight. from Tróas he commeth to Milétum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them. *Act.* 20. Thence comming to Hierusalem he is taken, *Act.* 21: and from the Tribune Lysias deliuered to Felix the Gouernour, *Act.* 23: and by him left to Festus, *Act.* 24. he appealeth to Cæsar, *Act.* 25: and so is SENT TO ROME, *Act.* 27: where he ariueth. *Act.* 28.
Neronis 2	58	25	At Rome he remaineth in free prison two yere, *Act.* 28. & then is deliuered, 2. *Tim.* 4. After his deliuery he preached in sundry countreys of the West, namely in Spaine. *Hiero. in Catalogo. Epiph. Haref.* 27. Himselfe writeth that he purposed so to do. *Ro.* 15. In his Epistle to the Philippians (c. 1.) he minded to visit the Churches of Asia, which also he did. *Genebrard. in Chron.* He writeth first of all, his second Epistle to Timothee a litle before his death. 2. *Tim.* 4. being now the second time apprehended and in bands at Rome. *Theodoret.*
14	70	37	He was beheaded at Rome, the same day that Peter was crucified. *S. Ambros. ser.* 66. 68. *S. Maximus.*

OF

Of The Other Apostles.

RHEM. 1 THe Actes of the rest of the twelue Apostles be not much written of in this booke: but * as other Ecclesiasticall writers doe testifie, they preached specially in these nations, as followeth: Andrew in Achaia, Iohn in Asia, Philip in Phrygia, Iames in Iewrie, Bartholomew in Scythia, Thomas in India, Matthew in Æthiopia, Simon in Persia, Thaddæus in Mesopotamia, the other Iames in Spaine, Matthias in Palestine. *So distributing themselues thorowout the world, to gather one Catholike Church of all Nations, according as Christ gaue them commission* Mat. 28, 19: *and as it was prophesied of them before,* Psal. 18. Their sound is gone forth into euery countrey, & their wordes into the ends of the whole world. *But before they departed one from another* (*the time whereof is not certeinly known*) * *all Twelue assembling together, and full of the holy Ghost, ech laying downe his sentence, agreed vpon twelue principall Articles of the Christian faith, and appointed them for a rule to all beleeuers: which is therefore called and is* THE APOSTLES CREED: Not written in paper, *as the Scripture,* but from the Apostles deliuered by tradition. Ruff. & Hiero. locis citatis. *Which, as of olde* (Hiero. cont. Lucifer.) *so at this day all solemnly professe in their baptisme, either by themselues or by others: and all that be of age and capacity, are bound to know and beleeue euery Article of the same. Which are these that follow.*

Genebr. out of diuers authours.

Ruffi. in expos. Symb. Apost. Ambr. ser. 38. Hiero. ep. 61. c. 9. aduers. ferro. Io. Hieros.

FULKE. 1 It sufficeth vs to know, that the Articles of the Creed are all and euery one prooued to be true, by the writings of the Apostles, although we know not, when, or by whom, that Symbol was first compiled. But where you say, that all of age and capacity, are bound to know and beleeue euery Article of the same, you condemne the opinion of your forefathers, which thought it not conuenient, that they should learne them in their mother tongue, and that it was sufficient for them, to say their Creed in Latine, though they vnderstood neuer a word of it.

THE APOSTLES CREED,

Or

Symbolum Apostolorum.

RHEM. 1 *I Beleeue* in God the Father, *almightie, creatour of heauen and earth.*

2 *And in* IESVS CHRIST, *his onely Sonne, our Lord.*

3 *Who was conceiued by the Holy Ghost, borne of the Virgin* MARY.

4 *Suffered vnder Pontius Pilate, was crucified, dead, and buried: Descended into hell.*

5 *The third day he rose againe from death:*

6 *Ascended into heauen: Sitteth at the right hand of God the Father almightie.*

7 *From thence he shall come to iudge the quicke and the dead.*

8 *I beleeue* in the Holy Ghost.

9 *The holy* Catholike Church: *The communion of Saints.*

10 *Forgiuenesse of sinnes.*

11 *Resurrection of the flesh.*

12 *Life euerlasting. Amen.*

THE ARGVMENT OF THE EPISTLES IN GENERALL.

RHEM. 1 AFter the Gospels, *which is a story of Christ himselfe, and after* the Actes of the Apostles, *which is a story of Christes Church: now follow* the Epistles of the Apostles, *which they wrote of such matters, as they had then occasion to write of. For being the Founders and the Doctours of the Church, they did in their time, as the Doctours that succeeded them, did after them: who from the beginning vnto this day, haue written Epistles and Bookes against heresies, euer as they arose, and of all other ecclesiasticall matters, as they had occasion ministred vnto them. Of which their doing, the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to all the writers of ecclesiasticall history after him. For although there be no comparison betweene them for authority, forasmuch as these are Canonicall Scripture, and so are not any writings of their successours: yet the occasions and matters (as I haue sayd) are like.*

(*) *Most of these Epistles are S. Pauls Epistles: the rest are called* * Catholicæ Epistolæ, *the* Epistles Catholike. *For S. Paul writeth not any Epistle to all (howbeit euery one of them is for all the Church:) but some to particular Churches of the Gentiles, as to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular persons, as to Timothee, to Tite (who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Iewes of Hierusalem and Iurie. But the Epistles of the other Apostles, that is, of S. Iames, S. Peter, S. Iohn, and S. Iude, are not so intituled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were all of one authour) and therefore they are termed* Catholike, *that is,* Vniuersall. *For so writeth S. Iames:* To the twelue tribes that are in dispersion, greeting. *and S. Peter in his first Epistle, thus:* To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia. *in his second thus:* To them that haue obteined equall faith with vs. *likewise S. Iude:* To them that are in God the Father beloued, and in Iesus Christ preserued, and called. *S. Iohns first is without title.* Euseb. lib. 2. Eccl. hist. c. 22.

Now, for the occasions of their writings, whereby we shall perceiue the matters or arguments that they handle: it must be remembred (as the Story of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not onely in the Iewes, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Iewes many wayes. For, they could not abide to see, so much as their owne countrey to receiue him for CHRIST, *whom they had reiected and crucified: much lesse, to see, them preach him to the Gentiles also, that offended euen those Iewes also, that beleeued him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinate, were satisfied when they vnderstood by the Apostles that it was Gods pleasure, as Act. 11. we reade. But others of them became heretiks, and preached to the Christian Gentiles, that it was necessary for them to receiue also the Iewes religion. Of such we reade Act. 15.* Vnlesse you be circumcised, you can not be saued. *And as these did so preach against the trueth, so did the vnchristened Iewes not onely themselues persecute, but also stirre vp the idolatrous Gentiles euery where to persecute the Christians: by such obstinacy prouoking God to reprobate their Nation: which yet they thought vnpossible to be done, because they were the seed of Abraham, and were circumcised, and had receiued the Law by Moyses. for such carnall respects they trusted in themselues, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne works (which they thought they did of themselues, being holpen with the knowledge of their Law) that they would not acknowledge the death of Christ to be necessary for their saluation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.*

Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentiles, & the reprobation of the Iewes. Moreouer, to admonish both the Christian Gentiles, not to receiue Circumcision and other ceremonies of Moyses Law, in no wise: and the Iewes also, not to put their trust in the same, but rather to vnderstand, that now, Christ being come, they must cease. Againe, to shew the necessity of Christs comming and of his death: that without it, neither the Gentiles could be saued: no nor the Iewes, by no works that they could do of themselues, although they were also holpen by the Law, telling them what was good and what was bad: forsomuch as all were sinners, and therefore also impotent or infirme: and the Law could not take away sinne, and infirmity, and giue strength to fulfill that which it gaue knowledge of. but this was God onely able to do, and for Christs sake onely would he do it. Therefore it is necessary for all to beleeue in Christ, and to be made his members, being incorporate into his Body which is his Catholike Church. For so (although they neuer yet did good worke, but all ill) they shall haue remission of their sinnes, and new strength withall, to make them able to fulfill the commandements of Gods law, yea and their works after this shalbe so gracious in Gods sight, that for them he will giue them life euerlasting. This is the necessity, this is also the fruit of Christian religion. And therefore he exhorteth all, both Gentiles and Iewes, as to receiue it humbly, so also to persеuere in it constantly vnto the end, against all seduction of heresie, and against all terrour of persecution: and to walke all their time in good works, as now God hath made them able to do.

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no works of the vnbeleeuing or vnbaptized, whether they be Iewes or Gentiles, can saue them: no nor of any Heretike or Schismatike, although he be baptized, because he is not a member of Christ: yea more then that, no worke of any that is not a liuely member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortall sinne, no worke that he doth, is meritorious or able to saue him. The doctrine of the Cath. Church concerning good works.

This very same is S. Pauls doctrine: he denieth to the works of such as haue not the Spirit of Christ, all vertue to iustifie or to saue: neither requireth he a man to haue had knowledge of the Law, or to haue kept it aforetime, as though otherwise he might not be saued by Christ: but yet when he is Christened, he requireth of necessity, that he keepe Gods commandements, S. Pauls doctrine concerning [illegible] and good works.

by

by annyding of al ſinne, and doing good workes: and to ſuch a mans good workes he attributeth as much vertue as any Catholike of this time.

Neuertheleſſe there were certaine at that time (as alſo al the Heretikes of this our time) whom S. Peter termeth vnlearned and vnſtable, *who reading S. Pauls Epiſtles, did miſconſter his meaning, as though he required not good workes no more after Baptiſme, then before Baptiſme: but helde that onely Faith did iuſtifie and ſaue a man. Therupon the other Apoſtles wrote their Epiſtles, as S. Auguſtine noteth in theſe wordes:* Therefore becauſe this opinion (*Ad ſalutem obtinendam ſufficere Solam fidem,* that onely faith is ſufficient to obteine ſaluation) was then riſen: the other Apoſtolical Epiſtles, of Peter, Iohn, Iames, Iude, do againſt it ſpecially dire& their intention: to auouch vehemently *fidem ſine operibus nihil prodeſſe,* that faith without workes profiteth nothing. As alſo Paul him ſelfe did not define it *to be quamlibet fidem, qua in Deum creditur,* whatſoeuer maner of faith, wherewith we beleeue in God, but that holeſome and expreſſe Euangelical faith, whoſe workes proceed from loue, and *the faith* (quoth he) *that worketh by loue.* whereupon that faith, which ſome thinke to be ſufficient to ſaluation, hee ſo affirmeth to profite nothing, that he ſaith, *If I ſhould haue all faith ſo that I could remoue mountaines, and haue not charitie, I am nothing.*

2. Pet. 3. Aug. de fide & oper. ca. 14. Et Præf. Pſal. 31. Gal. 5. 1. Cor. 13.

He therefore that wil not erre in this point, nor in any other, reading either S. Pauls Epiſtles, or the reſt of the holy Scriptures, muſt ſticke faſt to the doctrine of the Catholike Church, which Church S. Paul termeth the piller and ground of the trueth: *aſſuring him ſelfe that if any thing there ſound to him as contrary hereunto, he faileth of the right ſenſe: and bearing alwayes in his minde the admonition of S. Peter, ſaying:* As alſo our moſt deere brother Paul according to the wiſedom giuen to him, hath written to you: as alſo in all his Epiſtles, ſpeaking in them of theſe things, in the which are certaine things hard to vnderſtand, which the vnlearned and vnſtable depraue, as alſo the reſt of Scriptures, to their owne perdition. You therefore brethren, foreknowing, take heed leſt ye be led amiſſe by the error of the vnwiſe, and fall away from your owne ſtedfaſtnes.

1. Tim 3. 2. Pet. 3.

FVLKE. 1

In this argument, beſide that it doeth not expreſſe ſufficiently the ſumme of the Epiſtles, the Reader muſt be admoniſhed, that it is no where written in the Epiſtles, nor in the whole Scripture: That euery member of the Catholike Church, hath ſtrength ſufficient to make him able to fulfill the Commaundements of Gods Law, in ſuch perfection as God requireth in his Law, or that his workes are made meritorious of eternall life. The contrary doctrine is manifeſt in S. Paul, Rom. 7. 18. to the ende, Rom. 6. 23. neither doeth he euer aſcribe ſuch vertue to workes, as the Papiſts doe, that they are meritorious. Hee that will not erre in reading theſe Epiſtles, muſt learne to knowe that Church to be the piller of trueth, which holdeth the doctrine of trueth taught in theſe Epiſtles, and in the whole Scripture, out of which onely, the true Church muſt be knowen from the falſe. *Chryſoſt. in Matth. oper. imperf. Hom. 49. In Ioan. Hom 58. In Gen. Hom. 12. & 13. Auguſt. de vnitat. Eccleſ. Cap. 2. & 3. & 16. De paſtoribus Cap. 14.* Finally, thoſe hard places to vnderſtand, whereof S. Peter ſpeaketh, are onely concerning the ſecond comming of Chriſt, and not generally all the matter of his Epiſtles: yet are there other things hard alſo, but S. Auguſtine teacheth vs, that *nothing is conteined in theſe difficulties, which is not els where found vttered moſt plainely, De doctrin. Chriſt. lib. 2. Cap. 6.*

None able to fulfill Gods Commandements. Merit.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITten, and the Argument thereof.

RHEM. 1

THE hiſtory of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apoſtles wrote exactly: and though without any mention of his Epiſtles, yet certaine it is, that ſome of them he wrote before he came there, to wit, the two vnto the Corinthians, and this to the Romanes: and (* as is ſeemeth) before them al, the Epiſtle to the Galatians. Wherein yet becauſe he maketh mention of the foureteenth yeere after his converſion, it appeareth, that he preached ſo long without any writing.

Galat. 2.

And this order may thus briefly be gathered. Firſt he preached to the Galatians Act. 16: and paſſing through Phrygia and the countrey of Galatia. *Whereof he maketh mention him ſelfe alſo, Galat.* 1. Wee euangelized to you. *and Gal.* 4: I euangelized to you heretofore. *After which the falſe Apoſtles came and perſuaded them to receiue Circumciſion. Whereupon he ſaith Gal.* 1: I maruel that thus ſo ſoone you are transferred from him that called you to the grace of Chriſt, vnto an other Goſpel. *and wiſheth therefore Galat* 4. *ſaying:* And I would I were with you now. *And accordingly he came vnto them afterward, as we reade Act.* 18. Walking in order through the countrie of Galatia and Phrygia, confirming al the Diſciples. *At which time alſo it ſeemeth, that he toke order with them about thoſe contributions to helpe the neede of the Chriſtians in Hieruſalem, whereof he ſpeaketh* 1. *Cor.* 16: And concerning the collections that are made for the Saincts, as I haue ordeined to the Churches of Galatia, ſo doe you alſo. *By which wordes alſo it is euident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them* (*where in the* 11. *Chapter he maketh mention of* 14. *yeeres, not onely after his Conuerſion, as to the Galatians, but alſo after his Rapte, which ſeemeth to haue bene when he was at Hieruſalem Act.* 9. *foure yeeres after his Conuerſion,* in a traunce, *as hee calleth it Act.* 22. 17.) *then were they ready. For ſo he ſaith* 2. *Cor.* 8: You haue begonne from the yeere paſt. *and* 2. *Cor.* 9: For the which I doe glorie of you to the Macedonians: that alſo Achaia is ready from the yeere paſt. *howbeit it followeth there:* But I haue ſent the brethren, that (as I haue ſaid) you may be ready: leſt when the Macedonians come with me, and find you vnready, we be aſhamed. *But when he wrote to the Romanes, then was hee now come to Corinth for the purpoſe, and had receiued their contribution, and was ready to goe with it vnto Hieruſalem. For ſo hee ſaith Rom.* 15. Now therefore I wil goe vnto Hieruſalem to miniſter to the Saincts. For Macedonia and Achaia haue liked wel to make ſome contribution vpon the poore Saincts that are in Hieruſalem.

Epiph. Her. 42. Irenæus. Aug. Expoſ. in cho. ad Rom.

So then, the Epiſtle to the Romanes was not the firſt that he wrote. But yet it is * *and alwayes was ſet firſt, becauſe of the primacie of that Church. for which cauſe alſo he handleth in it, ſuch matters as perteined not to them alone, but to the vniuerſal Church, and ſpecially to al the Gentiles: to wit, the very frame (as it were) of the Church of Chriſt. Tanquam enim* *pro ipſo*

The argument of the Epiſtle to the Romanes.

* 2. Cor. 5.

ipso Domino legatione fungens, hoc est, pro [b] *lapide angulari, utrumque populum, tam ex Iudæis quàm ex Gentibus connectit in Christo per vinculum gratiæ.* So saith S. *Augustine*, giuing vs briefly the argument, in English thus: As being a legate for our Lord him selfe, that is, for the corner stone, he knitteth together in Christ by the band of Grace, both peoples, as well of the Iewes as of the Gentiles. *Shewing, that neither of them had in their Gentilitie or Iudaisme any workes to bragge of, or to chalenge to them selues iustification or saluation thereby, but rather sinnes they had to bee sorie for, and to humble them selues to the faith of Christ, that so they might haue remission of them, and strength to doe meritorious workes afterward. In which sort, because the Gentiles did humble them selues, therefore had they found mercie, though they neuer wist of the Lawe of Moyses. But the Iewes, because they stoode vpon their owne workes, which they did by their owne strength, with the knowledge of the Lawe (being therefore also called* the workes of the Lawe,) *and so would not humble them selues to beleeue in Christ crucified, they missed of mercie, and became reprobat, excepting a fewe* Reliquiæ *that God of his goodnesse had reserued to him selfe. Howbeit in the ende, when the fulnesse of the Gentiles is come into the Church, then shall the fulnesse of the Iewes also open their eyes, acknowledge their errour, and submit them selues to Christ and his Church in like maner. In the meane time, those that haue found the grace to be Christians, hee exhorteth to perseuerance (as it was specially needefull in those times of persecutions) and to leade their whole life nowe after Baptisme in good workes: and to bee carefull of vnitie, bearing therefore one with another, both Iewe and Gentile, all that they may, and giuing no offence to them that are weake. Thus he disputeth, and thus he exhorteth through the whole Epistle: though, if wee will diuide it by that which is principall in eth part, we may say, that vnto the 12. Chapter is his disputation: and from thence to the ende, his exhortation.*

[b] Ephes. 2.

The workes of the Law.

Now, in these points of faith, and in all others (as also in example of life) the commendation that he giueth to the Church of Rome, is much to bee noted. Your faith is renoumed in the whole world. and your obedience is published into euery place. I reioyce therefore in you. *And againe:* you haue obeyed from the heart vnto that forme of doctrine, which hath beene deliuered to you. *And thereupon againe:* I desire you brethren to marke them that make dissentions and scandals contrary to the doctrine which you haue learned, and auoyde them. For such do not serue Christ our Lord, but their owne belly: and by sweete speaches and benedictions seduce the hearts of innocents. *Therefore to shunne Luther and Caluine, and all their crewes, wee haue iust reason and good warrant. They make dissensions and scandales against the doctrine of the Romane Church. Let no man therefore bee seduced by their slygred wordes.*

Rom. 1.
Rom. 16.
Rom. 6.
Rom. 16.

FVLKE. I Epiphanius saith, the Epistle to the Romanes is compted the first among Catholike Christians, but he saith not, it was so accompted for the primacie of the Church of Rome. By the same reason you might prooue the Church of the Iewes to be the chiefe, because the Epistle of S. Iames is placed before the rest. S. Augustine ioyneth to the wordes by you set downe. *Veritas auferens omnem superbiam meritorum, & iustificandos vtrosq; per disciplinam humilitatis associans. Taking from both, that is, Iewes and Gentiles, all pride of merites, and ioyning them both together to be iustified by the discipline of humilitie.* Whereby we see, that S. Augustine calleth the opinion of merites pride, and the doctrine of Iustification by faith, the discipline of humilitie, as in deede it is. For the Apostle neuer saith, that men shall haue strength to doe meritorious workes afterward, which were not to take away the pride of merites, but to change the matter of pride, the pride of merites still remaining. Finally, Luther and Caluine make no dissentions, or scandales against the doctrine of the Romane Church taught in this Epistle, but discouer the heresies and blasphemies of the Antichristian Church of Rome, which are contrary to the doctrine of this Epistle, and to the ancient faith of the Church of Rome.

Primacie of the Romish Church.

Merits.

(***)

THE

¶ THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apostleship being layd, 8 he highly commendeth the Romanes, and protesteth his affection towards them, and so comming to the matter, saith, our Christian Catholike doctrine (that teacheth all to beleeue) to be the way to saluation: 18 because the Gentiles (first of all) could not be saued by their Philosophie, whereby they knew God, for so much as they did not serue him, but Idoles: he therfore iustly permitting them to fall into all kinde of most damnable sinne.

The Church readeth S. Pauls Epistles at Matins from Sunday in Christmas time to Septuagesima.

¶ The Translation of Rhemes.

THE EPISTLE vpon Christmas Eue. Act. 13, 2.

PAVL the seruant of IESVS CHRIST, called to be an Apostle, * separated into the Gospel of God,

2 Which before he had promised by his Prophetes in the holy Scriptures,

3 Of his Sonne, (who was made to him of the seed of Dauid according to the flesh,

4 Who was predestinate the Sonne of God in power, according to the Spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead,

5 By whom we haue receiued grace and Apostleship ‘for obedience to the faith ‡ in all Nations for the name of him,

6 Among whom are you also the called of IESVS CHRIST:)

7 To all that are at Rome the beloued of God, called to be saincts. Grace to you and peace from God our Father, and our Lorde IESVS CHRIST.

8 First I giue thanks to my God through IESVS CHRIST for all you, bebause ‖ your faith is renoumed in the whole world.

9 For God is my witnes ‘whom I serue ‖ in my spirit in the Gospel of his Sonne, that ‡ without intermission I make ‖ a memorie of you

10 Alwayes in my prayers, beseeching, if by any meanes I may sometime at the length haue a prosperous iourney by the will of God, to come vnto you.

11 For I desire to see you, that I may impart vnto you some spiritual grace, to ‡ confirme you:

12 That is to say, to be comforted together in you by that which is common to vs both, your faith and mine.

13 And I wil not haue you ignorant (brethren) that I haue often purposed to come vnto you (and haue bene staied hitherto) that I may haue some fruite in you, as also in the other Gentiles.

14 To the Greekes and the Barbarous, to the wise and the vnwise I am detter.

15 So (as much as is in me) I am ready ‖ to euangelize to you also that are at Rome.

16 For

* This must not be taken to signifie reason, arguing or vnderstanding, but must command and be obeyed in humilitie and simplicitie.

‘ Or, to the obedience. S. Augustine vseth this place and the like against Heretikes, which would draw the common Catholike faith of all nations, to some certaine countries or corners of the world. *Aug. ep. 161. & 162.*

‡ He proueth without intermission that omitteth no day certaine times of prayer. *Aug. here s. 57.*

‡ The Romanes were conuerted and taught by S. Peter before. Therefore he vseth that speach, to confirme them in their faith. Author Com. apud Hieron. Theodoret. in 16. Rom. & Chrysost.

¶ The Translation of the Church of England.

PAul the seruant of IESVS Christ, called to be an Apostle, seuered into the Gospel of God,

2 Which hee had promised afore by his Prophetes in the holy Scriptures,

3 Of his Sonne, which was made of the seede of Dauid after the flesh:

4 And hath bene declared to be the Sonne of God, with power after the Spirit that sanctifieth, by the resurrection from the dead, of Iesus Christ our Lord:

5 By whom wee haue receiued grace and Apostleship, that obedience might be giuen vnto the faith in his Name among all Heathen,

6 Among whom, yee are also the called of Iesus Christ:

7 To all that bee in Rome, beloued of God, Saincts by calling: Grace to you, and peace from God our Father, and the Lord Iesus Christ.

8 First verily I thanke my God through Iesus Christ for you all, that your faith is published thorowout all the world.

9 For God is my witnesse, whom I serue with my spirit in the Gospel of his Sonne, that without ceasing I make mention of you:

10 Praying alwayes in my prayers, that by some meane at the last, one time or other, I might take a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestow among you some spirituall gift, that yee might be stablished.

12 That is, that I might haue consolation together with you, each with others faith, yours and mine.

13 I would that ye should know, brethren, how that I haue oftentimes purposed to come vnto you (and haue bene letted hitherto) that I might haue some fruite also among you, as among other of the Gentiles.

14 I am detter both to the Greekes, and to the Barbarous, both to the wise, and to the vnwise.

15 So that, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For

16 For I am not ashamed of the Gospel. For it is the power of God, vnto saluation to euery one that beleeueth, to the Iew first and to the Greeke.

17 For ‡ the iustice of God is reuealed therein by faith into faith: as it is written: Abac.4,2. *And the iust ‖ liueth by faith.*

18 For the wrath of God from heauen ‖ is reuealed, vpon all impietie and iniustice of those men that deteine the veritie of God in iniustice:

19 Because, that of God which is known, is manifest in them. For God hath manifested it vnto them.

20 For his inuisible things, from the creation of the world are seen, being vnderstood by those things that are made: his eternall power also and Diuinitie: so that they are inexcusable.

21 Because, whereas they knewe God, they haue not glorified him as God, or giuen thanks: but are become vaine in their cogitations, & their foolish hart hath been darkned.

22 For, saying them selues to be wise, they became fooles.

23 And they changed the glory of the incorruptible God, into a ‘ similitude of the image of a corruptible man, and of foules and foure-footed beasts and of them that creepe.

24 (For the which cause God ‡ hath deliuered them vp vnto the desires of their hart, into vncleanesse, for to abuse their own bodies among them selues ignominiously.)

25 Who haue changed the veritie of God ‘ἠλλάξαντο. into lying: and haue worshipped and ‘serued the creature rather then the creator, who is blessed for euer. Amen.

26 Therefore ‖ God hath deliuered them into passions of ignominie. For their women haue changed the naturall vse, into that vse that is contrary to nature.

27 And in like maner the men also, leauing the natural vse of the woman, haue burned in their desires one toward another, men vpon men working turpitude, and the reward of their errour (which they should) receiuing in them selues.

28 And as they liked not to haue God in knowledge: God deliuered them vp into a reprobate sense: to doe those things that are not conuenient:

29 Repleniſhed with al iniquitie, malice, fornication, auarice, wickednes, full of enuie, murder, contention, guile, malignitie, whisperers,

30 Detractours, odible to God, contumelious, proud, hautie, inuentours of euil things, disobedient to parents,

31 Foolish, dissolute, without affection, without fidelitie, without mercie.

32 Who whereas they knewe the iustice of God, did not vnderstand that they which doe

16 For I am not ashamed of the Gospel of Christ, because it is the power of God vnto saluation to all that beleeue, to the Iew first, and also to the Greeke.

17 For by it is the righteousnesse of God opened from faith to faith: as it is written, The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen, against all vngodlinesse & vnrighteousnesse of men, which withholde the trueth in vnrighteousnesse.

19 For that that may bee knowen of God, is manifest among them, because God hath shewed it vnto them.

20 For his inuisible things, being vnderstanded by his workes, through the creation of the worlde, are seene, that is, both his eternall power and Godhead, so that they are without excuse:

21 Because that when they knewe God, notwithstanding they glorified him not as God, neither were thankefull, but waxed full of vanities in their imaginations, and their foolish heart was blinded.

22 When they counted themselues wise, they became fooles:

23 And turned the glory of the vncorruptible God vnto an image, made not onely after the similitude of a corruptible man, but also of birds, and foure footed beastes, and of creeping beastes.

24 Wherefore God gaue them vp to vncleanesse, through the lustes of their owne hearts, that their owne bodies should bee defiled among themselues.

25 Which changed his trueth for a lye, and worshipped and serued the creature, more then the Creator, which is to bee praysed for euer, Amen.

26 Wherfore God gaue them vp vnto shamefull lustes, for euen their women did change the naturall vse, into that which is against nature.

27 And likewise also, the men left the naturall vse of the woman, and brent in their lustes one with another, and men with men wrought filthinesse, and receiued in themselues the reward of their errour (as it was according.)

28 And as they regarded not to know God: euen so, God deliuered them vp vnto a lewde minde, that they shoulde doe those things which were not comely.

29 Being full of all vnrighteousnesse, fornication, craftinesse, couetousnesse, malitiousnesse, full of enuie, murder, debate, deceite, euill conditioned, whisperers,

30 Backbiters, haters of God, despitefull, proude, boasters, bringers vp of euill things, disobedient to father and mother:

31 Without vnderstanding, couenant breakers, without naturall affection, truce breakers, vnmercifull.

32 The which knowing the righteousnesse of God (howe that they which commit such things,

doe such things, are ‖ worthie of death: not onely they that doe them, but they also that consent to the doers.

things, are worthy of death) not onely doe the same, but also haue pleasure in them that doe them.

MARGINAL NOTES. CHAP. I.

REM. 1 17. The iustice of God.) *He meaneth not Gods owne iustice in him selfe, but that iustice wherewith God endueth man when he iustifieth him.* Aug. de Sp. & lit. cap. 9. *whereby you may gather the vanitie of the Heretical imputatiue iustice.*

YLKE. 1 These are the wordes of Augustine. *Non dixit iustitia hominis, vel iustitia propriæ voluntatis, sed iustitia Dei, non qua Deus iustus est, sed qua induit hominem, cum iustificat impium. He said not the iustice of man, or the iustice of a mans owne wil, but the iustice of God, not by which God is iust, but wherewith he doeth clothe man, when he iustifieth the vngodly.* For man is clothed with the iustice of Christ, when iustice is imputed to him without workes, Rom. 4. 6. And the vngodly man is not iustified by iustice that is in him, for there can be none in an vngodly man, but by iustice imputed vnto him for the merites of Christ. Wherefore this place of Augustine, maketh directly against iustification by inherent iustice, as euery man might haue seene, if you had not of hereticall malice suppressed the rest of the wordes, and falsly translated the word *induit*, which signifieth, hath clothed, and not endewed. Iustice not inherent.

REM. 2 23. Similitude of the image.) *Loe these and the like are the Images or Idoles so often condemned in the Scriptures, and not the holy Images of Christ and his Saincts.*

YLKE. 2 Such be your images of God the Father, and of the blessed Trinitie: the rest of your images also, made and set vp to be worshipped, or had in any vse of religion, are expresly forbidden by the second Commandement. Images.

REM. 3 24. Hath deliuered them vp.) *Eph. 4, 19. he saith,* They haue deliuered or giuen vp them selues to all vncleannesse. *By which conference of Scriptures we learne that them selues are the cause of their owne sinne and damnation, God of his iustice permitting and leauing them to their owne will, and so giuing them vp into passions &c.*

YLKE. 3 Both is true, that God hath deliuered them (and not barely suffered them) as a iust iudge, and they haue deliuered them selues, as following their abominable lustes. God is not autor, but punisher of sinne.

ANNOTATIONS. CHAP. I.

REM. 4 7. Grace to you and peace.) *It is a kinde of blessing rather then a prophane salutation, proper to the Apostles, of greater vertue then the benedictions of the fathers in the old Testament. The holy fathers of the Church seemed to abstaine from it for their reuerence to the Apostles.* **The Manichees* (August cont. ep. funda. c. 5. 6.) *and other Heretikes (as also these of our time) because they would be counted Apostles, often vse it.* Apostolical salutation or blessing. The same vsed of Heretikes.

YLKE. 4 This forme of salutation or blessing was not proper to the Apostles, for it is not vsed of them all, but may with humilitie and reuerence, as a prayer, blessing, or Christian salutation, be vsed of all Christians, especially of Ministers of the Church. And although Manichæus in a certaine Epistle to Marcellus, did wish *grace, mercie, and peace*, yet was that neuer accompted heresie in him, but that he called him selfe (as Epiphanius recordeth) *an Apostle of Iesus Christ*, and as Augustine reporteth *in Epist. fundamenti, an Apostle of Iesus Christ by the prouidence of God the Father*, without any further salutation there. So these two Doctors are quoted in vaine, to proue it vnlawfull to vse this salutation. Apostolike blessing or salutation.

REM. 5 8. Your faith renoumed.) *The holy Doctors vpon these wordes of the Apostle, and specially by our maisters promis *made to Peter, that his faith should not faile, giue great testimonie for the prouidence of God in the preseruation of the Romane faith. S. Cyprian thus: ep. 55. nu. 6.* They are so bold to cary letters from prophane Schismatikes to the chaire of Peter and the principal Church whence Priestly vnitie rose: not considering the Romanes to be them whose faith (the Apostle being the commender) was praised, to whom misbeleefe cannot haue accesse. *So S. Hierom Apolog. adu. Ruffin. li. 3. c. 4. to 2.* Know you that the Romane faith commended by the Apostles mouth, will receiue no such deceits, nor can be possibly changed, though an angel taught otherwise, being fenced by S. Pauls auctoritie. *Againe ep. 63. ad Pammach. & Oceanum. c. 4. to 2.* Whatsoeuer thou be that auouchest new sectes, I pray thee haue respect to the Romane eares, spare the faith which was praised by the Apostles voyce. *And in another place.* Will ye know ô Paula and Eustochium, how the Apostle hath noted euery prouince with their proprieties? the faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs sepulchres? Where soundeth Amen like thunder from heauen, or where are the temples (voide of Idols) so shaken as there? Not that the Romanes haue an other faith then the rest of the Christian Churches, but that there is in them more deuotion and simplicitie of faith. *In an other place the same holy Doctor signifieth that It is all one to say, the Romane faith, and the Catholike.* Apolog. 1. adu. Ruff. c. 1. *So doth S. Cyprian* ep. 52. num. 1. ad Antonianum: *and S. Ambrose* de obitu fratris, in med. *Whereupon, this word* Romane, *is added to*, Catholike, *in many countries where Sectes doe abound, for the better distinction of true beleeuers from Heretikes: which in all ages did hate and abborre the Romane faith and Church, as all malefactors do their Iudges and correctors.* The Romane faith highly commended. *Luke 22.* It cannot faile nor be corrupted. *Proœm. li 2. Com in ep. ad Gal.* The Romane stations, a token of greater faith and deuotion. The Catholike and Romane faith all one.

YLKE. 5 So long as the faith which the Apostle praised, did continue in the Church of Rome, the fathers had cause to praise God, and to commend it likewise. But none of them said or thought, that it could not faile, or that the Church of Rome could neuer depart from that faith. The word which you translate in S. Cyprian, *misbeliefe*, is *Perfidia, falshood, or false dealing*: for he speaketh of discipline, and not of faith, against which discipline the Romanes while they continued in the faith that was commended by the Apostle, would do nothing, as they professe in their ep. to S. Cyprian, acknowledging that it were the greatest shame for them that could be, to degenerate or goe out of kinde, from those commendations and that glory. *For it is lesse shame* (say they) *neuer to haue come to the commendation of praise, then to haue fallen downe from the high toppe of praise. It is lesse fault not to haue bene honoured with a good testimonie, then to haue lost the honour of good testimonies. It is lesse crime for a man to haue liued basely without praise or commendation of vertues, then being disherited from faith, to haue lost his owne praises. For those things which are vttered to the glory of any person, doe swell vp into the enuie of a most grieuous crime, vnlesse they bee kept with diligens and careful labour, Epist. 31.* For S. *Cyprian* (though in error himselfe,) yet chargeth *Stephanus* bishop of Rome with errour. *Hierom* sheweth, that *Liberius* bishop of Rome fel into heresie, in *catal. Fortunat.* Also he reproueth the custome of the Church of Rome, *Ep. Euagrio*, and preferreth the custome of the Catholike Church in all the world. *S. Ambrose* professeth, that he desired to folow the Church of Rome in al things. *Sed tamen & nos, &c. But yet we also are men, and haue vnderstanding. And therefore that which is better obserued in other places, we doe rightly obserue. De sacram. li. 3. cap. 1.* Wherefore you gaine nothing by these commendations but greater shame, except you prooue the Romish religion that now is Papistrie, to be the same faith that was praised by the Apostle, and the ancient Fathers. The Church of Rome may erre.

9. Seiue

RHEM. 6 9. Serue in Spirit.) *Diuers Heretikes when they heare that God is a Spirit, and must bee serued and adored in spirit, imagine, that he must be honoured onely inwardly, without ceremonies and external workes: which you see is otherwise: for that the Apostle serued God in spirit, by preaching the Gospel. To serue God then in spirit, is to serue him with faith, hope, and charitie, and with al workes proceeding of them: as to serue him carnally, is, with workes external, without the said internal vertues.* How God is serued in spirit.

FVLKE. 6 To serue God in spirit, doth not exclude outward workes of obedience, but requireth them to be done, not with the outward man onely, (as hypocrites doe them,) but in true affection of minde. As for ceremonies, other then such as be necessary (as those of Christes institution,) or such as be conuenient for order, decencie, and edification: are excluded by the worship in spirit and trueth: which God requireth, Iohn 4. and S. Paul practised in the Gospel. Worship in spirit.

RHEM. 9. A memorie of you.) *A great example of charitie for al men, specially for Prelates and Pastors, not onely to preach, but to pray continually for the conuersion of people to Christes faith: Which the Apostle did for them whom he neuer knew, in respect of Gods honour only, and the zeale of soules.* Prayer for conuersion of soules.

RHEM. 7 15. To euangelize.) *The Gospel is not only the life of our Sauiour written by the foure Euangelists, nor onely that which is written in the new Testament: but their whole course of preaching and teaching the faith. Which faith commeth ordinarily of preaching and hearing, and not of writing or reading. And therefore S. Paul thought not himselfe discharged by writing to the Romanes, but his desire was to preach vnto them: for that was the proper commission giuen to the Apostles, to preach to al nations. The writing of the bookes of the Testament, is an other part of Gods prouidence, necessary for the Church in general, but not necessary for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderstanding. And therfore S. Peter (who was the cheefe of the Commission) wrote litle: many of them wrote nothing at all: and S. Paul that wrote most, wrote but litle in comparison of his preaching: nor to any but such as were conuerted to the faith by preaching before.* The Gospel is not onely the written word. Mat. 28. The Apostles writing, & preaching, whether more necessary, and how.

FVLKE. 7 S. Paul did preach the Gospel also by writing, and the people did heare by reading. For if it had not bene in his commission to preach the Gospel by writing, he would not haue declared in the beginning, that he is an Apostle of Iesus Christ, whereby he procureth attention and obedience vnto his doctrine which he teacheth by writing. Peter neither in writing, nor in general preaching, shewed himselfe chiefe of the commission, yet faithfully discharged the Apostleship of the circumcision, that was committed vnto him. *Gal.* 2 7. Peters primacie.

RHEM. 8 17. Liueth by faith.) *In the 10. to the Hebrewes, he sheweth by this place of the Prophet* (Abacuc 2.) *that the iust though he liue here in peregrination, and seeth not presently nor enioyeth the life euerlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophets words further to this sense, That it is our faith, that is to say,* the Catholike beleefe (*saith S. Augustine* li. 3. cont. 2. ep Pelag.) Which maketh a iust man, and distinguisheth betweene the iust and vniust, *and that by the law of faith, and not by the law of workes Whereof it riseth, that the Iew, the Heathen philosopher, and the Heretike, though they excelled in al workes of moral vertues, could not yet be iust. and a Catholike Christian man liuing but an ordinary honest life, either not sinning greatly, or supplying his faults by penance, is iust. And thus difference riseth by faith. not that faith can saue any man without workes,* For it is not a reprobate faith that wee speake of, (*as the holy Doctor saith*) but that which worketh by charitie, *and therfore remitteth sinnes and maketh one iust. See S. Augustines place.* The Catholike or Christian faith with good workes iustifieth: and without the faith, no workes whatsoeuer.

FVLKE. 8 The faith of the Catholike Church is not the Popish faith, but the faith that apprehendeth the mercy of God in the merits of Christ: which faith worketh by loue, and obteineth remission of sinnes committed of infirmitie, whereof we are truely penitent. This is that faith whereby the iust man liueth. *And without it,* (saith S. Augustine) *those that seeme to be good workes are turned into sinnes. For all that is not of faith is sinne.* Againe, *Therefore there is but one hope of all the godly, which grone vnder this burthen of corruptible flesh, and infirmitie of this life, that wee haue an aduocate with the Father Iesus Christ the righteous, and he is the propitiation for our sinnes. Cont duas Ep. Pel. l. 3. c. 5.* Of supplying a mans faults by penance, he hath no word, but contrarywise he saith, *Cum itaq; iusti omnes, &c. Seeing all the iust, both of the elder time, and the Apostles, liued by right faith, which is in our Lord Iesus Christ, & had such holy maners with faith, that although they could not be of so perfect vertue in this life, as in the life to come, yet what sinne soeuer hath crept vpon them of humane frailtie, it is immediatly wiped away through the pietie of the same faith.* Our sinnes therfore (through faith) are freely remitted. And this saying doth proue inuincibly, that a man is iustified wholy by faith, and not partly by workes. For if a man were iustified partly by workes (as the Scripture saith) *the iust shall liue by faith,* we might as truely say, the iust shall liue by workes, which all Christian eares abhorre to heare. True faith. Faith only iustifieth.

RHEM. 9 18. Is reuealed.) *By al the passage folowing you may see, that the Gospel and Christs law consisteth not only in preaching faith, (though that be the ground, and is first alwayes to be done:) but to teach vertuous life and good works, and to denounce damnation to al them that commit deadly sinnes and repent not. And againe wee see that not onely lacke of faith is a sinne, but al other actes done against Gods commandements.* Not only the

FVLKE. 9 The Lawe which is a Scholemaster vnto Christ, teacheth vs how to liue after wee be incorporate to Christ. Therefore it must be preached that men seeing their damnation by the Law, may be saued by faith in Christ, and being iustified by faith, may walke as obedient children in holines and righteousnes, and not after the former lustes in ignorance. 1. Pet. 1. 14. &c. Lacke of faith is the roote of all sinnes. And all breach of Gods commandements in the regenerate which know them, commeth through weakenes of faith. The vse of the Law.

RHEM. 10 26. Hath deliuered them vp.) *As he saith here, God deliuered them vp, so to the Ephesians* (c. 4. 19) *he saith of the same persons and things, They deliuered them selues vp to all vncleannesse. So that it is not meant here that God doth driue, force, or cause any man to sinne, as diuers blasphemous Heretikes do holde: but only that by his iust iudgement for their owne deseruing, and for due punishment of their former grieuous offenses, he withholdeth his grace from them, and so suffereth them to fall further into other sinnes. As, for their crime of Idolatrie, so suffer them to fall into vnnatural abominations: as now for heresie, he taketh his grace & mercy from many, and so they fall headlong into al kind of turpitude. as contrariwise, for al life, he suffereth many to fall into heresie. And for Christs sake let euery one that is entangled with the idolatry of this time, that is to say, with these new sectes, looke well into his owne conscience, whether his forsaking the true God, may not come vnto him for a punishment of his former or present il life which he liueth.* God is not author of sinne. God punisheth sinne by withholding his grace & further suffering them.

FVLKE. 10 God as a righteous Iudge deliuereth vp the wicked, who willingly deliuer vp themselues, not driuing nor forcing them to sinne, nor barely permitting, but willingly punishing them, in withholding his grace from them, and giuing them ouer to their owne destruction. The wickednes of vnnatural lust is no where more common, then in the mainteiners of such idolatrie (as the Apostle here condemneth) and whereof he sheweth, that it is a iust vengeance and punishment. God is not the cheefe cause of sinne.

RHEM. 11 32. Worthy of death.) *Here you see why the Church taketh some sinnes to be deadly, and calleth them mortal: to wit, because al that do them, are worthy of damnation: others be venial, that is to say, pardonable of their owne nature and not worthy of damnation.* Sinnes mortal and venial.

The

LVKE 11 The Scripture neither here nor any where els doeth teach, that any ſinnes are ſo veniall, that is, *pardonable of their owne nature and not worthy of damnation.* For the wages and worthily deſerued reward of all ſinne in generall, is death *Rom 6.23.* though ſome ſinnes are more heinous, and deſerue greater damnation. And to ſay, that ſome ſinnes are pardonable of their owne nature, is to ſay, that Chriſt died not for ſuch ſinnes, or that in vaine he died for them, ſeeing they are pardonable, and doe not deſerue damnation of their owne nature. But the Scripture telleth vs, that al *tranſgreſſion of Gods lawe is ſinne*, and deſerueth the curſe of God, and therefore damnable, 1. Ioan. 3 4. Gal. 3. 10.

Sinnes venial and mortall.

CHAP. II.

Now alſo he ſheweth that neither the Iewes could be ſaued by the knowledge of the Law, of the which they did ſo much brag againſt the Gentiles, ſeeing they did not withſtanding ſinne as the Gentiles did. 14 And therefore that the true Iewe is the Chriſtian (though he be a Gentile) who by grace in his heart doth the good workes that the Law commandeth.

FOr the which cauſe thou art inexcuſable ô man whoſoeuer ‖ thou be that iudgeſt. For wherein thou iudgeſt another, thou condemneſt thy ſelfe. for thou doeſt the ſame things which ‖ thou iudgeſt.

2 For we knowe that the iudgement of God is according to veritie vpon them that doe ſuch things.

3 And doeſt thou ſuppoſe this ô man that iudgeſt them which doe ſuch things, and doeſt the ſame, that thou ſhalt eſcape the iudgement of God?

4 Or ‖ doeſt thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignitie of God bringeth thee to penance?

5 But according to thy hardnes and impenitent heart, thou heapeſt to thy ſelfe wrath, in the day of wrath and of the reuelation of the iuſt iudgement of God,

6 Who will * render to euery man ‖ according to his workes.

7 To them truely that according to patience in good worke, ſeeke glory and honour and incorruption, life eternal.

8 But to them that are of contention, and that obey not the trueth, but giue credite to iniquitie, wrath and indignation.

9 Tribulation and anguiſh vpon euery ſoul of man that worketh euil, of the Iew firſt and of the c Greeke:

10 But glory and honour and peace to euery one that worketh good, to the Iewe firſt and to the Greeke.

11 For * there is no acception of perſons with God.

12 For whoſoeuer hath ſinned without the Law, without the Law ſhall periſh: and whoſoeuer haue ſinned in the Lawe, by the Law ſhall be iudged.

13 For * ‖ not the hearers of the Law are iuſt with God: but the doers of the Law ‖ ſhal be iuſtified.

14 For when ŷ Gentiles which haue not the Lawe naturally doe thoſe things that are of the Law: the ſame not hauing the Lawe, themſelues are a law to themſelues:

15 Who ſhewe the worke of the Lawe written in their hearts, their conſcience giuing teſtimonie to them, and among themſelues mutually their thoughts accuſing, or alſo defending,

16 In

THerefore art thou inexcuſable, O man, whoſoeuer thou be that iudgeſt: For in that ſame wherein thou iudgeſt another, thou condemneſt thy ſelfe. For thou that iudgeſt, doeſt euen the ſelfe ſame things.* Matt. 7. 1.

2 But we are ſure that the iudgement of God is according to the trueth, againſt them which commit ſuch things.

3 Thinkeſt thou this, O thou man that iudgeſt them which doe ſuch things, and doeſt the ſame thy ſelfe, *that thou ſhalt eſcape the iudgement of God?*

4 Either deſpiſeſt thou the riches of his goodneſſe, and patience, and long ſufferance, not knowing that the goodneſſe of God leadeth thee to repentance?

5 But thou, after thy ſtubbornneſſe and heart that can not repent, heapeſt vnto thy ſelfe wrath, againſt the day of wrath and declaration of the righteous iudgement of God:

*6 * Which will reward euery man according to his deedes:* Matth. 16. 27.

7 To them which by continuing in well doing ſeeke for glory and honour, and immortalitie, eternall life:

8 But vnto them that are contentious, and do not obey the trueth, but obey vnrighteouſnes, ſhal come *indignation and wrath.*

9 Tribulation, and anguiſh, vpon euery ſoule of man that doeth euill, of the Iew firſt, and alſo of the Greeke:

10 But glory, and honour, and peace, to euery man that doth good, to the Iewe firſt, and alſo to the Greeke.

*11 * For there is no reſpect of perſons with God.* 1. Par. 19 7. act. 10. 34.

12 For whoſoeuer hath ſinned without law, ſhal alſo periſh without law: and as many as haue ſinned in the law, ſhall be iudged by the law,

*13 (For in the ſight of God, * the hearers of the lawe are not righteous: but the doers of the law ſhall be iuſtified.* Iam. 1. 22.

14 For when the Gentiles which haue not the lawe, doe of nature the things conteined in the lawe: they hauing not the lawe, are a lawe vnto themſelues,

15 Which ſhewe the workes of the lawe written in their hearts, their conſcience bearing them witneſſe, and their thoughts accuſing one another, or excuſing.)

16 In the day when God shall iudge the secrets of men, according to my Gospel, by IESVS CHRIST.

17 But if thou be surnamed a Iew, and restest in the Law, and doest glorie in God,

18 And knowest his will, and approuest the more profitable things, instructed by the Law,

19 Presumest that thy selfe art a leader of the blind, a light of them that are in darknes,

20 A teacher of the fooliſh, a master of infants, hauing the forme of science and of veritie in the Law.

21 Thou therfore ‡that teachest another, teachest not thy selfe: that preachest, men ought not to steale, thou stealest:

22 That saiest men should not commit aduoutrie, thou committest aduoutrie: that abhorrest idols, thou doest sacrilege:

23 That doest glory in the Law, thou by preuarication of the Law, doest dishonour God.

24 (*For the name of God through you is blasphemed among the Gentiles, as it is written.)

25 Circumcision in deede profiteth, if thou obserue the Law: but if thou be a preuaricatour of the Lawe, thy circumcision is become ‡ prepuce.

26 If then the prepuce ‖ keepe the iustices of the Law: shal not his prepuce be reputed for circumcision?

27 And shall not that which of nature is prepuce, fulfilling the Law, iudge thee, that by the letter and circumcision art a preuaricatour of the Law?

28 For not hee that is in open shewe, is a Iew, nor that which is in open shewe, in the flesh, is circumcision:

29 But he that is in secret, is a Iewe: and the circumcision of the heart, ‖ in spirit, not in the letter: whose praise is not of men, but of God.

‡ It is a shamefull and damnable thing for preachers, teachers or other guides of mens life, to commit the same things themselues which they reproue in other. Es.52,5. Ez.36,20.

c It is a great sinne that by the ill life of ỹ faithfull, our Lordes name should be ill spoken of among the misbeleuers, and many withdrawen from the true religion thereby.

‡ Prepuce is the foreskinne not circumcised, and therefore signifieth the Gentiles, or the state and condition of the Gentiles: as circumcision, the Iewes and their state.

16 *At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospell.*

17 *Behold, thou art called a Iew, and restest in the law, and makest thy boast of God,*

18 *And knowest his will, and allowest the things that be excellent, informed by the lawe:*

19 *And beleeuest that thou thy selfe art a guide of the blinde, a light of them which are in darkenesse,*

20 *An informer of them which lacke discretion, a teacher of the vnlearned: which hast the forme of knowledge, and of the trueth in the lawe.*

21 *Thou therefore which teachest another, teachest thou not thy selfe? Thou preachest that a man should not steale, yet stealest thou?*

22 *Thou that sayest a man should not commit adulterie, breakest thou wedlocke? Thou abhorrest idoles, and yet committest sacrilege?*

23 *Thou that makest thy boast of the lawe, through breaking the law, dishonorest thou God?*

24 *For the Name of God is euill spoken of among the Gentiles through you, as it is written.*

25 *For circumcision verely auaileth, if thou keepe the lawe: but if thou bee a breaker of the law, thy circumcision is made vncircumcision.*

26 *Therfore, if the vncircumcision keepe the ordinances of the law, shall not his vncircumcision be counted for circumcision?*

27 *And shal not vncircumcision which is by nature, if it keepe the lawe, iudge thee, which being vnder the letter and circumcision, doest transgresse the lawe?*

28 *For he is not a Iew, which is a* Iew † *outward. Neither is that circumcision, which is outward in the flesh.*

† Or, openly.

29 *But he is a Iewe, which is one † inwardly, and the circumcision of the heart, which consisteth in the spirit, and not in the letter* is circumcision, *whose praise is not of men, but of God.*

MARGINALL NOTES. CHAP. II.

RHEM. 1 FVLKE. 1 6. According.) *Good men also according to the merits of their good will shall haue their reward* Aug. ep. 47. S. Augustines words are these, *Good men also shal not receiue reward according to the merits of their good wil only, but also haue receiued euen the same good will by the grace of God.* So that he ascribeth the reward wholly to the grace of God, and not to the merits or worthinesse of mens good will. *For the vngodly man (saith he) is iustified without the merits of good workes by faith, In Ps. 67.* Againe, *Nihil es, &c. Thou art nothing by thy selfe, call vpon God, the sinnes are thine, the merits are Gods, punishment is due to thee: and when the reward shall come, he will crowne his gifts not thy merits. In Ps. 70. Con. 2.*

Merite. Freewill.

ANNOTATIONS. CHAP. II.

RHEM. 1. Thou that iudgest.) *Such as by publike authoritie either spirituall or temporall haue to punish offenders, be not forbidden to iudge or condemne any for their offences, though themselues be sometimes guiltie in their conscience of the same or greater: yet may it be matter of aggrauating sinnes before God, when they will not repent of those offences themselues, for the which they punish others, but if they be open offenders themselues, in the same sort for which they iudge other, they giue scandal, and thereby aggrauate their sinnes very much. Properly here hee forbiddeth to charge another falsly or truely with these crimes wherof himselfe is as far guilty or more then the other, as the Iewes specially did the Gentiles, to whom he speaketh here.*

Iudging other men.

4. Doest thou contemne?) *This proueth that God offereth his grace and mercie to many, and by long patience and sufferance expecteth their repentance, differring their punishment of purpose that they may amend, & that he is not delighted in their perdition, nor is the cause of their sinne: but contrariwise that they harden their owne hearts, and of their owne free will reiect his grace and contemne his benignitie.*

Gods long ſuffering is to our repentance.

RHEM. 2 6. According to his works.) *Though the holy Apostles speciall purpose be in this Epistle, to commend vnto the Gentiles that trusted so much in their morall workes, the faith in Christ: yet lest any man should thinke or gather vntruely of his wordes, that Christian mens workes were not meritorious or the cause of Saluation, he expresly writeth, that God giueth as well*

Good workes meritorious,

euerlasting life and glory to men, for and according to their good workes, as he giueth damnation for the contrary works. And howsoeuer Heretikes fondly flee from the euidence of these places, yet S. Augustine saith, Life euerlasting to be rendred for good workes according to this manifest Scripture, God shall render to euery man according to his workes. *Li. de grat. & lib. arb. c. 8.*

FVLKE. 2 The Apostle neither here nor any where teacheth, that Christian mens works are meritorious, or the cause of saluation. Neither doth he say expressly (as you most falsly affirme) that he giueth euerlasting life to men for their good workes, although he say, God shal render to euery man according to his works: *Glory, honour and incorruption to euery one that worketh good.* And you do as falsly slander S. Augustine, to say, *life euerlasting to be rendred for good workes, according to this manifest Scripture.* For thus he moueth the question. *If life eternall be rendred to good workes (as the Scripture saith most manifestly, that God shall render to euery one according to his works) how is life eternall grace? seeing grace is not rendred to workes.* Behold, he saith to good workes, not for good workes: and so concludeth the question, that he excludeth the merite of good workes: *Itaque Charissimi &c. Therefore most dearely beloued, our good life is nothing els but the grace of God: and without doubt life euerlasting which is rendred to good life, is the grace of God: and this is freely giuen, because that is freely giuen, to which it is giuen. But that to which it is giuen, is onely grace, but this which is giuen to it, because it is the reward of it, is grace for grace, as reward for righteousnesse, that it may be true, because it is true, that God shall render to euery one according to his workes.* And in the next Chapter he writeth, *The Apostle saith, eternall life is the grace of God, that we might vnderstand herof, that God bringeth vs to eternall life, not by our merits, but for his owne mercie.* Although the purpose of the Apostle in this place be not to shew how men may atteine to eternal life, but that none can by their owne iustice attaine to it, because no man bringeth such workes as Gods iustice requireth, to deserue eternall life, namely a perfect obseruation of the Law without any transgression. Merits.

RHEM. 3 13. Not the hearers.) *This same sentence agreeable also to Christs wordes* (Matt. 7, 21.) *is the very ground of S. Iames disputation, that not faith alone, but good works also doe iustifie. Therefore S. Paul (howsoeuer some peruersly construe his wordes in other places) meaneth the same that S. Iames. And here * he speaketh not properly of the first iustification, when an Infidel or ill man is made iust, who had no acceptable workes before to be iustified by (of which kinde hee specially meaneth in other places of this Epistle) but he speaketh of the second iustification or encrease of former iustice, which he that is in Gods grace, dayly proceedeth in, by doing all kind of good workes, which be iustices, and for doing of which, hee is iust indeede before God, and of this kinde doth S. Iames namely treate. Which is directly against the Heretikes of this time, who not onely attribute nothing to the workes done in sinne and infidelitie, but esteeme nothing at all of all Christian mens works toward iustification and saluation, condemning them as vncleane, sinful, hypocritical, Pharisaicall: which is directly against these and other Scripture, and plaine blaspheming of Christ and his grace, by whose spirit and cooperation we doe them.* *Aug. de Sp. & lit. c. 26. to. 3.* The first, iustification, without workes: the second, by workes. S. Paul speaketh of the first specially, S. Iames of the second.

FVLKE. 3 This sentence is not the ground of S. Iames disputation, that faith voide of good workes doth not iustifie, and that good workes also iustifie or declare a man to be iust. For the Apostle here speaketh not of faith, but of the Law. The Law iustifieth only the doers and perfect obseruers thereof, faith iustifieth the beleeuers. Neither doth S. Paul speake here of any meanes, whereby a man is iustified, but sheweth that no transgressor of the Law can be iustified by the Law, because the Law iustifieth none but the doers thereof, which seeing no man doth perfectly, no man is iustified by the workes of the Law, as he saith expressly, *Rom.* 3. 20. *Gal* 3. 11. As for your distinction of the first and second iustification before God, is but a new deuise, not threescore yeere olde, vterly vnheard of among the ancient fathers. For whom God iustifieth by faith without workes, hee also glorifieth. *Rom.* 8. 30. And that which you call the second iustification, or increase of iustice, is but the effect, and fruits of iustification before God: and a declaration before men, that wee are iust. And so meaneth S. Iames, that Abraham who was iustified or made iust before God through faith, was also iustified, or declared to be iust, before men, by workes: when he offred his sonne Isaac. So that this diuersitie of iustifications, ariseth of the diuers significations of the word iustifying, which signifieth sometime to make iust, sometime to shewe or declare to be iust: as where the Prophet saith to God, *Psal.* 51. *That thou mayest be iustified in thy sayings*, meaning, that thou mayest be declared and approued iust. *So wisdome is iustified of her children*, that is declared, and approued to be iust. *Matth.* 11. 19. *The Publicanes iustified God. Luc* 7. 29. *Christ was iustified in the spirit. 1. Tim.* 3. 16, that is, declared to bee iust, in which sense S. Iames saith, that a *man is iustified of workes.* Therefore where as you quote Augustine, for your distinction of the first and second iustification, there is no word in him thereof. Finally where you say, we condemne all Christian mens workes, as vncleane, sinful, hypocritical, pharisaicall, it is a most impudent slander, for we acknowledge all good workes of Christian men, to bee the gifts of God, the fruits of iustification, the notes of election, the way wherein all Christians must walke vnto saluation: but seeing they are *vnperfect*, they are not able to make vs iust in the sight of God. The Lawe. Faith. Iustification by faith and by workes. Slander.

RHEM. 4 13. Shall be iustified.) *Of the other articles deceitfully handled by Heretikes, they vse most guile in this of Iustification: and specially by the equiuocation of certaine wordes, which is proper to all contentious wranglers, and namely in this word, Iustifie, Which because they find sometime to signifie the acquiting of a guilty man of some crime whereof hee is in deede guilty, and for which he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsly make it to signifie in this place and the like, where soeuer man is sayd to be iustified of God for his workes or otherwise: as though it were sayd, that God iustifieth man, that is to say, imputeth to him the iustice of Christ, though he be not in deede iust: or of fauour reputeth him as Iust, when in deede he is wicked, impious, and vniust. Which is a most blasphemous doctrine against God, making him either ignorant who is iust, and so to erre in his iudgement, or not good, that can loue and saue him whom he knoweth to be euill. And a marueilous pitifull blindnes it is in the Churches Aduersaries, that they should thinke it more to Gods glory, and more to the commendation of Christs iustice, merites, and mercy, to call and count an ill man so continuing, for iust: then by his grace and mercy to make him of an ill one, iust in deede, and so truely to iustifie him, or as the word doth here signifie, to esteeme and approue for iust in deede, him that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be iust and so reputed, it is plaine by the correspondence to the former wordes,* Not the hearers are iust, but the doers. *Whereupon S. Augustine de Sp. & lit. c. 26. to. 3. hath these words,* When it is sayd, The doers of the Law shalbe iustified, what other thing is sayd, then, The iust shall be iustified? for the doers of the Law verily are iust. Against imputatiue iustice. True inherent iustice more for Gods glory, and for the commendation of Christs merits.

FVLKE. 4 You deale not onely deceitfully, but most falsly and impudently, to say wee make the word *Iustifie*, in this place to signifie, acquiting him that is worthy to be condemned, or to haue the iustice of Christ, imputed to him without workes. For we say, that he which obserueth the law shall be iustified and made iust by merite of his workes, if any man can perfectly obserue it. But he that is a transgressor of the law, is no doer of the law, to be iustified thereby. But when we speake of iustice by imputation, as the Apostle hath taught vs in the 4. chapter, we affirme that God iustifieth vs, when he imputeth iustice vnto vs, without workes, by which imputation of iustice, we are not falsly accompted, but are in deede by God truely made iust, by the righteousnesse of Christ which is giuen vnto vs, and which wee apprehend by faith: So that although wee bee vniust in our Slander. Iustice imputed.

selues, we are truely iust in Christ, because Christ is truly giuen vnto vs, *to be iustice, sanctification and redemption*, 1. *Cor.* 1.30. and we are truely made *the iustice of God in him*. 2. *Cor.* 5.21. *When wee are found in Christ, not hauing our owne iustice which is of the Lawe, but that which is by the faith of Christ*, the *iustice which is of God through faith*. *Phil.* 3.9. So the whole glory of our iustification, is referred onely to the mercie of God in Christ. As for that you call iustice inherent, is sanctification, following iustification, no cause, but a necessary effect thereof. And therfore you wrestle in vaine, out of this place to proue iustification of a Christian man by workes, where the Apostle proueth, that no man can be iust by workes, because no man fulfilleth the Lawe. S. Augustine gathereth not hereof, that any man shall be iust by fulfilling the Law, but that *the Iewes the hearers of the Lawe, had neede of the grace of the iust iustifier, that they may be doers. Or els it is so sayd* (saith he) *they shall be iustified, as if it were sayd, they shall be accompted iust, they shal be reputed iust*. For thus he handleth the matter, Sic intelligendum est. &c. *The doers of the Law shall be iustified, is for to be vnderstood, that we may know they can not otherwise bee doers of the Law, except they be iustified, that iustification doth not come to the doers, but iustification goeth before the doers of the Lawe. For what other thing is this word Iustified, but being made iust, verily by him which iustifieth the vngodly man, that of an vngodly man, he may be made iust? For if we should speake so, that we should say men shall be deliuered, this verely should be so vnderstoode, that libertie should come to them that are already men. But if wee should say, men shall be created, it should not be vnderstoode, that they should be created, which were men already, but by the very creation they sh uld be made men. So if it were sayd, the doers of the Law shall be honoured, wee should not take it rightly, but that honour should come to them, which were already doers of the Law. But when it is sayd, the doers of the Law shall be iustified, what other thing is said then the iust shall be iustified, for the doers of the Law, verely are iust, and by this it is as much, as if it were sayd, the doers of the Law shall be created not because they were, but that they may be: that the Iewes which are hearers of the Lawe, might so vnderstand, that they haue neede of the grace of the iust iustifier, that they may be doers.* Thus without all shame of obstinate blindnes, you alleage S. Augustine for you, where he reasoneth purposely against you: and slander vs to thinke, that it is more to Gods glory, to call and compt an ill man so continuing for iust: then by his mercie to make of an ill one iust in deede. For wee thinke and say, that God of a wicked man, by his grace and mercie doeth make one iust in deede by the iustice of Christ, neither calling nor accompting him iust, that continueth wicked, as he was before, but giuing him also the spirit of sanctification, whereby after he is made iust by grace, hee doth the workes of iustice, and keepeth Gods commandements though not perfectly in this life, but labouring toward perfection vntill he come to the estate of happinesse, which is perfect in the life to come.

Iustice inherent.

Slander.

RHEM. 5 26. Keepe the iustices.) *If a Gentile either now since Christ, by his grace and faith, or any other before Christ, not of the stocke of Abraham, through the Spirit of God keepe his iustices of the Lawe, he is iust no lesse then if hee had been outwardly circumcised, and shall condemne the circumcised Iewe not keeping the Law, without which, his outward Sacrament can not serue him, but shall be much to his condemnation, that hauing the Law and peculiar Sacraments of God, he did not keepe the Law, nor inwardly exercise that in his heart which the outward signe did import. And all this is no more but to insinuate that true iustice is not in faith only or knowledge of the Law, or in the name either of Iewe or Christian, but in doing good workes and keeping the Law by Gods grace.*

True iustice both in Iew and Gentile, is by keeping the Law.

FVLKE 5 The Apostle sayth not, that any Gentile fulfilleth the iustice of the Law, but if he keepe the iustice of the Lawe, (which none doeth) the want of circumcision doeth not hinder him from being iust. Therefore hee doeth *not insinuate, that true iustice is not in faith onely but in doing of good workes, and keeping the Lawe by Gods grace*, for as yet, he speaketh not of Gods grace, nor of keeping the Law by his grace, but confuteth the Iewes which gloried in carnall circumcision, and kept not the Law.

Iustice by faith onely.

RHEM. 6 29. In spirit, not letter.) *The outward ceremonies, Sacraments, threats, and commandements of God in the Lawe, are called the* letter: *the inward working of God in mens hart, and enduing him with faith, hope, and charitie, and wish loue, liking, will, and abilitie to keepe his commandements by the grace and merits of Christ, are called the* spirit. *In which sense, the carnall Iewe was a Iew according to the letter, and he was circumcised after the letter: but the true beleeuing Gentile obseruing by Gods grace in heart and in Gods sight, that which was meant by that carnal signe, is a Iew according to the spirit, and iustified by God. Of the spirit and letter S. Augustine made a famous worke, very necessary for the vnderstanding of this Epistle.*

The letter, and the spirit.

The carnall and spirituall Iew.

De spi & lit.

FVLKE. 6 God endueth no man with sufficient strength to keepe his commandements in this life, in such perfection as his Law doeth require, yet his grace in the merites of Christ, is sufficient for vs seeing his strength is made perfect in infirmitie. 2. *Cor.* 12.9.

No man keepe Gods cómandements perfectly.

CHAP. III.

He granteth that the Iewes did passe the heathen Gentiles, in Gods benefits, 9 but not in their owne workes, concluding, that he hath shewed, both Iew and Gentile to be sinners: 18 and therefore (inferring) that there must be some other way to saluation, indifferent to both, which is to beleeue in IESVS CHRIST, *that for his sake their sinnes may be forgiuen them.*

WHAT preeminence then hath the Iewe, or what is the profit of circumcision?

2 Much by al meanes. First surely because the wordes of God were committed to them.

3 For what if certaine of them haue not beleeued? Hath their incredulitie made the faith of God frustrate?

4 God forbid. but *God is true: and *‡ euery man a lyar, as it is written: *That thou mayest be iustified in thy wordes, and ouercome when thou art iudged.*

Io. 3, 33. Psal. 115, 11. Psal. 50, 6.

5 But ‖ if our iniquitie commend the iustice of God, what shall we say? Is God vniust

WHat preferment then hath the Iewe? or what profit is there of circumcision?

2 Much euery way. First, for because that vnto them were committed the wordes of God.

3 What then though some of them did not beleeue? Shall their vnbeliefe make the faith of God without effect?

4 God forbid: Yea, let God be true, and euery man a lyar, as it is written, That thou mightest bee iustified in thy sayings, and ouercome when thou art iudged.

5 But if our vnrighteousnesse setteth foorth the righteousnesse of God, what shall we say? Is God

iust that executeth wrath? (I speake according to man)

6 God forbid. otherwise how shall God iudge this world?

7 For if the veritie of God hath abounded in my lie, vnto his glory, why am I also yet iudged as a sinner,

8 And not (as we are blasphemed, and as some report vs to say) let vs doe euill, that there may come good? whose damnation is iust.

9 What then? doe we excell them? No, not so. For we haue argued the Iewes and the Greekes, all to be vnder sinne:

10 As it is written: *That ‖ there is not any man iust,*

11 There is not that vnderstandeth, there is not that seeketh after God.

12 All haue declined, they are become vnprofitable together: there is not that doeth good, there is not so much as one.

Psal.5.11. *13 Their throte is an open sepulchre, with their tongues they dealt deceitfully. The venim* c *of aspes vnder their lippes.*

c. Aduersum. A kind of little serpent. Psal.139.4.

14 Whose mouth is full of malediction and bitternes:

Psal.9.7. *15 Their feete swift to shed blood.*

Esa.59.7. *16 Destruction and infelicitie in their waies:*

Prou.1.16. *17 And the way of peace they haue not knowen.*

Psal.35.2. *18 There is no feare of God before their eyes.*

19 And wee know that whatsoeuer the Law speaketh, to them it speaketh that are in the Law: that euery mouth may be stopped, and all the world may be made subiect to God:

Gal.3.16. 20 Because * ‖ by the workes of the Law no flesh shall be iustified before him. For by the Law is the knowledge of sinne.

21 But now without the Law ‖ the iustice of God is manifested: testified by the Law and the Prophets.

22 And the iustice of God by faith of IESVS CHRIST, vnto al and vpon al that c beleeue in him. For there is no distinction.

23 For all haue sinned: and do neede the glorie of God.

24 Iustified † gratis by his grace, by the redemption that is in CHRIST IESVS,

propitiator. 25 Whom God hath proposed a † propitiation, by faith in his blood, to the shewing of his iustice, for the remission of sinnes,

26 In the toleration of God, to the shewing of his iustice in this time: that he may be iust, and iustifying him that is of the faith of IESVS CHRIST.

27 Where is then thy boasting? it is excluded. by what law? of deedes? No, but by the law of faith.

28 For we account a man to bee iustified by faith without the workes of the Law.

29 Is

God vnrighteous which taketh vengeance? (I speake after the maner of men,)

6 God forbid: for how then shall God iudge the world?

7 For if the trueth of God hath more abounded though my lye vnto his glory, why am I as yet iudged as a sinner?

8 And not rather (as we be slanderously reported, and as some affirme that we say) let vs doe euill, that good may come thereof? whose damnation is iust.

9 What thē, are we better then they? *No in no wise: for we haue before accused both Iewes and Gentiles, that they are all vnder sinne:*

10 As it is written, * *There is no righteous,* Gal.3.22. *no not one.*

11 * *There is none that vnderstandeth, there* Psal.13.2. *is none that seeketh after God.* and 52.3.

12 They are all gone out of the way, they are all become vnprofitable, there is none that doeth good, no not one.

13 Their throte is an open sepulchre, with their tongues they haue deceiued, the poyson of Aspes is vnder their lips.

14 * *Whose mouth is full of cursing and bit-* Psal.9.7. *ternesse:*

15 * *Their feete are swift to shed blood.* Prou.1.16.

16 * *Hearts griefe and miserie are in their* esa.19 7. *wayes:* Psal.16.1.

17 And the way of peace haue they not knowen.

18 * *There is no feare of God before their* Psal.36.2. *eyes.*

19 Now we know that what things soeuer the lawe sayth, it saith it to them which are vnder the lawe: that euery mouth may be stopped, and that all the world may be endangered to God.

20 Because that by the deedes of the lawe, there shall no flesh be iustified in his sight: For by the law commeth the knowledge of sinne.

21 * *But now the righteousnes of God with-* Rom.2.17. *out the law is made manifest, being witnessed by the law and the Prophets.*

22 The righteousnesse of God commeth *by the faith of Iesus Christ, vnto all, and vpon all them that beleeue. There is no difference:*

23 For all haue sinned, and haue neede of the glorie of God,

24 But *are iustified freely by his grace, through the redemption that is in Christ Iesu:*

25 Whom God hath set foorth to bee a propitiation, through faith in his blood, to declare his righteousnesse, by the forgiuing of the sinnes that are past,

26 Which God did suffer, to shew at this time his righteousnesse, that he might bee iust, and the iustifier of him which beleeueth on Iesus.

27 Where is then thy boasting? It is excluded. By what law? Of workes? Nay: but by the law of faith.

28 Therefore, we hold that a man is iustified by faith, without the deedes of the lawe.

29 Is he God of the Iewes only? is he not also of the Gentiles? Yes of the Gentiles also.

30 For it is one God, that iustifieth circumcision by faith, and prepuce by faith.

31 Doe wee then destroy the Lawe by faith? God forbid. but wee doe establish the Law.

29 Is he the God of the Iewes onely? Is he not also of the Gentiles? Yes euen of the Gētiles also.

36 For it is one God which shall iustifie the circumcision by faith, and vncircumcision through faith.

31 Doe wee then destroy the lawe through faith? God forbid: but we rather maintaine the lawe.

MARGINALL NOTES. CHAP. III.

RHEM. 1 4. Euery man a lyar.) *God only by nature is true, all mere men by nature may lie, deceiue and be deceiued: yet God by his grace and spirit may and doth preserue the Apostles and principall gouernours of his people, and the Church and Councels in all trueth, though they were and are mere men.*

FVLKE. 1 God preserueth men from error that neglect not to followe his worde, which is the rule of trueth. Against which, if Gouernours of the Church, Councels, or any other men, will presume any thing of their owne wisedome, they are left vnto error. All men in danger of error.

RHEM. 2 22. Beleeue in him.) *To beleeue in him here compriseth not onely the act of faith, but of hope and charity, as the Apostle explicateth himselfe, Galat. 5, 6.*

FVLKE. 2 Hope and charitie, doe of necessitie follow true faith, by which we apprehend the iustice of God, but they are not compriſed in the word of faith, to ioine in apprehending Gods iustice. S.Paul to the Galathians, saith that faith which worketh by charitie, auaileth with God, hee saith not, that charitie with faith apprehendeth Gods iustice, or iustifieth before God, but sheweth that a liuely faith which worketh by charitie, doeth iustifie before him. Iustification by faith,

RHEM. 3 24. Gratis by his grace.) *No man attaineth his first iustification by the merits either of his faith or workes, but merely by Christs grace and mercie: though his faith and workes proceeding of grace be dispositions and preparations thereunto.*

FVLKE. 3 S.Paul acknowledgeth but this one iustification by faith without workes, before God: in which there is nothing giuen to merits, either of faith or workes. Nor any disposition or preparation to iustification by faith and workes proceeding of grace, but as Chrysostome sayth, *Quam primum &c. So soone as a man hath beleeued, he is immediatly withall iustified. In 3. ad Rom. Hom. 7.* Againe, *Hic virtutem &c. He sheweth here the power of God, that he hath not onely saued, but also iustified, and brought into glorification, vsing no workes hereunto, but requiring faith onely.* You see that he ascribeth saluation to this iustification, wherein God vseth no preparation of works, but faith onely. One iustification before God by faith onely,

ANNOTATIONS. CHAP. III.

RHEM. 4 2.Pet.3. 5. If your iniquitie.) *No maruel that many now adayes deduce false and detestable conclusions out of this Apostles high and hard writings, seeing that S.Peter noted it in his dayes, and himselfe here confesseth that his preaching and speaches were then falsly misconstrued: as though he had taught that the Iewes and Gentiles ill life and incredulity had bin directly the cause of Gods more mercy, and that therfore sinne commeth of God to the aduancement of his glory, and consequently that men might or should doe ill, that good might ensue therof. Which blasphemous constructions they tooke of these and the like words:* where sinne abounded, there did grace more abound. *and,* The Law entred in, that sinne might abound. *and out of the Psalme 50.* I hou mayest be iustified in thy words, and ouercome when thou art iudged. *As though he meant that men do sinne, to the end that God may be iustified. And at al these and the like places of the Apostle though forewarned by S.Peter, and by the Apostles owne defence and Protestation, that he neuer meant such horrible things, yet the wicked also of this time do stumble and fall. But the true meaning is in al such places, that God can and doth when it pleaseth him, conuert those sinnes which man committeth against him and his commandements, to his glory: though the sinnes themselues stand not with his will, intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fall. for, what good soeuer accidentally falleth, it proceedeth not of the sinne, but of Gods mercy that can pardon, and of his omnipotencie that can turne ill to good. And therefore against those carnall interpretations, S.Paul very carefully and diligētly giueth reason also in this place v.6, that it is impossible: because God could not iustly punish any man, nor sit in iudgement at the later day for sinne without plaine iniury, if either himselfe would haue sinne committed, or man might do it to his glory. Therfore let all sincere readers of the Scriptures, and specially of S.Pauls writings, hold this for a certainty, as the Apostles owne defence (whatsoeuer he seeme to say hereafter sounding in their sense, that sinne commeth of God, or may therfore be committed that he may worke good therof) that the Apostle himselfe condemneth that sense as slanderous and blasphemous.* S.Pauls speeches mistaken of the wicked. Rom 5.20. Rom.3.4. The sense of the places that seme as if God caused sinne.

FVLKE. 4 All sinne is manifestly against the will of God reuealed in his word, although nothing come to passe, contrary to the determination and secret will of God, which is often vnknowen, but neuer vniust. Neither can sinne come of God, which is perfectly good. But as it is a demonstration of his iustice, in the punishment therof, and of his mercie in the pardoning thereof, it is not against his secret will, that there is sinne. For wee must as well take heede of the blasphemie of the Manichees that fained an euill God, because euill could not proceede from the good God, as of the impudence and blasphemie of the Libertines, that make God the author of their sinnes, which they commit of their owne wicked corruption to serue their owne lustes, and not to serue the glory of God. God is not author of sinne.

RHEM. 5 10. Not any iust.) *These generall speaches, that both Iew and Gentile be in sinne, and none at all iust, are not so to be taken, that none in neither sort were euer good: the Scriptures expresly saying that Iob, * Zachary, Elisabeth, and such like, were iust before God, and it were blasphemy to say that these words alleaged out of the 13. Psalme, were meant in Christs mother, in S.Iohn the Baptist, in the Apostles &c. For, this only is the sense, that neither by the law of nature, nor law of Moyses, could any man bee iust or auoid such sinnes as here be reckoned, but by faith and the grace of God, by which there were a number in all ages (specially among the Iewes) that were iust and holy, whom these words touch not, being spoken only to the multitude of the wicked, which the Prophet maketh as it were a seuerall body conspiring against Christ, and persecuting the iust and godly, of which ill company he sayth, that none was iust nor feared God.* How it is ord, none iust. Luke. * Luc.1.

FVLKE. 5 These generall speeches declare that none was euer void of sinne, or good of his owne strength, but onely by the grace of God, as Iob, Zacharie, Elizabeth, and all the elect of God, after they are called and iustified. And euen the virgine Marie, and Iohn Baptist, were not iust in Gods sight, but by faith in Christ. For not only in the 13. Psalme: but also in the 143.2. Psalme, the Prophet sayth, that *none liuing shall be found iust in Gods sight.* Therefore hee speaketh of the corruption of all mankinde, considered without the grace of God iustifying them, None voide of sinne.

them, and not of the multitude of the wicked only. For how could all the world be made guiltie before God, and euery mouth ſtopped, if onely the wicked were vnderſtood? Therefore of neceſſitie it pertaineth to all, and ſo doth Chryſoſtome expound it in *ep.ad Rom.Hom.7.Theodoret.apud Oecum.* and the text is plaine. Albinus in Pſal.142. *Commendatio eſt gratiæ, ne vnuſquiſq; noſtrùm iuſtitiam ſuam eſſe putet qua liberatur, ſed iuſtitia Dei eſt quam vt habeat Deus ded.t. In tua enim dicimus iuſtitia exaudi me. Ad me enim vnum cùm reſpicio, nihil aliud in me niſi peccatum inuenio. Tota liberatio mea tua eſt iuſtitia.*

RHEM. 6 20 By the workes of the Law.) *S.Hierome and S. Chryſoſtome expound this of the ceremoniall workes only, and in that ſenſe the Apoſtle ſpecially proſecuteth this propoſition in his Epiſtle to the Galatians. but it is true alſo of all mans morall workes done without faith and the grace of God: which cannot be acceptable or auailable in Gods ſight, to iuſtifie any man. And ſo S.Auguſtine taketh it* de Sp.& lit.c.8.10.3. No workes auaile without faith and grace.

FVLKE. 6 S.Auguſtine alſo often ſheweth, that good workes done of faith, doe *follow him that is iuſtified, and doe not goe before to iuſtifie*, and therefore cannot ioyne with faith in iuſtification. And S.Paul to the Galathians ſpeaketh expreſſely againſt them that ioyned any workes either ceremoniall or morall, with faith in the act of iuſtification. Galath.3.10.11.12. *De fide & op. cap.14. In Pſ.67.* Iuſtification by faith only.

IHEM. 7 22 Iuſtice of God.) *Beware of the wicked and vaine commentarie of the Caluiniſtes, gloſing, the iuſtice of God to be that which is reſident in Chriſt, apprehended by our faith: and ſo that imputed to vs which we indeede haue not. Wherein at once they haue forged themſelues againſt Gods manifeſt word, a new iuſtice, a phantaſticall apprehenſion of that which is not, a falſe faith and vntrue imputation, whereas the iuſtice of God here, is that wherewith he endueth a man at his firſt conuerſion, and is now in a man, and therefore mans iuſtice: but yet Gods iuſtice alſo, becauſe it is of God. Of this iuſtice in vs, whereby we be truely iuſtified and indeede made iuſt, S.Auguſtine ſpeaketh thus:* The grace of Chriſt doth worke our illumination and iuſtification inwardly alſo. *And againe,* He giueth to the faithfull the moſt ſecret grace of his Spirit, which ſecretly he powreth into infants alſo. *And againe,* They are iuſtified in Chriſt that beleeue in him through the ſecret communication and inſpiration of ſpirituall grace, whereby euery one leaneth to our Lord. *And againe,* He maketh iuſt renewing by the Spirit, and regeneration by grace. The Heretikes phantaſticall or imputatiue iuſtice. *De pec.mer.li. 1.cap.9.10.* True inherent iuſtice.

FVLKE. 7 Againſt this proud and ſcornefull ſlaunder, what wee holde of the iuſtice of Chriſt imputed to vs through faith, is declared before cap.2. ſection 4. and neede not to be repeated againe: that wee are truely iuſtified in Gods ſight, by the iuſtice and merits of Chriſt, which is giuen vnto vs of God, and wee by his ſpirit being made liuely members of his body, are truely accounted iuſt by his righteouſneſſe. And that vertue of iuſtice, wherewith God, by the ſpirit of regeneration, indewed man at his conuerſion, is an effect or fruite, not a cauſe of our iuſtification, before him. Neither doth S.Auguſtine ſay any thing to the contrary, but to the confirmation hereof. For we acknowledge, that God doth worke our illumination and iuſtification inwardly, who by his grace, doth ingraffe euen infants that are baptiſed, into his body. *For he in whom all ſhall be quickned giueth the moſt ſecret grace of his ſpirit, to the faithfull, and powreth it euen into infants, which cannot follow his iuſtice in workes, but by the ſecret communication, and inſpiration of ſpirituall grace, by which whoſoeuer cleaueth to the Lord, is one ſpirit* ſaith S.Auguſt. And therefore to be iuſtified in Chriſt, is to be truely iuſtified by the iuſtice of Chriſt, as all haue truly ſinned in the ſinne of Adam, and are iuſtly condemned in Adam, not only in imitation of Adam. For by the diſcourſe of S.Auguſtine, the iuſtice of Chriſt is no more inherent in vs, then the ſinne of Adam, whereby yet we are condemned, through propagation of Adams corruption, as we are iuſtified, by communication and participation of the grace of Chriſt, by his ſpirit. Slander. Iuſtice imputed. Iuſtice inherent.

RHEM. 8 28 By faith without workes.) *This is the place whereupon the Proteſtants gather falſly their only faith, & which they commonly anouch, as though the Apoſtle ſaid, that onely faith doth iuſtifie. Where he both in words and meaning excepteth onely the workes of the Law done without Chriſt before our conuerſion: neither excluding the Sacraments of Baptiſme or Penance, nor hope and charitie, or other Chriſtian vertues, all which be the iuſtice of faith. as the good workes proceeding thereof, be likewiſe the law and iuſtice of faith. All which the aduerſaries would exclude by foiſting in the terme, onely. Of which kind of men S.Auguſtine vpon this place ſaith thus:* Men not vnderſtanding that which the Apoſtle ſaith, (we count a man to be iuſtified by faith without the workes of the Lawe) did thinke that hee ſaide, faith would ſuffice a man though he liued ill, and had no good workes. Which God forbid the veſſell of election ſhould thinke: who in a certaine place after he had ſaid, * In Chriſt IESVS neither circumciſion nor prepuce auaileth any whit, he ſtraight added, but faith which worketh by loue. What workes are excluded from iuſtification. *De grat.& lib. arb.c.7.* *Gal.1.*

FVLKE. 8 Faith here excludeth all merite of workes, from iuſtifying a man: yet the ſacraments haue their place, as ſeales of iuſtification: and good workes as neceſſarie fruits and effects of iuſtification. And whereas you ſay, we foyſt in the terme *onely*, you were beſt charge all the ancient fathers, which vſe this terme, of whom wee haue receiued it, to be foiſters, and excluders of the ſacraments and good workes. Chryſoſtome (as we heard before,) ſaith, *That God hath both ſaued and iuſtified vs, vſing thereto no workes, but requiring faith onely.* S.Ambroſe ſaith, *All that are iuſtified, are freely iuſtified, becauſe working nothing, nor recompenſing, they are iuſtified by faith onely, through the gift of God. in* 3. *ad Rom.* Origen ſaith, *God iuſtifieth by contemplation of fayth onely, Com.in Ep.ad Rom.l.3. cap.3.* Theodoret vpon the text, *Iuſtificati gratis, being iuſtified freely,* ſaith: *For hauing brought faith onely, we haue receiued remiſſion of ſinnes. In Rom.3.* Hierome, or what ancient writer ſoeuer, is author of the Commentaries *in Ep. ad Rom.4.* ſaith, *God iuſtifieth the vngodly man by faith onely, not by workes which he had not.* And in other places very often vſeth the ſame terme, as Chryſoſtome and Ambroſe alſo. Likewiſe Cyprian hath the ſame terme, ſaying, *That faith only auaileth, and that ſo much as we beleeue, ſo much we obtaine.* S.Hilary *in Math.can.8.& can.21.* ſaith: *That fayth onely iuſtifieth,* Gregorie Nazianzene ſaith: *To beleeue onely is iuſtice. orat.* 22. S.Baſil ſaith: *This is perfect and full reioycing in God, when a man doth not boaſt of his owne righteouſneſſe, but knoweth himſelfe to be voide of true righteouſneſſe, and to be iuſtified by faith onely in Chriſt. De humil. Hom.* 51. Ruffinus ſaith: *Onely beleefe ought to ſuffice for remiſſion of ſinnes. In expoſ. ſymb.* S.Auguſtine ſaith: *It may be rightly ſayd, that the commandements of God pertaine to faith only, if not a dead faith, but that liuely faith be vnderſtood, which worketh by loue. Deſide & oper.cap.22.* Againe he ſaith: *Onely faith in Chriſt doth make cleane. In Pſal.88. Paulinus epiſt.* 58. Auguſtine ſaith: *Saluation is to be ſought by faith onely.* Merite. Iuſtification. Only faith.

CHAP. IIII.

That Abraham was not iuſtified by his owne power, but by Gods grace, in whom he beleeued (6 which is a way for the ſinner alſo to come to iuſtice.) 9 And that, ſeeing he was not as then circumciſed, not onely the circumciſed Iew, but alſo the vncircumciſed Gentill may by beleeuing the Chriſtian faith, come to iuſtice, as Abraham did: 11 ſpecially conſidering alſo, that Abraham was promiſed to be Father of the whole world, and not onely of the Iewes, to whom onely the Lawe was giuen: and that, not to fulfill the promiſe, but for an other cauſe.

What

WHat shall we say then that ‖ Abraham did find, our father according to the flesh?

2 For if Abraham were iustified ‖ by workes: he hath glory, but not with God.

Gen.15,6. Gal.3,6. Ia.2,23. 3 For what saith the Scripture? *Abraham beleeued God, and it was reputed him to iustice.*

ϛ λογίζ. 4 But ‖ to him that worketh, the reward is not ϛ imputed according to grace, but according to dette.

ϛ λογίζ. 5 But ‖ to him that worketh not, yet beleeueth in him that iustifieth the impious, his faith is ϛ reputed to iustice according to the purpose of God.

6 ‖ As Dauid also termeth the blessednes of a man, to whom God reputeth iustice without workes.

Psal.31,1. 7 *Blessed are they whose iniquities be forgiuen, and whose sinnes be couered.*

8 *Blessed is the man to whom our Lord hath not imputed sinne.*

9 This blessednesse then doth it abide in the circumcision, or in the prepuce also? For we say that vnto Abraham faith was ‡ reputed to iustice.

10 How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce.

Gen.17,10. 11 And * he receiued ϛ the signe of circumcision, ‖ a seale of the iustice of faith that is in prepuce: that he might be the father of all that beleeue by the prepuce, that vnto them also it may be reputed to iustice:

12 And might be father of circumcision, not to them onely that are of the circumcision, but to them also that follow the steps of the faith that is in the prepuce of our father Abraham.

13 For not by the Law was the promise to Abraham, or to his seede, that he should be heire of the world: but by the iustice of faith.

14 For if they that are of the Lawe, be heires: faith is made voide, the promise is abolished.

15 For the Lawe worketh wrath. For where is no law, neither is there preuarication.

16 Therefore of faith: that according to grace the promise may bee firme to all the seede, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of vs all, (as it is written:

Gen.17,4. 17 *For a father of many nations haue I appointed thee*) before God, whom ‖ thou didst beleeue, who quickeneth the dead: and calleth those things that are not, as those things that are.

‖ he beleeued.

18 Who contrarie to hope beleeued in hope: that he might be made the father of many

WHat shall we say then that Abraham our father, as perteining to the flesh, did finde?

2 For if Abraham were iustified by workes, then hath hee wherein to boast, but not before God.

3 For what saith the Scripture? * *Abraham beleeued God, and it was counted vnto him for righteousnesse.* Gen.15.6. gal.3.6. iames 2.23.

4 To him that worketh, is the reward not reckoned of grace, but of duetie,

5 To him that worketh not, but beleeueth on him that iustifieth the vngodly, his faith is counted for righteousnesse.

6 Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth righteousnesse without workes:

7 Saying,* *Blessed are they whose vnrighteousnesse are forgiuen, and whose sinnes are couered.* Psal.32.1.

8 Blessed is that man to whom the Lord will not impute sinne.

9 Came *this blessednesse then vpon the circumcision onely, or vpon the vncircumcision also? For we say that faith was reckoned to Abraham for righteousnesse.*

10 How was it then reckoned? when he was in the circumcision, or when he was *in the vncircumcision? Not in the circumcision, but in vncircumcision.*

11 * *And he receiued the signe of circumcision as the seale of the righteousnesse of faith, which he had yet being vncircumcised: that he should bee the father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed vnto them also.* Gen.17.11.

12 And that he might be father of circumcision, not vnto them only which came of the circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham, before the time of circumcision.

13 For the promise that hee should bee the heire of the world, was *not to Abraham, or to his seed through the law, but through the righteousnesse of faith.*

14 For if they which are of the law be heires, then is faith but vaine, and the promise made of none effect:

15 Because the law causeth wrath: For where no law is, there is no transgression.

16 Therefore by faith is the inheritance giuen *that it might* be *by grace, that the promise might be sure to all the seede, not to that onely which is of the law, but to that also which is of the faith of Abraham, which is the father of vs all.*

17 (*As it is written,** *I haue made thee a father of many nations*) *before God whom yee beleeued, which restoreth the dead vnto life, and calleth those things which be not, as though they were.* Gen.17.4.

18 Who contrary to hope, beleeued in hope, that he should be the father of many nations: according

many nations, according to that which was
Gen.15.5. * ſaid to him: *So ſhall thy ſeed be*, as the ſtarres of heauen, and the ſand of the ſea.

19 And he was not weakened in faith: neither did he conſider his owne body now quite dead, whereas hee was almoſt an hundred yeeres olde, and the dead matrice of Sara.

20 In the promiſe alſo of God he ſtaggered not by diſtruſt: but was ſtrengthened in faith, giuing glory to God.

21 Moſt fully knowing that whatſoeuer he promiſed, he is able alſo to doe.

22 Therefore it was alſo reputed him to iuſtice.

23 And it is not written onely for him, that it was reputed him to iuſtice:

24 But alſo ‖ for vs, to whom it ſhal be reputed beleeuing in him, that raiſed vp IESVS CHRIST our Lord from the dead,

25 Who was deliuered vp for our ſinnes, and roſe againe for our iuſtification.

*cording to that which was ſpoken, * So ſhall thy ſeede be.* Gen.15.5.

19 And he fainted not in the faith, nor conſidered his owne body now dead, when he was almoſt an hundred yeeres old, neither yet the deadneſſe of Saraes wombe.

20 Hee ſtackered not at the promiſe of God through vnbeliefe: but was ſtrong in faith, giuing glorie to God.

21 And being full certified, that what he had promiſed, he was able alſo to performe.

22 And therefore was it reckened to him for righteouſneſſe.

23 Neuertheleſſe, it is not written for him onely, that it was reckened to him:

24 But alſo for vs, to whom it ſhall be reckened, ſo that we beleeue on him that raiſed vp Ieſus our Lord from the dead,

25 Which was deliuered for our ſinnes, and was raiſed againe for our iuſtification.

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 5 Reputed to iuſtice.) *The word* Reputed, *doth not diminiſh the trueth of the iuſtice, as though it were reputed for iuſtice, being not iuſtice indeede. but ſignifieth, that as it was in it ſelfe, ſo God eſteemed and reputed it. as the ſame Greeke word muſt needes be taken v.4. next going before, and* 1.Cor.4.3. *and elſwhere.*

FVLKE. 1 The word Reputed, ſignifieth no falſe account or eſtimation, but yet it ſignifieth, that faith is accompted for iuſtice without our merite, for the merites of Chriſt, which are not inherent in vs, but are communicated vnto vs by his ſpirit, whereby we are made members of his bodie, and partakers of his iuſtice. In this chapter the Apoſtle vſeth the terme of imputation, ten times, wherefore in this place it were conuenient (if you had any thing) to plead it againſt *Imputatiue iuſtice*, as you do ſcornefully call it. Whereof we haue none other doctrine then the Apoſtle in this chapter, and els where moſt plainely teacheth. But here the light was ſo cleare, that you durſt not for ſhame once mention it. Iuſtice imputed.

RHEM. 2 11 The ſigne of circumciſion.) * *Our Sacraments of the new Law giue* ex opere operato, *that grace and iuſtice of faith which here is commended, whereas circumciſion was but a ſigne or marke of the ſame.*

FVLKE. 2 Our Sacraments of the new teſtament, are ſeales of the ſame grace and Iuſtice of faith which is here commended, as circumciſion was, which was not a bare ſigne and marke thereof (as you ſay) but a ſeale of God for confirmation of faith, as the text ſaith. Sacraments.

ANNOTATIONS. CHAP. IIII.

RHEM. 3 1 Abraham.) *The Apoſtle diſputing in this chapter as before, againſt them that thought they might be iuſtified by their workes done without the grace of Chriſt and faith in him, propoſeth Abraham for an example, and prooueth that hee had no iuſtice nor eſtimation of iuſtice before God by any workes done before he had faith, or that proceeded not of faith and Gods grace.* Abrahams works before faith.

FVLKE. 3 The Apoſtle prooueth by the example of Abraham, that no man hath eſtimation of iuſtice before God, for the merite of any workes done before faith, or after faith. And ſo his arguments doe prooue euidently. For if Abraham be iuſtified by any workes, he hath to glory, but no man hath to glory. *Ergo* he was not iuſtified by any workes. If Abraham were iuſtified by any workes, the reward ſhould be imputed, not according to grace, but according to debt: but the reward is not imputed according to debt, but according to grace, *Ergo* Abraham was not iuſtified by any workes of his. Anſelmus, *Certè ſola fide Abraham fertur Deo placuiſſe: & hoc quia Deo credidit ad iuſticiam illi reputatum fuiſſe.* De excell. B. Virg. Mariæ. Iuſtice imputed merite.

Credidit & nudæ fidei conſenſio ſola
Plenam ad iuſtitiæ & mersti reputata coronam eſt.
Atque adeo hinc Abræ tanta mercede docemur,
Quanti ſit meriti diuino credere verbo.
Marius Victor Maſſil.

Againe, Abraham was iuſtified, as Dauid termeth the bleſſednes of man, to whom God reputeth iuſtice without works. But Dauid termeth this bleſſednes of euery one whoſe ſinnes are forgiuen: therfore of faithfull men to whom God reputeth iuſtice without workes. As it is manifeſt by the Pſalme, where he applieth the comfort of this bleſſednes to himſelfe, that had obteined remiſſion of his ſinnes. Pſal.32.3.4.5. and afterward ſaith: That euery holy man ſhall pray for it, verſ.6. The holy Ghoſt therefore, ſpeaketh not of your ſanſte, of the firſt iuſtification, wherein a man cannot ſtand one minute of an houre, but of Gods iuſtification, whereby he continueth vs in iuſtice by his onely mercie, in the merites of Chriſt apprehended by faith, vntill he bring vs to eternall glory. Rom.8.30. No iuſtification by faith onely.

HEM. 4 2 By workes.) *If Abraham did any commendable workes before he beleeued, as many Philoſophers did, men might count him iuſt therefore, but in Gods ſight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he ſhould neuer haue had the eſtimation of a iuſt man. Therefore God in the Scriptures reputing him as a iuſt man, giueth the cauſe thereof, ſaying,* Abraham beleeued God, and it was reputed to him for iuſtice. Iuſtice before men, and iuſtice before God.

FVLKE. 4 If Abraham were iustified before God, by workes either done before faith or after, he hath to glory with God, but glorying with God, is excluded by iustification by faith. He also to whom God oweth a reward of debt, may glory with God, therefore if Abraham could claime iustification by workes, though proceeding of faith, hee might glory with God. But the reward is imputed according to grace, and not according to debt: Therefore Abraham was not iustified before God, by workes proceeding of faith. Iustification by faith onely.

RHEM. 5 4 To him that worketh.) *That is to say, He that presumeth of his owne workes as done of himselfe without faith, Gods helpe and grace: and saying, that grace or iustification were giuen to him for his workes: this man doth chalenge his iustification as debt, and not as of fauour and grace.* Not workes but mere grace is cause of our first iustification.

FVLKE. 5 He also that presumeth of his owne workes to be iustified, though he acknowledge, that he hath done them by the grace and helpe of God, chalengeth iustification as debt, and shall not be iustified before God. As it is manifest in the parable, that Christ told against them that trusted in themselues that they were iust, where the Pharisee ascribeth to the grace and helpe of God, all those vertues and workes of his, by which he trusted in himselfe, that he was iust: saying, God I thanke thee, that I am not as other men, &c. Luke 18.9. Therefore not onely Pelagians, but Papists rather be in the same case that the Pharisee was. Iustification by faith onely.

RHEM. 5 To him that worketh not.) *He worketh not (in this place) that hath no workes or alleageth not his workes done in his infidelitie as cause of his iustification, but faith in Christ, and that proceeding of meere grace. Whereupon S. Augustine saith:* Know thou that faith found thee vniust. And if faith giuen to thee, made thee iust, it found thee a wicked one whom it might make iust. If it found thee wicked, and of such an one made thee iust, what workes hadst thou being then wicked? None couldest thou haue (nor canst haue) before thou beleeuedst. Beleeue then in him that iustifieth the impious, that thy good workes may be good workes in deed. *August. in Psal. 31.*

RHEM. 6 6 As Dauid termeth.) *The Protestants for* [e] termeth, *translate*, describeth, *for that they would haue the ignorant beleeue the whole nature and definition of Iustification to be nothing els but remission of sinnes, and no grace or inherent iustice giuen from God at all. When the Apostle would say nothing els, but that in the first iustification God findeth no good workes or merites to reward, but onely sinnes to forgiue vnto such as haue faith in him.* [e] Μιμεῖται, Heretical translation.

FVLKE. 6 Your word of terming is more neere a perfect definition, then our word of describing. For a description may be imperfect, a definition is concluded in proper bondes or termes. This is therefore no heretical translation of ours, but a malicious cauillation of yours. But to the matter, we would not haue men beleeue, that iustification is nothing but remission of sinnes, for the text addeth imputation of iustice without workes: and therefore no qualitie of grace or iustice inherent in vs. And seeing you acknowledge that in the first iustification, God findeth no merites, and the Scriptures teach none other iustification before God vnto reward of eternall life and glorification, we conclude, that in iustification vnto saluation which Dauid termeth the blessednesse of man, God findeth no merites to reward, but onely sinnes to forgiue vnto such as haue faith in him, whereby ones iustified, they bring foorth good workes, as the fruites of faith, not as the meritorious cause of their iustification. Remig. in Psal. 32. *Reuerâ isti soli beati, isti soli salui qui per gratiam iustificantur, & non ex meritis, nam aliȳ minimè. Per ipsam* (remissionem peccatorum) *gratis iustificatur impius & reputatur fides eius ad iustitiam.* Fulgent. de remiss. peccat. lib. 7. cap. 4. Slander. Cauilling. Iustification.

RHEM. 7 7 Couered. 8 not imputed.) *You may not gather (as the Heretikes doe) of these termes,* couered, *and not* imputed, *that the sinnes of men be neuer truely forgiuen, but hidden only. for that derogateth much to the force of Christs blood and to the grace of God, by which our offences be truely remitted. He is the Lambe that* taketh away *the sinnes of the world, that* washeth *and* blotteth out *our sinnes, therefore to couer them, or not to impute them, is not to charge vs with our sinnes, because by remission they be cleane taken away: otherwise it were but a feined forgiuenesse.* See S. Augustine in Psal. 31. enarrat. 2. What is, Sinnes couered, or not imputed. Io. 1. 29. 2. Cor. 5. 21. Apoc. 1. 5.

FVLKE. 7 Gods curse light vpon those heretikes, that say our sinnes are neuer truly forgiuen, but only hidden. For to be couered and hidden from Gods iustice by the redemption of Christ, and not to be imputed vnto vs, is to haue them truely forgiuen vs for Christs sake, so that euen our conscience is purged and clearely discharged of them, because Christ had satisfied the iustice of God perfectly for them. But let those heretikes take heed, that they derogate not much from the force of Christes blood, and the grace of God, which affirme that Christs blood purgeth vs from the guilt, but not from the punishment due to our sinnes, which is as much to say as our sinnes are not truely forgiuen: *For where there is forgiuenesse* (saith Chrysostome vpon this chapter) *There shall be no punishment. Hom. 8. in ep. ad Rom.* Slander. Remission of sinnes. The papists.

RHEM. 8 11 A seale.) *The Heretikes would proue hereby, that the Sacraments of the Church giue no grace or iustice of faith, but that they be notes, markes, and badges only of our remission of sinnes had by faith before. because Abraham was iust before, and tooke this Sacrament for a seale thereof only. To which must be answered, that it followeth not that it is so in all, because is was so in the Patriarch, who was iust before, and was therefore as it were the founder of Circumcision, or he in whom God would first establish the same: no more then it followeth that, because the holy Sacrament of the Altar remitted not sinnes to Christ nor iustified him, therefore is hath that effect in none. Looke S. Augustine* De baptismo contra Donatistas, lib. 4. cap. 24. *Where you shall see that (though not in Abraham) yet in Isaac his sonne, and so consequently in the rest, the Sacrament went before, and iustice followed.* The Sacraments are not mere markes, but confes of iustification.

FVLKE. 8 We say not that the sacraments be notes, markes and badges only of remission of sinnes, but (as the Apostle saith) seales of God, to assure our faith of iustification by remission of sinnes. And where you say, it followeth not in all, because it was so in Abraham, you bid open battell to the Apostle, who bringeth foorth the example of Abraham, to shew how all men are iustified before God, and what is the vse of the sacraments in all men: because Abraham was iustified before he was circumcised, therefore not by circumcision, but by faith onely. And although Isaac, and many thousands were first circumcised, and after iustified, yet this is perpetuall, they were not iustified by circumcision more then Abraham, which was iustified before he was circumcised, but by faith as Abraham was. And so saith S. Augustine in the place by you quoted: *In Isaac which was circumcised the eighth day from his birth: the seale of Iustice went before, and because he followed the faith of his father as he grew, iustice it selfe followed, the seale whereof went before in his infancie: so in infants that are baptized, the sacrament of regeneration goeth before, and if they holde the Christian pietie, conuersion also doth follow in the heart, the mysterie whereof went before in the bodie:* Here you see plaine, the sacraments giue not grace or iustice of the worke wrought, but are seales of the iustice of faith, though they be receiued before the iustice of faith. The obiection of infants baptised that die before they haue faith, S. Augustine doth answere in the same place, shewing that God supplieth by his grace the want of faith and confession in them, as he did in the theefe, and doth in them that are martyred before they be baptized, the want of the sacrament. Slander. Sacraments. Iustification by faith onely, and not by Sacraments.

RHEM. 9 24 For vs, to whom it shall be reputed.) *By this it is most plaine against our Aduersaries, that the faith which was reputed for iustice to Abraham, was his beleefe of an Article reuealed to him by God, that is to say, his assent and credit giuen*

*giuen to Gods ſpeaches: as in vs his poſteritie according to the ſpirit, it is here plainely ſaid, that iuſtice ſhall be reputed to vs by beleeuing the Articles of Chriſts death and Reſurrection, and not by any fond ſpeciall faith, fiducia or confidence of ech mans owne ſaluation. to eſtabliſh the which fiction, they make no account of the faith Catholike, that is, wherewith we beleeue the Articles of the faith, which onely iuſtifieth, but call it by contempt, an hiſtoricall faith: ſo as they may terme Abrahams faith, and our Ladies faith, of which it was * ſaid, Beata quæ credidiſti,* Bleſſed art thou that haſt beleeued. *And ſo in truth they deny as well the iuſtification by faith, as by workes.* By what faith we are iuſtified. Luc.1.45.

LVKE. 9

This place is moſt plaine, that Abrahams faith was not onely an hiſtoricall faith, that Gods ſpeeches were true, but a ſure confidence and truſt in God that his promiſes perteined to him, that he alſo ſhould be bleſſed in that ſeede, wherein all the world ſhould be bleſſed. And ſo faith ſhall be imputed to vs for iuſtice, which beleeue in him which raiſed vp Ieſus Chriſt from the dead, *who was deliuered for our ſinnes, and roſe againe for our iuſtification*: that is which put our truſt in God, who hath iuſtified vs by remiſſion of our ſinnes, through the merits of the death and reſurrection of Chriſt. And here I would wiſh the ſimple deceiued to conſider for what iuſtification did Chriſt die, and riſe againe: euen for that by which we are made iuſt vnto ſaluation, and that is it whereby iuſtice is imputed to vs by faith without workes. Therefore the Apoſtle ſpeaketh in all this chapter of that onely iuſtification by which we are ſaued, and not of that fantaſticall firſt iuſtification newly inuented of the Papiſts, which is loſt as ſoone as we fall into any ſinne. But where you ſay, to eſtabliſh our fiction of confidence, we make none account of the articles of the Catholike faith, it is an impudent fiction, for we affirme that we are iuſtified by none other faith but euen by that faith which is declared in thoſe articles, not by a bare knowledge of them which the deuill hath and many reprobates, but by ſtedfaſt beleeuing of them, and ſure confidence that euery Chriſtian hath in God the Father, and in Chriſt his Sonne, conceiued, borne, ſuffered, dead, buried, riſen againe, aſcended, and ſitting at Gods right hande, which alſo ſhall come to iudgement, and in the holy Ghoſt, by whom he is ſanctified and made a member of the Catholike church of Chriſt, which is the bodie of Chriſt, the communion of Saincts, whereby hee is made partaker of the merits of Chriſt, and aſſured thereby of remiſſion of his ſinnes, reſurrection of his bodie, and life euerlaſting. Venantius in ſymbolum, remiſſionem peccatorum: *Nobis in hoc ſermone ſola credulitas ſufficit. Nec ratio requiritur, vbi principalis indulgentia comprobatur.* This is that faith, and none other, by which we looke to be iuſtified before God: neither doe we call it in contempt an hiſtoricall faith, but when it is ſo confeſſed, as the deuill doth beleeue it. The diſtinction of faith hiſtoricall and temporall from faith ſpirituall and eternall, is not of our inuention, but learned of S. Auguſtine *De vera religione. cap.* 50. And whereas you ſay, we may terme Abrahams faith and the bleſſed virgins faith an hiſtoricall faith, it is falſe: for Abraham and the bleſſed virgin did not onely beleeue the word of God to be true, but to their iuſtification beleeued in God, and did put their whole truſt and confidence in him. So the virgine Mary reioyceth in God her Sauiour. *At non credis in Deum* (ſaith S. Cyprian) *qui non in eo ſolo collocat totius fœlicitatis ſuæ fiduciam.* But he beleeueth not in God which placeth not in him onely the confidence of all his felicitie. *De duplici martyrio.* Iuſtifying faith what it is. Slander. An hiſtoricall faith.

CHAP. V.

Hauing therefore through faith in Chriſt, obteined the beginning, he ſheweth what great cauſe we haue to hope for the accompliſhment. 12 *And then he proceedeth in his arguing, and ſheweth that as by one, all were made ſinners, ſo by one, all muſt be made iuſt.*

BEing iuſtified therefore by faith, ‖ let vs haue peace toward God by our Lord IESVS CHRIST:

2 By whō alſo we haue ‖ acceſſe through faith into this grace wherein we ſtande, and glorie, ‡ in the hope of the glorie of the ſonnes of God.

3 And not only this: but alſo we glorie in tribulations, knowing that tribulation, worketh patience:

4 And patience, probation: and ‖ probation, hope.

5 And hope confoundeth not: becauſe ‖ the charitie of God is powred foorth in our hearts, by ỹ holy Ghoſt which is giuen vs.

6 For why did Chriſt, when wee as yet were * weake, according to the time die for the impious?

7 For, ſcarſe for a iuſt man doth any die: for perhaps for a good man durſt ſome man die.

8 But God commendeth his charitie in vs: becauſe, when as yet we were ſinners, Chriſt died for vs.

9 Much more therefore now being iuſtified in his blood, ſhall we be ſaued frō wrath by him.

10 For if, when we were enemies, wee were reconciled to God by the death of his Sonne:

THerefore being iuſtified by faith, we are at peace with God, through our Lord Ieſus Chriſt:

*2 * By whom alſo we haue had an entrance by faith, vnto this grace wherein we ſtand, and reioyce in hope of the glory of God.* Ephe.2.13.

*3 Not that onely: * but alſo we reioyce in tribulations, knowing that tribulation worketh patience:* Iames 1.3.

4 Patience proofe, proofe hope:

5 And hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our hearts by the holy Ghoſt, which is giuen vnto vs.

6 For when we were yet weake, according to the time, Chriſt died for the vngodly.

7 Now ſcarſe will any man die for the righteous: Yet peradventure for the good, ſome man durſt die.

8 But God ſetteth out his loue toward vs, ſeeing that while we were yet ſinners, Chriſt died for vs,

9 Much more then now, we that are iuſtified by his blood, ſhall be ſaued from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his ſonne: much more,

Sonne: much more being reconciled, shall we be saued in the life of him.

11 And not only this: but also we glorie in God through our Lord IESVS Christ, by whom now wee haue receiued reconciliation.

12 Therefore, as ‖ by one man sinne entred into this world, and by sinne death: and so vnto all men death did passe, in which all sinned.

13 For euen vnto the Law sinne was in the world: but sinne was not imputed when the law was not.

14 But death reigned from Adam ‖ vnto Moyses, euen on them also that sinned not after the similitude of the preuarication of Adam, who is a figure of him to come.

15 But not as the offence, so also the gift. for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man IESVS Christ, hath abounded vpon many.

‖ sinner. 16 And not as by one ‖ sinne, so also the gift. for iudgement in deede is of one, to condemnation: but grace is of many offences, to iustification.

17 For if in the offence of one, death reigned by one: much more they that receiue the aboundance of grace and of donation and of iustice, shall reigne in life by one, IESVS Christ.

18 Therfore as by the offence of one, vnto all men to condemnation: so also by the iustice of one, vnto all men to iustification of life.

19 For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many ‡ shall be made iust.

20 But the Law entred in, that sinne might abound. And where sinne abounded, grace did more abound.

21 That as sinne reigned to death: so also grace may reigne by iustice to life euerlasting, through IESVS Christ our Lord.

more, seeing we are reconciled, we shall be saued by his life.

11 Not only so, but we also ioy in God, through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne: euen so death entred into all men, insomuch as all haue sinned.

13 For vnto the Lawe was sinne in the world: but sinne is not imputed when there is no law.

14 Neuertheless, death reigned from Adam to Moses, ouer them also that had not sinned with like transgression as did Adam, which is the figure of him that was to come.

15 But not as the sinne, so is the free gift. For if through the sinne of one many be dead: much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 And not as by one that sinned euen so the gift, for the sinne entred by one offence into condemnation: but the gift of many sinnes into iustification.

17 For if by the sinne of one, death reigned by the meanes of one, much more they which receiue abundance of grace and of the gift of righteousnesse, shall reigne in life by the meanes of one, Iesus Christ.

18 Likewise then, as by the sinne of one, sinne came on all men to condemnation: euen so, by the righteousnesse of one, good came vpon all men to the righteousnesse of life.

19 For as by one mans disobedience many became sinners: so by the obedience of one, shall many be made righteous.

20 But the law in the meane time entred in, that sinne should increase. But where sinne was plenteous, grace was more plenteous.

21 That as sinne hath reigned vnto death: euen so might grace reigne through righteousnes vnto eternall life, by Iesus Christ our Lord.

MARGINALL NOTES. CHAP. V.

RHEM. 1 2 In hope of the glorie.) *Christian men do not vaunt themselues of the certaintie of their saluation, but glorie in the hope thereof onely, which hope is here insinuated to be giuen in our iustification, and is afterward to be confirmed by probation in tribulation.*

FVLKE, 1 Christian men doe not vaunt in themselues, but glorie in God, in the hope of saluation which confoundeth not, therfore glory in the certeintie of their saluation. But the hope of papists is in vncerteintie: therefore it is not Christian hope which confoundeth not. The hope of papists no Christian hope.

RHEM. 2 6 Weake.) *The Heretikes falsely translate, of no strength, to take away all free will.* No. Test. 1580.

FVLKE. 2 The Greeke word signifieth priuation of strength, and sometime of all strength, as 1. Cor. 15 43. so doth it here. For what strength hath the impious, for whom Christ died, or what freedome of will vnto good? which is dead in sinne. Ephe. 2. 5. Cauilling, Freewill.

RHEM. 3 19 Shall be made iust.) *Here we may see against the Heretikes, that they which be borne of Christ and iustified by him, be made and constituted iust in deede, and not by imputation only: as all that be borne of Adam, be iniust and sinners in trueth, and not by imputation.*

FVLKE. 3 To be iustified by imputation, is to be constituted and made iust in deed, yet not by iustice inherent in vs, but by the iustice of Christ: as many are made sinners in deed by Adams sinne, which is iustly imputed to them that be his heires: and they be iniust and sinners in trueth, and worthy of condemnation, euen by the sinne which Adam committed, for which they are iustly plagued with that corruption of originall sinne, that descendeth from him by propagation. Iustice imputed

ANNO-

ANNOTATIONS. CHAP. V.

RHEM. 4 1 Let vs haue.) *Whether we read*, Let vs haue peace, *as diuers also of the Greeke Doctors* (Chrysost. Orig. Theodor. Oecum. Theophyl) *doe*, or, We haue peace: *it maketh nothing for the vaine securitie and infallible certainetie which our Aduersaries say, euery man ought to haue vpon his presumed iustification by faith, that himselfe is in Gods fauour, and sure to be saued:* peace towards God, *being here nothing els, but the sincere rest, tranquility & comfort of mind and conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which, and none other, men be iustified, neither teacheth nor breedeth any such securitie of saluation. And therfore they haue made to themselues an other faith which they call* Fiduciam, *quite without the compasse of the Creede and Scriptures.* Against the Heretikes speciall faith and securitie

FVLKE. 4 It is not vaine securitie, but infallible certaintie that we ought to haue by our iustification by faith. For that sincere rest, tranquilitie, and comfort of minde and conscience, vpon hope that he is reconciled to God, (which you confesse to be peace toward God) is an vnfallible certaintie, seeing hope confoundeth not, as it is in the text. vers. 5. As for vaine securitie, is that which is placed in merits of men, in Popes pardons, masses of *Requiem*, and such like. Certainetie of saluation.

And whereas you say our faith, which we call *Fiducia, Truste or confidence*, is quite out of the compasse of the Creed and scriptures: you doe wilfully blaspheme the trueth. For it is comprised in the very first words of the Creed, *Credo in Deum, I beleeue in God*, which is, I repose my whole trust and confidence in God. So doth Ruffinus *in exposit. symboli* expound the verbe *Credo*, as is manifest by his examples, of him that committeth himselfe to a shippe, of the husbandman, of him that is maried, of him that taketh the charge of the empire, all which trust to receiue fruit of their beleefe. But specially by the testimonie of the Apostle, which saith, *He that commeth to God must beleeue that he is, and that he is a rewarder of them that beleeue in him.* (saith Ruffine) the text is *of them that seeke him.* Heb. 11.6. Where we see plainly, not only an historicall faith, that God is, but a trust and confidence, that he is a rewarder of them that seeke him. But that our trust and confidence is within the compasse of the scripture whereupon the Creed is grounded, it is manifest by these testimonies, a few of a great number. *Blessed are all they that trust or haue confidence in him.* Psal. 2, 12. *I haue trust or confidence in the Lord, I shall not be confounded for euer.* Psal 24 1. *They that haue trust or confidence in the Lord, shall be as the mount Sion which shall neuer be moued.* Ps. 125.1. *Blessed is that man whose trust is in the Lord, and whose* fiducia *confidence is the Lord.* Ier. 17.7. *Confidite* (saith Christ) *be of good confidence, I haue ouercome the world.* Iohn 16.33. And for the very word *fiducia confidence* in God, which you doe scornefully obiect vnto vs, as Senacherib by the mouth of Rabsacke obiected to Ezechias. 2. Reg. 18.22. It is found euen in your owne translation in many places, *Haue confidence in the Lord with all thy heart.* Pro. 3. 5. *That thy confidence may be in the Lord.* Prouerb. 22. 19. *He that hath trust or confidence of me, shall inherite the land, and possesse my holy hill.* Esay. 57.13. *Thy life or soule shall be saued, because thou hadst confidence in me saith the Lord.* Ier. 39. 18. *In our Lord Iesus Christ we haue trust and accesse with confidence through his faith.* Eph. 3.12. *Let vs goe vnto the throne of grace, with confidence that we may obteine mercie.* Heb. 4. 16. Finally saith S. Iohn: *This is the confidence or trust that we haue in God, that whatsoeuer we shall aske according to his will, he heareth vs.* 1. Iohn 5.14. Confidence or trust.

RHEM. 5 2 Accesse through faith.) *Iustification, implieth all grace and vertues receiued by Christs merites, but the entrance and accesse to this grace and happie state is by faith, because faith is the ground and first foundation to build on, and port to enter into the rest. Which is the cause that our iustification is attributed to faith namely in this Epistle, though faith it selfe be of grace also.* Iustification attributed much to faith as to the foundation.

FVLKE. 5 Grace signifieth the fauour of God, by which we are not iustified for a moment according to the new deuise of the Papists, but wherein we stand and glorie in the assured hope of eternall life: and from this faith proceede all vertues and fruites of obedience, not to our iustification, but to Gods glorie, and our greater reward of his mercie, not of the merit of our workes. Iustification vnto saluation.

RHEM. 6 4 Probation hope,) *This refelleth the errour also of the Protestants, that would haue our hope to holde onely on Gods promises, and not a whit on our doings. Where we see that it standeth* (and is strengthened also) *vpon patience and constancie, and good probation and triall of our selues in aduersities: and that so grounded vpon Gods promises and our owne doings, it neuer confoundeth.* Our hope is strengthened by well doing.

FVLKE. 6 You confessed in the first section, that hope is giuen in iustification, and confirmed by probation and tribulation, therfore it is not grounded vpon our doings, for probation and tribulation do not properly cause hope, but declare it, as tribulation doth not cause patience, therefore our hope is grounded only vpon Gods promises. For our faith and hope are in God, and not in our owne doings. 1. Pet 1.21. Hope in Gods promises.

RHEM. 7 5 Charitie is powred) *Charitie is also giuen vs in our first iustification, and not onely imputed vnto vs, but indeed inwardly powred into our hearts by the holy Ghost, who with and in his gifts and grace is bestowed vpon vs. for this Charitie of God is not that which is in God, but that which he giueth vs, as S. Augustine expoundeth it:* li. de Sp. & lit. c. 32. *Who referreth this place also to the grace of God giuen in the Sacrament of Confirmation.* de bapt. cont. Donat. li. 3. c. 16. Charitie is a qualitie in vs.

FVLKE. 7 The text is plaine, that he speaketh of the loue of God, wherwith he loueth vs, as it is manifest in the eigh:h verse. So doth Chrysostome expound it, in 5. Rom. hom. 9. *God sheweth the heat of his loue towards vs, chiefly that he hath not honored vs a litle at once or slenderly, but at once hath powred forth his loue, as a fountaine of all good things.* So doth Photius and Oecumenius vnderstand it. S. Ambrose also vpon this place. Therefore S. Augustines exposition must giue place to the trueth. And yet he saith not that it is the loue wherewith we loue God, but wherby God maketh vs louers of him. In the other place, *the loue of God is secretly giuen by imposition of hands:* but he is so farre from calling it the Sacrament of Confirmation, that he saith, *imposition of hands may be repeated, though baptisme cannot. For what is imposition of hands but prayer ouer a man?* Popish confirmation.

RHEM. 8 10 By one man sinne entred.) *By this place specially the Church of God defendeth and proueth against the old Heretikes the Pelagians, that denied children to haue any originall sinne, or to be baptized for the remission thereof: that in and by Adam all be conceiued, borne, and constituted sinners. Which no lesse maketh against the Caluinists also, that affirme, Christian mens children to be holy from their mothers wombe. And the same reason which S. Augustine deduceth* (li. 1. c. 8 9. de pec. meritis) *out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the generall imitation of Adam in actuall sinnes, serueth against Erasmus and others, inclining rather to that new exposition, then to the Churches and fathers graue iudgement herein.* Conc. Mileuitanum c. 2. Conc. Trid. sess. 5. decr. de pec. orig. All by Adam borne in original sinne.

FVLKE. 8 We doe none otherwise affirme Christian mens children to be holy from their mothers wombe, then S. Paul 1. Cor. 7.14. saith: *they are holy*, because they be comprised in Gods couenant, and haue right to be baptised, but that they are guilty of originall sinne, we confesse and teach more soundly and substantially then you doe. Slander.

RHEM. 9 14 Vnto Moyses.) *Euen in the time of the Law of nature, when men knew not sinne, and therfore it could not by mans*

iudgement be imputed: and in the time of Moyses Law, when the commandement taught them to know it, but gaue them no strength nor grace to auoid it, sinne did reigne, and thereupon death and damnation, euen til Moyses inclusiue, that is to say, euen till the end of his Law. And that not in them onely which actually sinned, as Adam did, but in infants which neuer did actually offend, but only were borne and conceiued in sinne, that is to say, hauing their natures defiled, destitute of iustice, and auerted from God in Adam, and by their descent from him: Christ onely excepted, being conceiued without mans seede, and his mother for his honour and by his speciall protection (as many godly deuout men iudge) preserued from the same. Christ onely not conceiued in sinne, and (as it is thought) our B. Ladie.

FVLKE. 9 This place doth manifestly conuince, that the virgin Mary also was conceiued in originall sinne: because onely Christ was conceiued by the holy Ghost of a virgine. But why doe you not boldly affirme it as an vndoubted trueth, that the blessed virgine was not conceiued in sinne? seeing that Pope Sixtus the fourth hath cleerely determined that it was so, and instituted the feast of her conception to confirme that opinion, and added to the salutation of the virgine Mary these words: *Et benedicta sit Anna mater tua, de qua sine macula tua processit caro virginea. And blessed be Anne thy mother, of whom thy virgins flesh hath proceeded without spot.* And condemned the Dominike Friers, charging them not to preach nor publish the contrary opinion, by his bull bearing date 1483. Here you must either confesse the Popes error, or els hold this opinion absolutely against the maister of the sentences *li.3 dist.3.* Thomas Aquinas and other schoolemen vpon him, yea and S. Bernard epist. 174. *ad Canonicos Lugdunens.* Anselmus, *Cur Deus homo, lib.2.cap.16.* And S. August. *De Genes. ad liter. li.10. cap.18.* The virgine Marie conceiued in originall sinne.

RHEM. 20 That sinne might abound.) That, *here hath not the signification of causalitie, as though the Law were giuen for that cause to make sinne abound: but it noteth the sequele, because that followed thereof, and so it came to passe, that by the prohibition of sinne, sinne increased: by occasion whereof, the force of Christs grace is more amply and abundantly bestowed in the new Testament.* The Law did not cause more sinne, though that were the sequele thereof.

CHAP. VI.

RHEM. 1 *He exhorteth vs, now after Baptisme, to liue no more in sinne, but to walke in good workes: because there we died to the one, and rose againe to the other* 14 *(grace also giuing vs sufficient strength)* 16 *and were made free to the one, and seruants to the other,* 21 *and specially because of the fruits here, and the end afterward, both of the one and of the other.*

FVLKE. 1 There is nothing in the text to proue that grace giueth vs strength to auoid all sinne: for if we had sufficient strength, we should neuer sinne of infirmitie.

THE EPISTLE vpon the 6 Sunday after Pentecost.

WHAT shall we say then? Shall we continue in sinne that grace may abound?

2 God forbid. For we that are dead to sinne, how shall we yet liue therein?

3 Are you ignorant that all we which are baptized in Christ IESVS, in his death wee are baptized?

4 For ‡ we are buried together with him by Baptisme into death: that as Christ is risen from the dead by the glorie of the father, so we also may walke in newnesse of life.

5 For if we be become complanted to the similitude of his death, we shall be also of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sinne may be destroied, to the ende that we may serue sinne no longer.

7 For he that is dead, is iustified from sinne.

8 And if we be dead with Christ, we beleeue that wee shall liue also together with Christ.

9 Knowing that Christ rising againe from the dead, now dieth no more, death shall no more haue dominion ouer him.

10 For that he died, ‖ to sinne hee died once: but that he liueth, he liueth to God.

11 So thinke you also, that you are dead to sinne, but aliue to God in Christ IESVS our Lord.

12 Let not ‖ sinne therfore reigne in your mortall bodie, that you obey the concupiscences thereof.

13 But neither do ye exhibite your members instruments of iniquitie vnto sinne: but exhibite

WHat shall we say then? Shall wee continue in sinne, that grace may abound? God forbid.

2 How shall we that are dead to sinne, liue any longer therein.

3 Know ye not, that all we which haue bene baptized into Iesus Christ, haue beene baptized into his death?

4 We are buried then with him by Baptisme into his death, that likewise as Christ was raised vp from the dead by the glorie of the father: euen so, we also should walke in newnesse of life.

5 For if we be graft together by the likenes of his death: euen so shall we be partakers *of the resurrection:*

6 Knowing this, that our old man is crucified with him also, that the body of sinne might vtterly be destroyed, that hencefoorth wee should not serue sinne.

7 For he that is dead, is iustified from sinne.

8 And if we be dead with Christ, we beleeue that we shall also liue with him:

9 Knowing that Christ being raised from the dead, dieth no more, death hath no more power ouer him.

10 For as touching that he died, he died concerning sinne once: And as touching that he liueth, he liueth vnto God.

11 Likewise recken your selues to be dead vnto sinne: but aliue vnto God, through Iesus Christ our Lord.

12 Let not sinne reigne therfore in your mortall body, that ye should thereunto obey by the lusts of it.

13 Neither giue ye your members † *as instruments of vnrighteousnesse vnto sinne: but giue* †Or, weapons

exhibite your ſelues to God as of dead men, aliue: and your members inſtruments of iuſtice to God.

14 For ſinne ſhall not haue dominion ouer you. for you are not vnder the Law, but vnder grace.

15 What then? ſhall we ſinne, becauſe we are not vnder the Law, but vnder grace? God forbid.

16 * Know you not that to whom you exhibite your ſelues ſeruants to obey, you are the ſeruants of him you obey, whether it be of ſinne, to death, or of obedience, to iuſtice.

17 But thankes be to God, that you were the ſeruants of ſinne, but ‡ haue obeied from the heart, vnto that ‖ forme of doctrine, into the which you haue bene deliuered.

18 And being made free from ſinne, you were made ſeruants to iuſtice.

19 I ſpeake an humane thing, becauſe of the infirmitie of your fleſh. for as you haue exhibited your members to ſerue vncleanneſſe and iniquitie, vnto iniquitie: ſo now exhibite your members to ſerue iuſtice, ‖ vnto ſanctification.

20 For when you were ſeruants of ſinne, you were free to iuſtice.

21 What fruit therefore had you then in thoſe things, for which now you are aſhamed? for the end of them is death.

22 But now being made free from ſinne, and become ſeruants to God, you haue your fruite vnto ſanctification, but the end, life euerlaſting.

23 For the ſtipends of ſinne, death. but ‖ the grace of God, life euerlaſting in Chriſt IESVS our Lord.

gine your ſelues vnto God, as they that are aliue from the dead, and your members † as inſtruments of righteouſneſſe vnto God. †Or, weapons.

14 For ſinne ſhall not haue power ouer you, becauſe yee are not vnder the lawe, but vnder grace.

15 What then? Shall we ſinne, becauſe wee are not vnder the lawe, but vnder grace? God forbid.

*16 * Knowe ye not how that to whom ſo euer yee commit your ſelues as ſeruants to obey, his ſeruants yee are to whom ye obey: whether it be of ſinne vnto death, or of obedience vnto righteouſneſſe?* Iohn.8.34.

17 But God be thanked, that ye were the ſeruants of ſinne: but ye haue obeyed with heart the forme of doctrine, into the which ye were brought vnto.

18 Being then made free from ſinne, yee are become the ſeruants of righteouſneſſe.

19 I ſpeake after the maner of men, becauſe of the infirmitie of your fleſh. For, as ye haue giuen your members ſeruants to vncleanneſſe and iniquitie, vnto iniquitie: euen ſo now giue your members ſeruants to righteouſneſſe, vnto holineſſe.

20 For when ye were the ſeruants of ſinne, ye were free from righteouſneſſe.

21 What fruite had ye then in thoſe things, whereof ye are nowe aſhamed? For the ende of thoſe things, is death.

22 But nowe yee being made free from ſinne, and made the ſeruants of God, haue your fruite vnto holineſſe, and the ende euerlaſting life.

23 For the reward of ſinne is death: but the gift of God is eternall life, through Ieſus Chriſt our Lord.

MARGINALL NOTES. CHAP. VI.

RHEM. 2 4 We are buried.) *Remiſſion of ſinne, new life, ſanctification, and iuſtification, are giuen by baptiſme, becauſe it reſembleth in vs and applieth to vs Chriſts death and reſurrection, and engraffeth vs into him.*

FVLKE, 2 Baptiſme is a ſeale of the iuſtification by faith, and therefore aſſureth vs of remiſſion of ſinne, renouation and ſanctification, that God giueth vnto vs being iuſtified. The application of Chriſts death, buriall, and reſurrection, is the proper worke of the holy ſpirit, by whom we are regenerate, which is reſembled and ratified by the externall ſeale of Baptiſme, which teſtifieth that we are ingraffed into the ſimilitude of his death and reſurrection.

RHEM. 3 17 Haue obeyed from.) *Here againe is ſignified, that our diſcharge from the bondage of ſinne, is by the Chriſtian faith, and by obedience to the whole doctrine of Chriſts religion: in that the Apoſtle attributeth this their deliuerance from ſinne, to their humble receiuing of the Catholike faith.*

FVLKE, 3 Obedience from the heart, vnto the forme of doctrine, is faith, by which we are diſcharged from ſinne, and haue profeſſed to leade a new life, not to continue ſeruants vnto ſinne. Therefore remiſſion of ſinnes, is not aſcribed to workes of obedience, that follow iuſtification.

RHEM. 4 19 Vnto ſanctification.) *He ſignifieth that as when they were ſubiect to ſinne by continuall and often working wickedneſſe, they increaſed their iniquitie: that ſo alſo now being iuſtified, they may and ſhould by externall workes of iuſtice, increaſe their iuſtice and ſanctification.*

FVLKE, 4 We may and ought to encreaſe the vertues of iuſtice and holineſſe, that are giuen vs by Gods grace, with daily exerciſing our ſelues in practiſe of them, by ſtrength of his ſpirit, without whom we can doe nothing. But hereof we gaine not a new iuſtification before God, neither adde vnto the iuſtification by faith, whereby we are made the children of God. But declare the ſame to the glorie of God, the benefite of our brethren, and to the encreaſe of our reward, according to his promiſe. Our iuſtification vnto ſaluation.

ANNOTATIONS. CHAP. VI.

RHEM. 5 3 We that are baptized.) *That which before he chalenged from the Law of Moyſes, to faith, is now attributed to baptiſme, which is the firſt Sacrament of our faith and the entrance to Chriſtian religion, whereby it is plaine that hee meaneth not onely faith to iuſtifie, but the Sacraments alſo, and all Chriſtian religion, which he calleth the Law of ſpirit, grace, and faith.* Not onely faith.

FVLKE. 5 S. Paul ascribed our iustification before, to faith without workes, therefore he doth not now make Baptisme a cause thereof: but of the end and effects of Baptisme, he proueth that sanctification and renouation is necessarie, for all that are iustified freely by the grace of God, through faith in Christ. The same argument may be drawne from circumcision, to proue, that the Iewes before Christ, ought to bring foorth the fruites of sanctification and renouation. Yet the Apostle by expresse wordes, excludeth Circumcision, from being a cause of iustification, because Abraham was iustified before he was circumcised, *who is the forme of iustification of all men*, as S. Ambrose saith, *Com. in ep. ad Gal. Cap.* 3. And Baptisme succeeding in the place of Circumcision, is a seale of iustification by faith, in all Christians, as circumcision was in Abraham, not a cause thereof. Neither can iustification before God by Baptisme, or any workes of Christian religion, be concluded out of this text. Baptisme not cause of iustification.

RHEM. 6 Old man, bodie of sinne.) *Our corrupt state subiect to sinne and concupiscence, comming to vs from Adam, is called the* Old man: *as our person reformed in and by Christ, is named the* New man. *And the lumpe and masse of sinnes which then ruled, is called the corps or bodie of sinne.* The old man, and the new.

10 To sinne he died.) *Christ died to sinne, when by his death he destroyed sinne: We die to sinne, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded all the parties and faculties of our soule and bodie: as contrariwise we liue to God, when his grace ruleth and worketh in vs, as the soule doth rule our mortall bodies.* Dying to sinne. Liuing to God.

RHEM. 6 12 Sinne reigne.) *Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and is as it were a disease or infirmitie in vs, inclining vs to ill, remaining also after Baptisme according to the substance or matter thereof: but it is not properly a sinne, not forbidden by commandement, till it reigne in vs, and we obey and follow the desires thereof.* August. lib. de nupt. & concupisc. cap. 23. Cont. 2. epist. Pelag. lib. 1. cap. 13. Conc. Trident. Sess. 5. decret. de pec. orig. How concupiscence is called sinne.

FVLKE. 6 This is to draw the Scripture to your owne priuate opinions: not to ground your opinions vpon the Scripture. S. Paul saith, it is sinne, and afterward Chap. 6. 7. he saith it is forbidden by the Commaundement, *Thou shalt not couet*, and verse 17. *though it doe not reigne, &c.* he calleth it sinne dwelling in vs. S. Augustine *De nupt. &c. Conc. lib.* 1. *cap.* 23. denieth it to be sinne in the regenerate, because in them it is forgiuen, and not imputed, As he sheweth plainely cap. 25. of the same booke, where he saith: answering the question, how it can be sinne in the child vnregenerate, that was not sinne in the father being regenerate, when he begot the child. *Ad hæc respondetur, &c. To these things it is answered, that concupiscence of the flesh, is forgiuen in Baptisme, not so that it is not, but so, that it is not imputed for sinne. And albeit the guilt thereof be loosed, or taken away, yet it remaineth till all our infirmities be healed, the renewing of the inward man profiting from day to day, when the outward man shall haue put on incorruption, for it remaineth not substantially, as a body or a spirit, but it is a certaine affection of ill qualitie, as a disease or sickenesse.* Concupiscence is sinne,

By this place it is plaine, how he denieth it to be sinne, namely, as it is not imputed, yet remaineth sinne by nature, and therefore passeth by generation, from the parents to the children. In the second place by you quoted, he saith, that *the guilt of concupiscence is consumed in the lauer of regeneration, so that for it, the baptized say not in their prayer, forgiue vs our debts:* which is all one in effect, as though he said, it is sinne, whereof the regenerate are assured of the forgiuenesse or remission thereof. And *Contr. Iul. Pel. lib.* 5. *cap.* 3. he saith plainely: *Concupiscentia carnis, &c. Concupiscence of the flesh, against which the good spirit doth lust, is sinne, because there is in it disobedience, against the gouernement of the minde.* The authoritie of the Tridentine Councell alledged by Papists, is as good, as aske my fellow if I be a theefe.

RHEM. 7 17 Forme of doctrine.) *At the first conuersion of euery nation to the Catholike faith, there is a forme and rule of beleefe set downe, vnto which when the people is once put by their Apostles, they must neuer by any persuasion of men alter the same, nor take of man or Angel, any new doctrine or Analogie of faith, as the Protestants call it.* The doctrine of our first Apostles.

FVLKE. 7 They that are conuerted to the Christian faith by the true Apostles, and haue receiued a forme of doctrine or Analogie of faith (which also is S. Pauls words, Rom. 12. 6.) according to the trueth of the holy Scriptures, ought by no meanes to be remoued from it. But such as haue bene conuerted to the Christian profession by false Apostles, Heretikes, or men infected with any error, must not continue in the forme of doctrine which they haue first receiued, if it conteine any thing repugnant to the word of God. But must reforme their faith, and forme of doctrine also, according to the trueth.

RHEM. 8 23 The grace of God, life euerlasting.) *The sequele of speech required, that as he said, death or damnation is the stipend of sinne, so life euerlasting is the stipend of iustice. and so it is, and in the same sense he spake in the last chapter:* that as sinne reigneth to death, so grace reigneth by iustice to life euerlasting. *but here he changed the sentence somewhat, calling life euerlasting* grace, *rather then* reward: *because the merites by which we attaine vnto life, be all of Gods gifts and grace.* August. Ep. 105. ad Sixtum. Life euerlasting stipend, and is grace,

FVLKE. 8 This place doth most plainely declare, that eternall life is not due to the merite of workes, but is the free gift of God. S. Augustine in the place quoted, meaneth not by the word *merite*, desert of mens good works, but good workes themselues, to which God giueth reward freely, as to his owne giftes and graces in vs, proceeding of faith, which is also the gift of God. And so reasoning against the Pelagian in his owne termes, by this sentence of S. Paul, doth cleerely ouerthrow him. *When we finde life eternall to be called grace* (saith he) *we haue in the same Apostle Paul, a magnificall defender of grace, this saying, The wages of sinne is death, but eternall life is the grace of God, in Christ Iesus our Lord. See I pray thee in how great breuitie, how carefully he hath placed his wordes, which being diligently considered, the obscuritie of this question may be somewhat cleared. For when he had said, the wages of sinne is death, who would not iudge, that most agreeably and consequently, he should adde: but the wages of iustice, is life euerlasting. And it is true, that as to the merite of sinne death is rendred as wages, so to the merite of iustice, eternall life as wages. Or if he would not say to iustice, he might haue saide to faith, because the iust liueth by faith, whereof also, it is called in many places of holy Scripture, a reward: but iustice or faith is no where called a reward, because the reward is rendred to iustice or faith. And that which a reward is to him that worketh, that is as wages or stipend, to the warrior. But the blessed Apostle against presumption, which so much assayeth to creepe vpon great persons, that he saith, for it, the Angell of Sathan was giuen vnto him, by whom he was buffeted, that he should not be lifted vp in presumption: Therefore fighting most watchfully, against this pestilence of presumption: he saith, the wages of sinne is death. Hee calleth it rightly wages, because it is due, because it is worthily paied, because it is rendred to merite. Afterward, lest iustice should lift vp it selfe, of mans good merite, as mans ill merite is not doubted to be sinne: he hath not saide contrariwise: eternall life is the wages of iustice, but eternall life (saith he) is the grace of God. And lest it should be soughe any other way, then by the Mediatour, he addeth, in Christ Iesus our Lord, as though he should say: Hearing that death is the wages of sinne, what goest thou about to aduance thy selfe, O thou not iustice of man, but plaine pride, vnder the name of iustice, why goest thou about* Merite.

about to lift vp thy ſelfe, and to demaund life eternall, which is contrary to death, as a wages that is due? It is true iuſtice, whereunto eternall life is due If it be true iuſtice, it is not of thee, it deſcendeth from aboue, from the father of lights, that thou mighteſt haue it, verily thou haſt receiued it. For what haſt thou, which thou haſt not receiued? Wherefore O man, if thou ſhalt receiue eternall life, it is indeed the wages of iuſtice, but to thee, it is grace, to whom euen iuſtice it ſelfe is grace. For it ſhould be rendred to thee, as due, if thou haddeſt of thy ſelfe iuſtice whereto it is due. But now, we haue receiued of his fulneſſe, not onely grace, by which we now liue iuſtly in labours, vnto the end, but alſo grace for this grace, that we may liue hereafter in reſt, without end. Our faith beleeueth nothing more holeſomely then this, becauſe our vnderſtanding findeth nothing more true.

This ſaying at large, declareth, that albeit he vſe the terme of merite, yet he acknowledgeth that there is no deſert of good workes vnto eternall life, which is the free grace of God, by which we haue true and perfect iuſtice in Chriſt through faith, according to which free gift of faith, when we labour in the workes of iuſtice, which is his grace, euen for this grace, wee receiue not the wages, but the grace of eternall life. Therefore Auguſtine acknowledgeth no merite or deſert of good workes, vnderſtanding the worde merite properly, for deſert, becauſe grace is not giuen to merite, but freely. Wherefore it is nothing but hereticall wreſtling againſt the trueth, to abuſe his termes, cleane contrary to the purpoſe of his meaning.

Chryſoſtome vpon this place, ſaith thus: *He ſaith not, eternall life is the reward of your good workes, but eternall life is the gift of God, that he might ſhew, that they are deliuered not by their owne ſtrength, or vertues, and that it is not a debt, or a wages, or a retribution of labours, but that they haue receiued all thoſe things freely, of the gift of God.* S. Ambroſe ſaith: *As they that follow ſinne, gaine death, ſo they that follow the grace of Chriſt, that is faith which forgiueth ſinnes, ſhall haue life eternall.* Theodoret likewiſe vpon this place: *He ſaith not here reward, but grace, for eternall life is the gift of God. For although a man could performe the higheſt and abſolute iuſtice, yet eternall ioyes being weighed with temporall labours, are not anſwerable.* Photius vpon the ſame place, ſaith: *He ſaide not, the reward of good workes, but the gift of God, ſhewing, that they are not deliuered from ſinne, by workes, but by grace.* The auctor of the Commentaries vnder S. Hieromes name, ſaith alſo: *He ſaid not likewiſe, the wages or reward of iuſtice: becauſe it is not in vs before it be rewarded. For it is not gotten by our labour, but granted by the gift of God.* Wherefore you ſee, that not onely the manifeſt wordes of the text, but alſo the conſent of the ancient Fathers, is againſt the Popiſh doctrine, of the merite of good workes.

CHAP. VII.

RHEM. 1 *Our former husband (ſinne) with his law, is dead in Baptiſme: and now we are married to another husband (to Chriſt) to bring foorth children to God, that is, good workes. 7 And how the law being good, was yet to vs the law of ſinne and death, becauſe concupiſcence reigned in vs. 17 But now by baptiſme grace reigneth in vs, though alſo concupiſcence doth remaine and tempt vs ſtill.*

PYKE. 1 The Apoſtle ſpeaketh not one word of Baptiſme, in all this chapter.

ARe you ignorant brethren (for I ſpeake to them that know the Lawe) that the Lawe hath dominion ouer a man as long time as he liueth?

1 Cor. 7. 39. 2 For * the woman that is vnder a husband: ‡ her husband liuing is bound to the law. but if her husband be dead, ſhe is looſed from the law of her husband.

3 Therefore her husband liuing, ſhe ſhall be called an aduoutereſſe if ſhe be with an other man: but if her husband be dead, ſhee is deliuered from the law of her husband: ſo that ſhe is not an aduoutereſſe if ſhe be with another man.

4 Therefore my brethren ‡ you alſo are made dead to the law by the body of Chriſt: that you may be an other mans who is riſen againe from the dead, that we may fructifie to God.

5 For when we were in the fleſh, the paſſions of ſinnes, that were by the Law, did worke in our members, to fructifie vnto death.

6 But now we are looſed from the lawe of death, wherein we were deteined: ‘ in ſo much we ſerue in ‡ newneſſe of ſpirit, and not in the oldneſſe of the letter.

7 What ſhall we ſay then? is the Lawe ſinne? God forbid. But ſinne I did not know, but by the Law. for concupiſcence I knewe not, vnleſſe the Law did ſay: ‖ *Thou ſhalt not couet.*

8 But

KNowe yee not brethren (for I ſpeake to them that knowe the Lawe howe *that the law hath power ouer a man, as long as hee liueth?*

2 For the woman which hath an husband, is bound by the law to her husband, as long as he liueth: but if the husband be dead, ſhe is looſed from the law of her husband.

3 So then if while her husband liueth, ſhee couple her ſelfe with an other man, ſhee ſhall be †*counted a wedlocke breaker: but if her husband be dead, ſhe is free from the lawe, ſo that ſhe is no wedlocke breaker, though ſhe couple her ſelfe with another man.* † Or, called.

4 Euen ſo, ye alſo my brethren, are dead concerning the lawe by the bodie of Chriſt, that yee ſhould be coupled to another, who is raiſed from the dead, that we ſhould bring foorth fruit vnto God.

5 For when wee were in the fleſh, the luſtes of ſinne which were *by the Lawe wrought in our members, to bring foorth fruite vnto death.*

6 But now are we deliuered from the lawe, and dead vnto it wherein wee were in bondage, that we ſhould ſerue in newneſſe of ſpirit, and not in the oldneſſe of the letter.

7 What ſhall we ſay then? Is the lawe ſinne? God forbid. Neuertheleſſe, I knewe not ſinne, but by the Lawe: For I had not knowen luſt, except the law had ſaid, Thou ſhalt not luſt.

‡ Sinne or concupiscence which was asleepe before, was wakened by prohibition, the Law not being the cause thereof, nor giuing occasiō thereunto, but occasiō being taken by our corrupt nature to resist that which was commanded.

8 But ‡occasion being taken, sinne by the commaundement wrought in me all concupiscence. For without the Lawe sinne was dead.

9 And I liued without the Lawe sometime. But when the commaundement was come, sinne reuiued.

10 And I was dead: and the commandement, that was vnto life, the same to mee was found to be vnto death.

11 For sinne taking occasion by the commandement, seduced me, and by it killed me.

1. Tim. 1, 8.

12 Therfore *the Law indeed is holy, and the commandement holy, and iust & good.

13 That then which is good, to me was it made death? God forbid. but sinne, that it may appeare sin, by the good thing wrought me death: that sinne might become sinning aboue measure by the commandement.

14 For we know that the Law is spirituall, but I am carnall, sold vnder sinne.

15 For ‖ that which I worke, I vnderstand not. for ‖ not that which I will, the same doe I: but which I hate, that I doe.

16 And if that which I will not, the same I doe: I consent to the Law, that it is good.

17 But now, not I worke it any more, but the sinne that dwelleth in me.

18 For I know that there dwelleth not in me, that is to say, in my flesh, good. For to will, is present with mee, but to accomplish that which is good, I find not.

19 For ‖ not the good which I will, that doe I: but the euill ‖ which I will not, that I doe.

20 And if that which I will not, the same I doe: now not I worke it, but the sinne that dwelleth in me.

21 I find therfore, the Law, to me hauing a will to good, that euil is present with me.

THE EPISTLE in a Votiue Masse for sinne.

22 For I am delighted with the lawe of God according to the inward man:

23 But I see an other lawe in my members, repugning to the lawe of my mind, and captiuing me in the lawe of sinne that is in my members.

24 Vnhappie man that I am, who shall deliuer me from the bodie of this death?

25 The grace of God by IESVS Christ our Lord. ☞ Therefore I my selfe ‖ with the mind * serue the lawe of God, but with the flesh, the law of sinne.

* δουλεύω.

8 But sinne taking occasion by the commaundement, wrought in me all maner of concupiscence. For without the Law sinne was dead.

9 I once liued without lawe: but when the commandement came, sinne reuiued,

10 And I was dead: and the very same commaundement which was ordeined *vnto life, was found* to be *vnto mee an occasion of death.*

11 For sinne taking occasion by the commandement, hath deceiued mee, and by the same slew me.

12 Wherefore the lawe is holy, and the commandement holy, and iust, and good.

13 Was that then which was good, made death vnto me? God forbid. But sinne, that sinne might appeare, by that which was good to worke death in me: that sinne by the commaundement might be out of measure sinfull.

14 For we knowe that the law is spirituall: but I am carnall, sold vnder sinne.

15 For that which I doe, I allow not: for what I would, that doe I not, but what I hate, that doe I.

16 If I doe nowe that which I would not, I consent vnto the law that it is good.

17 Now then it is not I that doe it: but sinne that dwelleth in me.

18 For I know, that in me (that is to say in my flesh) dwelleth no good thing. For to will is present with me: but I find no meanes to perfourme that which is good.

19 For the good that I would, doe I not: but the euill which I would not, that doe I.

20 And if I doe that I would not, then is it not I any longer that doth it, but sinne that dwelleth in me.

21 I find then by the lawe, that when I would doe good, euill is present with me.

22 For I delite in the lawe of God, after the inward man.

23 But I see another lawe in my members, rebelling against the lawe of my minde, and subduing me vnto the lawe of sinne, which is in my members.

24 O wretched man that I am: who shall deliuer me from the bodie of this death?

25 I thanke God through Iesus Christ our Lord. So then, with the minde I my selfe serue the law of God: but with the flesh, the lawe of sinne.

MARGINALL NOTES. CHAP. VII.

RHEM. 2 2 Her husband liuing.) *Nothing but death dissolueth the band betwixt man and wife: though for fornication one may depart from anothers companie, therefore to mary againe is adultrie, during the life of the partie separated.*

FVLKE. 2 S. Paul saith not, that nothing dissolueth the bond of matrimonie but death, but that although the bond of mariage continue for both their liues: yet it is dissolued by the death of the husband.

RHEM. 3 4 You also are made dead.) *Being now baptized and dead to sinne, and engraffed in Christs mysticall bodie, you are discharged of the Law of Moses, and are free in Christ.*

FVLKE. 3 Baptisme in the elect, is a seale of their incorporation and conformitie vnto the death, and resurrection of Christ, but not a cause thereof. For all are not incorporate to Christes mysticall bodie, but onely the true members thereof. Baptisme not cause of our incorporation in Christ.

RHEM. 4 6 Newnesse of spirit, and not.) *By Baptisme we haue not Christes iustice imputed to vs, but an inward newnesse of spirit giuen vs and resident in vs.*

By

FVLKE. 4 By faith we haue Chriſts iuſtice imputed vnto vs, whereof Baptiſme is a ſeale: and the newneſſe of ſpirit which is reſident in vs, is the worke of the holy Ghoſt, not of the externall act of Baptiſme: for then it ſhould be in all that are baptized, but it is onely in the elect of God. For the reprobate, though they haue the externall ſeale of baptiſme: yet they haue not renouation of the ſpirit, neither are they regenerate to bee Gods children, for if they were his children, they ſhould be his heires, Rom. 8. 17. Worke wrought.

ANNOTATIONS. CHAP. VII.

RHEM. 5 7. Thou ſhalt not couet.) *It is not the habituall concupiſcence or infirmitie of our nature or ſenſuall deſire or inclination to euill, coueting againſt the ſpirit, that is forbidden properly in this precept: but the conſint of our reaſon and minde vnto it, to obey and follow the luſts thereof, that is a ſinne and prohibited.* Actual concupiſcece forbidden, not habitual.

FVLKE 5. All concupiſcence that hindreth the perfect loue of our neighbour, is forbidden in this precept. For S. Paul could neuer be ignorant, ſince he had the vſe of reaſon, that concupiſcence with conſent, is ſinne, which the heathen men did know and confeſſe. Tullie compteth it a morall vertue, *Ab alienis mentes, oculos, manus abſtinere*, to refraine not only the hands, and eyes, but euen the mind from that which belongeth to other men. *De oratore. lib.* 1. therefore the contrary muſt needes be a vice. And that actuall concupiſcence which you ſpeake of, is forbidden in the 6. 7. and 8. commandements of the Law, according to the interpretation of our Sauiour Chriſt. Matth. 5. 22. 28. Therefore the 10. commandement forbiddeth euen habituall concupiſcence, and ſenſual deſire, and inclination to euill, and the euill fruits thereof, that is iniurious thoughts, though by the ſpirit we reſiſt them, and giue not place vnto them. *In tantum natura cæca ſine lege peccat, vt peccare ſe neſciat: propter quod dicitur*, Concupiſcentiam neſciebam &c. *Fulgent. de incarn. & grat. cap.* 16. Concupiſcence is ſinne.

RHEM. 6 15. That which I worke.) *This being vnderſtood of S. Paul himſelfe or any other iuſt perſon, the ſenſe is, that the fleſh and inferiour pars ſtirreth vp diuers diſordered motions and paſſions or perturbations againſt the mind, and vpon ſuch a ſudden ſometimes inuadeth the ſame, that before it attendeth, or reaſon can gather it ſelfe to deliberate, man is in a ſort (though vnwittingly) entangled. Which aſſoone as it is perceiued, being of the iuſt condemned, reiected, and reſiſted, neuer maketh him a ſinner.* Sudden inuoluntary motions are no ſinne.

FVLKE. 6 Thoſe ſudden inuoluntary motions, are ſinne in their owne nature, though pardoned to the elect, and ſo the plaine words of the text are: for els how ſhould the Apoſtle by this verſe proue, that which he ſaid in the verſe going immediatly before, that he was ſold vnder ſinne, if that which he ſo doth vnwillingly in that caſe, be not ſinne. *Anſelmus de Concord. grat. & lib. arbit. Ipſos motus ſiue appetitus quibus propter peccatum Ade ſicut bruta animalia ſubiacemus, quos Apoſtolus vocat*, Carnis concupiſcentiam, *quam inuitum ſe tolerare manifeſtat, cùm dicit*, quod odi illud facio, *id eſt, nolens concupiſco, ſatis oſtendit ſacra auctoritas imputari ad peccatum.* Concupiſcence in thought ſinne.

RHEM. 7 15. Not that which I will.) *He meaneth not, that he can do no good that he willeth or deſireth, or that he is euer forced to doe that which his will agreeth not vnto: but that by reaſon of the forcibleneſſe of concupiſcence, whereof hee cannot rid himſelfe during life, he cannot accompliſh all the deſires of his ſpirit and minde, according as hee ſaith to the Galatians,* The fleſh coueteth againſt the ſpirit, and the ſpirit againſt the fleſh, that not whatſoeuer you will, you can doe. Concupiſcence taketh not away freewill, c. 5, 17.

FVLKE 7 Concupiſcence ſheweth that the will euen of the beſt, is not altogether free from the captiuitie and bondage of ſinne, although in the regenerate, it hath ſome freedome and ſtrength againſt ſinne, which it hath not at all in them that be not regenerate. Freewill.

RHEM. 8 Bel. Aſſiſtens m. 19. Not the good which I will.) *So may the iuſt alſo bee forced by the rage of concupiſcence or ſenſuall appetite, to doe or ſuffer many things in his inferiour part or externall members, which his will conſenteth not vnto. And ſo long it is ſo farre from ſinne, that (as* S. *Auguſtine ſaith) he neede neuer ſay to God,* forgiue vs our ſinnes, *for the ſame. for, ſinne is voluntarie, and ſo be not theſe paſſions.* Sinne is voluntary, and otherwiſe it is no ſinne.

FVLKE. 8 There can be no force or rage of concupiſcence in the inferiour part, but the will of the outward man conſenteth vnto it, although the will of the inward man do reſiſt it. For the deſires of the fleſh are contrary to the deſires of the ſpirit, and the will of the one, to the will of the other. Therefore the Apoſtle ſaith not only, *I doe not that good which I will, but I doe that euill which I will not.* S. Auguſtine ſpeaketh not of ſuch inforcement, or rage of concupiſcence, but of the diſeaſe of originall ſinne, if we did neuer giue conſent vnto it. *Incipit autem homo &c. A man beginneth to be renued, according to grace in the inward man, that with his mind he doth that which he loueth, neither conſenteth to the fleſh, doing that which he hateth, that is not ſo, that he doth not couet at all, but that goeth not after his concupiſcence, which truely is ſo great a maſter, that if it were brought to paſſe altogether, although the deſires of ſinne bee in vs, while we be in this mortall body, yet if we did giue conſent to none of them, there ſhould not be whereof we ſhould ſay to our father which is in heauen, forgiue vs our debts.* You ſee hee ſaith not, that a iuſt man neede neuer ſay to God for theſe motions, forgiue vs our ſinnes, but if any man were throughly renewed, ſo that he neuer conſented to the deſires of ſinne, but were as Adam was in paradiſe before he fell, he had no debts to be forgiuen. But ſeeing renouation is not perfect, and we giue often conſent, though ſometime we haue the victory: it followeth of his words, that we haue neede dayly to deſire pardon, euen of thoſe ſinfull deſires: which though they bee not ſo voluntary as other ſinnes, whereunto we giue conſent, yet are they voluntarie in the originall, becauſe originall ſinne in Adam was voluntary. Aug. Ret. lib. 1. cap. 13 & 15. Freewill. First motions to euill.

RHEM. 9 19. Which I will not.) *It maketh not any thing againſt freewill that the Apoſtle ſaith, that good men doe or ſuffer ſometimes in their bodies, that which the will agreeth not vnto: but it proueth plainely freewill, becauſe the proper act thereof, that is, to will or nill, to conſent or diſſent, is euer (as you may ſee here) free in it ſelfe: though there may be internall or externall force to ſtay the members of a man, that they obey not in euery act, that which the will commandeth or preſcribeth. And therefore that is neuer imputed to man which he doth in his externall or internall faculties, when will concurreth not. Yea afterward (ψ. 20.) the Apoſtle ſaith,* Non ego operor, *man doth not that which is not done by his will: which doth moſt euidently proue freewill.*

FVLKE. 9 The will of man is alwayes free from force or conſtraint, but not from thraldome or bondage of ſinne, as this place manifeſtly declareth, that it is not perfectly ſet at libertie, no not in the regenerate. That thoſe things which are done without the conſent of the inward man, are not imputed, it is true, but that is to be vnderſtoode onely of the regenerate, in whom there is a newe man borne of the ſpirit of God. not generally of all men. Freewill.

RHEM. 10 25. With the minde, with the fleſh.) *Nothing done by concupiſcence (which the Apoſtle here calleth ſinne) whereunto the ſpirit, reaſon, or mind of man conſenteth not, can make him guilty before God, neither can the motions of the fleſh in a iuſt man euer any whit defile the operations of his ſpirit, as the Lutherans doe hold: but make them often more meritorious, for the continuall combat that he hath with them. for it is plaine that the operations of the fleſh and of the ſpirit doe not concurre together to make one act, as they imagine: the Apoſtle concluding cleane contrary, That in minde he ſerueth the Law of God, in fleſh the lawe of ſinne, that is to ſay, concupiſcence.* Concupiſcence defileth not a iuſt mans actions as the Lutherans ſay.

Nothing

FVLKE. 10 Nothing done by infirmitie of concupiscence, without consent of the inward man, can make the regenerate man guilty before God, because the grace of God in Iesus Christ doth discharge him in Gods sight: without the which he were a miserable and vnhappy man (as the Apostle confesseth of himselfe) and therefore guilty in Gods sight. So likewise they defile the operations of a iust man which are according to the spirit, because they hinder them from such perfection, as Gods iustice requireth, whereby we ought to loue God with all our heart, and our neighbour as our selues, which by meanes of concupiscence we cannot. For though the operations of the flesh and the spirit, doe not alwayes concurre in one act, yet doe the operations of the flesh alway hinder the operation of the spirit from perfection. And therefore it is so farre off, that they make the workes of the spirit meritorious, that for want of perfection alwayes, and most often with intermedling corruption, they make them vnable to stand before Gods iustice, if he should not in mercie behold them. Concupiscence sinne. Merite.

CHAP. VIII.

RHEM. 1 *That now after Baptisme we are no more in state of damnation, because by the grace which we haue receiued, wee are able to fulfill the Law: vnlesse we doe wilfully giue the dominion againe to concupiscence.* 18 *Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.*

FVLKE. 1 The Apostle speaketh not of the state of all men after Baptisme, but onely of the iustified and regenerate, who are able to keepe the law in part, but not perfectly.

THere is now therefore no damnation to them that are in Christ IESVS: that walke not according to the flesh.

2 For the law of the spirit of life in Christ IESVS, hath deliuered mee from the law of sinne and of death.

3 For that which was impossible to the Lawe, in that it was weakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh,

4 That ‡the iustification of the law might be fulfilled in vs, who walke not according to the flesh, but according to the spirit.

5 For they that are according to the flesh, are affected to the things that are of the flesh, but they that are according to the spirit: are affected to the things that are of the spirit.

6 For the wisdom of the flesh, is death: but the wisdome of the spirit, life and peace.

7 Because the wisedome of the flesh is ‖an enemie to God: for to the lawe of God it is not subiect, neither can it be.

8 And they that are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man haue not the Spirit of Christ, the same is not his.

10 But if Christ bee in you: the bodie in deede is dead because of sinne, but the spirit liueth because of iustification.

11 And if the Spirit of him that raised vp IESVS from the dead, dwell in you: hee that raised vp IESVS CHRIST from the dead, shall quicken also your mortall bodies, because of his Spirit dwelling in you.

12 ‘Therefore brethren, we are detters: not to the flesh, to liue according to the flesh.

13 For if you liue according to the flesh, you shall die. but if by the spirit, you mortifie the deedes of the flesh, you shall liue.

14 For whosoeuer ‡are led by the spirit of God, they are the sonnes of God.

15 For *you haue not receiued the spirit of seruitude againe in feare: but you haue receiued the spirit of adoption of sonnes, wherein

THere is then no damnation to them which are in Christ Iesu, which walke not after the flesh, but after the spirit.

2 For the law of the spirit of life, through Iesus Christ, hath made mee free from the lawe of sinne and death.

3 For what the law could not do, in as much as it was weake through the flesh, God hauing sent his owne Sonne in the similitude of sinfull flesh, euen by sinne, condemned sinne in the flesh:

4 That the righteousnesse of the law might be fulfilled in vs, which walke not after the flesh, but after the spirit.

5 For they that are carnal, are carnally minded: but they that are spirituall, are spiritually minded.

6 To be carnally minded, is death: but to be spiritually minded, is life and peace:

7 Because that the fleshly mind is enimitie against God: for it is not obedient to the lawe of God, neither can be.

8 So then, they that are in the flesh, cannot please God.

9 But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. If any man haue not the Spirit of Christ, the same is none of his.

10 And if Christ be in you, the body is dead because of sinne: but the spirit is life for righteousnesse sake.

11 But if the spirit of him that raised vp Iesus from the dead, dwell in you: euen he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.

12 Therefore brethren we are detters, not to the flesh, to liue after the flesh.

13 For if ye liue after the flesh, yee shall die: but if ye through the spirit, doe mortifie the deeds of the bodie, ye shall liue.

14 For as many as are led by the spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage againe to feare: but yee haue receiued the spirit

‖ enimitie.

cTHE EPISTLE vpon § 8. Sunday after Pentecost.
‡He meaneth not that § children of God be violently cõpelled against their wils, but that they be sweetely drawen, mooued, or induced to do good. *Aug. Enchirid. c. 64. De verb. Do. ser. 43. c. 7. & de verb. Apost. ser. 13. c. 11. 12.*
2. Tim. 1, 7.
Gal. 4, 5.

wherein we crie: Abba, (father.)

16 For ‖ the Spirit himselfe, giueth testimony to our spirit, ỳ we are ỳ sonnes of God.

17 And if sonnes, heires also: heires truely of God, and coheires of Christ: ☞ Yet if we suffer with him, that we may be also glorified with him.

18 For I thinke that the passions of this time are not ‖ condigne to the glory to come that shall be reuealed in vs.

19 For the expectation of the creature, expecteth the reuelation of the sonnes of God,

20 For the creature is made subiect to vanity, not willing, but for him that made it subiect in hope:

21 Because the creature also it selfe shall be deliuered from the seruitude of corruption, into the libertie of the glory of the children of God.

22 For we know that euery creature groneth, and trauaileth euen till now.

23 And not only it, but we also our selues hauing the first fruits of the spirit, wee also grone within our selues, expecting the adoption of the sonnes of God, the redemption of our body. ☜

24 For ‖ by hope we are saued. But hope that is seen, is not hope. for that which a man seeth, wherefore doth he hope it?

25 But if we hope for that which wee see not: we expect by patience.

26 And in like maner also the Spirit helpeth our infirmitie. For, what we should pray as we ought, wee know not: but the Spirit himselfe requesteth for vs with gronings vnspeakeable.

27 And he that searcheth the harts, knoweth what ‖ the Spirit desireth: because according to God he requesteth for the saints.

28 And we know that to them that loue God, all things cooperate vnto good, to such as according to purpose are called to bee saints.

29 For whom hee hath foreknowen, hee hath also predestinated to bee made conformable to the image of his sonne: that hee might be the first-borne in many brethren.

30 And ‖ whom he hath predestinated: thē also he hath called. & whom he hath called: them also hee hath iustified. and whom hee hath iustified: them also hath he glorified.

31 What shal we then say to these things? If God be for vs, who is against vs?

32 He that spared not also his own sonne, but for vs al deliuered him: how hath he not also with him giuen vs all things?

33 Who shall accuse against the elect of God? God that iustifieth.

34 Who is he that shall cōdemne? Christ IESVS that died, yea that is risen also againe, who is on the right hand of God, who also maketh intercession for vs.

35 Who

spirit of adoption, whereby we crie, Abba, father.

16 The spirit it selfe beareth witnesse to our spirit, that we are the sonnes of God.

17 If we be sonnes, then are we also heires, the heires of God, and ioint heires with Christ: so that we suffer together, that wee may be also glorified together.

18 For I am certainely perswaded, that the afflictions of this time, are not worthy of the glory which shall be shewed vpon vs.

19 For the earnest expectation of the creature abideth, looking when the sonnes of God shall appeare:

20 Because the creature is subiect to vanity, not willing, but for him which hath subdued the same in hope.

21 For the creature it selfe shall be made free from the bondage of corruption, into the glorious libertie of the sonnes of God.

22 For we know that euery creature groneth with vs also, and trauaileth in paine with vs, euen vnto this time.

23 Not onely they, but wee also which haue the first fruits of the spirit, and wee our selues mourne in our selues, waiting for the adoption, euen the deliuerance of our bodie.

24 For we are saued by hope: But hope that is seene, is no hope. For how can a man hope for that which he seeth?

25 But and if we hope for that wee see not, then doe we with patience abide for it.

26 Likewise, the spirit also helpeth our infirmities. For wee knowe not what to desire as wee ought: but the spirit it selfe maketh great intercession for vs, with gronings, which cannot be expressed.

27 And he that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh intercession for the saints, according to the pleasure of God.

28 For we know that all things worke for the best, vnto them that loue God, to them which also are called of purpose.

29 For those which hee knew before, hee also did predestinate, that they should be like fashioned vnto the shape of his sonne, that hee might be the first begotten among many brethren.

30 Moreouer, whom hee did predestinate, them also hee called: and whom he called, them also he iustified: and whom he iustified, them also he glorified.

31 What shall we then say to these things? If God be on our side, who can be against vs?

32 Which spared not his owne Sonne, but gaue him for vs all: how shall he not with him also giue vs all things?

33 Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth:

34 Who is he that condemneth? It is Christ which died, yea rather which is raised againe, which is also on the right hand of God, and maketh intercession for vs.

35 Who

THE EPISTLE for S. Ignatius Febr. 1.

35 Who then shall separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the sword?

35 *Who shall separate vs from the loue of Christ? shal tribulation, or anguish, or persecution, either hunger, either nakednesse, either perill, either sword?*

Psal.43,22. 36 (As it is written, *For we are killed for thy sake all the day: wee are esteemed as sheepe of slaughter.*)

36 *As it is written,* * *For thy sake are we killed all day long, and are counted as sheepe for the slaughter.*) Psal.43.23.

37 But in all these things we ouercome because of him that hath loued vs.

37 *Neuertheless, in all these things we ouercome, through him that loued vs.*

πέπεισμαι γάρ. 38 * For ‖ I am sure that neither death, nor life, nor Angels, nor principalities, nor Powers, neither things present, nor things to come, neither might,

38 *For I am sure, that neither death, neither life, neither Angels, nor rule, neither power, neither things present, neither things to come,*

39 Nor height, nor depth, nor other creature, shalbe able to separate vs from the charitie of God which is in Christ IESVS our Lord.

39 *Neither height, nor depth, neither any other creature shall bee able to separate vs from the loue of God, which is in Christ IESV our Lord.*

MARGINALL NOTES. CHAP. VIII.

RHEM. 2 4. The iustification.) *This conuinceth against the Churches aduersaries, that the law, that is, Gods commandements may be kept, and that the keeping thereof is iustice, and that in Christian men which is fulfilled by Christs grace which by the force of the Law could neuer be fulfilled.*

FVLKE. 2 The Apostle saith not that the iustice of the Law is fulfilled by vs, but in vs by Christ, which is made iustice vnto vs, which by faith are in Christ Iesus. And that inherent iustice which is begunne in vs by Christ, is a testimonie that we are in Christ, in whom we haue obteined all things needfull vnto our saluation. *How is the iustification of the law fulfilled in vs* (saith S. Ambrose) *but when forgiuenes of all our sinnes is giuen vs, that sinnes being taken away, the iustified man may appeare seruing the Law of God with his minde, In Rom.8.* Therefore this place prooueth not that the commandements of the Law may be kept of vs in this state of infirmitie, cleane contrarie to the scope of the Apostle. For the Lawe remaineth still impossible to bee kept, through the weakenes of our flesh. And therefore Christ hath satisfied the Law for vs, not giuing vs ability to keepe it. For then some should be voide of sinne: but if we say we haue no sinne (saith the Apostle) we deceiue our selues, and there is no trueth in vs. 1. Ioan. 1.8. *Lex subintrauit vt abundaret peccatum, de quo nemo liberari potest, nisi per agnum Dei qui tollis peccata mundi. De corpore enim mortis huius, non liberum hominis arbitrium, neque legis sanctum, iustum, bonumq; mandatum, sed sola nos liberat gratia Dei per Iesum Christum Dominum nostrum, Lex enim spiritus vitæ &c.* Fulg. de incarnat. & gratia. cap. 16.

Iustice inherent.

The Law impossible to be kept.

ANNOTATIONS. CHAP. VIII.

RHEM. 3 16. The spirit giueth testimonie.) *This place maketh not for the Heretikes special faith, or their presumptuous certaintie that euery one of them is in grace: the testimonie of the spirit being nothing els, but the inward good motions, comfort, and contentment, which the children of God do daily feele more and more in their hearts by serving him: by which they haue as it were an attestation of his fauour towards them, whereby the hope of their iustification and saluation is much corroborated and strengthened.*

The testimonie of the Spirit.

FVLKE. 3 This place sheweth that Gods children haue euery one the testimony of Gods Spirit, whereby they knowe they are Gods children, therefore in his fauour, and assured of eternall life, which is the inheritance promised to his children. And this is no presumption, but true humilitie, seeing they acknowledge they haue this dignitie, only of his grace without their merits or worthines. Which it is no maruell that Papists know not, because they doe not feele it, but turne it into good motions, comfort and contentment grounded vpon their owne workes: and therefore haue the spirit of seruitude, and not the spirit of adoption. And euen that comfort and contentment that they haue in their seruing God according to mens traditions, is meere vaine and wicked presumption, and no true comfort nor peace of conscience.

Certaintie of saluation.

RHEM. 4 17. Yet if they suffer.) *Christs paines or passions haue not so satisfied for all, that Christian men be discharged of their particular suffering or satisfying for ech mans owne part: neither be our paines nothing wooth to the attainement of heauen, because Christ hath done enough, but quite contrary: he was by his passion exalted to the glory of heauen: therfore we by compassion or partaking with him in the like passions, shall atteiue to be fellowes with him in his kingdome.*

Notwithstanding Christs satisfaction & passion, yet ours is also required.

FVLKE. 4 Horrible blasphemie against the effect of Christs Passion, who satisfied for all, so that Christian men are discharged of all that they haue deserued to suffer, as due to the iustice of God for punishment of their sinnes. Yet must they suffer willingly to be made conformable, or like to him in suffering as they looke to be in glory. Our suffrings therefore are a condition required to our glorification, not a cause thereof or satisfaction for our sinnes.

Merite.

Satisfaction for sinne.

RHEM. 5 18. Condigne.) *Our Aduersaries ground hereon, that the workes or sufferances of this life bee not meritorius or worthy of life euerlasting, where the Apostle saith no such thing, no more then he saith that Christs passions be not meritorious of his glory, which I thinke they dare not much auouch in our Sauiours actions. He expresseth onely, that the very afflictions of their owne nature, which we suffer with or for him, bee but short, momentanie and of no account in comparison of the recompense which we shall haue in heauen, no more in deede were Christs paines of their owne nature, compared to his glory, any whit comparable: yet they were meritorious or worthy of heauen, and so be ours. And therefore to expresse the said comparison, here he saith,* I hey are not condigne * to ϋ glory. *He saith not, of the glory, as the Heretikes falsly translate: though the Scripture speaketh so also, when it signifieth only a comparison. as* Prou.3. *in the greeke,* Omne pretiosum non est * illa dignum, *S. Augustine,* illi dignum. *S. Hierom,* non valet huic comparari, *that is, No precious thing is worthy of wisdom, or to be compared with it. See the like* Eccle.26,20. *Tob.9,2. But when the Apostle wil expresse that they are condigne, worthy or meritorious of the glory, he saith plainely,* That our tribulation which presently is momentany and light, worketh aboue measure exceedingly an eternall weight of glory in vs. *The value of Christs actions riseth not of the length or greatnes of them in themselues, though so also they passed all mens doings: but of the worthines of the person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious*

A[suffring in this life is not] comparion [of] heauenly [glory] and yet it [is] torious & [wor] of the same. Heretical [trans] slation.

* ad gloriam

* ἄξια πρὸς

* ἄξιον πρὸς 2.Cor.4,17.

nor

nor answerable to the ioyes of heauen in themselues, to be worthy of heauen. And they might as well proue that the works of sinne doe not demerite damnation. for, sinne in deede for the quantity and nature of the worke, is not answerable in pleasure to the paine of hell: but because it hath a departing or an auersion from God, be it neuer so short, it deserueth damnation, because it alwayes proceedeth from the enemie of God, as good workes that be meritorious, proceede from the childe of God.

Whence the merite of workes riseth.

LUKE. 5 What meane you by condigne, but worthy, or comparable in respect of worthines? The glory that shalbe reuealed in Gods children, is a matter of much more excellencie then all their suffrings can deserue to be worthy of: not only in respect of the shortnes of the time in which we suffer or continue in suffring, but also in the greatnes of the reward. And it is marueilous impudencie to denie that the Apostle saith no such thing, when not only the words of the Apostle are so euident, and his purpose so plaine, to comfort and incourage the faithfull in their afflictions, by the excellent worthines of the reward, which is farre aboue the value of the labour. You say that *Christs paines were of no accompt of their owne nature compared with his glory, but yet meritorious, and so are ours.* What monstrous blasphemie is this? If there were no comparison betweene Christs suffrings, and the glory that he purchased by them, then his sufferings were no satisfaction to Gods iustice, who required a full and perfect recompence, both for our sinnes and for the reward of iustice, which by his Passion he procured for vs. But his Passion being the Passion of the Sonne of God, was a full satisfaction and worthy desert of the glory, which he purchased for vs, and hath giuen to vs. Therefore it is not merited nor deserued by our suffering.

Merite.

Your cauill of worthy to the glory, and worthy of the glory, is but a vaine brable of wordes: for worthy being a *relatiue*, must haue his *correlatiue*, whether it be whereof, or whereto he is worthy. And the comparison of inequalitie, is not onely in time, but also in excellencie. But our translation, and this quarell is at large discussed in my defence against *Gr. Martine, cap. 9.* from the first Section to the seuenth. Wherefore a good argument may be drawen out of this place against the merit of our suffrings, because there must be an equalitie or equall proportion betweene the labour and the reward, where the labour deserueth the reward: but there is no equalitie or equall proportion betweene our suffrings of this life, and the reward of eternall glory: therefore the suffrings of this life do not merit nor deserue the reward of eternall glory. *But when the Apostle* (say you) *wil expresse that they are condigne, worthy, or meritorious of the glory, he saith: that our tribulation which presently is momentany and light, worketh aboue measure exceedingly, an eternall weight of glory in vs.* Thus you say, but all the Logike of Rhemes cannot conclude in lawful forme of syllogisme out of this text, that our suffrings are condigne, worthy, or meritorious of that glory. The contrary may well be proued: where there is so great excellencie of the reward aboue the suffrings, there is no equalitie, and consequently no merit of the reward. For condigne, worthy or meritorious, wil neuer be proued out of the *verbe*, worketh. The tribulations of the godly, are a cause working this reward, as they be the way by which God hath appointed that they must passe to glory, not as condigne, worthy, or meritorious of the glory. A man hath a troublesome way to passe, that he may come to the possession of his inheritance which his father hath giuen him. This iouruney worketh or procureth to him the possession of the inheritance which is farre more worthy then his labour, therefore this trauell is not the cause meritorious of his inheritance. Chrysostome vpon this text, *Hom. 14.* alleageth this authority of *2. Cor. 4.* to beate downe ỹ pride of desert. *Quando enim, &c. For when he sheweth that the rewards to come are greater then the labours, he doth both exhort them more, and doth not suffer them to be high minded, and proud as conquerors are, when they haue obteined the reward of Crownes.* And in another place he saith: *For the momentanie lightnes of our tribulation, doth worke an eternall weight of glory in vs, exceeding measure.* S. Ambrose saith, *that God being as a good or prodigal giuer, seeketh occasions how he may giue to vs being vnworthy.* Theodoret saith vpon this text, *The crownes doe excell the battels, the rewards are not compared with the labours, for the labour is small, but great gaine is hoped for. And therefore he called those things that are looked for, not an hire or reward, but glory.* The author of the Commentaries in Hieroms name, saith: *In this place the Apostle wil set forth the glory to come, that we may more easily tolerate the present afflictions. And in trueth a man could suffer nothing worthy of the heauenly glory, although it were such as our life is now. For whatsoeuer hee should suffer from death, is no more then he deserued before for his sinnes. But now both his sinnes are forgiuen, and then also eternall life, fellowship with the Angels, brightnes of the Sunne, and the rest which we reade to haue bene promised, shalbe performed. Cyrillus apud Oecumenium,* saith: *He sheweth that the whole is in a maner of grace, because God is more abundant in rewards, neither can we suffer any thing worthy of reward that shalbe, or conferre any thing toward it.*

Cauilling.

Thus the ancient fathers gather out of the inequality of the labours vnto the reward, that the labours are not worthy of the reward, and the reward is of the free grace and mercie of God. But *the value of our labours* (you say) *ariseth of the grace of our adoption, which maketh them meritorious.* The reward in deede is freely giuen by the grace of our adoption, but that grace maketh not our workes meritorious and worthy of heauen, but freely giueth reward vnto our workes, which they deserue not. For nothing can bee more contrary to grace, then merit or desert. Sinne doth deserue eternall damnation, because it is a transgression of the Law of the eternall God, whether men take any pleasure therein, or no, but eternall life is the free gift of God, for Iesus Christs sake, and not for the merite of our workes, by what fantasie soeuer you goe about to foist it in.

RHEM. 6 24. By hope saued.) *That which in other place (he attributeth to faith, is here attributed to hope. for whensoeuer there be many causes of one thing, the holy writers (as matter is ministred, and occasion giuen by the doctrine then handled) sometimes referre it to one of the causes, sometime to another: not by naming one alone, to exclude the other, as our Aduersaries captiously and ignorantly doe argue: but as diuers times and in sundry places to expresse that, which in euery discourse could not, nor needed not to be vttered. In some discourse, faith is to be recommended: in others, charitie: in other, hope: sometimes, almes, mercie: els where, other vertues. One while,* Euery one that beleeueth, is borne of God. 1. Io. 5, 1. *Another while,* Euery one that loueth, is borne of God. 1. Io. 4, 7. *Sometimes, faith purifieth mans hart.* Act. 15, 9. *And another time, Charity remitteth sinnes.* 1. Pe. 4, 8. *Of faith it is said,* The iust liueth by faith. Ro. 1. 17. *Of charity,* We know that wee are transferred from death to life, because we loue, &c. 1. Io 3, 14.

As sometime faith ouly is named, so els where onely hope, and onely charity, as the cause of our saluation.

LUKE, 6 Iustification, is neuer attributed to hope, but to faith which goeth before hope: and to faith without works, but we are here said to be saued by hope, because our saluation is not in present, but in hope or expectation of that which is promised. Not that by the merite or worthines of hope, we are saued. For hope hath relation to faith by which we are iustified freely, by the grace and mercy of God in Christ. Thereupon S. Augustine saith, *Tota spes mea, non nisi magna valdè misericordia tua, &c. My whole hope is nothing, but thy exceeding great mercie, Conf. li. 10. cap. 29.* And againe, *The only hope of all the godly groning vnder this burden of corruptible flesh, and in the infirmitie of this life is, that we haue an aduocate with the father Iesus Christ the righteous, and hee is the propitiation or exoration for our sinnes. Cons. 2. Ep. Pel. lib. 3. cap. 5.* Neither doth the Scripture ascribe our iustification before God, to any thing in vs, but onely to faith. For when it is said, that euery one that beleeueth is borne of God, and euery one that loueth is borne of God, there is no contrarietie, for both faith and loue are the fruits of our regeneration by the spirit of God, yet their offices remaine seuerall and distinct: faith to iustifie vs before God, loue to declare

Iustification by faith only.

vs to be iustified, or to iustifie declaratiuely. But where it is said, that faith purifieth mans heart, it is neuer said that loue purifieth his heart, no, nor *that charity remitteth sinnes*, and therfore you falsifie the words of Scripture, which are, 1. Pet. 4. 8. *Loue shall couer the multitude of sinnes:* which saying declareth the nature of loue, which is to hide the sinnes of our brother, and not to vtter them to his defamation, as is the nature of hatred expressed by Salomon, Prou. 10. 11. out of whom S. Peter boroweth these words. And whereas it is said, *The iust shall liue by his faith*, It is neuer said the iust shall liue by his charity. But we know by charitie (which is a fruit of that faith by which we are iustified) that we are translated from death to life, as the cause is knowen by his effects.

RHEM. 7 27. The Spirit desireth.) *Arius and Macedonius old Heretikes had their places to contend vpon, against the Churches sense, as our new Masters now haue. They abused this text to prooue the holy Ghost not to be God, because he needeth not to pray or aske, but he might command if he were God. Therefore S. Augustine expoundeth it thus,* The Spirit prayeth, *that is*, causeth and teacheth vs to pray, and what to pray or aske. *Aug. de anima & eius orig. li. 4. c. 9. & ep. 121. c. 15.* Scripture abused against the Ghost.

FVLKE. 7 A simple quarrel to make vs resemble heretikes, because heretikes abuse the Scripture, vntill you can proue that we abuse the Scripture as they did, and as we proue that you doe, and not only abuse it, but plainly falsifie it, as in the Section next before, to make it serue your heretical purpose. Slander.

RHEM. 8 30. Whom he hath predestinated.) *Gods eternall foresight, loue, purpose, predestination and election of his deere children, and in time their calling, iustifying, glorifying by Christ, as all other acts and intentions of his diuine will and prouidence towards their saluation, ought to be reuerenced of all men with dreadful humility, & not to be sought out or disputed on with presumptuous boldnes and audacitie. for it is the gulfe that many proud persons, both in this age and alwayes, haue by Gods iust iudgement perished in, founding thereon most horrible blasphemies against Gods mercie, nature and goodnes, and diuers damnable errors against mans free will, and against all good life & religion. This high conclusion is here set downe for vs, that we may learne to know of whom we ought to depend in all our life, by whom we expect our saluation, by whose prouidence all our graces, gifts, and workes doe stand: by what an euerlasting gracious determination, our redemption, which is in Christ Iesus, was designed: and to giue God incessable thanks for our vocation and preferment to the state we be in, before the Iewes, who deserued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent trueth of Gods eternall predestination standeth (as we are bound to beleeue vnder paine of damnation, whether wee vnderstand how or no) and so S. Augustine in all his diuine works written of the same* (De gratia & lib. arb. De corrept. & gratia. Ad articulos falso impositos.) *defendeth, declareth, proueth, and conuinceth, that it doth stand (I say) with mans free will and the true libertie of his actions, and forceth no man to be either ill or good, to sinne or vertue, to saluation or damnation, nor taketh away the meanes or nature of merits, and cooperation with God to our owne and other mens saluation.* The doctrine of predestination, how to be vnderstood, and why it is reuealed. Gods predestination taketh not away free will.

FVLKE. 8 The eternal predestination of God, excludeth the merits of man, and the power of his will, therby to attaine to eternal life: yet forceth not a mans will to good or ill, but altereth the will of him, that is ordeined to life, from euill to good, and giueth power to chuse that which is good: and all meanes which hee hath appointed vnto saluation. And this is the doctrine of S. Augustine in all his bookes against the Pelagians, wherein he declareth the effect of Gods Predestination: as he that will reade them may easily perceiue. Let one example suffice, to shew how he defendeth, proueth, &c. that mans free wil standeth, speaking of the reprobate, which are iustly condemned either for originall sinne onely, or also for other sinnes which they haue added by freewill, *Arbitrium inquam liberum, sed non liberatum, liberum iustitia, peccati autem seruum. I say freewill, but not made free, free from iustice, but slaue of sinne. De corrept. & gratia, cap. 13.* Merits. Freewill.

RHEM. 9 31. I am sure.) *This speach is common in S. Paul according to the latin translation, when hee had no other assured knowledge but by hope: as* Ro. 15, 14. 2. Tim. 1, 5. Heb. 6, 9: *Where the Greeke word signifieth onely a probable perswasion. And therefore except he meane of himselfe by special reuelation, or of the predestinate in generall, (in which two cases it may stand for the certitude of faith or infallible knowledge) otherwise that euery particular man should be assured infallibly that himselfe should be iustified, and not that onely, but sure also neuer to sinne, or to haue the gift of perseuerance, and certaine knowledge of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Councel of Trent.* Sess. 6. c. 9. 12, 13. Plenitudo. Confid. Rhem. 3. 9. ad Alleg. No sinne ordinarily is pardoned without Gods iustification, but only in hope. Certainty of Gods promises.

FVLKE. 9 The knowledge that we haue by hope grounded vpon Gods promises is so sure, that it cannot be deceiued, as it is plaine, Rom. 5, 5. The perswasion that the Apostle hath in other places, is also grounded vpon good Arguments: but here, vpon the immutable decree of God. And it is a good reason to proue that euery Christian man which is endued with faith and hope, may and ought to be infallibly assured, that hee is iustified and shalbe saued, because the word of God and his promise to all that beleeue in him, (and in faith call vpon him) cannot faile, but be most infallibly true. But that any man can bee sure neuer to sinne, it is deuilish and false presumption. For we haue no promise that we shall be preserued from all sinne, but onely from that which is irremissible. But that we shal alwaies persteuere in the fauour of God, and so consequently that we are predestinated to eternall life, the Apostle doth most plainely proue in this Chapter: wherefore by the spirit of adoption, and the effects of Gods grace agreeable, we may haue certaine knowledge that wee shall inherite Gods kingdome, which none shall doe, but they that continue vnto the ende, and were appointed vnto it before the beginning of this world. And this is true humilitie, when we presume nothing on our owne strength or worthinesse, but depend wholy vpon the trueth of Gods promises, wherefore it was a damnable presumption of the Popish Prelates of *Trent*, to condemne that for a false illusion, which the word of Trueth doth so manifestly leade vs vnto, and by all meanes perswade vs to acknowledge.

CHAP. IX.

With a protestation of his sorow for it (lest they should thinke him to reioice in their perdition) he insinuateth the Iewes to be reprobate, although they come of Abrahams flesh, 6 saying to be the sonnes of God, goeth not by that, but by Gods grace: 19 considering that all were one damned masse. 24 By which grace the Gentiles to be made his people: and so the Prophets to haue foretold of them both. 30 And the cause hereof to bee, that the Gentiles submit themselues to the faith of Christ, which the Iewes will not.

I Speake the veritie in Christ, I lie not, my conscience bearing me witnes in the holy Ghost,

2 That I haue great sadnesse and continuall sorow in my heart.

3 For I wished, my selfe to bee an ‖ anathema

I Say the trueth in Christ, I lie not (my conscience also bearing mee witnesse by the Holy Ghost) 1. Cor. 15.

2 That I haue great heauines, and continuall sorow in my heart.

3 For I haue wished my selfe to bee cursed from

thema from Christ for my brethren, who are my kinsmen according to the flesh,

4 Who are Israelites, whose is the adoption of sonnes, and the glory, and the testament, and the law giuing, and ᶜ the seruice, and the promises:

5 Whose are the fathers, and of whom Christ is according to the flesh, who is aboue all things God blessed for euer. Amen.

6 But not that the worde of God is frustrate. For, ‖ not all that are of Israël, they be Israëlites:

7 Nor they that are the seede of Abraham, all bee children: ‖ *but in Isaac shall the seede be called vnto thee:*

8 That is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of the promise, are esteemed for the seede.

9 For the worde of the promise is this, *According to this time will I come: and Sara shall haue a sonne.*

10 And not onely she, but * Rebecca also conceiuing ‖ of one copulation, of Isaac our father.

11 For when they were ‖ not yet borne, nor had done any good or euil (ẏ the purpose of God according to election might stand)

12 Not of workes, but of the caller it was said to her: *That the elder shal serue the yonger.*

13 As it is written, * *Iacob I loued, but Esau I hated.*

14 What shall we say then? ‖ Is there iniquitie with God? God forbid.

15 For to Moyses he saith, * *I wil haue mercie: on whom I haue mercie, and I wil shew mercie to whom I will shew mercie.*

16 Therefore it is ‖ not of the willer, nor the runner, but of God that sheweth mercie.

17 For the Scripture saith to Pharao: *That ‖ to this very purpose haue I raised thee, that in thee I may shewe my power: and that my name may be renowmed in the whole earth.*

18 Therefore on whom he will, hee hath mercie: and whom hee will, hee doth indurate.

19 Thou sayest therefore vnto me: Why doth he yet complaine? for who resisteth his will?

20 O man, ‖ who art thou that doest answere God? Doth the worke say to him that wrought it: Why hast thou made me thus?

21 Or hath not ‖ the potter of clay power, of the same masse to make one vessell vnto honour, and an other vnto contumelie?

22 And if God willing to shewe wrath, and to make his might knowen, ‡ susteined in much patience the vessels of wrath apt to destruction,

23 That hee might shew the riches of his glory vpon the vessels of mercie which hee prepared vnto glory.

24 Whom

from Christ. for my brethren, my kinsmen as pertaineth to the flesh,

4 Which are the Israelites: to whom pertaineth the adoption, and the glory, and the conenants, and the Law that was giuen, and the seruice of God, and the promises:

5 Of whom are the fathers, and of whom as concerning the flesh Christ came *which is God, in all things to be praised for euer, Amen.*

6 And it cannot bee, that the word of God hath taken none effect. For they are not all Israelites, which are of Israel:

7 Neither are they all children, that are the seed of Abraham: but in Isahac shall thy seed be called.

8 That is to say, They which are the children of the flesh, these are not the children of God: but they which be the children of promise, are counted the seede.

9 For this is the worde of promise, * *About this time will I come, and Sara shall haue a sonne.* Gen.18.10.

10 Not onely this, but also * *Rebecca was with child by one,* euen *by our father Isahac.* Gen 25.21.

11 For before the childrē *were borne, when they had neither done good, neither bad (that the purpose of God by election might stand: not by reason of workes, but by the caller)*

12 It was said vnto her, The elder shall serue the yonger.

13 As it is written, Iacob haue I loued, but Esau haue I hated.

14 What shall we say then? is there any vnrighteousnesse with God? God forbid.

15 For he saith to Moses, I will shew mercie, to whomsoeuer I shewe mercie: and will haue compassion on whomsoeuer I haue compassion.

16 So then election *is not of the willer, nor of the runner: but of God that taketh mercie.*

17 For the scripture saith vnto Pharao, * *Euen for the same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my name might bee declared throughout all the world.* Exod.9.16.

18 So hath he mercie on whom hee will, and whom he will he hardeneth.

19 Thou wilt say then vnto mee, Why then blameth hee vs yet? For who hath resisted his will?

20 But O man, what art thou which disputest with God? * *Shall the worke say to the workeman, Why hast thou made me on this fashion?* Esay 45.9.

21 * *Hath not the Potter power ouer the clay, euen of the same lumpe to make one vessell vnto honour, and another vnto dishonour?* Wis.15.7. iere.18.6.

22 What if God, willing to shew his wrath, and to make his power knowen, suffered with long patience the vessels of wrath ordained to destruction,

23 To declare the riches of his glory on the vessels of mercie, which hee had prepared vnto glory?

24 Whom also he hath called, vs, not only of the Iewes, but also of the Gentiles,

Os.2,23. 25 As in Osee he saith, *I wil call that which is not my people, my people: and her that was not beloued beloued: and her that hath not obteined mercie, hauing obtained mercie.*

Os.1,10. 26 *And it shalbe, in the place where it was said to them, you are not my people: there they shal be called the sonnes of the liuing God.*

Es.10,22. 27 And Esay crieth for Israel, *If the number of the children of Israel be as the sand of the sea, the remaines shall be saued.*

28 *For, consummating a word, and abbridging it in equity: because a word abbridged shal our Lord make vpon the earth.*

Es.1,9. 29 And as Esay foretolde, *Vnlesse the Lord of Sabboth had left vs seede: we had bene made like Sodom, and wee had bene like as Gomorrha.*

30 What shal we say then? That the Gentiles which pursued not after iustice, haue apprehended iustice, but the iustice that is of faith.

31 But Israel in pursuing the lawe of iustice, is not come vnto the law of iustice.

32 Why so? Because not of faith, but as it were of workes. for e they haue stumbled at the stone of stumbling.

e Here wee see that they are the cause of their owne damnation by infidelitie. Es.8,14. 28,16.

33 As it is written, *Beholde, I put in Sion a stone of stumbling, and a rocke of scandal: and whosoeuer beleeueth in him shall not bee confounded.*

24 *Whom also he called,* I meane *vs, not of the Iewes onely, but also of the Gentiles.*

25 *As he saith also in Osee,* * *I wil call them my people, which were not my people: and her beloued, which was not beloued.* Osee 2,23. 1 per.2,10.

26 * *And it shall come to passe, that in the place where it was sayd vnto them, Ye are not my people, there shall they bee called the children of the liuing God.* Osee 1,10.

27 *And Esaias crieth concerning Israel,* * Though *the number of the children of Israel be as the sand of the sea, yet* but *a remnant shall be saued.* Esa.10,22.

28 *For he finisheth the worde, and maketh it short in righteousnesse: for a short word will the Lord make on earth.*

29 *And as Esaias said before, Except the Lord of the Sabboth had left vs seede, wee had bene made as Sodoma, and had bene likened to Gomorrha.*

30 *What shal we say then? That the Gentiles which followed not righteousnesse, haue obtained righteousnesse: euen the righteousnesse* which commeth *of faith.*

31 *But Israel which followed the law of righteousnes, hath not atteined to the lawe of righteousnesse.*

32 *Wherefore? Because* they sought *it not by faith, but as it were by the workes of the lawe: For they haue stumbled at the stumbling stone.*

33 *As it is written, Beholde, I put in Sion a stumbling stone, and a rocke of offence, and whosoeuer beleeueth on him, shall not bee confounded.* Esa.8,14. 28,16.

MARGINALL NOTES. CHAP. IX.

RHEM. 1 22. Sustained.) *That God is not the cause of any mans reprobation or damnation, otherwise then for punishment of his sinnes, he sheweth by that he expecteth all mens amendment with great patience, and consequently that they haue also free will.*

FVLKE. 1 God reprobateth iustly whom he will, and condemneth the reprobate iustly for sinne, but hereof it followeth not, that the reprobate haue their will free, but from coaction, for to sinne it is thrall, and slaue, as S. Augustine saith. *De cor. & gr. cap.* 13.

ANNOTATIONS. CHAP. IX.

RHEM. 1. Anathema.) Anathema, *by vse of Scripture is either that which by separation from prophane vse, and by dedication to God, is holy, dreadfull, and not vulgarly to be touched: or contrariwise, that which is reiected, seuered, or abandoned from God as cursed and detested, and therefore is to be auoided. And in this later sense (according as S. Paul taketh it* 1.Cor.16. *If any loue not our Lord Iesus Christ, be he Anathema, that is to say, Away with him, Accursed be he, Beware you accompany not with him) the Church and holy Councels vse the word for a curse and excommunication against Heretikes and other notorious offenders, and blasphemers. Now how the Apostle, wishing himselfe to bee Anathema from Christ to saue his Countrey men soules, did take this word, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to bee kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, he wished what malediction or separation from Christ soeuer that did not imploy the disfauour of God towards him, nor take away his loue towards God. This only is certaine, that it is a point of vnspeakable charity in the Apostles brest, and a paterne to all Bishops and Priests, how to loue the saluation of their flocke. As the like was vttered by Moyses when he sayd,* Either forgiue this people, or blot me out of thy booke. Anathema. In what sense Paul wished to be Anathema. Exod.32.

6. Not all of Israel.) *Though the people of the Iewes were many wayes honored and priuiledged, and namely by Christs taking flesh of them: yet the promise of grace and saluation was neither onely made to them, nor to all them that carnally came of them or their fathers: Gods election and mercie depending vpon his owne purpose, will, and determination, and not tied to any nation, family, or person.* Gods promise not made to carnall Israel.

7. But in Isaac.) *The promise made to Abraham was not in Ismael, who was a sonne borne only by flesh and nature: but in Isaac, who was a sonne obtained by promise, faith, and miracle: and was a figure of the Churches children borne to God in Baptisme.* Isaac preferred before Ismael.

10. Of one copulation.) *It is proued also by Gods choosing of Iacob before Esau (who were not only brethren by father and mother, but also twinnes, and Esau the elder of the two, which according to carnall count should haue had the preeminence) that God in giuing graces followeth not the temporall or carnall prerogatiues of men or families.* Iacob before Esau.

11. Not

RHEM. 2 11. Not yet borne.) *By the same example of those twinnes, it is evident also, that neither nations nor particuler persons be elected eternally, or called temporally, or preferred to Gods favour before others, by their owne merites: because God, when he made choise, and first loued Iacob, and refused Esau, respected them both as il, and the one no lesse then the other guilty of damnation for original sinne, which was a like in them both. And therefore where iustly he might haue reprobated both, hee shewed of mercie one. Which one therefore, being as il and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he was preferred before his brother which was elder then him selfe, and no worse then him selfe. And his brother Esau on the other side hath no cause to complaine, for that God neither did nor suffered any thing to be done towards him, that his sinne did not deserue. for although God elect eternally and giue his first grace without al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.*

By the example of Iacob and Esau is shewed Gods mere mercie in the elect, and iustice in the reprobate.

FVLKE. 2 Gods election and reprobation is most free, of his owne will, not vpon the foresight of the merites, of either of them, for he hath mercie on whom he wil, and he hardeneth whom hee will *verse* 18. Yet hee condemneth none, but for sinne, either original onely, or els both original and actuall.

Merites.

RHEM. 14. Is their iniquitie?) *Vpon the former discourse that of two persons equal, God calleth the one to mercy, and leaueth the other in his sinne, one might inferre that God were vniust and an accepter of persons. To which the Apostle answereth, that God were not iust nor indifferent in deede, so to vse the matter where grace or saluation were due. As if two men being Christened, both beleeue well, and liue wel: if God should giue heauen to the one, and should damne the other, then were he vniust, partial, and forgetful of his promisses: but respecting or taking two, who both be worthy of damnation (as all are before they be first called to mercy) then the matter standeth on mere mercie, and of the giuers will and liberalitie, in which case partialitie hath no place. As for example.*

That God is not vniust, or an accepter of persons, is declared by familiar examples. S. Augustines example is of two debters: the one forgiuen all, and the other put to pay al, by the same creditor. *Li. de prædest. & gra. cap. 4.*

1 *Two malefactors being condemned both for one crime, the Prince pardoneth the one and lesteth the law proceed on the other.*

2 *The theefe that is pardoned, can not attribute his escape to his owne deseruing, but to the Princes mercie.*

3 *The theefe that is executed, cannot chalenge the Prince that he was not pardoned also: but must acknowledge that he hath his deseruing.*

4 *The standers by, must not say, that hee was executed because the Prince would not pardon him. for that was not the cause, but his offense.*

5 *If they aske further, why the Prince pardoned not both, or executed not both: the answere is, that as mercie is a goodly vertue, so iustice is necessary and commendable.*

6 *But if it bee further demaunded why Iohn rather then Thomas was executed: or Thomas rather then Iohn pardoned: answere, that (the parties being otherwise equal) it hangeth merely and wholy vpon the Princes will and pleasure.*

1 *So likewise, God seeing all mankinde and euery one of the same in a generall condemnation, and masse of sinne, in and by Adam, deliuereth some, and not other some.*

2 *All that bee deliuered out of that common damnation, be deliuered by grace and pardon, through the meanes and merits of Christ.*

3 *Such as be left in the common case of damnation, cannot complaine, because they haue their deseruing for sinne.*

4 *We may not say that such be damned, because God did not pardon them, but because they had sinne, and therefore deserued it.*

5 *That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreeable to Gods iustice and mercie: both which vertues in Gods prouidence towards vs are recommended.*

6 *That Saul should be rather pardoned then Caiphas (I meane where two be equally euil and vndeseruing) that is onely Gods holy will and appointment, by which many an vnworthy man getteth pardon, but no good or iust or innocent person is euer damned.*

RHEM. 3 *In all this mercy of God towards some, and iustice towards other some, both the pardoned worke by their owne free wil, and thereby deserue their saluation: and the other no lesse, by their owne free will, without all necessity, worke wickednes, and them selues and only of them selues procure their owne damnation. Therefore no man may without blasphemie say, or can truely say, that he hath nothing to doe towards his owne saluation, but will liue, and thinketh hee may liue without care or cogitation of his end the one way or the other, saying, If I be appointed to be saued, be it so: if I be one designed to damnation, I cannot helpe the matter: come what come may. All these speaches and cogitations are sinfull and come of the enemie, and bee rather signes of reprobation, then of election. Therefore the good man must without search of Gods secrets, worke his owne saluation and (as S. Peter saith) make his election sure by good workes, with continuall hope of Gods mercie, being assured that if he beleeue well and doe well, he shall haue well. for example, if a husbandman should say, If God will, I shall haue corne ynough: if not, I cannot make it, and so neglect to till his ground: he may be sure that he shall haue none, because hee wrought not for it. An other man vseth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruite of his labours.*

Predestination and reprobation take not away freewil, neither must any man be retchlesse and desperate.

2. Pet. 1. 10.

FVLKE. 3 The elect worke willingly, toward their saluation, their wil by grace being made free in part, from the slauery of sinne, whereunto all are subiect by Adams fall, but they do not thereby deserue their saluation. For saluation dependeth vpon their election, which you confesse to be without all respect of merits, or workes done or foreseene, as S. Augustine sheweth most plainely. *Epist. 105. ad Sixtum.* Yet they must worke their saluation, walking in that way by Gods grace, which he hath appointed, for al them that attaine to saluation. And they must make sure their election, vnto themselues (which is most sure in Gods knowledge) by good workes which proceeding of faith, are the vndoubted fruits of Gods election.

Freewil. Grace. Merits.

RHEM. 4 16. Not of the willer.) *If our election, calling, or first comming to God, lay wholy or principally vpon our owne wil or workes: or if our willing or endeauouring to be good, would serue without the helpe and grace of God, as the Pelagians taught, then our election were wholy in our selues, which the Apostle denieth. and then might Pharao and other indurate persons (whom God hath permitted to be obstinate, to shew his power and iust iudgement vpon them) bee conuerted when them selues list, without Gods helpe and assistance: whereas we see the contrary in all such obstinate offenders, whom God for punishment of former sinnes, visiteth not with his grace, that by no threates, miracles, nor persuasion, they can be conuerted. Whereupon we may not with Heretikes inferre, that man hath not free will, or that our will worketh nothing in our conuersion or comming to God: but this onely, that our willing or working of any good to our saluation, commeth of Gods speciall motion, grace, and assistance, and that it is the secondary cause, not the principall.*

Our election or conuersion is not of our selues, but of Gods grace and mercie.

FVLKE. 4 Our election, calling, and first comming to God, lyeth wholy in Gods mercy, and not either wholy, or principally, or any thing at all in our owne wil or workes. But whom God elected before time, he calleth in time by him appointed, and of vnwilling, by his grace maketh them willing, to come to him: and to walke in good workes, vnto which he hath elected them. So that man hath no freewill, vntill it be freed, mans will worketh nothing in our conuersion vntill it be conuerted, man hath no power to change his will vnto better, except it be giuen of God. *August. retract lib. 1. cap. 22. Est liberum non tamen bonum, est liberum non tamen sanum, est liberum non tamen iustum. Et quanto magis à bonitate retitudine, sanitate, iustitiáque liberum, tanto magis malitiæ, peruersitatis, infirmitatis atque iniquitatis mortifera seruitute captiuum. Qui enim facit peccatum, seruus est peccati, & a quo quis de-*

Freewil.

nictus est Iouis & seruus addictus est. Regnante igitur peccato habet Liberum arbitrium, *sed liberum sine Deo, non liberum sub Deo, id est, liberum iustitia, non liberum sub gratia, & bb hoc pessimè & seruiliter liberum, quia non gratuito miserentis Dei munere liberatum.* Fulg de incarn. & grat. cap. 19.

RHEM. 5 17. To this purpose haue I raised.) *He doth not say, that he hath of purpose raised or set him vp to sinne, or that he was the cause of the same in Pharao, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened and obstinate offenders) that he with long patience and tolleration expected his conuersion, and (as S. Chrysostome interpreteth this word,* Excitaui) *preserued him aliue to repent, whom he might iustly haue condemned before. In the 9. of Exodus, whence this allegation is, we reade,* Posui te, I haue put or set thee vp, *as here,* I haue raised thee, *that is to say, I haue purposely aduanced thee to be so great a King, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I haue for so great sinnes forsaken, and also to shew to the world, that no obstinacie of neuer so mighty offenders can resist me to doe any thing which shal not fal to my glory. Which is no more to say, but that God often for the punishment of Nations, and to shew his iustice and glory, giueth wicked Princes vnto them, and indueth them with power and al prosperitie, and taking his grace from them vpon their deserts, hardeneth their harts so, as they withstand and contemne God, and afflict his people, in whose end and fall, either temporal or eternal, at the length God wil euer be glorified. Neither would he either raise or suffer any such, or giue them power and prosperitie in this life, whereupon he knoweth they wil be worse, but that hee can worke al that to his honour and glory. mary, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that lieth wholy vpon his wil, in whose iudgements there be many things secret, but nothing vniust.* Exod 9,16. In what sense, God raised vp Pharao &c.

FVLKE. 5 The purpose for which God set vp Pharao, is manifest in the text, *that in him he might shew his power &c. God made al things for him selfe, euen the wicked man vnto the euil day.* Therefore was Pharao, a vessel of wrath ordained to destruction *verse* 22. His reprobation therefore was for the glory of God, his condemnation most iust, for his obstinate contempt of God and his word. Reprobation.

RHEM. 6 20. Who art thou?) *Here the Apostle slayeth the rashnes and presumption of such poore wormes, as take vpon them to question with God of their election or reprobation: as certaine impious Heretikes of our time haue done, setting out bookes farsed with most blasphemous and erronious doctrine concerning this high and hidden mysterie, and hauing giuen occasion to the ignorant which alwayes be curious to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or wel thought of, but of the obedient and humble.* Heretical bookes concerning predestination.

FVLKE. 6 What bookes you meane, farsed with blasphemous and erronious doctrine I know not. But I know diuers bookes of predestination, written by learned men in this time, that open the trueth of this mysterie, as farforth as it is reuciled in the Scriptures, to the glory of God, and great comfort of his children: vpon the same principles for the most part, that you do acknowledge in these notes, wherein you confesse in effect, the substance of the doctrine, though you shew not the most comfortable vse thereof, to the glory of God, and the humbling of all flesh before him, but flie from it, as much as you can, and seeke to obscure it Slander.

RHEM. 7 21. The Potter.) *This example of the pot and potter teacheth no farther but to declare, that the creature may not reason with God his maker, why he giueth not one so great grace, as an other, or why he pardoneth not one as wel as another: no more then the chamber pot may chalenge the Potter why he was not made a drinking pot, as wel as an other. And therefore the Heretikes that extend this similitude to proue that man hath no free will no more then a peece of clay, doe vntruely and deceitfully apply the example, specially when we may see expresly in the booke of Exodus, that Pharao notwithstanding his indurate hart, had free will: where both it is said,* He would not dismisse the people, *and* He indurated his owne hart him selfe. Exo. c. 8. 15. *and (in the* Hebrue) v. 32. &c. 9. 35. 1. Reg. 6. 6. *And this Apostle also writeth, that* *a man may clense him selfe *from the filthy, and so become a vessell of honour in the house of God.* The example of pot and the potter. 2. Tim. 2. 21.

FVLKE. 7 I suppose there was neuer man so madde, to say, that a man hath no more freewill, then a peece of clay. But this example teacheth, that Gods election and reprobation dependeth no more of mans will, then the forme which the Potter giueth to the clay, dependeth vpon the will of the clay, which it hath not. Neither had man any more will, before he was. But being now created he hath a wil, free from coaction. And the first man, had wil free from seruitude of sinne, *which by sinning he lost,* as witnesseth S. Augustine Enchir. ad Lau. cap. 30. *For free will, being made captiue, auaileth to nothing but to sinne: but to iustice except it be made free and holpen by God, it auaileth not,* cont. duas Ep. Pel. li. 3. cap. 8. There is no doubt therefore but Pharao had his wil free from constraint, but yet slaue to sinne. Neither doeth the Apostle say 2. Tim. 2. 21. that a man may clense himselfe from the filthy, and so become a vessel of honour: but if a man doe or shal clense him selfe, which he cannot do by the strength of freewill, but by the grace of God, conuerting his will and giuing him strength to performe that he willeth. Slander. Freewill.

CHAP. X.

The Lawe was not (as the Iewes ignorant zeale supposed) for them to iustifie themselues by it (considering that they could not fulfil it:) but to bring them to Christ, to beleeue in him, and so for his sake to be iustified by the grace of God: 5 according to Moyses saying, and the Apostles preaching: 11 that so the Gentils also (according to the Prophets) hearing and beleeuing might come to iustice: the Iewes in the meane time (though inexcusably) remaining incredulous.

BRethren, the will of my heart surely and praier to God, is for them, vnto saluation.

2 For I giue them testimony that they haue zeale of God, but not according to knowledge.

3 For, not knowing ‖ the iustice of God and seeking to establish their owne, they haue not bene subiect to the iustice of God.

4 For, ‡ the end of the Law is Christ: vnto iustice to euery one that beleeueth.

5 For Moyses wrote, ‡ that, the iustice which is of the Law, *the man that hath done it, shal liue in it.*

‡ The Law was not giuen to make a man iust or perfect by it selfe, but to bring vs to Christ to be iustified by him.

6 But

BRethren, my hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue a zeale of God; but not according to knowledge.

3 For they being ignorant of Gods righteousnesse, and going about to stablish their owne righteousnesse, haue not bene obedient vnto the righteousnesse of God.

4 For Christ is the end of the Lawe, for righteousnesse to all that beleeue.

5 For Moses writeth of the righteousnesse which is of the Lawe, howe that the man which doth those things, shall liue by them.

6 But

6 But ‖ the iuſtice which is of faith, ſaith thus, *Say not in thy hart, who ſhall aſcend into heauen?* that is to bring Chriſt downe.

7 *Or who deſcendeth into the depth?* that is to cal Chriſt againe from the dead.

8 But what ſaith the Scripture? *The word is nigh, in thy mouth, and in thy hart.* this is the word of faith which we preach.

9 For if thou confeſſe with thy mouth our Lord Ieſus, and in thy hart beleeue that God hath raiſed him vp from the dead, thou ſhalt be ſaued.

10 For with the heart wee beleeue vnto iuſtice: but with the mouth confeſſion is made to ſaluation.

11 For the Scripture ſaith: *Whoſoeuer beleeueth in him, ſhall not be confounded.*

12 For there is no diſtinction of the Iewe and the Greeke: for one is Lord of al, rich toward al that inuocate him.

13 *For euery one ‡ whoſoeuer ſhall inuocate the name of our Lord, ſhal be ſaued.*

14 ‖ How then ſhall they inuocate in whom they haue not beleeued? Or how ſhal they beleeue him whome they haue not heard? And how ſhall they heare without a preacher?

15 But how ſhall they preach ‖ vnleſſe they be ſent? as it is written: *How beautifull are the feete of them that euangelize peace, of them that euangelize good things?*

16 But all ‡ do not obey the Goſpel. For Eſay ſaith, *Lord, who hath beleeued the hearing of vs?*

17 Faith then, is by hearing: and hearing is by the word of Chriſt.

18 But I ſay, haue they not heard? And certes *into all the earth hath the ſound of them gone forth: and vnto the ends of the whole world the wordes of them.*

19 But I ſay, hath not Iſrael knowen? Moyſes firſt ſaith, *I will bring you to emulation in that which is not a nation: in a fooliſh nation, I will driue you into anger.*

20 But Eſay is bold, and ſaith, *I was found of them that did not ſeeke me: openly I appeared to them ‖ that asked not of me.*

21 But to Iſrael he ſaith, *All the day haue I ſpred my handes to a people that beleeueth not, and contradicteth me.*

6 *But the righteouſnes which is of faith, ſpeaketh on this wiſe: Say not thou in thine heart, Who ſhall aſcend into heauen? that is, to fetch Chriſt downe from aboue.*

7 *Either who ſhall deſcend into the deepe? that is to fetch vp Chriſt againe from the dead.*

8 *But what ſaith hee, The word is nigh thee, euen in thy mouth, and in thy heart. The ſame is the word of faith, which we preach.*

9 *For if thou ſhalt knowledge with thy mouth the Lorde Ieſus, and ſhalt beleeue in thine heart that God raiſed him from the dead, thou ſhalt be ſaued.*

10 *For with the heart man beleeueth vnto righteouſneſſe, and with the mouth confeſſion is made vnto ſalmation.*

11 *For the Scripture ſaith, Whoſoeuer beleeueth on him, ſhall not be confounded.*

12 *There is no difference betweene the Iewe and the Greeke: for the ſame Lorde ouer all, is rich vnto all that call vpon him.*

13 *For whoſoeuer ſhall call on the Name of the Lord, ſhall be ſaued.*

14 *How then ſhall they call on him, on whom they haue not beleeued? How ſhall they beleeue on him, of whom they haue not heard? How ſhall they heare without a preacher?*

15 *And how ſhall they preach, except they be ſent? As it is written, How beautifull are the feete of them which bring good tidings of peace, and bring good tidings of good things?*

16 *But they haue not all obeyed the Goſpel: for Eſaias ſaith, Lorde, who hath beleeued our ſayings?*

17 *So then faith commeth by hearing, and hearing commeth by the word of God.*

18 *But (I aske) haue they not heard? No doubt, their ſounde went out into all landes, and their wordes into the ends of the world.*

19 *But I demand whether Iſrael did know, or not? Firſt Moſes ſaith, *I will prouoke you to* Deut. 32.21.
enuie by them that are no people, and by a fooliſh nation I will anger you.

20 *And Eſaias is bolde, and ſaith, *I haue* Eſay 65.1.
bene found of them that ſought mee not: I haue bene made manifeſt vnto them that asked not after me.

21 *But againſt Iſrael hee ſaith, * All day long haue I ſtretched out my hands vnto a people* Eſa. 65.12.
that beleeueth not, but ſpeaketh againſt me.

MARGINAL NOTES. CHAP. X.

5. That, the iuſtice.) *The iuſtice of the Law of Moyſes went no further of it ſelfe, but to ſaue a man from the temporal death and puniſhments preſcribed to the tranſgreſſors of the ſame.*

The iuſtice of the Law of Moſes, if any man could keepe it perfectly, was able to iuſtifie him to eternall life, as the tranſgreſſor thereof deſerued the curſe of God vnto eternall death. So ſaith Chryſoſtome vpon this text, Hom. 17. *For a man can not otherwiſe be iuſtified in the Law, but hee that hath fulfilled all things. But that as yet hath not bene poſſible for any man. Therefore that iuſtice is loſt.* The auctor of the Commentaries vnder the name of Hierom ſaith: *Some of this place thinke that the Iewes deſerued this preſent life onely by the works of the Lawe. which the wordes of our Lord declare not to be true, which being asked of eternall life, ſetteth foorth the Commandements of the Lawe, ſaying: If thou wilt enter into life, keepe the Commandements, whereof we vnderſtand that he which in his time hath kept the Law, had life euerlaſting.* Of the ſame iudgement are Theodoret, Oecumenius, and Theophylactus, and thoſe ancient Fathers, that ſeeme to ſay otherwiſe, meane of the ceremonial Lawe, not of the morall Law, as it is plaine by S. Ambroſe in cap. 3. ad Gal.

RHEM. 2 16. Do not obey.) *We see then that it is in a mans free will to beleeue or not to beleeue, to obey or disobey the Gospel or truth preached.*

FVLKE. 2 We see no such thing in the text, for it is of grace and mercy that we beleeue and obey, not of the power of free will, which auaileth to nothing, but to sinne, except it be made free by the grace of God. Aug. con. 2. ep Pel. ad Boni. li. 3. cap. 8. *We read* (saith he) *in the Apostle, I obteined mercy, that I might be faithfull: not because I was faithfull.* Retract. lib. 1. cap. 23.

ANNOTATIONS. CHAP. X.

RHEM. 2. The iustice of God.) *The iustice of God, is that which God giueth vs through Christ. the Iewes owne or proper iustice, is that which they had or chalenged to haue of them selues and by their owne strength, holpen only by the knowledge of the Law without the helpe or grace of Christ.* Gods iustice, and the Iewes owne iustice.

RHEM. 6. The iustice of faith.) *The iustice which is of faith, reacheth to the life to come, making man assured of the trueth of such articles as concerne the same, as, of Christs ascention to heauen, of his descending to hel, of his comming downe, to be Incarnate, and his resurrection and returne againe to be glorified: by which his actions we be pardoned, iustified, and saued, as by the Law we could neuer be.* Iustice of faith.

RHEM. 3 8. The word of faith) *The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauiour, and that he is risen againe. Which point (as all other) must both be beleeued in hart, and also be confessed by mouth. for though a man be iustified inwardly when he hath the vertues of faith, hope, and charitie from God: yet if occasion be giuen, he is also bound to cõfesse with his mouth, and by all his externall actions, without shame or feare of the world, that which he inwardly beleeueth: or else he cannot be saued. Which is against certaine * old Heretikes that taught, a man might say or do what he would, for feare or danger, so that he kept his faith in heart.* Open confession and protestation of our faith sometime necessary. *Euseb. lib. 6. 31. Iustl. Epist.*

FVLKE. 3 The word of faith, is the doctrine of iustification by faith, without the workes of the Law, as it is manifest by the sixth verse, out of which faith, proceedeth hope, loue, and confession, and all good workes, but the roote of all is faith onely, by which we are accompted iust, in the sight of God. S. Ambrose vpon these wordes of the text: *This is the word of faith which we preach*, giueth this onely interpretation. *Nullum opus dicit legis, sed solam fidem dandam in causa Christi. He saith that no worke of the Law, but faith onely, is to be giuen in the cause of Christ.* Theodoret giueth this exposition: *Quod dixit Moses de præceptis legitimis, hoc nos de fide dicimus. That which Moses said of the precepts of the Law, the same say we of faith.* Wherefore faith which iustifieth before God, is not the whole Law of Christ which conteineth both faith and workes, but faith onely, that is faith considered without workes, yet as the roote of all good workes.

RHEM. 4 14. How shal they inuocat?) *This maketh not (as Heretikes pretend) against inuocation of Saincts: the Apostle saying nothing els, but that they cannot inuocate Christ as their Lord & Maister, in whom they do not beleeue, and whom they neuer heard of. For he speaketh of the Gentils or Pagans, who could not inuocate him, vnlesse they did first beleeue in him. To the due inuocation of Christ, we must know him and our duties to him. And so is it true also that we cannot pray to our B. Lady nor any Saint in heauen, til we beleeue and know their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that we cannot inuocate them, because we can not beleeue in them: let them vnderstand that the Scripture vseth also this speech, to beleeue in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag thereof so much.* Exo. 14, 31. They beleeued in God and in Moyses, *and* 3. Paral. 20. 20. *in the Hebrew.* Ep. ad Philem. v. 5. *And the ancient fathers did read in the Creede indifferently,* I beleeue in the Catholike Church. *and,* I beleeue the Catholike Church. Conc. Nicen. apud Epiph. in fine Ancorat, Hieron. contr. Lucif. Cyril Hier. of. Catech. 17. The placed. Ieagel against inuocation of Saincts answered.

FVLKE. 2 We cannot call vpon any, whom we doe not know out of Gods word, and beleeue to be both able and willing to helpe vs. Therefore Papists may haue a vaine perswasion, of the abilitie of Saincts to help them: but testimonie of the holy Scripture to assure their conscience they haue none. And further, seeing we can inuocate none, but him in whom we beleeue, and we ought to beleeue in God onely: we cannot without sacrilege, inuocate any creatures. Howbeit, you defend that you may beleeue also in creatures. And that the Scripture vseth this speech, Exod. 14. 31. *They beleeued in God and in Moses*, where your owne translation hath *Crediderunt Domino, & Mosi seruo eius*, that is, they gaue the credite to the Lord, and to Moses his seruant. In the next text 2. Paral. 20. 20, your owne translation hath *Credite in Domino Deo vestro & securi eritis, Credite prophetis eius & cuncta euenient prospera. Beleeue in the Lord your God, and you shal be sure, beleeue his Prophets, or giue credite to his Prophets, and all shall fall out prosperously.* But here you must forsake your owne translation though it be true, and flie to the Hebrew text, where the preposition or seruile letter, is in both alike. Whereunto I answer you, that the Hebrewes phrase ought not in Greeke, or Latine, to be translated with the preposition that ruleth an accusatiue or ablatiue case, but with a datiue case, as your vulgar Latine interpreter hath well obserued: and so hath the Greeke text, in the first place, but in the second a preposition before the datiue. But in the Epistle to Philemon, the text is *Hearing of thy loue and faith which thou hast toward our Lord Iesus, and vnto all the Saincts*, where euery man, that is not obstinately blinde, doth see, that faith is referred to Christ, and loue to the Saincts, which distinction and diuers relation, is obserued euen by your owne Latine interpretor, and by your selues. Therefore the Scripture vseth no such speech, that can be translated in English, whereby it should appeare, that we may beleeue in creatures, that is, put our whole trust in creatures. For as S. Cyprian saith: *Non credis in Deum, qui non in eo solo collocat totius felicitatis suæ fiduciam. He doth not beleeue in God which doth not place in him alone, the trust of his whole felicitie. De duplici martyrio.* Greg. Bæticus ad Gallam & Placidiam. *Si creatura est filius vnigenitus, quomodo qui credit in eum non perit, sed vitam habebit æternam, cùm credere in creaturam sit diuinitatis offensio. Respice ad Apostolum Paulum, considera quæ opprobria, quas obscœnitates de his referat, qui, vt ipse ait, commutauerunt veritatem Dei in mendacio, & coluerunt & seruierunt creaturæ potius quàm Creatori. Tu si sic credis & colis & seruis vnigenito filio Dei, vt eum dicas esse creaturam, illa te mala miser expectant quibus illi puniuntur, qui commutauerunt, &c.* But the Fathers (you say, further) did reade in the Creede indifferently, *I beleeue in the Catholike Church, and I beleeue the Catholike Church.* I graunt some did so, but in the same sense: namely, that to beleeue in the Church, was no more but to beleeue that there is a Catholike Church, as they sayd also, I beleeue in one Baptisme, I beleeue in the resurrection of the dead, and in the life to come. For that distinction in sense, must be obserued which Ruffinus sheweth, to bee also in the wordes: *Non dixit in sanctam Ecclesiam, &c. Hee saide not, I beleeue in the holy Catholike Church, nor in the remission of sinnes, nor in the resurrection of the body, for if hee had added the preposition* In, *there should haue bene the same force of meaning, with that which went before. But now in these wordes in which is set foorth our faith of the Godhead, it is saide, In God the Father, and in Iesus Christ his Sonne, and in the holy Ghost. But in the rest where the speach is not of the Godhead, but of creatures and mysteries, the preposition* In, *is not added, that it should be saide, In the holy Church, but that wee should beleeue that there is an holy Church, not as God, but as a Church gathered to God. And men should beleeue that there is remission of sinnes, not in the remission of sinnes, and they should beleeue the resurrection of the body, not in the resurrection of the body. Therefore by this syllable of preposition, the Creator is distinguished from the creatures, and things* Inuocation proper to God. Inuocation of Saincts improper.

perteining

pertaining to God, from things belonging to men, Ruff. in Symbolum. Agreeable to him writeth Eusebius Emissenus de Symb. hom. 2. *Aliud est credere Deo, aliud in Deum credere. It is one thing to beleeue God, or to giue credit to God, another thing to beleeue in God. We ought of right to beleeue both Paul and Peter, but to beleeue in Peter and Paul, that is to bestow vpon the seruants, the honour of the Lord, we ought not. To beleeue him, that is to giue credit to him, euery one may to a man: but to beleeue in him, know that thou owest onely to the diuine Maiesty. But this also is to be marked. It is one thing Credere Deum, to beleeue that there is a God, another thing, to beleeue in God: for the deuill is found to beleeue that there is a God. But to beleeue in God, none is proued, but he which hath deuoutly trusted in him. And therefore to beleeue God, is to know naturally, but to beleeue in God, that is faithfully to seeke him, and with our whole loue, to passe into him. So likewise of the articles of the Catholike church, remission of sinnes, resurrection, &c.* He sayth, *Let vs beleeue in God, these things we do rehearse, we do not beleeue in them, but we do beleeue them in God, these things I say we confesse, not as God, but as the benefits of God.* Primasius also obserueth this difference, *Com. in Gal. cap. 3. Fides perfecta est, non solum Christum, sed etiam in Christum credere. It is perfect faith not onely to beleeue that Christ is, but to beleeue in Christ.* Seeing therefore it is proper to the Diuinity to beleeue, that is (saith Cyprian) to put our whole trust in God, to beleeue in creatures is sacrilegious, and consequently to call vpon them.

HEM. 5 15. Vnlesse they be sent.) *This place of the Apostle inuincibly condemneth all the preachings, writings, ordinances, innouations and vsurpations of Church, Pulpit, and whatsoeuer our new Euangelists haue intruded themselues and entred into by the window: shewing that they be euery one from the highest to the lowest, false prophets, running and vsurping, being neuer lawfully called. Which is so euident in the heretikes of our dayes that the Caluinists confesse it in themselues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.* Preachers not lawfully called nor sent. *Confess des Egli. de France.*

LUKE, 5 The Apostle speaketh not of the ordinarie calling or sending by the Church, nor of the testimonie of conscience, that euery one which is called ought to haue, that he is called and sent of God, but of the prouidence of God, by which the preachers of the Gospel are sent, whether they haue lawfull calling by men or no, to preach the Gospel to any nation, which is an argument of Gods loue vnto them, to whom the message of saluation is offered. But that no man ought to intrude themselues into the office of preaching, without lawfull calling, it is prooued sufficiently by other places of Scripture. And we (God be thanked) haue lawfull calling, howsoeuer you slander the confession of the ministers of the French church, which do not require an exception to be made in them, because they found the state of the Church interrupted, but shew that the ordinarie calling is not alwayes necessary, where the state of the Church is so corrupted, that it cannot be had of them that are counted to holde the Church, but are indeed professed enemies of the true Church. But that the ordinary calling or sending is not necessary, where either there is no Church, or the Church is so corrupted with heresie that it ceaseth to be a member of Christ: we may learne by examples of nations conuerted to the faith by them that had no calling at all of the Church. As a great nation of the Indians was by Ædesius and Frumentius. *Ruff. hist. lib. 1. cap. 9. Theod. li. 1. cap. 24.* And the nation of the Iberians by a captiue woman, which after shee had conuerted the King and the Queene, they both became teachers of the Gospel to the people. *Ruff. li. 1. c. 10.* The nation of the Immeres, a most warlike people of Persia, receiued the faith before they had any Bishop, as testifieth Niceph. *lib. 16. cap. 37* And who doubteth but the same may be done in a nation infected by heresie? when euen in a Catholike and sound Church, Alexander Bishop of Ierusalem, and Theoctistus of Cæsarea, defend themselues against Demetrius Bishop of Alexandria, who reprehended them for suffering Origenes, before he was ordeined by the Church, to teach in the Church, and to interpret the Scriptures in the presence of Bishops. Yea, they charge Demetrius with a lie, because he had written that it was neuer heard of or done before, that lay-men should teach in presence of a Bishop, and bring forth notable examples of the contrary custome: namely, that Euelpius was required to teach by Neon Bishop of Larindi, Paulinus by Celsus at Iconium, Theodorus by Atticus at Synnadorum, and diuers other in other places. Yea Demetrius himselfe which reprehended them, seemeth to allow, that when no bishop was present, some other lay-man might teach, seeing he taketh occasion to reproue them, because they suffered Origen to teach in presence of the ordinary Bishop. *Euseb. li. 6 cap. 20.* Ruffinus concludeth hereof, in his translation of Eusebius, that there is no doubt, *but many other lay-men in other places, if there be any which can set forth the worke of God in word & doctrine, are prouoked by the Bishops to do it. li. 6 cap. 11.* How much more are they bound in charity, where there is no ordinary Catholike teachers, to indeuour to conuert heretikes to the Catholike faith. And yet this is vainly obiected against Luther, Caluine and others, that they lacked sending or calling, of which some, as they had baptisme, so they had calling of the Popish Church, to preach therein, other had ordinary calling of the Catholike Churches, separated from the Popish heresie, to be preachers and pastours of them

Lawfull calling.

Slander.

HEM. 6 20. That asked not.) *That Christ was found of those that neuer asked after him, it proueth that the first grace and our first iustification is without merits. That God called so continually and earnestly by his Prophets and by other his signes and wonders, vpon the Iewes, and they withstood it: free will is proued, and that God would haue men saued, and that they be the cause of their owne damnation themselues.* The first iustification of meere grace. Free will.

LUKE, 6 The first grace and iustification being without merits by onely faith, is sufficient to glorification, as the Apostle saith: *Whom God iustifieth, he glorifieth.* Neither doth the Scripture teach any grace or iustification by merits. It hath bene often answered that mans will is free from coaction, but yet thrall to sinne, vntill by grace it be enlarged. Our iustification to saluation. Free will.

CHAP. XI.

Not all the Iewes were reprobate, but some elect: and they by grace obteined iustice, the rest (according to the Prophets) being excecated. 11 Against whom notwithstanding the Christian Gentiles (to whom by that occasion Christ is come) must not insult: but rather feare euery man himselfe to be likewise cut off the tree (which is the Catholike Church) 25 and know that when all the Gentils are brought into the Church, then (about the end of the world) shall the multitude of the Iewes also come in: 33 according to the disposition of the wonderfull wisdome of God.

I Say then: Hath God reiected his people? God forbid. for I also am an Israëlite, of the seed of Abraham, of the tribe of Ben-iamin.

2 God hath not reiected his people which he foreknew. Or know you not in Elias what the Scripture saith: how he requesteth God against Israël?

3 Lord,

I *Say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin.*

2 *God hath not cast away his people which he knew before. Wote ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel,*

3 **Saying,*

3.Reg.19,10. 3 *Lord, they haue slaine thy Prophets, they haue digged downe thine altars: and I am left alone, and they seeke my life.*

4 But what saith the diuine answere vnto him? *I haue left me seuen* ‖ *thousand men, that haue not bowed their knees to Baal.*

5 So therefore at this time also, there are remaines saued according to the election of grace.

6 And if by grace: ‖ not now of works, otherwise grace now is not grace.

7 What then? that which Israel sought, the same hee hath not obteined: but the election hath obteined: & the rest were blinded.

Esa.6,9. 8 As it is written: ‖ *God hath giuen them the spirit of compunction: eyes, that they may not see: and eares, that they may not heare: vntill this present day.*

Psal.68.23. 9 And Dauid saith: *Be their table made for a snare and for a trap and for a scandall and for a retribution vnto them.*

10 *Be their eyes darkened, that they may not see: and their backe make thou alwayes crooked.*

11 I say then, haue they so stumbled, ‡ that they should fall? God forbid, but by their offence, saluation is to the Gentils, that they may emulate them.

12 And if the offence of them bee the riches of the world, & the diminution of them ‡ the riches of the Gentiles, how much more the fulnesse of them.

13 For to you Gentiles I say, as long verely as I am the Apostle of the Gentiles, I wil honour my ministery,

14 If by any meanes I may prouoke my flesh to emulation, and may saue some of them.

15 For if the losse of them be the reconciliation of the world: what shall the receiuing be, but life from the dead?

16 And if the first fruit be holy, the masse also: and if the root be holy, the boughs also:

17 And if some of the boughes bee broken, and thou whereas thou wast a wilde Oliue, art graffed in them, & art made partaker of the root and of the fatnesse of the Oliue,

18 Glorie not against the boughes. And if thou glorie: not thou bearest the root, but the root thee.

19 Thou sayest then: The boughes were broken, that I might be graffed in.

20 Wel: because of incredulity they were broken, but thou by faith doest stand: be not too highly wise, but ‡ feare.

21 For if God hath not spared the naturall boughes: lest perhaps hee will not spare thee neither?

22 See then the goodnesse & the seueritie of God: vpon them surely that are fallen, the seueritie: but vpon thee the goodnesse of God, if thou abide in his goodnesse, otherwise thou also shalt be cut off.

23 But

‡ The Iewes are not reiected wholly and incurably and for euer: but for a part, and for a time suffered to fall. Which God did turne to the Gentiles generall good.

‡ If God could and did turne their fall and sin into the good of the Gentiles, much more will he worke good of their generall cõuersion, which shalbe at length the accomplishment of ỹ church cõsisting of both the nations.

3.Reg.19.10. 3 **Saying, Lord, they haue killed thy Prophets, and digged downe thine altars, and I am left alone, and they seeke my life.*

4 *But what sayeth the answere of God vnto him? I haue reserued vnto my selfe seuen thousand men, which haue not bowed the knee to* the marriage of *Baal.*

5 *Euen so at this time there is a remnant, according to the election of grace.*

6 *If it be of grace, then is it not now of works: for then grace is no more grace. But if it be of workes, then is it now no grace, for then worke is no more worke.*

7 *What then? Israel hath not obteined that which he seeketh for, but the election hath obteined it, the remnant hath bene* †*blinded,* †Or,hardned.

8 *(According as it is written, * God hath giuen them the spirit of remorse: eyes, that they should not see, and eares, that they should not heare) euen vnto this day.* Esay 29.10. mat.13.14.

9 *And Dauid sayeth, Let their table be made a snare, & a trap, and a stumbling stocke, and a recompense vnto them.*

10 *Let their eyes be* †*blinded, that they see not, and bow thou downe their backs alway.* †Or,darkned.

11 *I say then, Haue they therefore stumbled, that they should fall? God forbidde: but through their fall, saluation* is come *vnto the Gentiles, for to prouoke them withall.*

12 *Now if the fall of them, be the riches of the world, and the diminishing of them, the riches of the Gentiles: How much more their fulnesse?*

13 *For I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,*

14 *If by any meane I may prouoke them which are my flesh, and might saue some of them.*

15 *For if the casting away of them, be the reconciling of the world, what shall the receiuing* of them *be, but life from the dead?*

16 *For if the first fruites bee holy, the whole lumpe also* is holy. *And if the root be holy, the branches also.*

17 *And if some of the branches be broken off, and thou being a wilde Oliue tree, wast graft in among them, and made partaker of the root and fatnesse of the Oliue tree:*

18 *Boast not thy selfe against the branches. For if thou boast thy selfe, thou bearest not the root, but the root thee.*

19 *Thou wilt say then, The branches are broken off, that I might be graft in.*

20 *Well: because of vnbeliefe they were broken off: and thou stoodest stedfast in faith. Be not high minded, but feare.*

21 *For seeing that God spared not the naturall branches,* take heed *lest it come to passe, that he spare not thee.*

22 *Behold therefore the kindnesse and * rigorousnesse of God: on them which fell, rigorousnesse: but towards thee, kindnesse, if thou continue in kindnesse: or els thou also shalt be hewen off.* *Or,severity

23 *And*

23 But they also, if they doe not abide in incredulity, shalbe graffed in. for God is able to graffe them in againe.

24 For if thou wast cut out of the naturall wilde Oliue, and contrary to nature wast graffed into the good Oliue: how much more they that are according to nature, shall bee graffed into their owne Oliue?

25 For I will not haue you ignorant, brethren, of this mysterie (that you be not wise in your selues) that blindnesse in parte hath chaunced in Israel, vntill the fulnesse of the Gentiles might enter:

26 And so all Israel might be saued, as it is written: *There shall come out of Sion, hee that shall deliuer, and shall auert impietie from Iacob.*

27 *And this to them the testament from me:* when I shall haue taken away their sinnes.

28 ‖ According to the Gospell in deede enemies for you: but according to the election, most deere for the fathers.

29 For without repentance are the giftes and the vocation of God.

30 For ‖ as you also sometime did not beleeue God, but nowe haue obteined mercie because of their incredulitie:

31 So these also now haue not beleeued, for your mercie, that they also may obteine mercie.

32 For God hath concluded all into incredulitie, that he may haue mercy on all.

33 ‖ O depth of the riches of the wisdome and of the knowledge of God: how incomprehensible are his iudgements, & his wayes vnsearchable!

34 For * who hath knowen the minde of our Lord: or who hath bene his counseller?

35 Or who hath first giuen to him, and retribution shalbe made of him?

36 For of him, and by him, and in him are all things: to him be glorie for euer. Amen.

23 And they, if they bide not still in vnbeliefe, shall bee graffed in: for God is of power to graffe them in againe.

24 For if thou were cut out of a naturall wild Olive tree, and were graffed, contrary to nature, in a true Olive tree: howe much more shall these which bee the naturall branches, bee graffed in their owne Olive tree?

25 For I would not, brethren, that yee should be ignorant of this mystery, (lest ye should be wise in your owne conceits) that partly ‖ blindnesse is happened in Israel, vntill the fulnesse of the Gentiles be come in. ‖ Or, hardinesse.

*26 And so all Israel shall bee saued, as it is written, * There shall come out of Sion hee that doeth deliuer, and shall turne away vngodlinesse from Iacob.* Esa.59.20.

*27 And this is my couenant vnto them * when I shall take away their sinnes.* Esa.27.9.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are loued for the fathers sakes.

29 For the free gifts and calling of God, are without repentance.

30 For as yee in time past haue not beleeued God, yet haue yee now obteined mercie through their vnbeliefe:

31 Euen so now haue they not ‖ beleeued the mercie shewed vnto you, that they also may obteine mercie, ‖ Or, obeyed.

32 For God hath shut vp all nations *in vnbeliefe, that he might haue mercie on all.*

33 O the deepenesse of the riches both of the wisdome and knowledge of God: how vnsearchable are his iudgements, and his wayes past finding out!

*34 For * who hath knowen the minde of the Lord? Or who hath bene his counseller?* Sap 9.13. esa. 40.13. 1. cor. 2.16.

35 Either who hath giuen vnto him first, and he shalbe recompensed againe?

26 For of him, & through him, and for him, are all things: to whom be glory for euer. Amen.

MARGINALL NOTES. CHAP. XI.

4. * *Baal?)* *The Heretikes adde here also,* Image, *to the text, as* Act. 19.35.

The Greeke text which we translate, hath the article of the feminine Gender, the Relatiue or Substantiue of which can be none other but the image: wherefore we adde nothing but that which is necessary to the vnderstanding of the text, and is conteined in it. Cauilling.

20. Feare.) *We see that he which standeth by faith, may fall from it, and therefore must liue in feare, and not in the vaine presumption and security of the Heretikes.*

We see that he which of vaine presumption thinketh he standeth, may fall, but he that standeth by the grace of God, wherof he is assured by a liuely faith, cannot fall, though he must alwaies continue in the feare of God. Certeintie of saluation.

ANNOTATIONS. CHAP. XI.

4. Seuen thousand.) *The Heretikes alledge this place and example very impertinently to proue that the Church may be wholly secret, hid, or vnknowen. for though the faithfull were forced to keepe close in that persecution of Achab and Iezabel, which was onely in the kingdome of the ten tribes, that is, of Israel: yet at the very same time, in Ierusalem and all the kingdome of Iuda, the externall worship and profession of faith was open to all the world, and well knowen to Elias and the faithfull, so many, that * the very souldiers onely were numbred aboue ten hundred thousand, besides that there is a great difference betweene the Christian Church and the Iewes, ours resting vpon better promises then theirs. And we will not put the Protestants to proue that there were 7000 of their sect, when their new Elias Luther began: but let them proue that there were seuen, or any one, either then or in all ages before him, that was in all points of his beliefe. Heretikes there were before him, as Iouinian, Vigilantius, Heluidius, Wicliffe, &c. and with him, Zuinglius, Caluin, &c. who beleeued as he did in some things, but not in all.* Gods answere to Elias of 7000, maketh nothing for the Protestants inuisible Church. 2. Par. 17.

You may aswell say, that S. Paul alledgeth this example impertinently, to prooue that a remnant may be saued, which is vnknowen to men. But that the Church at other times hath bene so hidden, that there was no publike The Church hidden.

publike exercise of religion in Iuda and Ierusalem, the story of Scripture is full of examples. As in the dayes of Achas, when the altar of God was remoued, and an idolatrous altar by the high Priests consent was set vp. 2.Reg.16. And cap.17.19. it is said, that neither Iuda did keepe the Lords commandements, but walked in the errours of Israel: where was then the visible Church? Likewise when Manasses built idolatrous altars in the temple. 2.Reg.21.4. & 5. Also in the dayes of Amon which walked in all the wayes of Manasses. 2.Reg.21.22. But you haue another helpe, to say that the Church of Christ resteth vpon better promises then the Church of the Iewes. I pray you where is there any promise that the Church of Christ shall neuer be hidden? we find a prophesie that she shall flie into the wildernesse. Apoc.12. But for the perpetuall continuance of the Church of the Iewes vntill the first comming of Christ, there be as many and as good promises, as for the Church of the Gentils to continue vntill the second comming of Christ. Howbeit, you will not put vs to proue that there were seuen thousand but seuen, or any one of our beliefe when Luther began, whereas it is certaine there were many thousands (beside them that were scattered and hidden in England, France and other nations) in Calabria, Piemont, Morauia, Bohemia, and other places, which many hundred yeeres before Luther, professed the same doctrine of Christ which Luther taught in Saxonie, and were called of the Papists Waldenses, Pauperes de Lugduno, Leonistæ, Lollardi, Picardi, and by such other opprobrious names: whose doctrine in all the chiefe points to be the same, witnesseth Reinerius an inquisitour, more then three hundred yeeres agoe. And their apologie against Rochezana, and other that submitted themselues to the Councell of Basil, set out Ann. 1431. Also by the treatise of Claudius Cousord a doctour of diuinity of Paris, which professeth to confute the errours of the Waldenses, Wickleuits, and other ancient heretikes (as he calleth them) because they conteined in a maner (as he saith) all the heresies of this time long agoe by the Popish church condemned. Therefore it is a fond and ridiculous euasion to say: there was not any that did beleeue in all points as Luther did, when there is no ancient writer but hath some priuate opinions, and perhaps peculiar to himselfe: yet they that consent in the chiefe and necessary Articles of faith, notwithstanding they agree not in all points, haue beene alwayes accounted members of one true Church: as Anicetus and Polycarpus, Victor and Irenæus, Cornelius and Cyprian, Epiphanius and Chrysostome, Hierome and Augustine, Hierome and Ruffinus, Theodoretus and Cyrillus, Leo and the Councell of Chalcedon, and such other. You your selues will not refuse the Thomists and Scotists, Dominicans and Franciscans, Iesuits and other Papists, though they agree not in all points of doctrine.

RHEM. 4 6. Not now of works.) *If saluation be attributed to good works done of nature without faith and Gods helpe, the same can not be of grace, for such works exclude grace, fauour, and mercy: and challenge onely of debt, and not of gift. Therefore take heed here of the heretikes exposition, that vntruely excludes Christian mens works from necessity or merit of saluation, which are done with and by Gods grace, and therefore euidently consist with the same, and be ioyned with Gods grace as causes of our saluation. Our aduersaries are like ill Potecaries, euer taking* quid pro quo, *either of ignorance, or of intent to deceiue the simple.* What works not, and what the cause of saluation.

FVLKE. 4 The Apostle speaketh of the election by grace by which all are saued, therfore he excludeth the merit of all works aswell of the circumcised Iewes and baptised Christians, as of the vnbeleeuing Gentils: yet are Christian men bound of necessity to doe good works, not as causes meriting saluation, but as the end of their election. Ephes.1.4. Ephes.2.8.9.10. where the Apostle saieth, *We were chosen before the foundation of the world, that we should be holy and vnblameable before him in loue.* And, *You are saued by grace through faith, and that not of your selues, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created vnto good works in Christ Iesus, which God hath prepared that we should walke in them.* Wherefore the Papists be not like ill Poticaries, that for lacke of one medecine take another as good, or at least not hurtfull, but like most venemous serpents that poison all things that they touch or come neere vnto. Mark.

RHEM. 5 8. God hath giuen.) *It doth not signifie his working or action, but his permission.* Chrysho.19. in ep. Ro. *And S. Augustine sayth, not by putting malice into them, but by not imparting his grace vnto them, and that through their owne deserts alwayes, and their owne wils euer properly working the same.* See Annot. Mat.c.13,14. Ro.c.1.24. God is not thour of sinne.

Aug. Ep.105. ad Sixtum.

FVLKE. 5 God worketh not as an euill authour of sinne, but as a iust iudge, in giuing the spirit of compunction, and sending the spirit of errour to them that haue deserued to be deceiued. God is not thour of sinne.

RHEM. 20. Because of incredulity.) *He representh the pride of the Gentiles vaunting themselues of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentiles to beware of the same, because they may fall aswell as the other, and that God is as like to execute iustice against them as against the Iewes, as he hath done in many nations falling to heresie.* A paraphrasticall explication of the text concerning the Iewish talk, their being falne, & against it.

28. According to the Gospel.) *In respect, or as concerning beliefe in Christ and receiuing the Gospel, they are Gods enemies: by occasion of which their incredulity, the Gentiles found mercy: otherwise in respect of his speciall election of that nation, and the promises made to the Patriarchs, the Iewes are deere to him still. for God neuer promiseth but he performeth, nor repenteth himselfe of the priuileges giuen to that nation.*

30. For as you.) *As the Gentiles which before beleeued not, found mercy and came to faith, when the Iewes did fall: so the Iewes not now beleeuing, when all the Gentils haue obtained mercy, shall in the end of the world by Gods disposition obtaine grace and pardon as the Gentiles haue done.*

RHEM. 6 33. Concluded all.) *That so God taking all nations and all men in sinne (which they fell into, not by his drift or causing, but of their owne free will) may of his mercy call and conuert whom and in what order he will: and the parties haue no cause to bragge of their deseruings: but both countreys and particular men may referre their eternall election and their first calling and conuersion to Christ, and to his mercy only: no works which they had before in their incredulity, deserning any such thing, though their works afterward proceeding of faith and grace do merit heauen.*

FVLKE. 6 Not only our election, first calling and conuersion vnto Christ, is to be referred vnto Gods only mercy, but also *our perseuerance vnto the end, and the reward of eternall life in the end without end,* (as S. Augustine saith) *is of the only grace and mercy of God, and not of the merit of our works.* Nam vnde mihi tantum meritum est, cui indulgentia pro corona est? *For whence haue I so great merit when mercy is my crowne.* Ambros. exhort. ad virgines. Geneua. Mem.

RHEM. 7 33. O depth) *The Apostle concludeth that no man ought to search further into Gods secrets and vnsearchable counsels of the vocation of the Gentils, & reiecting the Iews, otherwise then this, that all which be reiected, for their sinnes be iustly reiected: and all that be saued, by Gods great mercy & Christs grace be saued. And whosoeuer seeketh among the people to spred contagion of curiosity by seeking further after things past mans and Angels reach, they ouerreach and ouerthrow themselues. If thou wilt be saued, beleeue, obey the Church, feare God & keepe his commandements: that is thy part and euery mans els. Thou mayst not examine whether thou be predestinate or reprobate, nor seek to know the wayes of Gods secret iudgement toward thy selfe or other men. It is the common enemy of our soules, that in this vnhappy time hath opened blasphemous tongues,* How far & to what doctrine we are to know declining

and

and directed the proud pens of Caluin, Beza, Verone, and ſuch reprobates, to the diſcuſſing of ſuch particulars, to the perdition of many a ſimple man, and ſpecially of yong Scholers in Vniuerſities, which with leſſe ſtudy may learne to be proud and curious, then to be humble, wiſe, and obedient. The Heretikes writings of predeſtination.

LUKE 7 All true Chriſtians may with humilitie ſearch ſo farre into the doctrine of predeſtination, as the ſcripture hath reuealed to our comfort. But out of the compaſſe of Gods worde, all curious ſearching is dangerous and damnable. The bookes of Caluin, Beza and Verone keepe themſelues within the compaſſe of the holy ſcriptures, and hold no blaſphemous or other erronious opinions, that derogate any thing from the glorie of God, or be hurtfull to the ſaluation of men, as your ſlanderous and malicious pen ſuppoſeth, beſide your preſumptuous iudgement, that they be reprobates, whereof ſome bee yet liuing, of whom it is hard to pronounce, although they were now blaſphemous heretikes, and you the Catholike church (as the contrary is true) becauſe God might giue them repentance. Slander. Antichriſtian preſumption

CHAP. XII.

He exhorteth them to mortification of the bodie, 2 to renouation of the mind, 3 to keeping of vnitie by humilitie 6 to the right vſing of their gifts and functions, 9 to many other good actions, 17 and ſpecially to louing of their enemies.

THE ſecond of this Epiſtle, moral.

I Beſeech you therefore brethren by the mercie of God, * that you exhibite your bodies ‖ a liuing hoſt, holy, pleaſing God, your reaſonable ſeruice.

2 And be not conformed to this world: but bee reformed in the newneſſe of your minde, * that you may proue what the good, and acceptable, and perfect will of God is.

3 For I ſay by the grace that is giuen me, to all that are among you, ‡ not to be more wiſe then behoueth to be wiſe, but to be wiſe vnto ſobrietie, * to euery one as God hath deuided the meaſure of faith.

4 For as in one bodie wee haue many members, but all the members haue not one action.

5 So wee being many are one bodie in Chriſt, and ech one anothers members.

6 And hauing giftes, according to the grace that is giuen vs, different, either ‡ prophecie ‖ according to the rule of faith,

7 Or miniſterie in miniſtring, or he that teacheth in doctrine,

8 He that exhorteth in exhorting, he that giueth in ſimplicitie, he that ruleth in carefulneſſe, he that ſheweth mercie in cheerefulneſſe.

9 ᶜ Loue without ſimulation. Hating euill, cleauing to good.

10 Louing the charitie of the brotherhood one toward another. With honour preuenting one another.

11 In carefulneſſe not ſlouthfull. In ſpirit feruent. Seruing our Lord.

12 Reioycing in hope. Patient in tribulation. Inſtant in praier.

13 Communicating to the ‖ neceſſities of the ſaincts. Purſuing hoſpitalitie.

14 Bleſſe them that perſecute you: bleſſe, and ‡ curſe not.

15 To reioyce with them that reioyce, to weepe with them that weepe.

16 Being of one minde one toward another. Not minding high things, but conſenting to the humble. ᵇ Be not wiſe in your owne conceite.

17 To no man rendring euil for euill. Prouiding good thinges not onely before God, but alſo before all men.

18 If

I Beſeech you therefore brethren, by the mercifulneſſe of God, that ye ‖ giue vp your bodies a quicke ſacrifice, holy, acceptable vnto God, which is your reaſonable ſeruice. ‖ Or, preſent

2 And be not yee faſhioned like vnto this world: but be ye changed in your ſhape, by the renuing of your minde, that ye may proone what is the good, and acceptable, and perfect will of God.

3 For I ſay, through the grace giuen vnto me, to euery man that is among you, that no man eſteeme of himſelfe more then he ought to eſteeme: but ſo eſteeme himſelfe *that he behaue himſelfe diſcreetly, according as God hath dealt to euery man the meaſure of faith.*

4 For as we haue many members in one body, and all members haue not one office:

5 So we, being many, are one bodie in Chriſt, and euery one, members one of another.

6 Seeing that we haue diuers giftes, according to the grace that is giuen vnto vs: either prophecie, after the meaſure of faith:

7 Either office, in adminiſtration: or he that teacheth, in teaching:

8 Or he that exhorteth, in exhorting: he that giueth, in ſingleneſſe: he that ruleth, in diligence: he that is mercifull, in cheerefulneſſe:

9 Loue, without diſſimulation, hating euill, cleauing to good.

10 Affectioned one to another with brotherly loue, in giuing honour, going one before another.

11 Not lither in buſineſſe, feruent in ſpirit, ſeruing the Lord.

12 Reioycing in hope, patient in trouble, inſtant in prayer.

13 Diſtributing to the neceſſitie of ſainctes, giuen to hoſpitalitie.

*14 *Bleſſe them which perſecute you, bleſſe, and curſe not.* Matth.5.44.

15 Reioyce with them that doe reioyce, and weepe with them that weepe.

*16 *Being of like affection one towards another, being not high minded: but making your ſelues equall to them of the lower ſort. Be not wiſe in your owne opinions.* Pro.3.7.

*17 *Recompencing to no man euill for euill. Prouiding aforehand things honeſt,* not onely before God, but alſo *in the ſight of all men.* Pro.20.22.

*18 *If*

18 If it may be, as much as is in you, hauing peace with all men.

19 Not reuenging your selues my deerest, but giue place vnto wrath, for it is written: *Reuenge to me: I will reward*, saith our Lord.

Deu.32,35.

Pro.25,21.

20 But *if thine enemie hunger, giue him meate: if he thirst, giue him drinke. for, doing this, thou shalt heape coales of fire vpon his head.*

21 Be not ouercome of euill, but ouercome in good the euill.

*18 *If it be possible, as much as lieth in you,* Heb.12,14.
liue peaceably with all men.

19 Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will repay, saith the Lord.

20 Therefore, if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with good.

ANNOTATIONS. CHAP. XII.

RHEM. 1 A liuing host.) *Lest men should thinke by the former discourse of Gods eternall predestination, that no reward were to be had of good life and workes, the Apostle now earnestly recommendeth to them holinesse of life.*

1 A liuing host.) *Man maketh his bodie a sacrifice to God by giuing it to suffer for him, by chastising it with fasting, watching, and such like, and by occupying it in workes of charitie and vertue to Gods honour. Wherby appeareth how acceptable these workes are to God and gratefull in his sight, being compared to a sacrifice, which is an high seruice done to him.*

The bodie is fed by penance a gratefull sacrifice.

RHEM. 1 6 According to the rule of faith.) *By this, and many places of holy write, we may gather, that the Apostles by the holy Ghost, before they were sundered into diuers Nations, set downe among themselues a certaine Rule and forme of faith and doctrine, conteining not onely the Articles of the Creede, but all other principles, grounds, and the whole plasforme of all the Christian religion. Which Rule was before any of the bookes of the new Testament were written, and before the faith was preached among the Gentils, by which not onely euery other inferiour teachers doctrine was tried, but all the Apostles, and Euangelists preaching, writing, interpreting (which is here called prophecying) were of Gods Church approued and admitted, or disproued and reiected. This forme, by mouth and not by Scripture, euery Apostle deliuered to the countrey by them conuerted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no mans plausible speach to be drawen from the same. This he commendeth to Timothee, calling it his* Depositum. *For not holding this fast and sure, he blameth the Galatians, further also denouncing to himselfe or an Angel that should write, teach, or expound against that which they first receiued, Anathema, and commanding alwayes to beware of them that taught otherwise. For feare of missing this line of trueth, himselfe notwithstanding he had the Holy ghost, yet lest he might haue preached in vaine and lost his labour, he went to conferre with Peter and the rest. for the fast keeping of this Rule of truth, the Apostles held Councels, and their successors by their example. For the holding of this Rule, and by the measure thereof, were all the holy Scriptures written. for and by the same, all the glorious doctors haue made their sermons, commentaries, and interpretations of Gods word: all writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.*

c.6.17.2.16.17. 1.Tim.6.20. Gal.1.6. Gal.2,1. Act.15.6.

The Apostles rule or analogie of faith.

And this is the sure Analogie and measure of faith, set downe and commended to vs euery where for the Apostles tradition: and not the phantasticall rule or square that euery Sectmaister pretendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of Doctor, Scripture, Church, and all. Arius had by that meanes a rule of his owne, Luther had his false weightes, and Caluin his owne also. According to which seuerall measure of euery Sect, they haue their expositions of Gods word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophecying which S. Paul here and in other places speaketh of, and which was an exercise in the Primitiue Church, measured not by euery mans peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore all this new phantasticall Prophecying and all other preaching in Caluins schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

The Heretikes phantasticall rule or rather rules of faith, men of diuers contrarie one from another.

FVLKE. 1 First you translate boldly, *rationem fidei, the rule of faith*, which is not the proper signification of the word *Ratio*. Secondly, where all the auncient writers, that comment vpon the text in a maner, vnderstand the word *Analogia*, for the measure of euery mans faith, whereunto God giueth a gift agreeable, & not one vnderstandeth it, for such *a rule of faith*, as you suppose: what credite shall your interpretation haue, with any man of meane iudgement? But specially where you affirme, that it was such, *as being deliuered without writing, all the writings of the new Testament were tried and approoued by it*: it is horrible blasphemie against the holy Scriptures. That a rule of faith might be concluded of by the Apostles, to direct all teachers and beleeuers by it, we deny not: but that this rule was drawen out of all the holy Scriptures, and contained nothing but that which is grounded vpon them, it is manifestly prooued, because the Gospell which they preached, was grounded wholy vpon the holy Scriptures, as testifieth S. Paul Rom.1,2. Act.26,22. and by many other places of Scripture. And therefore all your wrangling is in vaine, to perswade men without argument of Scripture, that there was such a rule vnwritten that conteined more then the Scripture. The faith which S. Paul commended in the Romanes, was the faith of the Gospel, *which God had promised before by the Prophets, in the Scriptures*. That forme of doctrine, which was committed to Timothy, was conteined in the holy Scriptures, wherein he had beene trained vp from a child, and which were able to make him wise vnto saluation, and perfectly instructed, to all partes of his office, 2. Tim.2,15.16.17. It was the Gospell which he preached to the Galathians set forth in the Scriptures, and not a secrete tradition, but the publike doctrine of iustification by faith, without all ceremonies and workes of the law. But that *he feared to misse the rule of truth*, when he went vp to Ierusalem, after he had preached the Gospel 14 yeeres, what is it but blasphemous impudencie, to affirme? when he saith, he did declare to the rest of the Apostles priuately, the doctrine that he preached publikely, not for feare least he had missed himselfe, but that the rest of the Apostles, might giue publike testimonie of his doctrine, to be the same, that theirs was, against them, that to hinder the profite of his preaching, reported that he taught otherwise then the rest of the Apostles, Gal.2. Finally, the Scriptures inspired of God, were written to be the rule of trueth, for certeintie of faith: and not to mainteine such an vnwritten tradition, but to defend the truth and faith, from all heretical pretenses of secrete tradition. Therefore the Apostle either speaketh not at all, of any rule of truth in this place, or els he speaketh of the articles of the Creede, which being taken out of the Scriptures, and conteining a breefe summe of Christian faith, may be called that rule of faith, according to which all prophecying, and interpretation of the Scripture, is to be framed. Where you say, that we haue seuerall rules of faith amongst vs, it is

Vnwritten tradition.

true

true in forme of wordes, but not in ſubſtance of matter. For as when hereſies aroſe, the moſt auncient rule of faith, called the Apoſtles Creede, was not ſufficient, but an other forme was deuiſed in the Nicen Councell, ſo (as Epiphanius teſtifieth) when other hereſies ſprong vp, the Catholikes were driuen to ſet out other confeſſions, or rules of faith, to defend the ignorant from their diueliſh ſubtilties, and to ſift out diſſemblers, that would hide their hereſies vnder the formes of wordes, vſed in the former confeſſions. After the ſame maner, are our confeſſions now diuers, yet all agreeing in the ſubſtance of faith, as the Booke of the Harmonie of confeſſions, doth euidently declare. The forme of conference, or prophecie, vſed in the Primitiue Church, and in diuerſe Churches at this day, obſerueth euen the ſame rule of faith, that S. Paule ſpeaketh of, and that was obſerued in the Primitiue Church, howſoeuer you ſcorne it, and ſclaunder it. *Lib. Anchorat. in fine.*

CHAP. XIII.

To yeeld obedience and all other dueties vnto Poteſtats: 8 to loue their neighbour which is the fulfilling of the Law: 11 and ſpecially to conſider, that now being the time of grace, we muſt doe nothing that may not beſeeme day light.

LET ‖ euery ſoule be ſubiect to higher powers, for there is ‖ no power but of God. And thoſe ỹ are, of God are ordeined.

2 Therfore he that reſiſteth the power, reſiſteth the ordinance of God. And ‖ they that reſiſt, purchaſe to themſelues damnation.

3 For Princes are no feare to the good work, but to the euil. But wilt thou not feare the power? Doe good: and thou ſhalt haue praiſe of the ſame.

4 For he is Gods miniſter vnto thee for good. But if thou doe euil, feare, for he ‖ beareth not the ſword without cauſe. For he is Gods miniſter: a reuenger vnto wrath, to him that doth euill.

5 Therefore be ſubiect of neceſſitie, not onely for wrath, but alſo for conſcience ſake.

6 For therefore ‖ you giue tributes alſo. for they are the miniſters of God ſeruing vnto this purpoſe.

7 Render therefore to al men their dew: *to whom tribute, tribute: to whom cuſtom, cuſtom: to whom feare, feare: to whom honour, honour.

8 Owe no man any thing: but, that you loue one another. For he that loueth his neighbour, hath ‡ fulfilled the law.

9 For, *Thou ſhalt not commit aduoutrie, Thou ſhalt not kil, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witnes, Thou ſhalt not couet,* and if their be any other commaundement: it is compriſed in this word, *Thou ſhalt loue thy neighbour as thy ſelfe.*

10 The loue of thy neighbour, worketh no euil. Loue therefore is the fulneſſe of the law.

11 And that knowing the ſeaſon, that it is now the houre for vs to riſe from ſleepe. For now our ſaluation is neerer then when we beleeued.

12 The night is paſſed, and the day is at hand. Let vs therefore caſt off the workes of darkeneſſe, and doe on the armour of light.

13 As in the day let vs walke honeſtly: not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation.

14 But do ye on our Lord Iesvs Christ, and make not prouiſion for the fleſh in concupiſcenſes.

*LET euerie ſoule be ſubiect vnto the higher powers: For * there is no power but of God, The powers that be, are ordeined of God.* Sapi. 6.4.

2 Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receiue to them ſelues damnation.

3 For rulers are not fearefull to good worket, but to the euill. Wilt thou not feare the power? Doe well, and thou ſhalt haue praiſe of the ſame.

4 For he is the miniſter of God for thy wealth. But if thou doe euil, feare, for he beareth not the ſword in vaine: For he is the miniſter of God, reuenger of wrath on him that doth euill.

5 Wherefore ye muſt needes be ſubiect, not onely for feare of † puniſhment: but alſo becauſe of conſcience. † Or, wrath.

6 And for this cauſe pay ye tribute. for they are Gods miniſters, ſeruing for the ſame purpoſe.

7 Giue to euery man therefore his dutie, tribute to whome tribute is due, *cuſtome to whom cuſtome, feare to whom feare, honour to whome honour* belongeth.

8 Owe nothing to no man, but to loue one another: (for he that loueth another, hath fulfilled the lawe.

*9 For this, * Thou ſhalt not commit adulterie, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not luſt: * and if there be any other commaundement, it is in fewe wordes comprehended in this ſaying: Namely, Thou ſhalt loue thy neighbour as thy ſelfe.* Exo. 20.14. deu. 5.18. Leuit. 19.18. mat. 22.39. mar. 12.31. galat. 5.14. iames 2.8.

10 Charitie worketh no ill to his neighboure, therefore the fulfilling of the law is charitie.)

11 And chiefly conſidering the ſeaſon, how that it is time that we ſhould now awake out of ſleepe: for now is our ſaluation nearer then when we beleeued.

*12 The night is paſſed, the day is come nigh. Let vs therefore caſt away the deedes of darkeneſſe, * and let vs put on the armour of light.* Luke 21.34.

13 Let vs walke honeſtly, as in the day, not in ryoting and drunkenneſſe, neither in chambring and wantonneſſe, neyther in ſtrife and enuying.

14 But put ye on the Lord Ieſus Christ, and make not prouiſion for the fleſh, to fulfill the luſts thereof.

MARGINALL NOTES. CHAP. XIII.

RHEM. 1 9 Fulfilled the law.) *Here we learne, that the Law may be and is fulfilled by loue in this life: against the Aduersaries, saying it is impossible to keepe the commandements.*

FVLKE. 1 Here we learne, that he which loueth his neighbour as himselfe, hath fulfilled the Law of the second Table. But wee neuer saw the man, nor euer shall, that loued his neighbour as himselfe. Therefore vnperfect loue doth not perfectly fulfill the law: and it is still impossible to keepe the commandements, in such perfection, as the iustice of the law requireth. The Law vnpossible to be kept.

ANNOTATIONS. CHAP. XIII.

RHEM. 2 1 Euery soule be subiect.) *Because the Apostles preached libertie by Christ from the yoke of the Lawe and seruitude of sinne, and gaue all the faithfull both example and commaundement to obey God more then men, and withall euer charged them expresly to be obedient and subiect to their Prelates as to them which had cure of their soules, and were by the Holy Ghost placed ouer the Church of God: there were many in those daies newly conuerted, that thought themselues free from all temporall Potestates, carnall Lords, and humane creatures or powers: wherevpon the bondman tooke himselfe to be loose from his seruitude, the subiect from his Soueraine, were he Emperour, King, Duke, or what other secular Magistrate so euer, specially the Princes of those daies being Heathens and persecutors of the Apostles, and of Christes religion, for which cause and for that the Apostles were vntruely charged of their Aduersaries, that they withdrew men from order and obedience to Ciuill Lawes and Officers: S. Paul here (as S. Peter doth 1. Chap. 2.) cleereth himselfe, and expresly chargeth euery man to be subiect to his temporall Prince and Superiour: Not euery man to all that be in Office or Superioritie, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, King, or such like: Neither to them in matters of religion or regiment of their soules (for most part were Pagans, whom the Apostle could not will men to obey in matters of faith) but to them in such things onely as concerne the publike peace and Policie, and what other causes so euer consist with Gods holy will and ordinance. for * against God no power may be obeyed.* Obedience to temporall rulers, and in what cases. Act. 4. 19. 5. 29.

FVLKE. 2 Chrysostom vpon this place saith *Hom. 23. he sheweth, that these things are commaunded to all men, both Priestes and Monkes, and not to temporall men onely, which he declareth in the beginning, when he said, Let euery soule be subiect to the highest powers: although thou be an Apostle, although thou be an Euangelist, although thou be a Prophet, although thou be whatsoeuer thou art: for this subiection, doth not ouerthrow religion.* And if heathen Princes are to be obeyed of all men, in all things that are not against Christian religion, how much more Christian Princes, in matters that are agreeable to Christian faith and religion. Seeing that (as S. Augustine saith) they *serue God as Kings, making iust lawes, and destroying Idolatrie as Ezechias did.* The same father compteth him *not sober, that would say to Christian Kings: Take no care in your kingdome, of whom the Church of your Lord is defended or oppugned: it pertaineth not to you, who in your Dominion, will be religious or sacrilegious, to whom it may not be said it pertaineth not vnto you, who in your dominion will be chast or vnchast. Epist. 50. Bonifacio.* Therefore it standeth with Gods holy will and ordinance, that Princes should make lawes to maintaine true religion, and to suppresse false religion, whereunto all men are commaunded to be obedient. Authoritie of Ciuill Princes.

RHEM. *Chrysin op. Rom. 23.* 1 No power but of God.) *S. Chrysostome here noteth, that power, rule, and Superioritie, is Gods ordinance, but not eftsones al Princes: because many may vsurpe, who reigne by his permission onely, and not by his appointment. nor all actions that euery one doeth in and by his soueraine power, as Iulians apostasie and affliction of Catholikes, Pharaos tyrannical oppression of the Israelites, Achabs persecution of the Prophets, Neros excessiue of the Apostles, Herods and Pilats condemning of Christ: al which things God permitted them, by the abuse of their power to accomplish, but they were out of the compasse of his causing and ordinance.* In what sense, al power or superioritie is of God.

RHEM. 3 2 They that resist.) *Whosoeuer resisteth or obeyeth not his lawfull Superior in those causes wherein he is subiect vnto him, withstandeth Gods appointment, and sinneth deadly, and is worthy to be punished both in this world by his Superior, and by God in the next life. for in temporal gouernment and causes, the Christians were bound in conscience to obey their Heathen Emperours: though on the other side, they were bound vnder paine of damnation to obey their Apostles and Prelates, and not to obey their Kings or Emperours, in matters of religion. Whereby it is cleere that when we be commaunded to obey our Superiors, it is meant alwaies and onely in such things as they may lawfully commaund, and in respect of such matters wherein they be our Superiors.* In things lawfully commanded it is mortal sinne not to obey our Superiors.

FVLKE. 3 If Heathen Princes commaund any thing in matters of religion that is agreeable to true religion, they are to be obeyed, euen in matters of religion. As Cyrus in the lawe which he made for building the Temple. Ezra. 1. and Darius, as well for building, as for offring of sacrifice. Exra. 6. And Artaxerxes, for reformation of the Church, by the discretion and wisedome of Ezra. Ezra. 7. And Darius the Median, for worshipping of the true God. Dan. 6. 27. Authorized of ciuill Princes in matters of religion.

RHEM. 4 4 Beareth not the sword.) *That the Apostle meaneth here specially of temporal powers, we may see by the sword, tribute, and external compulsion, which he here attributeth to them. And the Christian men then had no doubt whether they should obey their spiritual powers, but now the disease is cleane contrarie. for al is giuen to the secular power, and nothing to the spiritual, which expresly is ordeined by Christ and the Holy Ghost: and al the faithfull are commaunded to be subiect therevnto, as to Christs owne word and will. There were Heretikes called* Begardi, *that tooke away al rule and Superiority: The Wicliffists would obey nor Prince nor Prelate, if he were once in deadly sinne. The Protestants of our time (as we may see in al Countries where the secular sword is drawne against their Sectes) care neither for the one nor for the other, though they extol onely the secular when it maketh for them. The Catholikes onely most humbly obey both, euen according to Gods ordinance, the one in temporal causes, and the other in Spiritual: in which order both these States haue blessedly florished in al Christian Countries euer since Christes time, and it is the verie way to preserue both, as one day al the world shal confesse with vs.* The Apostle speaketh of temporall power. Heresies against the Supremacie. The obedience of Catholikes both to spiritual and temporal Superiours. Slanders.

FVLKE 4 We giue no more to the secular power, then is due by the word of God. Wicklef was slaundered to deny obedience to Princes, and spirituall Pastors, for he denied neither of both. But proued that the Pope was Antichrist, and his Clergie were no Pastors of the Church, but wolues. The Protestants (God be thanked) at this day, as alwaies, are obedient euen to wicked Princes vnto death and martyrdome. The Papistes conspire most horribly treason to murder Christian Princes, and to inuade their land with strangers, as it is manifest, to the reproch and shame of that murthering heresie.

RHEM. 5 *Hiero. in Mat. 17.* 6 You giue tributes.) *Though euery man ought to be ready to serue his temporal Prince with his goods, by tributes or what other lawfull taxes and subsidies so euer: yet they may exempt by priuileges whom they think good. As in al Countries Christian: Priests for the honour of Christ, whose Ministers they be, haue by the graunts and auncient charters of Kings bene excepted and exempted. Notwithstanding they were neuer vnready to serue voluntarily their Soueraine, in al common causes, with what soeuer they had. See* Annot. in Mat. 17. 26. The Clergie exempted from tribute.

The

FVLKE. 5

The old Popiſh diuinitie, was, that the Popiſh Clergie were exempt from tribute, by the law of God: where-by they may claime, as well to be exempt from obedience, by the law of God, to ciuile Magiſtrates. And Anti-chriſt their head, doth yet claime, not onely to be exempt from obedience to any Prince, but alſo to be ſuperi-or to all Princes, and to haue right of both the ſwordes, ſpirituall and temporall: and to depoſe and deprriue ciuill Princes of their moſt iuſt gouernment, as we haue a familiar example in the Bull of Pius 5. againſt our moſt gratious Soueraigne Lady, whom God long preſerue to his glorie, and the ſubuerſion of Popiſh hereſie. Eccleſiaſticall perſons ſubiect.

RHEM. 12 Not in banketings.) *This was the very place which S. Auguſtine, that glorious Doctor, was by a voice from heauen directed vnto, at his firſt miraculous and happy converſion, not onely to the Catholike faith, but alſo to perpetuall continencie, by this voice comming from heauen,* Tolle, lege: Tolle, lege. *Take vp and reade, take vp and read, as him ſelfe telleth.* Li. 8. Confeſſ. c. 12. S. Auguſtines converſion.

CHAP. XIIII.

Like a moderator and peacemaker betweene the firme Chriſtians (who were the Gentils) and the infirme (who were the Chriſtian Iewes, hauing yet a ſcruple to ceaſe from keeping the ceremoniall meates and dayes of Moyſes lawe) he exhorteth the Iew not to condemne the Gentil vſing his libertie: and the Gentil againe, not to condemne the ſcrupulous Iew: but rather to abſtaine from vſing his libertie, then offending the Iew, to be an occaſion vnto him of apoſtating.

AND him that is weake in faith, take vn-to you: not in diſputations of cogitatiõs.

2 For one beleeueth that he may ‖ eate al things: but he that is weake, ‖ let him eate herbes.

3 Let not him that eateth, deſpiſe him that eateth not: and he that eateth not: let him not iudge him that eateth. for God hath taken him to him.

4 Who art thou that iudgeſt an other mans ſeruant? To his owne Lord he ſtan-deth or falleth. and he ſhal ſtand: for God is able to make him ſtand.

5 For one iudgeth ‖ betweene day and day: and an other iudgeth euery day. let e-uery one abound ‖ in his owne ſenſe.

6 He that reſpecteth the day, reſpecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thankes to God. And he that eateth not, to our Lord he ea-teth not, and giueth thankes to God.

7 For none of vs liueth to him ſelf: and no man dieth to him ſelf.

8 For whether we liue, we liue to our Lord: or whether we die, we die to our Lord. Therefore whether we liue, or whether we die, we are our Lords.

9 For to this end Chriſt died and roſe a-gaine: that he may haue dominion both of the dead and of the liuing.

10 But thou, why iudgeſt thou thy bro-ther? or thou, why doeſt thou deſpiſe thy brother? For * we ſhal al ſtand before the iudgement ſeate of Chriſt.

11 For it is written, *Liue I*, ſaith our Lord, *that euery knee ſhal bowe to me: and euery tongue ſhal confeſſe to God.*

12 Therfore euery one of vs for him ſelf ſhal render account to God.

13 Let vs therfore no more iudge one another. but this iudge ye rather, that you put not a ſtumbling blocke or a ſcandal to your brother.

14 I know and am perſuaded in our Lord IESVS Chriſt, that nothing is ‡ common of it ſelf, but to him that ſuppoſeth, any thing to be common, to him it is common.

15 For if becauſe of meate thy brother be

HIm that is weake in the faith receiue, not to doubtfulneſſe of diſputations.

2 One beleeueth that he may eate euery thing: another which is weake, eateth herbes.

3 Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receiued him.

4 What art thou that iudgeſt another mans ſeruant? To his owne maſter he ſtandeth or fal-leth: Yea, he ſhal be holden vp, for God is able to make him ſtand.

5 This man putteth difference betweene day and day. An other man counteth all dayes alike. Let euery man be fully perſwaded in his owne minde.

6 He that eſteemeth the day, eſteemeth it vnto the Lord: and he that eſteemeth not the day, to the Lord he doth not eſteeme it. He that eateth, eateth to the Lorde, for he giueth God thankes: and he that eateth not, eateth not to the Lord, and giueth God thankes.

7 For none of vs liueth to him ſelfe, and no man dieth to him ſelfe.

8 For if we liue, we liue vnto the Lorde: and if we die, we die vnto the Lord: Whether we liue therefore, or die, we are the Lords.

9 For to this ende Chriſt both died, & roſe, and reuiued, that he might be Lord both of dead and quicke.

*10 But why doeſt thou then iudge thy bro-ther? Either, why doeſt thou ſet at nought thy brother? * we ſhall all ſtand before the iudgement ſeate of Chriſt.* 2. Cor. 1. 10.

*11 For it is written, * I liue, ſayth the Lord, and all knees ſhal bowe to me, and all tongues ſhal giue praiſe to God.* Eſai. 45. 23. phil. 2. 10.

12 So ſhall euery one of vs giue account of him ſelfe to God.

13 Let vs not therfore iudge one another any more: but iudge this rather, that no man put a ſtumbling blocke, or an occaſion to fall, in his brothers way.

14 For I knowe, and I am perſwaded by the Lord Ieſus, that there is nothing common of it ſelfe, but vnto him that iudgeth it to be com-mon, to him it is common.

15 But if thy brother be grieued with thy

be greeued: now thou walkest not according to charitie. * Do not with thy meate destroy him for whom Christ died.

16 Let not thē our good be blasphemed.

17 For the kingdom of God is ‖ not meate and drink: but iustice, and peace, and ioy in the holy Ghost.

18 For he that in this serueth Christ, pleaseth God, and is acceptable to men.

19 Therfore the things that are of peace let vs pursue: and the things that are of edifying one toward another let vs keepe.

20 Destroy not the worke of God for meate. * All things in deede are cleane: but it is ill for the man that eateth by giuing offence.

21 It is good not to eate flesh, And not to drinke wine, nor that wherein thy brother is offended, or scandalized, or weakened.

22 Hast thou faith? ‖ haue it with thy selfe before God. Blessed is he that iudgeth not him selfe in that which he approueth.

23 But ‖ he that discerneth, if he eate, is damned: because not of faith. for ‖ all that is not of faith is sinne.

1.Cor.8.

Tit.1.15.

*meate, now walkest thou not charitably: * destroy not him with thy meate, for whom Christ died.* 1.Cor.8.11.

16 Let not your good be euill spoken of.

17 For the kingdome of God is not meate & drinke: but righteousnesse, and peace, and ioy in the holy Ghost.

18 For he that in these things serueth Christ, pleaseth God, and is commended of men.

19 Let vs therfore follow those things which make for peace, and things wherewith one may edifie another.

*20 Destroy not the worke of God for meates sake: * all things are pure, but it is euill for that man which eateth with offence.* Titus 1.15.

21 It is good neither to eate flesh, neither to drinke wine, neither any thing *whereby thy brother stumbleth, either is offended, or is made weake.*

22 Hast thou faith? Haue it with thy selfe before God. Happy is he that condemneth not him selfe in that thing which *he alloweth.*

23 For he that maketh conscience, is damned if he eate, because he eateth *not of faith: For whatsoeuer is not of faith, is sinne.*

ANNOTATIONS. CHAP. XIIII.

RHEM. 1 2 Eate all things.) *By similitude of wordes the simple are soone deceiued, and Heretikes make their vauntage of any thing to seduce the vnlearned. There were diuers meates forbidden in the lawe of Moyses, and for signification, made and counted vncleane, whereof the Iewe might not eate at all, as porke, hare, conny, and such like, both of fishes, foules, and beastes, a great number. Christ discharged all them that became Christians, after his passion, of that obseruance and all other ceremonies of the old Lawe: Notwithstanding, because diuers that were brought vp in the Lawe, had a religion and conscience, suddenly to forsake their former maner, the Apostle here admonisheth such as be stronger and better instructed in the case, to beare with the weaker sort, that being Christians could not yet finde in their hartes to eate and vse the meates forbidden by God in the Lawe: as on the other side he warneth the weake that would not eate, not to take offence or scandall at them that did eate without scruple, any of the irregular or forbidden meates in the lawe, nor in any wise to iudge or condemne the eater, but to commit that to God, and finally that neither nother should condemne the other for eating or not eating. Now the Protestants fondly apply all this to the fasts of the Church, and differences of meates in the same: as though the Church did forbid any meate wholy neuer to be eaten or touched, or made any creatures vncleane, or otherwise prescribed any abstinence, then for chastising of mens bodies and seruice of God. It is a great blindnesse that they can put no difference betwixt Christs fast of fourtie dayes, Math.4. Iohns abstieining from all delicate meates and drinkes, Math.3.11. the widowe Annes, Luk.2,37. the Nazarites, Num.6. the Recabites, Ierem.35,14. the Niniuites, Iona.3. S.Paules, 2.Cor. 11,27. S.Timothees, 1.Tim.5,23. Iohns Disciples and Christes disciples fast, Mat.9,14.15: (Which he said they should keepe after his departure from them:) and the ceremoniall distinction of creatures and meates, cleane and vncleane, in the olde Law, of which it is euident the Apostle treateth in all this Chapter, and of none other at all. Therefore when the Protestants by the wordes of this place would proue, that we be either made free from fasting and from obeying the Churches commaundement, or folowing Christes example in that matter, or that the obseruers of Christian fastes be weake in faith, and ought not in any wise condemne of sinne the breakers of the prescribed fastes of the holy Church, they doe abuse ignorantly or wilfully the Apostles wordes and discourse.* The Apostles meaning about eating or not eating certaine meates.

The Heretikes fondly abuse this place against fastes of the Church.

Foolish Heretikes see not the difference of thing.

FVLKE. 1 We neuer went about to proue by this place, or by any other, that Christians are free from fasting, or from obeying the Churches commaundement, or Christes example in fasting without superstition. But we condemne your Antichristian forbidding of meates to some men at all times, and to all men at some times for religions sake, and for greater holinesse, which is no fasting, but a change of diet. And where you say, you forbid no meate, but for chastising of mens bodies, it is false: for you leaue them all things that may inflame the body to lust, beside flesh, as wine, spices, fruites, and all dayntie fishes in which of ancient time, was counted the greatest delicacie. And Durande sayth plainely, that fish is eaten in fasting dayes, *because God hath not cursed the waters, because remission of sinnes should be by the water of baptisme: for this element is most worthy, which washeth away filthinesse, and vpon which the spirit of the Lord before the constitution of the world was caried: but he cursed the earth in the workes of man, hereof it is, that it is not lawfull to eate in the fasting dayes, any kind of flesh that liueth in the land:* whereby it is plaine, howsoeuer you would cloke the matter, your prohibition of flesh is, because it was hypocritically deemed, not onely vncleane, but also accursed. Dur.lib.6.cap.de alijs Ieiunijs. Fastes.

RHEM. 2 5 Betweene day and day.) *By the like deceite they abuse this place against the Holy-daies of Christ and his B. mother and Saincts, which concerneth onely the Iewes festiuities and obseruation of times, whereof in the Epistle to the Galatians cap.4.10.* Distinction of dayes.

FVLKE. 2 We vse no deceite, but shewe the Christian libertie in respecting all dayes alike, that are not discerned by the commandement of God. As for the dong of your festiuities, we condemne as open idolatrie, by manifest textes of Scripture, forbidding Gods honour to be giuen to creatures: and yet the dayes appointed by the Church for exercise of religion, we obserue, and that without superstition. Popish festiuities.

RHEM. 3. 6 Euery one in his owne sense.) *The Apostle doth not giue freedome, as the Churches enemies would haue it, that euery man may doe or thinke what he list. but in this matter of Iudaical obseruation of dayes and meates, and that for a time onely,* The text explicated of

onely, till the Christian religion should be perfectly established, he would have no restraints made, but that every one should be borne withall in his owne sense: yet so, that they should not condemne one another, nor make necessitie of salvation in the observation of the Iudaicall rites of meates, dayes, &c.

Concerning every mans conscience in Iudaicall meates and drinkes.

In things of their owne nature indifferent, the Apostle requireth, that every man certainely be perswaded, how farre Christian libertie extendeth, and how it is to be vsed.

17 Not meate and drinke.) *The substance of religion or the kingdome of God standeth not in meate or drinke, and therefore the better might they vse indifferencie and toleration in that point for a time, for peace sake and to avoid scandal, but if the precept of Moyses Lawe had bound still as before, then (not for the meates sake, but for the disobedience) it had beene damnable to have eaten the vncleane meates.*

Not eating, but disobedience damnable.

22 Haue it with thy selfe.) *Thou that art perfect, and beleevest or knowest certainely that thou art free from the Lawe concerning meates and festivities, yet to the trouble and hinderance of the feeble that cannot yet be brought so farre, be discreete and vtter not thy selfe out of season.*

23 He that discerneth.) *If the weake have a conscience, and should be driven to eate the things which in his owne hart he thinketh he should not doe, he committeth deadly sinne, because he doth against his conscience, or against his owne pretensed knowledge.*

To doe against our conscience, is sinne.

23 All that is not of faith.) *The proper sense of this speach is, that every thing that a man doeth against his knowledge or conscience, is a sinne, for so by the circumstance of the letter, faith must here be taken, though S. Augustine sometimes applieth it also to prove that all the actions of infidels (meaning those works which directly proceede of their lacke of faith) be sinnes. But in any wise take heede of the Heretikes commentarie, who hereby would prove that the infidell sinneth in honouring his parents, fighting for his countrie, tilling his ground, and in all other workes. And no marvell that they so holde of infidels, who maintaine that Christian men also offend deadly in every good deede.*

Chrysost. in epist. Rom.

What actions of infidels are sinne, and what are not. *Luther.*

S. Augustine applieth this text, to prove that all the actions of infidels are sinne, euen those that seeme to be vertues, and good workes, saying that *vertue must be defined not by the actions but by the endes.* Contra Iuli. lib. 4. Cap. 3. where he handleth the question at large and sayth. *When a man doth any thing, wherein he seemeth not to sinne, if he doeth it not to that ende, for which he ought to doe it, he is convinced to sinne.* Therefore though honouring of parents, and such like actions be not sinne of themselues, yet are they sinne in an infidell, because he honoureth not his parents for that ende he ought to doe. Againe, *of all things which infidels doe, it is saide, all that is not of faith is sinne.* Againe to the Pelagian he saith, as we may say to the Papistes. *Omnia proinde cætera, &c. All the rest of theirs, that seeme among men to have some prayse, let them seeme to thee to be true vertues, let them seeme to be good workes, and to be done without all sinne. For my part I knowe this, that a good will doth them not: but an vnfaithfull and vngodly will is not good.* Also contra duas epist. Pel. ad Bonifacium lib. 3, cap. 5. he sayth. *Sine ipsa &c. without faith euen those which seeme to be good workes, are turned into sinnes: for all that is not of faith is sinne.* Fulgent. de remiss. peccat. lib. 2. c. 19. Leo sermo. 2. de ieiunio Pentecost. Hesych. in Leuit. lib. 1. Cap. 2. Prosper cont. Cass. Cap. 22. De vita contemplat. lib. 3. Cap. 1. That which Luther sayeth of Christian mens good deedes, is true in his meaning: namely in respect of the perfection of iustice, which Gods Lawe requireth, whereunto no man can attayne in any good deede that he doeth. Therefore good deedes are rewarded according to grace, and not according to merite.

All actions of Infidels are sinne.

CHAP. XV.

He proceedeth to make peace betweene the Christian Gentiles and Iewes. 8 with this resolution, that the Iewes vocation is of promis in deede, but the Gentiles also of mercie, and foretold by the Scriptures. 14 Then drawing to an ende, he excuseth himselfe to the Romanes for writing thus vnto them. 21 hoping mowe at length to see them, after that he hath been at Hierusalem, 29 whereunto also he requesteth their prayers.

AND we that are the stronger, must susteine the infirmities of the weake, and not please our selues.

2 Let euery one of you please his neighbour vnto good, to edification.

3 For, Christ did not please him selfe, but as it is written, *The reproches of them that reproched thee, fell vpon me.*

4 For ‡ what things soeuer haue beene written, to our learning they are writtē: that by the patience and cōsolation of the Scriptures we may haue hope.

5 And the God of patience and of comfort giue you to be of one mind one toward an other according to IESVS Christ:

6 That of ° one minde, with one mouth you may glorifie God the Father of our Lord IESVS Christ.

7 For the which cause receiue one an other: as Christ also hath receined you vnto the honour of God.

8 For I say Christ IESVS to haue beene ‡ minister of the circumcision for the veritie of God to confirme the promises of the fathers.

9 But the Gentiles to honour God for his mercie,

VVE which are strong, ought to beare the fraileneſſe of the weake, & not to ſtand in our owne conceites.

2 Let euery man please his neighbour in that that is good to edifying.

3 For Christ pleased not himselfe, but as it is written, The rebukes of them which rebuked thee, fell on me.

4 For whatsoeuer things haue beene written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might haue hope.

*5 The God of patience and consolation, * graunt you to be like minded one towards another, after the ensample of Christ Iesu:* 1. Cor. 1. 10.

6 That ye all agreeing together, may with one mouth praise God, and the father of our Lord Iesus Christ.

7 Wherefore, receiue ye one another, as Christ receiued vs, to the glory of God.

8 And I say, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers:

9 And that the Gentiles might glorifie God,

Psal.17.50. mercie, as it is written: *Therefore wil I confesse to thee in the Gentiles ô Lord, and wil sing to thy name.*

Deut.32.43. 10 And againe he saith, *Reioice ye Gentiles with his people.*

Psal.116.1. 11 And againe, *Prayse all ye Gentiles our Lord: and magnifie him all ye peoples.*

Esa.11.10. 12 And againe Esaie saith, *There shall be the roote of Iesse: and he that shall rise vp to rule the Gentiles, in him the Gentiles shall hope.*

13 And the God of hope replenish you with al ioy and peace in beleeuing: that you may abound in hope, and in the vertue of the holy Ghost.

14 And I my selfe also, my brethren, am assured of you, that you also are full of loue, replenished with all knowledge, so that you are able to admonish one an other.

15 But I haue written to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace which is giuen me of God.

16 To be the minister of Christ IESVS in the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the holy Ghost.

17 I haue therefore glorie in Christ IESVS toward God.

18 For I dare not speake any of those things which Christ worketh not by me for the obedience of the Gentils, by worde and deedes,

19 In the vertue of signes and wonders, in the vertue of the holy Ghost: so that from Hierusalem rounde about vnto Illyricum I haue replenished the Gospel of Christ.

20 And I haue so preached this Gospel, not where Christ was named, lest I shoulde build vpon an other mans foundation:

Esa.52.15. 21 But as it is written, *They to whom it hath not been preached of him, shall see: and they that haue not heard, shall vnderstand.*

22 For the which cause also I was hindred very much from comming vnto you.

23 But now hauing no longer place in these conntries, and hauing a desire to come vnto you these many yeeres now passed:

24 When I shall begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shall haue enioyed you.

25 Now therefore I will goe vnto Hierusalem to minister to the ‡ saincts.

26 For Macedonia and Achaia haue liked well to make some contribution vpon the poore saincts that are in Hierusalem.

27 For it hath pleased them: and they are their detters. For if the Gentiles be made partakers of their spirituall things: they ought also in carnall things to minister vnto them.

28 This

for his mercie, as it is written, * *For this cause I will praise thee among the Gentiles, and sing vnto thy name.* 1.Re.22.50. Psal.18.50.

10 *And againe he saith,* * *Reioyce ye Gentiles with his people.* Deut.32.43.

11 *And againe,* * *Prayse the Lorde all ye Gentiles, and laud him all ye people together.* Psal.117.1.

12 *And againe Esaias saith,* * *There shall be the roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.* Esay 11.10.

13 *The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghost.*

14 *I my selfe am perswaded of you, my brethrē, that ye also are ful of goodnes, & filled with all knowledge, able also to exhort one another.*

15 *Neuertheless, brethren, I haue somewhat more boldly written vnto you, as putting you in remembrance through the grace that is giuen to me of God.*

16 *That I should be the minister of Iesus Christ to the Gentiles, † and should minister the Gospel of God, that the offering of the Gentiles might be acceptable, and sanctified by the holy Ghost.* † or, facrificing

17 *I haue therefore whereof I may reioyce through Christ Iesus, in those things which pertaine to God.*

18 *For I will not be bold to speake of any of those things which Christ hath not wrought by me, to make the Gentiles obedient with worde and deede,*

19 *In mightie signes and wonders, by the power of the spirit of God, so that from Hierusalem, and the coastes round about vnto Illyricum, I haue fully preached the Gospel of Christ.*

20 *So haue I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built vpon another mans foundation.*

21 *But as it is written,* * *To whom he was not spoken of, they shall see: and they that heare not, shall vnderstand.* Esai.52.

22 *For this cause I haue been oft let, that I could not come vnto you:*

23 *But now hauing no more to doe in these countries, and also hauing a great desire many yeeres to come vnto you.*

24 *When so euer I take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I be somewhat filled with you.*

25 *But nowe goe I vnto Hierusalem, to minister vnto the saincts.*

26 *For it hath pleased them of Macedonia & Achaia, to make a certaine commō gathering for the poore saincts which are at Hierusalem.*

27 * *It hath pleased them verily, and their detters are they. For if the Gentils be made partakers of their spirituall things, their dutie is to minister vnto them in carnall things.* 1.Cor.9.

28 *When*

28 This therefore when I shall haue accomplished, and signed them this fruit, I will goe by you into Spaine.

29 And I knowe that comming to you, I shall come in abundance of the blessing of Christ.

30 I beseech you therefore brethren by our Lord IESVS Christ, and by the charitie of the holy Ghost, that you ‡helpe me in your praiers for me to God,

31 That I may be deliuered from the infidels that are in Iewrie, and the oblation of my seruice may become acceptable in Hierusalem to the saincts,

32 That I may come to you in ioy by the will of God, that I may be refreshed with you.

33 And the God of peace be with you all. Amen.

28 *When I haue performed this, and haue sealed to them this fruite, I will come by you into Spaine.*

29 *And I am sure that when I come vnto you, I shall come with abundance of the blessing of the Gospell of Christ.*

30 *I beseech you brethren for the Lord Iesus Christs sake, and for the loue of the spirit, that ye helpe me in my businesse with your praiers to God for me:*

31 *That I may be deliuered from them which beleeue not in Iewrie, and that this my seruice which I haue at Hierusalem, may be accepted of the Saincts:*

32 *That I may come vnto you with ioy by the will of God, and may with you be refreshed.*

33 *The God of peace be with you all. Amen.*

MARGINALL NOTES. CHAP. XV.

8 Minister of the circumcision.) *Christ did execute his office and ministerie only towards the people of Circumcision, that is, the Iewes.*

Christ did execute his office principally toward the Iewes, but not onely. He preached to the Samaritanes, Ioan. 4. in the partes of Tyre and Sydon, he healed the woman of Canaans daughter, Matth. 15. Finally he dyed, and rose againe as well for the Gentiles, as the Iewes.

25 Saincts.) *He meaneth the holy persons that hauing forsaken all their goods for Christ, were wholy conuerted to serue our Lord with all their minde.* S. Hierom against Vigilantius *the Heretike reprehending the almes giuen to such, as do the Heretikes also of our time.*

He meaneth all *the poore Christians at Hierusalem:* so doeth S. Chrysostome interprete the worde, and not of any speciall men, such as had forsaken their goods, Hom. 30. Theodoret also *of all the poore faithfull, according as he was required by Peter, Iames, and Iohn, to be mindfull of the poore:* and so the text is plaine.

CHAP. XVI.

He commendeth the bearer Phœbe to the Romanes, 3 and himselfe to many there by name, 17. he declareth the doctrine which the Romanes had learned, to be the touch-stone to knowe Seducers, 21 he doth vnto them the commendations of all the Churches and of certaine persons by name: 25 and concludeth.

AND I commẽd to you Phœbè our sister, who is in the ministerie of the Church that is in Cenchris:

2 That you receiue her in our Lord as it is worthy for saincts: and that you assist her in whatsoeuer businesse she shall neede you. for she also hath assisted many and my selfe.

3 ‘Salute Prisca and Aquila my helpers in Christ IESVS,

4 (Who for my life haue laid downe their neckes: to whom not I onely giue thankes, but also all the Churches of the Gentiles)

5 And their ‡domesticall Church. Salute Epænetus my beloued: who is the first fruite of Asia in Christ.

6 Salute Marie who hath laboured much about vs.

7 Salute Andrónicus & ‖Iulia my cosins and fellow captiues: who are noble among the Apostles, who also before me were in Christ.

8 Salute Ampliátus my best beloued in our Lord.

9 Salute Vrbánus our helper in Christ IESVS, and Stachys my beloued.

10 Salute Apelles ‘approued in Christ. Salute them that are of Aristóbolus house.

11 Salute

I *Commend vnto you Phœbe our sister, which is a minister of the Church of Cenchrea:*

2 *That ye receiue her in the Lord, as it becommeth Saincles, and that yee assist her in what so euer businesse she hath neede of you: for she hath succoured many and my selfe also.*

3 **Greete Priscilla, and Aquila, my helpers in Christ Iesu:* Acts 18.3.

4 *(Which haue for my life layde downe their owne neckes: Vnto whom, not onely I giue thankes, but also all the Churches of the Gentiles.)*

5 *Likewise greete the Church that is in their house. Salute my welbeloued Epænetus, which is the first fruites of Achaia in Christ.*

6 *Greete Mary, which bestowed much labour on vs,*

7 *Salute Andronicus and Iunia my cousins, and prisoners with me also, which are well taken among the Apostles, and were in Christ before me.*

8 *Greete Amplias my beloued in the Lord.*

9 *Salute Vrban, our helper in Christ, & Stachys my beloued.*

10 *Salute Appelles, approued in Christ. Salute them which are of Aristobulus household.*

11 *Salute*

11 Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord.

12 Salute Tryphæna and Tryphôsa: who labour in our Lorde. Salute Persis the beloued, who hath much laboured in our Lord.

13 Salute Rufus the elect in our Lorde and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Pátrobas, Hermes: and the brethren that are with them.

15 Salute Philólogus and Iulia, Nereus, & his sister and Olympias: and al the saincts that are with them.

16 ‖ Salute one an other in a ‖ holy kisse. Al the Churches of Christ salute you.

17 And I desire you brethren, ‖ to marke them that make dissensions & scandals contrarie to the doctrine which you haue ‘ learned, and auoid them.

‡ The speciall way that Heretikes haue euer had to beguile, was and is by sweete words and gay speaches. which their sheepes cote see before described particularly in the Annotations upon S. Matthew. c. 7. 15.

18 For such doe not serue Christ our Lord, ‖ but their owne belly: and ‡ by sweete speaches and benedictions seduce the hartes of innocents.

19 For ‖ your obedience is published into euery place. I reioyce therfore in you. But I would haue you to be wise in good, & simple in euil.

20 And the God of peace crush Satan vnder your feet quickly. The grace of our Lord IESVS Christ be with you.

21 Timothee my coadiutor saluteth you, and Lucius, and Iason, & Sosipater, my kinsmen.

22 I Tertius salute you, that wrote the epistle, in our Lord.

23 Caius mine hoste, and the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a brother.

24 The grace of our Lord IESVS Christ be with all you, Amen.

25 And to him that is able to confirme you according to my Gospel and preaching of IESVS Christ, according to the reuelation of the mysterie from eternall times kept secret,

26 Which now is opened by the Scriptures of the Prophets according to the precept of the eternal God, to the obedience of faith knowen in all Gentiles,

27 To God the only wise through IESVS Christ, ‖ to whom be honour and glorie for euer and euer. Amen.

11 *Salute Herodion my kinsman. Greet them that be of the houshold of Narcissus, which are in the Lord.*

12 *Salute Tryphena and Tryphosa, which labour in the Lorde. Salute the beloued Persis, which laboured much in the Lord.*

13 *Salute Rufus chosen in the Lord, and his mother and mine.*

14 *Greete Asyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren which are with them.*

15 *Salute Philologus, and Iulia, Nereus and his sister, and Olimpas, and all the saincts which are with them.*

16 * *Salute one another with an holy kisse.* 2. Cor. 13. 12.
The Churches of Christ salute you.

17 *Now I beseech you brethren, marke them which cause diuision, & giue occasion of euil, contrary to the doctrine which ye haue learned, and auoyde them.*

18 *For they that are such, serue not the Lord Iesus Christ, but their owne belly, and with sweet and flattering wordes deceiue the hearts of the innocents.*

19 *For your obedience is gone abroad vnto all men. I am glad therefore on your behalfe: but yet I would haue you wise vnto that which is good, and simple concerning euill.*

20 *The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you. Amen.*

21 * *Timotheus my worke fellow, and Lucius,* Actes 16. 1. and 2. 19.
and Iason, and Sosipater my kinsman salute you.

22 *I Tertius, which wrote this Epistle, salute you in the Lord.*

23 *Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlaine of the city saluteth you, and Quartus his brother.*

24 *The grace of our Lorde Iesus Christ be with you all, Amen.*

25 * *To him that is of power to stablish you,* Ephes. 3. 20.
according to my Gospell, and preaching of Iesus Christ, * *by reuealing of the mysterie which was* Ephes. 3. 9. coloss. 1. 2. 1. Tim. 1. 7. titus 1. 1.
kept secret since the world began,

26 *But now is opened, and by the Scriptures of the Prophets, at the commandement of the euerlasting God, to the obedience of faith, among all nations published,*

27 *To* the same *God, wise onely, bee glorie, through Iesus Christ, for euer, Amen.*

¶ *This Epistle was written to the Romanes from Corinthus,* and sent *by Phœbe the minister of the Church at Cenchrea.*

MARGINAL NOTES. CHAP. XVI.

RHEM. 1 3 Salute.) *The onely salutation of so worthy a man is sufficient to fill him with great grace that is so saluted.* Chrys. in 2. Tim. 4.

FVLKE. 1 The wordes going before, declare Chrysostomes meaning: *They had no small comfort of this salutation, for it declared tokens of honour and loue, and great fellowship of grace.* The comfort therefore that they tooke in the honour and loue that was shewed to them by the Apostles salutation, was a great grace to perswade them that they were partakers with him of the common grace of God.

14 Salute)

RHEM. 2 14 Salute.) *The Proteſtants here reaſon thus, Peter is not here ſaluted, therefore he was neuer at Rome. See the Annotation.*

SYLKE. 2 The Proteſtants reaſon not ſo fondly as you doe falſly report them, but thus. Peter is not here ſaluted, *Ergo* it is not like, that he was this time at Rome. Slander.

RHEM. 3 17 Learned.) *Of the Prince of the Apoſtles, ſaith Theodorete vpon this place.*

SYLKE. 3 The common opinion was, that Peter the chiefe of the Apoſtles did firſt preach to the Romanes, which peraduenture was ſo, peraduenture not ſo. And more like it was not ſo, becauſe neither S. Luke in the Actes ſheweth it, nor the Apoſtle putteth them in minde of the credit and auctoritie of S. Peter by whom they were conuerted. Whether Peter preached at Rome.

ANNOTATIONS. CHAP. XVI.

RHEM. 4 16 Salute one another.) *Neuer Sectmaiſters made more foule or hard ſhifts to proue or defend falſehod, then the Proteſtants: but in two points, about S. Peter ſpecially, they paſſe euen themſelues in impudencie. The firſt is, that they hold he was not preferred before the other Apoſtles, which is againſt all Scriptures moſt euidently. The ſecond is, that he was neuer at Rome, which is againſt all the Eccleſiaſticall hiſtories, al the Fathers Greeke & Latine, againſt the very ſenſe & ſight of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more weightie teſtimonie then of Romulus, Numas, Cæſars, or Ciceros being there: yet were he a very brutiſh man that would deny this to the diſcredite of ſo many writers and the whole world. Much more monſtruous it is, to heare any deny the other. Theodorete ſaith he was there writing vpon this chapter. Proſper alſo* carmine de ingratis in principio. *S. Leo* de natali Petri. *S. Auguſtine* to 6. c. 4 cont. ep. fund. *Oroſius* li. 7. c 6. *S. Chryſoſtome* in pſ. 48. *S Epiphanius* hær. 27. *Prudentius* in hymno 2. S. Laurentij, & hymno 12. *Optatus* li. 2. contra Donatiſtas. *S. Ambroſe* li. 5. ep. de Baſilicis tradēdis. *S. Hierome* in Catalogo. *Lactantius* li. 4. c. 21. de vera ſapientia. *Euſebius* hiſt. Eccl. li. 2. c. 13. 15. *S. Athanaſius* de fuga ſua *S. Syprian.* ep. 55. nu. 6. *Tertullian* de præſcriptionibus nu. 14. *and* li 4. contra Marcionem nu. 4. *Origen* in Geneſ. apud Euſeb. li. 3. c. 1. *Irenæus* li. 3. c. 3. *Hegeſippus* li. 3. c. 2. de excid. Hieroſolim. *Caius and Papias the Apoſtles owne ſcholers, and Dionyſius the B. of Corinth, alleaged by Euſebius* lib. 2. c. 14. & 24. *Ignatius* ep. ad Romanos. *The holy Councell of Chalcedon,* and many other affirme it, yea Peter him ſelfe (according to the iudgment of the ancient Fathers) confeſſeth he was at Rome, calling it Babylon 1. ep. c. 5. Euſeb. li. 2. c. 14. hiſt. Ec. *Some of theſe tell the time and cauſe of his firſt going thither: ſome how long he lined there: ſome, the maner of his death there: ſome, the place of his buriall: and all, that he was the firſt Biſhop there. How could ſo many of ſuch wiſedome and ſpirit, ſo neere the Apoſtles time deceiue or be deceiued? how could Caluin and his, after fifteene hundred yeeres know that which none of them could ſee?* That S. Peter was at Rome. *Chalced cont. act. 3.* See the Annotations 1. *Pet.* c. 1. 15.

Some great argument muſt they needs haue to controule the credit of the whole world. This of truth is here their argumēt, neither haue they a better in any place, to wit, If S Peter had bene at Rome, S. Paul would haue ſaluted him, as he did others here in the end of his letter to the Romanes Is not this an high point to diſproue al antiquity by? Any man of diſcretion may ſtraight ſee, that S. Peter might be knowen vnto S. Paul to be out of the Citie, either for perſecutiō or buſines, whē this Epiſtle was weitten, (for he went often out as S. Epiphanius declareth) and ſo the omitting to ſalute him, can proue no more, but that then he was not in Rome, but it proueth not ſo much neither, becauſe the Apoſtle might for reſpect of his dignitie and other the Churches affaires write vnto him ſpeciall letters, and ſo had no cauſe to ſalute him in his common Epiſtle. Or how know they that this Epiſtle was not ſent incloſed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in ſome of their aſſemblies? It is very like it was recommended to ſome one principal man or other that is not here named: and twentie cauſes there may be vnknowen to vs, why he ſaluted him not: but no cauſe why our Aduerſaries vpon ſuch friuolous reaſons ſhould reproue an approued truth. For euen as well might they ſay that S. Iohn was neuer at Epheſus, becauſe S. Paul in his Epiſtle to the Epheſians doth not ſalute him. And plaine it is, that it is the Romane ſeate and faith of Peter, which they (as all Heretikes before them) doe feare and hate, and which will be their bane: and they know that there is no argument which conuinceth in their conſcience, that Peter was neuer at Rome. Therefore to conclude, we ſay to them in S. Auguſtines wordes, Why call you the Apoſtolike chaire, the chaire of peſtilence? What hath the Church of Rome done againſt you, in which S. Peter did ſit, and from which by nefarious furie you haue ſeparated your ſelues? The Proteſtants great argument, that Peter was neuer at Rome. *Epiph. har. 27.* The Heretikes hatred of the Romane ſee. *li. 2. con. lit. Petil. c. 51.*

SYLKE. 4 In both theſe points cōcerning Peter, you paſſe your ſelues in impudencie, either when you ſay that we hold he was not preferred before the other Apoſtles, for we acknowledge that he was in primacie of order, & confeſſion the firſt: or when you defend that he was ſo preferred aboue the reſt of the Apoſtles, that they were not equal with him in honour and auctority, but he made there head and Pope, and they but his inferior Biſhops or Chaplens. In the ſecond, where as you affirme vs to hold, that he was neuer at Rome, which none did but only one *Vlricus Vellenus*, whoſe reaſons you haue not yet ſatisfied: whereas we only affirme, that he could not come thither ſo ſoone, nor tarry there ſo long as ſome of the ancient fathers affirme: becauſe the teſtimony of the Scripture doth proue the cōtrary. But where as you go about to conuince vs by very ſenſe & ſight of the monuments of his ſeat, and ſepulchre, it is a ridiculous matter. For how are you able to proue that Peter ſate in ſuch a Chaire, as is ſhewed at Rome? As for his Sepulchre, what mockeries haue you made of it, when halfe his body is at S. Peters in Rome, the other halfe at S Paules: and yet he hath an other head at S. Iohn *Lateran*. And his nether Iawe with the beard vpon it, is in Fraunce at *Poyters*. At *Trieirs* many of his bones. At *Geneua* was part of his braine, which was found to be a *Pumice* ſtone: Like as S. Anthonies arme was found to be an Hartes piſſel. And but lately at *Toures* in an *Agate*, which was worſhipped as the Image of the Virgine Mary, was graue the Image of *Venus*, lamenting the death of her minion *Adonis* that was ſlaine with a Bore. With in a ſiluer arme was found none other relike, but a baudie ſong, written in paper, and a Carde called the knaue of Pickques, wrapped in many fouldings of ſilke. Theſe and ten thouſand ſuch other monuments of Sainctes reliques, will make vs neuer to doubt, but Peter was buried, whereſoeuer you ſay his Sepulchre is. But touching Peters preaching at Rome, although the conſent of the moſt auncient writers, which you heape vp without need, argueth that there was a common opinion thereof: yet ſeeing it is not ſet forth in the Scripture, it is no article of our beliefe. Many falſe things were reported immediatly after the Apoſtles death, and of many beleeued as true. *Ireneus* ſaith, that it was affirmed by all the auncients of *Aſia*, that Iohn the Euangeliſt tolde them, that our Sauiour Chriſt was betweene fourtie and fiftie yeeres olde when he ſuffered, yea, ſome of them that had ſeene other of the Apoſtles affirmed, that they heard the ſame of their mouthes. *Irenæus lib. 2. cap. 39.* Yet this is proued to be moſt falſe, by the ſtorie of the Goſpell. And why might not the report of Peters preaching at *Rome*, come firſt from ſuch a beginning? which being once receiued, as a ſtory, by all that come after, is taken for a truth: as in matters of hiſtories many fables are. But Peter himſelfe (you ſay) teſtifieth, that he was at Rome, calling it *Babylon*, as diuers ancient Fathers doe iudge: A ſimple teſtimonie for the credit of Rome, that Peter writing to the Iewes that were diſperſed in ſo many nations, defamed the See of his Biſhopricke, by the name of *Babylon*. Why ſhould we not rather thinke, that Peter being the chiefe Apoſtle of Peuers Primacie. Slander. Reliques.

of the circumcision, was then at *Babylon* in *Egypt*: the rather, for that Marke which was Bishop of Alexandria, neere vnto him, was then with him, or else at Babylon in Assyria? Concerning the time of his comming to Rome, the ancient writers do not agree. *Eusebius* saith it was in the time of Claudius. But by Hierom, who saith he sate there 25. yeeres vntill the last yeere of Nero, it must follow, that he came thither the second or third of Claudius. Yet Damasus sayeth, he came to Rome in the beginning of Neroes Empire, and sate there 25. yeers where as Nero reigned but 14. yeeres. He sayeth also, that his disputation with Simon Magus, was in the presence of Nero the Emperour. *Eusebius* reporteth it vnder Claudius. Anterius Bishop of Rome, (as Nicephorus testifieth) did write, that Peter was translated from Antioche to Rome, and from thence he passed to Alexandria, because he might more profite the Church there. Niceph. lib. 14. cap. 39. Damasus saith, he consecrated Clemens Bishop in his place. Irenæus saith, that Linus was made Bishop by Peter and Paule, and after him Anacletus, and the third was Clemens, lib. 3. cap. 3. Tertullian saith, Clemens was the first after Peter. So that although most of the ancient writers doe make mention of Peters being at Rome, yet there is great varietie of of their reportes, as in a matter whereof they had no certaine ground. Notwithstanding, for the consent of so many writers, and the ancient receiued opinion, we are content to acknowledge that he was there, as a matter of storie, not as an article of faith. As for the fond imaginations and deuises that you haue, how he might be at Rome, and not to be saluted by the Apostle, are to no purpose. Seeing it is manifest, that this Epistle needed not to haue been written vnto them, if Peter had bene so long resident with them. Beside that, when Paule did write his Epistles from Rome, he was not there, as appeareth not onely by no salutations, sent from him, as there are from other: But also, that S. Paul writeth, that at his first appearance, all men forsooke him, which Peter would not haue done. 2. Tim. 4. 16. All men sought their owne, when he wrote to the Philippians. Phil. 2. 21. where he would haue excepted Peter, if he had then bene at Rome. Finally, when Paul was brought prisoner to Rome, Peter was not there, for he would haue giuen him enterteinement, as the rest of the brethren did. Act. 28. Where you say, that we might as well say, that S. Iohn was neuer at Ephesus, because S. Paule saluteth him not, I answere we vse not so to conclude. But we take it to be very vnlike, that S. Iohn was there at that time, when S. Paule did write. To conclude, the chaire of Peter, is Peters doctrine, which we doe most gladly embrace. The Church of Rome when it was the Church of Christ, was vniustly condemned by the Donatists. But now that the Pope sitteth in Babylon, as Antichrist, not in Peters chaire as Peters successor, because he teacheth not Peters doctrine, but in Simon Magus seate, where all things are to be sold for money, the See of Rome is iustly called the chaire of pestilence, and not the chaire of the Apostles.

RHEM. 5 16 Holy kisse.) *Hereof, and by the common vsage of the first Christians, who had speciall regard of vnitie and peace among themselues, and for signe and protestation thereof, kissed one another, came our holy ceremonie of giuing the Pax. or kissing one another in the sacrifice of the blessed Masse.* Orig. in 16. ad Ro. Kissing the Pax.

FVLKE. 5 Your Popish Pax, is scarce as good, as an apish imitation of the Apostles kisse: who doth not institute a ceremonie of a superstitious toy to be kissed at the masse, but willeth that the maner of salutation, (which was then vsuall, to be perfourmed with a kisse) should be reuerently vsed, in holinesse and sinceritie. And of such a kisse speaketh Origen vsed in the Church after prayers, not of the Paxe at Masse. The Popish Pax.

RHEM. 6 17 To marke them.) *He carefully warneth them to take heede of seditious sowers of Sectes and dissension in religion, and this is euer to be their marke, if they should teach or moue them to any thing which was not agreeable to that which they had learned at their conuersion: not bidding them to examine the case by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did reade any booke of the new Testament.* Against Sectmasters how to examine our faith.

FVLKE. 6 The forme of doctrine, that was deliuered to the Romanes, was taken out of the holy Scriptures, although there had beene neuer a booke of the new Testament, written at that time, as you say: yet Eusebius saith that S. Markes Gospel was written immediately after their conuersion. And about the same time, as Irenæus testifyeth, S. Matthewes Gospell was written when Peter and Paul founded the Churches at Rome. *lib. 3 cap. 1.* Yea by Eusebius, who citeth it out of Clemens, it appeareth that the Romanes not satisfied with the diuine preaching of Peter by word of mouth only without writing, intreated Marke to put it in writing for their perpetual instruction of those things which Peter preached, which when he had performed, Peter approued their deuotion, confirmed the writing, and by his auctoritie deliuered it to be read in the Church. *Euseb. li. 2 cap. 14.* citing *Clemens Hyp. 6. Hierom in Cat.* Which testimonie (if it be true,) declareth manifestly, that S. Markes Gospell containeth the forme of doctrine which S. Peter deliuered to the Romanes, and is that doctrine whereby S. Paul willeth them to examine all sectes that rise vp among them. But if that were a perpetuall and generall mark which you say he giueth, that men should admit nothing but that which they haue learned at their conuersion. Those nations which were conuerted by the *Arians*, should neuer haue become true Catholikes. The nations of the *Russianes*, *Bulgarianes*, and other conuerted by the *Græcians* since their schisme, should neuer be brought to the vnitie of the Church of Rome. And such as from *Iudaisme*, *Paganisme*, *Mahometisme* and ignorance, are conuerted by vs to Christianitie, might neuer become Papists. if your owne marke be a good and perpetual rule (as you say it is) being giuen by the Apostle. But we must first know by whom, and vnto what religion, men were first conuerted vnto Christianitie, and if it be certaine they were conuerted to pure and sincere Religion at the first, they must alwaies hold it. Otherwise it is no constancie, but diuilish obstinacie to continue in any error that is contrarie to the holy Scriptures, vpon any pretence whatsoeuer. The Scripture sufficient.

RHEM. 7 18 But their owne belly.) *Howsoeuer Heretikes pretend in words and externall shew of their sheepes cote, in deede they seeke but after their owne profite and pleasure, and by the Apostles owne testimonie we be warranted so to iudge of them as of men that in deede haue no religion nor conscience.* Heretikes giuen to vaine curiousnes.

FVLKE. 7 This note agreeth to no Heretikes that euer were more aptly then to the Pope and his Clergie.

RHEM. 19 Your obedience.) *Against Heretikes and their illusions, there is no better way then in simplicitie to cleaue vnto that which hath beene taught before: for the which the Romane obedience is much commended.* See Annot. vpon the first chap. vers. 8.

THE ARGVMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

HOw S. Paul planted the Church at Corinth, continuing there a yeere and a halfe together, we reade Act. 18. After that, when he was at Ephesus Act. 19, about the end of the three yeeres that he abode there, he wrote this first Epistle to the Corinthians. For euen as S. Luke there writeth, when these things were ended, Act. 19, 21. Paul purposed in the Spirit, when he had gone ouer Macedonia and Achaia, to goe to Hierusalem: *so likewise doth S. Paul himselfe write here:* I will come to you in Achaia, when I shall haue 1. Cor. 16, 5. gone ouer Macedonia, for I will go ouer Macedonia. but I will tarie at Ephesus vntil Penrecost.

The matter that he writeth of, is not one, as in the Epistle to the Romanes, but diuers, partly such faultes of theirs, as were signified vnto him by them that were of Chloe 1. *Cor.* 1. 11. *partly such questions as themselues wrote to him of,* And concerning the things that you wrote to me. 1. *Cor.* 7, 1. *for so we may (as it seemeth) deuide the Epistle into these two partes. Or, to put al together, he writeth of eight things:* 1 *Of certaine Schismes beginning among them, by occasion of certaine preachers, whom in the Second Epistle he toucheth more plainly, as being False apostles. chap.* 1. 2. 3. 4. 2 *Of an incestuous fornicator, and some that went to law before infidel iudges. chap.* 5. 6. 3 *Of Matrimonie and continencie. chap.* 7. 4 *Of meates sacrificed to Idols. chap.* 8. 9. 10. 5 *Of his Traditions. chap.* 11. 6 *Of the Gifts of the Holy Ghost. chap.* 12. 13. 14. 7 *Of the Resurrection. chap.* 15. 8 *Of the Contributions that he gathered of the Gentiles, to succour the Christian Iewes at Hierusalem. chap.* 16.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

After salutation, 4 hauing acknowledged the graces of their Church, 10 he deborteth them from their Schismaticall boasting against one another in their baptizers (telling them that they must boast only in Christ for their Baptisme) 17 and in their preachers, who had the wisedom of words: telling them that it is the preaching of the Crosse, wherby God saueth the world, and wherein onely Christians should boast: 26 seeing God of purpose chose the contemptible, that so himselfe might haue the glorie.

The Translation of Rhemes.

PAul called to be an Apostle of IESVS Christ, by the wil of God, and Sosthenes a brother,

2 To the Church of God that is at Corinth, to the sanctified in Christ IESVS, called to be saincts, with al that inuocate the name of our Lord IESVS Christ in euery place of theirs & ours.

3 Grace to you and peace from God our father and our Lord IESVS Christ.

4 I giue thankes to my God alwaies for you for the grace of God that is giuen you in Christ IESVS,

5 That in al things you be made rich in him, in al vtterance, and ‖ in al knowledge,

6 (As the testimonie of Christ is confirmed in you,)

7 So that nothing is wanting to you in any grace, expecting the reuelation of our Lord IESVS Christ,

8 Who also wil confirme you vnto the end without crime, in the day of the comming of our Lord IESVS Christ.

9 God is faithfull: by whom you are called into the societie of his sonne IESVS Christ our Lord.

10 And I beseech you brethren by the name of our Lord IESVS Christ, that you al say one thing, and that there be no schismes among you: but that you be perfect in one sense, and in one knowledge.

11 For

The Translation of the Church of England.

PAul *called* to be *an Apostle of Iesus Christ, through the will of God, and brother Sosthenes:*

2 *Vnto the Church of God which is at Corinthus, to them that* * *are sanctified in Christ Iesus, Saincles by calling,* * *with all that call on the Name of the Lorde Iesus Christ in euery place, both of theirs and ours:* Actes 15. 9. Rom. 1. 17.

3 *Grace be vnto you, and peace from God our father, and from the Lord Iesus Christ.*

4 *I thanke my God alwaies on your behalfe, for the grace of God which is giuen you in Iesus Christ,*

5 *That in all things ye are enriched in him, in all vtterance and in all knowledge.*

6 *As the testimonie of Iesus Christ was confirmed in you.*

7 *So that ye are destitute of no gift, waiting for the appearing of our Lord Iesus Christ.*

8 *Which shall also* † *strengthen you vnto the ende, that ye may be blameleſſe in the day of our Lord Iesus Christ.* † Or, confirme.

9 * *God is faithfull, by whom ye haue bene called vnto the fellowship of his sonne Iesus Christ our Lord.* 1. Thess. 5. 24.

10 *Now I beseech you brethren by the name of our Lord Iesus Christ, that ye all speake one thing, and that there be no dissentions among you: but that ye may be perfectly ioyned together in the same minde, and in the same meaning.*

11 For

11 For it is signified vnto me (my brethren) of you, by them that are of Chloe, that there be contentions among you.

12 And I meane this, for that euery one of you saith, ‡ I certes am Paules, and I Apollos, but I Cephas, and I Christs.

‡ The beginning of al Schismes is ouer much admiring & addicting mens selues to their owne particular Maisters. Act. 18,8.

13 Is Christ deuided? Why, was Paul crucified for you? or in the name of Paul were you baptized?

14 I giue God thankes, that I baptized none of you, but * Crispus and Caius.

15 Lest any man say that in my name you were baptized.

16 And I baptized also the house of Stephanas. But I know not if I haue baptized any other.

17 For Christ sent me not to baptize, but to euangelize: not in wisdom of speach, that the crosse of Christ be not made void.

18 For the word of the crosse, to them in deede that perish, is foolishnes: but to them that are saued, that is, to vs, it is the power of God.

Es. 33, 18. 19 For it is written, *I will destroy the wisdom of the wise: and the prudence of the prudent I will reiect.*

20 *Where is the wise? where is the scribe? where is the disputer of this world?* Hath not God made the wisdom of this world foolish?

21 For because in the wisedom of God the world did not by wisdom know God: it pleased God by the foolishnes of the preaching to saue them that beleeue.

22 For both the Iewes aske signes, and the Greekes seeke wisdom.

23 But we preach Christ crucified, to the Iewes certes a scandall, and to the Gentiles, foolishnes:

24 But to the called Iewes and Greekes, Christ the power of God and the wisedom of God.

The epistle for S. Agatha. Febr. 5. 25 For that which is the foolish of God, is wiser then men: and that which is the infirme of God, is stronger then men.

26 For see your vocation brethren, that not many wise according to the flesh, not many mightie, not many noble.

27 But the foolish things of the worlde hath God chosen, that he may confound the wise: and the weake things of the worlde hath God chosen, that he may confound the strong.

28 And the base things of the world and the contemptible hath God chosen, & those things which are not, that he might destroye those things which are.

29 That no flesh may glory in his sight.

30 And of him you are in Christ IESVS, ‖ who is made vnto vs wisedom from God, & iustice, and sanctification, and redemption.

Iet. 9. 23. 31 That as it is written, *He that doth glorie, may glorie in our Lord.*

11 *For it hath bene declared vnto me, my brethren, of you, by them which are of the house of Chloe, that there are contentions among you.*

12 *This I say, that euery one of you saieth, I am of Paul, and I am of * Apollo, and I am of Cephas, and I am of Christ.* Act. 18, 24.

13 *Is Christ diuided? was Paul crucified for you? either were ye baptized in the name of Paul?*

14 *I thanke God that I baptized none of you* Act. 18, 8. *but * Crispus and Gaius:*

15 *Least any should say that I had baptized in mine owne name.*

16 *I baptized also the houshold of Stephana: Besides, I know not whether I baptized any other.*

17 *For Christ sent me not to baptize, but to* Gal. 5, 2. *preach the Gospel: * not with wisedome of words,* 2. Pet. 1, 16. *least the crosse of Christ should be made of none effect.*

18 *For the preaching of the crosse is to them that perish foolishnes: but vnto vs which are saued, * it is the power of God.*

19 *For it is written, I will destroy the wisedome of the wise, and will cast away the * vnderstanding of the prudent.* Es. 29, 14. Rom. 1, 16.

20 *Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made the wisedome of this world foolish?*

21 *For after that in the wisedom of God, the world through their wisedome knew not God, it pleased God through foolishnes of preaching, to saue them that beleeue.*

22 *For * the Iewes require a signe, and the* Matt. 12, 38. *Greekes seeke after wisedome.*

23 *But we preach Christ crucified, vnto the Iewes a stumbling blocke, and vnto the Greekes, foolishnesse:*

24 *But vnto them which are called, both Iewes and Greekes, Christ, the power of God, and the wisedome of God.*

25 *For the foolishnesse of God is wiser then men: and the weakenesse of God is stronger then men.*

26 *Brethren, ye see your calling, how that not many wise men after the flesh, not many mightie, not many noble* are called:

27 *But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the world, to confound the things which are mightie.*

28 *And vnnoble things of the world, and things which are despised, hath God chosen, yea and thinges which are not, to bring to naught things that are.*

29 *That no flesh should glorie in his presence.*

30 *And of him are ye in Christ Iesus, which of God is made vnto vs wisedome, & righteousnesse, and sanctification, and redemption.*

31 *That according as it is written, * He that* Ier. 9, 23. *glorieth, let him glorie in the Lord.*

ANNO-

ANNOTATIONS. CHAP. I.

5. In al knowledge.) *Obserue that the Apostles neuer wrote their letters but to such as were conuerted to Christs faith before, for men can not lightly learne the Christian religion by reading Scriptures, but by hearing, & by the presence of their teachers, which may instruct them at large and particularly of euery Article, as clerely and briefely by letters they could not doe. Neither doth now any man learne his faith first, but by hearing of his parents and Masters, for if we should when we come to yeeres of discretion, be set to picke our faith out of the Scriptures, there would be a madde worke and many faithes among vs.* Faith commeth by hearing rather then reading.

The ordinary way of attaining to faith, is by hearing the word of God preached, yet many haue bene conuerted by reading only. The Berhæans at their first conuersion, ioyned reading of the Scriptures, with the Apostles preaching Act. 17. 11. Timothy was not only taught by his grandmother, & mother, but euen from a yong childe, brought vp in the reading of the scriptures 2. Tim. 3, 15. And this is the right order of bringing vp of Children in Christian religion: That they be not only taught by their parents, or maisters, and pastors, but also trained vp in reading of the Scriptures. But if they that haue the charge to see children Catechised, doe neglect their duties, children comming to the yeres of discretion, being stirred vp by Gods spirit to reade the scriptures, may learne their faith out of the scriptures only, which are able to make them wise vnto saluation (as the Apostle teacheth,) through faith in Christ Iesus. And a wiser worke may be made of only reading the Scriptures, then is vsually made among Papists, where the children are brought vp in ignorance and Idolatry, in steed of Christian faith and religion. Reading of Scriptures.

30 Who is made.) *He meaneth not, as our aduersaries captiously take it, that we haue no iustice, sapience, nor sanctitie of our owne, other then Christes imputed to vs: but the sense is, that he is made the author, giuer, & meritorious cause of al these vertues in vs, for so the Apostle interpreteth himself plainely in the 6. Chapter folowing, when he writeth thus,* You be washed, you be iustified, you be sanctified in the name of our Lord IESVS Christ & in the spirit of our God. Christ is made our iustice, because he is the author of the iustice in vs.

If we haue iustice, sapience or sanctity of our owne, we may glory in our owne, & not in the Lord. But Christ is made to vs from God, not only the beginning, but the perfection of wisdome, iustice, and sanctification, as he is of redemption. For as rightly you may say, we haue redemption in vs of our owne, as that we haue iustice, wisedom, holines, And 2. Cor. 5, 21. the Apostle saith: That we are made the iustice of God in Christ, as Christ was made sinne for vs, which was none otherwise, then by imputing our sinnes to him, as his iustice is imputed to vs. And for the gifts of wisedom, iustice, holines, which we haue of Gods grace, they are in vs, but not sufficient to make vs wise, holy, iust, before God, that we may deserue eternall saluation, but of his mere grace, we are washed, iustified, and sanctified, in the name of our Lord Iesus, by the working of Gods spirit. Iustice inherent.

Chrysostome vnderstandeth Christ to be so the auctor of wisdom, holines, and iustice, as he is apprehended by faith: That Christ is made vnto vs wisedom, iustice, and holines. *It is not* (saith he) *of essence or substance, but of faith. Therefore he saith in an other place, that we are made the iustice of God in him* In 1. Cor. Hom. 3. Theodoret vpon this text saith: *You are not named by him, or by him, but you are accompted worthy of regeneration in Christ, he hath giuen you true wisdom, he hath giuen you remission of sinnes, & vouchsafed you of iustice, & hath made you holy, being deliuered from the tyranny of the Deuil. It is meete therefore to reioice, not because of men, but of God which hath saued you.* Ocumenius saith, *he hath done al these things, that no man should thinke himself to be any thing, neither should glory in himself, but in God.* Bede saith vpon this text: *Christ the higheſt God, is the true iustice, or els he being the true God is the higheſt iustice, which truely we ought to hunger and thirst for, the same is our iustice in this peregrination, and wherwith we hope to be satisfied hereafter, the same is our ful iustice in eternitie.* The same also be the wordes of S. Augustine Ep. 85. The auctor of the Comentary in Hieromes name saith, *Whereas Christ is the wisdome of God, yet when one beleeueth in him, Christ is made wisedome to him.* These ancient fathers, ioyne with vs in the expositiō of this place.

CHAP. II.

That his owne preaching among them, was in humble maner in the sight of man, 5. Howbeit it is most profound wisdom (as they should and would perceiue, if they were not carnall) which is taught in the Church of Christ.

AND I (brethren) when I came to you, I came not in loftynesse of speach or of wisedome, preaching to you the testimonie of Christ.

2 For I iudged not my selfe to know any thing among you but Iesus Christ, and him crucified.

3 And * I was with you in infirmitie, and feare and much trembling.

4 And my speech and my preaching was not in the persuasible wordes of humane wisedom, but in shewing of spirit & power.

5 That your faith might not be in the wisdom of men, but in the power of God. But we speak wisdom among the perfect.

6 But the wisdom not of this world, neither of the princes of this world, that come to naught.

7 But we speake the wisdom of God in a mysterie, which is hid, which God did predestinate before the worlds, vnto our glory.

8 Which none of the princes of this world did know: for if they had knowen, they would neuer haue crucified the Lord of glorie.

9 But

*AND I, brethren, when I came to you, * came not in ‖ gloriousnesse of wordes, or of wisedome, shewing vnto you the testimonie of God.*

2 For I esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified.

3 And I was among you in weakenesse, and in feare, and in much trembling.

*4 And my words and my preaching * was not* 2. Pet. 1. 16. *with entising wordes of mans wisedome, but in shewing of the spirit, and of power:*

5 That your faith should not stand in the wisdome of men, but in the power of God.

6 And we speake wisedome among them that are perfect: not the wisedome of this world, neither of the princes of this world, which come to nought:

7 But we speake the wisedome of God in a mysterie, euen *the hid* wisedome *which God ordained before the world, vnto our glorie.*

8 Which none of the princes of this worlde knew: for had they knowen it, they would not haue crucified the Lord of glory.

Ty 9 But

Esa.64,4. 9 But as it is written, *That which eie hath not seene, nor eare hath heard, neither hath it ascended into the hart of man, what things God hath prepared for them that loue him.*

10 But to vs God hath reuealed by his Spirit. For the Spirit searcheth all things, yea the profundities of God.

11 For what man knoweth the things of a man, but ‖ the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

12 And we haue receiued not the spirit of this world, but the spirit that is of God: ‖ that we may know the things that of God are giuen to vs.

13 Which also we speake not in learned wordes of humane wisdom: but in the doctrine of the spirit, comparing spiritual things to the spiritual.

14 But ‖ the sensual man perceiueth not those things that are of the spirit of God. for it is folishnes to him, and he can not vnderstand: because he is spiritually examined.

15 But the spirituall man iudgeth all things: and him selfe is iudged of no man.

Esa.40,13. 16 For * who hath knowen the sense of our Lord that may instruct him? But we haue the sense of Christ.

9 *But as it is written,* * *The eie hath not seene, and the eare hath not heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him.* Esai.64.

10 *But God hath reuealed them vnto vs by his spirit: for the spirit searcheth all things, yea the deepe things of God.*

11 *For what man knoweth the things of a man, saue the spirit of man which is in him? Euen so the things of God knoweth no man, but the spirit of God.*

12 *And we haue not receiued the spirit of the world, but the spirit which is of God, that we might know the things that are giuen to vs of God.*

13 *Which things also we speake, not in the words which mans wisdome teacheth, but which the holy Ghost teacheth: comparing spirituall things, with spirituall things.* 2.Pet.1.16.

14 *But the naturall man perceiueth not the things of the spirit of God, for they are fooliſhnes vnto him: Neither can he know them because they are spiritually discerned.*

15 * *But he that is spiritual, discerneth all things, yet he himselfe is iudged of no man.* Prou.17.19.

16 *For who hath knowen the minde of the Lord, that he might instruct him? But we haue the minde of Christ.* Rom.11.34. esa.40.13.

ANNOTATIONS. CHAP. II.

RHEM. 1 11. But the spirite of man.) *One man can not know an others cogitations naturally: but God giueth the Prophets and other, euen in this world of tentimes, by extraordinary grace to know mens secrets. As he did to S. Peter, to knowe the fraude of Ananias and Sapphira: and to Eliseus, his seruants bribery in his absence, & what was done in the king of Syria his chamber, and as he giueth to al* * *Angels and Saints (so far as is conuenient to our necessities and their heauenly glory) to vnderstand not onely our vocal praiers, but our inward repentance and desires.* How Angels Saints and men know our cogitations.

Act.5.4.reg.5. & 6.
* *Luc.15.7.*

FVLKE. 1 You quote *Luc.15,7.* to proue, that God giueth extraordinary grace, to all Angels and Saints, to vnderstand, not onely our vocal praiers, but also our inward repentance and desires, so farre, as is conuenient to our necessitie. But first, there is no mention of Saincts, in that place, but generally, that there shalbe ioy in heauen, which is expounded in that 10. verse, to be before the Angels. Secondly there is no mention of any prayers, vocal or mentall, but of the repentance of a sinner, when God, whose onely worke it is, to conuert a sinner, doth reueile it. Thirdly neither in that place, nor in any other of the Scripture, it can be proued, that God vseth the ministerie of Saincts departed, for our necessities. Therefore that place maketh nothing to shew, how Saincts here our praiers.

RHEM. 2 12. That we may know.) *The Protestantes that chalenge a particular spirit reuealing to ech one his owne predestination, iustification, and saluation, would draw this text to that purpose. Which importeth nothing els (as is plaine by the Apostles discourse) but that the holy Ghost hath giuen to the Apostles, and by them to other Christian men, to know Gods ineffable gifts bestowed vpon the beleeuers in this time of grace: that is, Christes Incarnation, Passion, presence in the Sacrament, and the incomprehensible ioyes of heauen, which Pagans, Iewes, and Heretikes deride.* The heretikes allegation their vain

FVLKE. 2 We chalenge no particuler spirit, but the spirit of adoption, by which euery one of vs doth cry Abba father, and is assured of the inheritance of Gods children, which Papists vnderstand not, because they are voyde of it. Yet the whole discourse of the Apostle, proueth that he speaketh thereof, and not onely of the reuelation of knowledge to the Apostles, by whom, without testimony of the same spirit, christian men know the same. But if any man hath not the spirit of Christ (saith the Apostle) he is none of his *Rom.8.9.* S. Augustine so vnderstandeth this place, that it perteineth to the special reuelation of Gods spirit in euery true Christian that is made iust. *We beleeued* (saith he) *that we may be our Lords friendes: Let vs know what our Lord doth, for he himselfe maketh vs not onely men, but also iust men, and not we our selues. And that we may know this, who maketh but he himselfe? For we haue not receiued the spirit of this world, but the spirit which is of God, that we may know those things which are giuen to vs of God.* In Ioan. Tract. 85.

RHEM. 3 14. The sensual man.) *The sensuall man is he specially, that measureth these heauenly mysteries by naturall reason, humane prudence, external sense, and worldy affection, as the Iew, Pagane, and Heretike do: and sometime both here and elswhere, the more infirme and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affaires, and giuen to sensual ioy and worldlines, haue no such sense or feeling of these great gifts of God, as the perfecter sort of the faithfull haue. Who trying these high points of religion, not by reason and sense, but by grace, faith, and spirit, be therefore called spirituall. The spirituall then is he, that iudgeth and discerneth the truth of such things as the carnal can not attaine vnto: that doth by the spirit of the Church, whereof he is partaker in vnitie of the same, not onely see the errours of the carnal, but condemneth them and iudgeth euery power resisting Gods spirit and word: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spirituall man. For when the spirituall is said to be iudged of none, the meaning is not that he should not be subiect or obedient to his Pastors and spirituall Powers and to the whole Church, specially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church should not be any whit subiect to the iudgement of the Heathen or the Heretike, nor care what of* The sensual man. The spiritual man. How the spiritual man is iudged and is iudged of none.

ignorance

ignorance or infidelitie they ſay againſt him, for ſuch carnall men haue no iudgement in ſuch things, nor can attaine to the Churches wiſdome in any ceremony, myſterie, or matter which they condemne.

Therefore S. Ireneus excellently declaring that the Church and euery ſpirituall childe thereof, iudgeth and condemneth all falſe prophets and Heretikes of what ſort ſoeuer, at length he concludeth with theſe notable words: The ſpirituall ſhall iudge alſo al that make ſchiſmes, which be cruell, not hauing the loue of God, & reſpecting their owne priuate, more then the vnitie of the Church, mangle, deuide, and (as much as in them lieth) kill for ſmall cauſes the great and glorious body of Chriſt, ſpeaking peace, and ſeeking battaile. He ſhall iudge alſo them that be out of the truth, that is to ſay, out of the Church, which Church ſhal be vnder no mans iudgement, for to the Church are all things knowen, in which is perfect faith of the Father, and of all the diſpenſation of Chriſt, and firme knowledge of the Holy Ghoſt that teacheth all truth. The church is vnder no mans iudgement. *Ire. li. 4. c. 62.*

LKE. 3 The ſpirituall man, is he, that iudgeth and diſcerneth the truth of ſpiritual things, by the ſpirit of Chriſt bearing witneſſe to his word, and by the ſame diſcerneth the true Church from the falſe, the Church of God from the congregation of Heretikes. For the Church hath not a ſpirit, teaching otherwiſe, then the holy Ghoſt hath taught in the Scriptures, but agreable therunto, & confirming the doctrine taught in the ſcriptures, which Ireneus doth in part declare, in the next chapter, but more at large cap. 65. of the ſame booke: ſhewing by what meanes a member of the Church which is a ſpirituall man, attaineth to ſuch knowledge, namely by diligent reading and ſtudying of the Scriptures. *Reliqua omnia &c. He that is a ſpiritual man in deed, ſhal interpret euery one of theſe things, that are ſpoken, whatſoeuer we haue ſhewed, that the Prophets haue ſpoken in the whole courſe of the Scripture, in what forme of our Lords diſpoſition, it is ſpoken, & ſhewing the holy body of the worke of the Sonne of God knowing alwaies the ſame God, & acknowledging alwaies, the ſame word of God, although he be now made manifeſt vnto vs, & alwaies acknowledging the ſame ſpirit of God, although in theſe laſt times he is newly powred forth vpon vs, & from the creation of the world, to the end, vpon mankind it ſelfe by whom, they that beleeue God and follow his word, obtaine that ſaluation, which is of him. But they which depart from him, and deſpiſe his commandements, and by their works do diſhonour him, that hath made them, and by their opinion do blaſpheme him, that feedeth them, do heape vnto themſelues, moſt iuſt iudgement. This man therefore trieth all men, he himſelfe is tried of no man, neither blaſpheming his father, nor making void his diſpoſitions, nor accuſing the fathers, nor diſhonoring the prophets, either ſaying that they are of another God, or againe, that the prophecies haue bin of diuers ſubſtances. And we ſay againſt all Heretikes, and firſt againſt thoſe that be of Marcions ſide, and againſt thoſe that are like to them, ſaying, that the prophets are of another God: Read yee more diligently the Goſpell which is giuen vs by the apoſtles, and read more diligently the prophets, and you ſhall finde all the doing, and all the doctrine, and all the paſſion of our Lord preached or ſet forth in them.* If all the doctrine of Chriſt be ſet forth in the Scriptures, and ſo plainly that it may by diligent reading be found euen of Heretikes, the ſpirit of the Church *teacheth nothing, but* that which is ſet forth in the ſcriptures. The Church is vnder no mans iudgement.

CHAP. III.

EHEM. 1 *If they will not be carnall ſtill, they muſt boaſt in God onely, and not in their preachers, which are but his miniſters,* 10 *and need to looke well how they preach:* 12 *becauſe not all preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is vaine and vnfruitefull (as alſo any other like workes of other Catholikes.) marie if it be hereticall, deſtroying the temple of God, then it worketh damnation.* 18 *The remedie is, to humble themſelues and referre all to God.*

LKE. 1 The text ſpeaketh not of any preaching, or other worke that is meritorious.

AND I, brethren, could not ſpeake to you as to ſpirituall, but as to carnall. As it were to litle ones in Chriſt,

2 I gaue you ‡ milke to drink, not meat: for you could not as yet. but neither can you now verily, for yet you are carnall.

3 For whereas there is among you emulation and contention, are you not carnall, and walke according to man?

4 For when one ſaith, I certes am Paules, and an other, I Apollos: are you not ‖ men? What is Apollo then? and what is Paul?

5 The miniſters of him whom you haue beleeued, and to euery one as our Lord hath giuen.

6 I planted, Apollo watered: but God gaue the increaſe.

7 Therefore neither he that planteth is any thing, nor he that watereth: but he that giueth the increaſe, God.

8 And he that planteth & he that watereth are one. And ‖ euery one ſhal receiue his owne reward according to his owne labour.

9 For we are ‘ coadiutors: you are Gods husbandry, you are Gods building.

10 According to the grace that is giuen me, as a wiſe workemaſter haue I laied the foundation: and an other buildeth thereupon.

AND I could not ſpeake vnto you brethren, as vnto ſpirituall, but as vnto carnal, euen *as vnto babes in Chriſt.*

2 *I haue nouriſhed you with milke, and not with meate: for ye then were not ſtrong, neither are ye as yet.*

3 *For ye are yet carnall: Seeing then there is among you enuying, and ſtrife, and ſects, are ye not carnall, and walke as men?*

4 *For while one ſaith, I am of Paul, and an other, I* am *of Apollo, are ye not carnall?*

5 *For what is Paul? what is Apollo? but miniſters by whom ye beleeued, euen as the Lord gaue to euery man.*

6 *I haue planted, Apollo watered: but God gaue the encreaſe.*

7 *So then, neither is he that planteth any thing: neither he that watereth: but God that giueth the encreaſe.*

8 *He that planteth, and he that watereth, are one: * and euery man ſhal receiue his reward according to his labour.* Pſal. 63. 13. gal. 6. 5.

9 *For we together are Gods labourers, ye are Gods husbandry, ye are Gods building.*

10 *According to the grace of God which is giuen vnto me, as a wiſe maſter builder haue I laid the foundation, and another buildeth there-*

on.but let euery one looke how he buildeth thereon.

11 For other foundation no man can lay,beside that which is laid: which is Christ IESVS.

12 And if any man build ‖ vpon this foundation, gold, siluer, pretious stones, wood,hay,stubble,

13 The worke of euery one ‖ shal be manifest: for ‖ the day of our Lord wil declare, because it shal be reuealed in fire: and the worke of euery one of what kind it is, the fire shal trie.

14 If any mans worke abide, which he built thereupon: he shal receiue reward.

15 If any mans worke burne,he shal suffer detriment: but himselfe shal be saued: yet so ‖ as by fire.

16 Know you not that you are the temple of God: and the Spirit of God dwelleth in you?

17 But if any violate the temple of God, God wil destroy him. For the temple of God is holy: which you are.

18 Let no man seduce himselfe: if any man seeme to be wise among you in this world, let him become a foole that he may be wise.

Iob 5,13. 19 For the wisedome of this world is folishnes with God. For it is written, *I will compasse the wise in their subteltie.*

Psal.93,11. 20 And againe,*Our Lord knoweth the cogitations of the wise that they be vaine.*

21 Let no man therefore glory in men. For al things are yours:

22 Whether it be Paul,or Apollo,or Cephas,or the world,or life,or death, or things present, or things to come, for al are yours:

23 And you are Christs,& Christ is Gods.

on.But let euery man take heed how he buildeth vpon.

11 For other foundation can no man lay then that is laid,which is Iesus Christ.

12 If any man build vpon this foundation, gold,siluer,precious stones,timber, hay, or *stubble:*

13 Euery mans worke shall be made manifest. The day shall declare it,because it shall be reuealed by the fire, and the fire shall try euery mans worke what it is.

14 If any mans worke that he hath built vpon,abide,he shall receiue a reward.

15 If any mans worke burne, he shall suffer losse,but he shall be safe himselfe: yet as it were *through fire.*

*16 * Knowe yee not that yee are the temple of God, and that the spirite of God dwelleth in you?* 1. Cor.3,16.

17 If any man ‖ defile the temple of God, him shall God destroy: for the temple of God is holy, which temple *ye are.* ‖ Or destroy.

18 Let no man deceiue himselfe: If any man among you seeme to himselfe *to be wise in this world, let him become a foole, that hee may be wise.*

*19 For the wisedome of this world,is foolishnesse with God: for it is written, * He compasseth the wise in their owne craftinesse.* Iob 5,13.

20 And againe, The Lord knoweth the thoughts of the wise,that they be vaine.

21 Therefore let no man glory in men, for all things are yours:

22 Whether Paul, or Apollo,or Cephas, either the world, either life or death, whether things present, or things to come, all are yours.

23 But yee are Christs, and Christ is *Gods.*

ANNOTATIONS. CHAP. III.

RHEM. 2 8 Euery man shall receiue according) *A most plaine text for proofe that men by their labours, and by the diuersities thereof, shall be diuersly rewarded in heauen: and therefore that by their workes proceeding of grace, they do deserue or merite heauen,and the more or lesse ioy in the same. for though the holy Scripture commonly vse not this word merite,yet in places innumerable of the old & new Testament,the very true sense of merite is conteined,and so often as the word* merces,*and the like be vsed,they be euer vnderstood as correlatiues or correspondent vnto it. for if the ioy of heauen be retribution,repaiment,hire,wages for works(as in infinite places of holy Scripture,) then the works can be none other but the valure,desert,price,worth,& merite of the same.And indeed this word,*reward,*which in our English toong may signifie a voluntary or bountiful gift,doth not so wel expresse the nature of the* Latin word,or the Greeke,which are rather the very stipend that the hired workeman or iournieman couenanteth to haue of him whose worke he doth,and is a thing equally and iustly answering to the time & weight of his trauels & works (in which sense the scripture saith,* Dignus est operarius mercede sua. *the workeman is worthy of his hire) rather then a free gift. though, because faithfull men must acknowledge that their merits be the gifts and graces of God, they rather vse the word* reward, *then hire,stipend, or repaiment. though in deed it be all one,as you may see by diuers places of holy write. as,* My mercies(reward) is with me ro render to euery one * according to his works. And* Our Lord will render vnto me according to my iustice. Psal. 17 *And* the very word it selfe *merite(equiualent to the Greeke) is vsed thus,* Mercy shall make a place to euery one * according to the merite of works. *Ecclesiastici* 16,15. *And* if you doe your iustice before men, you shall not haue reward in heauen. Matth.6,1. *Where you see that the reward of heauen is recompense of iustice. And the euasion of the Heretikes is friuolous and euidently false, as the former and like wordes doe conuince,for they say heauen is our* Merces *or reward, not because it is due to our workes, but to the promes of God: where the wordes be plaine,* According to euery mans workes *or* labours, *vpon which workes, and for which workes conditionally, the promes of heauen was made.*

Good works are meritorious, and the rewards in heauen are different according to the same.

Merces. μίσθος. 1.Tim.5,18. Apoc.22,12. Mat.16,27. Rom.2,6. κατ' ἔργα.

FVLKE. 2 Euery man shall receiue reward according to his labours, but not according to the merite of his labours. Neither doth the Scripture in the originall tongues,euer vse the wordes of meriting and deseruing, in the case of reward, nor any wordes that is correlatiue vnto it. For the word *Merces,*or μίσθος,or reward, hath relation vnto Gods promise, and not to the merite, worthinesse or desert of the worke. And where you say in the ende, that we haue a friuolous euasion,to say that the reward is not due to our workes, but to Gods promise, we

Merite.

we say not so, but that the reward is due to our workes, not in respect of their merite or worthinesse, but in respect of Gods promise. As if a king should make a proclamation, that euery one which laboureth one day in his building, shall receiue a thousand pound, we say the reward is here due to the worke, but not in respect of the merite, worthinesse or desert of the labour, but in respect of the kings promise. Much more in the reward of eternall life, which is Gods free gift, and is infinitely more worth, then our labour, yet due to his promise, who also giueth will and habilitie, to worke that whereunto he repayeth reward. But you adde, that the sense of merite, is contained in the scripture, though the word be not, because *the ioy of heauen is called retribution, repayment, hire, wages, workes, then the workes can be none other, but the value, desert, price, woorth, and merite of the same.* First, I answere, that the ioy of heauen is neuer called in Scripture by the slauish name of hire or wages. For μίσθος, signifieth a reward of meere grace, as well as an hire or wages. And so the Apostle vseth it plainly, Rom.4.4. saying: To him that worketh, μίσθος, reward, is not reckoned according to grace, but according to debt. Therefore the word reward, doeth signifie as well that which is giuen according to grace, as that which is due in respect of desert. And so it is alwaies taken, when the ioy of heauen is called a reward, because as the Apostle saieth, we are saued of grace, and not of workes, Ephe.2.8.9. And least you should flie to your distinction of the first grace and iustification, the Apostle saieth, we are so saued by grace, that when we were dead in sinne, God hath quickened vs with Christ, and raised vs vp with him, and placed vs in heauen with Christ, and in Christ Iesus. Wherein is comprehended grace of finall perseuerance and glorification. For who shall bring vs downe, being once placed in heauen with Christ, and in Christ: he may as soone pull Christ out of heauen. Rom.10.6. Therefore, when the Scripture vseth that word, reward, for hire and wages due to the worke, it speaketh not of the reward of eternall life. As when it saith: The workeman is worthy of his hire: He meaneth the preacher is worthie of his maintenance of them to whom he preacheth, which his labour doth throughly deserue. In the second place Apoc.22. Where Christ saieth, his reward is with him, to render to euery man according to his worke: The reward is of grace, and not of merite, and so of the like places. But where Dauid saith, Psalm. 17. The Lord will render to him according to his worke, the reward is of grace, and not of merite, and so of the like places. But where Dauid saith, Psalm.17. The Lord will render to him according to his iustice, he meaneth the iustice of his cause against his persecutors. For when he hath to doe onely with God, he saith: Enter not into iudgement with thy seruant, for no flesh shall be iust in thy sight, Psalme 142.2. The place of Ecclesiasticus, (beside that it is no Canonicall Scripture) is falsly translated or corrupted in your vulgar Latine edition. For according to the Greeke it is thus: *Make a place to all kinde of mercy, for euery man shall finde according to his workes.* In which sentence, there is neither word nor meaning of merite. Finally, the reward due to almes is of the mercy of the rewarder, not of the merite of the almes. For Math.6. The word is almes, which your translation calleth iustice. Our Sauiour Christ sheweth Math.25.34. that the reward for almes is the inheritance of the kingdom of heauen which was prepared for the giuer, before the beginning of the world: Therefore it is not the hire or wages due to the merite of almes, but a reward of the free grace and election of God, prepared and promised to the giuers of almes. So there is no place in the Scriptures, whereupon to ground your heretical doctrine, of the value, merite or worthinesse of works to deserue the ioies of heauen.

RHEM. 3 12 Vpon this foundation.) *The foundation is Christ, and faith in him working by charitie. The vpper building may be either pure and perfect matter of gold, siluer, and precious stone, which (according to the most authentical and probable exposition) be good works of charitie and al Christian iustice done by Gods grace: or els, wood, hay, stubble, which signifie the manifold actes of mans infirmitie and his veniall sinnes. Which more or lesse mixed and medled with the better matter aforesaid, require more or lesse punishmẽt or purgation at the day of our death. At which day, if by penance or other meanes in the Church, the said venial sinnes be before hand clensed, there shall need no purging at all, but they shall straight receiue the reward due to them.* Building of gold, or stubble.

PVLGE. 3 The building of precious matter vpon the foundation, which the Apostle speaketh of, is manifestly to be vnderstood, of pure doctrine sincerely deliuered. The building of combustible matter, is vaine affectation of eloquence, and other like trifling matter, not taking away the foundation, but handling it vnworthily. Hesych. lib.1.cap.1. *Malas actiones & doctrinas significatas.* But admitting your interpretation, the Apostle speaketh not of more or lesse punishment or purgation, at the day of our death. And yet if that also were graunted, the Apostles wordes will allow no purging by penance, or other meanes of the Church. For he saith, the fire shall trie euery mans worke, he saith not, the fire shall purge euery man. So that if this fire here should signifie purgatorie, (as S. Augustine saith, expresly it cannot) and if euery man should folow his worke, no man should escape purgatorie. Purgatory. Satisfaction.

RHEM. 4 13 Shal be manifest.) *Whether our life and workes be pure and neede no cleansing, now in this world is hard to iudge: but the day of our Lord, which is at our death, will make it plaine in what termes euery mans life is towards God, for then Purgatorie fire shall reueale and prooue it. for, whosoeuer hath any impure matter of venial sinnes or such other lettes, to Gods iustice paiable and purgable, must into that fire, and after due payment and cleansing, be saued through the same. Where the workes of the perfect men and such as died with all dettes paied, cleansed, or forgiuen, are quitted from the fire, & neuer incurre domage, paine, or losse thereby. The places of fathers expounding this for Purgatorie, be very many most euident, which are cited in the last Annotation folowing.* Our workes shall be manifested by fire.

PVLGE. 4 The true text is, the day, and not the day of our Lord, and so doth S. Augustine read, so the sense is: Time will declare, for God hath appointed a time, to examine as it were by fire, euery mans doctrine, as S. Ambrose doth expound it. But of purgatory fire after this life, here is no mention. Purgatory.

RHEM. 5 13 The day of our Lord shall declare.) *That this purgation rather signifieth the place of Gods iustice after our death, then any affliction in this life, the Apostles precise signifying of fire declareth, and of reuealing notifying the difference of mans workes by the same: which is not done euidently euer in this life: and namely the word,* day of our Lord *: which commonly and properly signifieth in Scripture, and namely in this Apostle* (1.Cor.5,5.2.Cor.1,13. Phil.1,10.6,1.Thes. 5,2.2.Thes.2,2.) *either the particular, or the general iudgement: and therefore that the trial spoken of is not properly nor litterally meant any affliction or aduersitie of this life, as Caluin also confesseth, coyning a foolish new construction of his owne. Where you may note also in that mans Commentarie, that this word,* dies Domini, *was so preiudiciall against him and all other expositions of the triall to be made in this world, that he would gladly haue* (Domini) *out, reading thus,* A day shall come which shall open, &c. *Where vnderstand, that if it were only* Dies (*as * in the Greeke*) *yet thereby also the Scripture is wont to signifie the selfe same thing: as* 2,Tim.1,12.18. *and* 2.Tim.4,8. *and* Heb. 10,25. the day, *as in this place, with the Greeke article onely, which is all one with* Dies illa, *or* Dies Domini. What is signified by *the day of our Lord.* Caluin *in hunc locum.* * ἡμέραν

PVLGE. 5 As I said before, that word (our Lord) is not of the Greeke text, nor in all copies of your vulgar Latine, but in Plantines print, is marked with a note of superfluitie. Secondly the text speaketh not one word of purging, Purgatory.

but of trying, and that not of the persons, but of the works. And where you say the Apostles precise specifying of fire, declareth a place of iustice after this life, it is a vaine and vnlearned collection. For fire is here taken allegorically, as all the rest of the words, foundation, gold, siluer, &c. wood, hay, stubble, &c. The texts that you quote for the day of our Lord, pertaine not to this place: where the day of the Lord is not named, but generally, a day. And yet in all those places, the day of the Lord, or the day of Christ, signifieth the day of iudgement, when Christ shall come to iudge the quicke and the dead, and not any particular iudgement before that day. Finally, let the article be taken demonstratiuely, (as sometimes it is) yet you can make none other day of it, but doomesday.

RHEM. 6 15 As by fire.) *S. Augustine vpon those words of the Psalme, 37.* Lord rebuke me not in thine indignation, nor amend me in thy wrath. For it shall come to passe (*saith he*) that some be amended in the wrath of God, & be rebuked in his indignation. And not all perhaps that are rebuked, shall be amended, but yet some there shall be saued by amending. It shall be so surely, because amending is named: yet so as by fire. but some there shal be that shall be rebuked, and not amended. to whom he shall say, Goe ye into euerlasting fire. Fearing therefore these more grieuous paines, he desireth that he may neither be rebuked in indignation by eternall fire, nor amended in his wrath. that is to say, Purge me in this life, & make me such an one as shall not need the amending fire, being for them which shal be saued, yet so as by fire. Wherefore? but because here they build vpon the foundation, wood, hay, stubble? for if they did build gold, siluer, & pretious stones, they should be set vre from both fires, not only from that eternal which shal torment the impious eternally: but also from that which shall amend them that shall be saued by fire. for it is said, *he shall be safe, yet so as by fire.* And because it is said, he shall be safe, that fire is contemned. Yea verily though safe by fire, yet that fire shall be more grieuous, then whatsoeuer a man can suffer in this life. And you know how great euiles the wicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. For what hath any malefactor suffered by the lawes, that a Martyr hath not suffered in the confession of Christ? These euiles therefore that are here, be much more easie, & yet see how men, not to suffer them, do whatsoeuer thou commandest. How much better doe they that which God commandeth, that they may not suffer those greater paines? *Thus farre S. Augustine. See S. Ambr. vpon this place, 1. Cor. 3. & Ser. 20. in Psal. 118. Hiero. li. 2. c. 13. adu. Iouinianum. Greg. li. 4. Dialog. c. 39. & in Psal. 3. Poenit. in principio. Origen ho. 6 in c. 15. Exod, and ho. 14. in c. 24. Leuit.*

Two fires after this life: one eternall, the other temporall, that is the purging or amending fire.

Purgatorie fire paineth alike paines of this life.

FVLKE. 6 To the auctoritie of S. Augustine I oppose his owne iudgement vpon better aduise and examination of the text. *Ignis de quo, &c. The fire whereof the Apostle speaketh in this place, must be vnderstood to be such, that both doe passe through it, that is, both he which buildeth vpon this foundation, gold, siluer, precious stones: and he which buildeth wood, hay, stubble. For when he had said thus, he added, The fire shall trie euerie mans worke of what qualitie it is. If any mans worke shall remaine which he hath built vpon the foundation, he shall receiue reward, if any mans worke shal be burnt, he shall suffer losse, but he himselfe shall be safe, yet so as it were by fire. Therefore the fire shall trie not the worke of one of them, but of them both. And the fire truely is the tentation of tribulation, of which in an other place it is written plainely, The fornace doth proue the potters vessels, and tentation of tribulation, iust men. This fire doth the same in this life, which the Apostle said, &c, Enchir. ad Laurent. cap. 68.* And as concerning purgatorie, which opinion in his daies began to be harkened vnto, he doubteth of it, saying: *Tale aliquid, &c. It is not incredible, that some such thing also is done after this life, & it may be enquired of, whether it be so: and either be found or be hidden still, that some faithfull men are saued by a certaine purging fire, so much sooner or later, by how much they haue loued corruptible goods more or lesse. Ibid. & de Dule. Quaest. q. 5.* But afterward writing against the Pelagians, he vtterly denieth any third place beside heauen and hell. *Primum, &c. The faith of the Catholikes vpon diuine auctority hath beleeued the first place to be the kingdome of heauen, from whence as I said, he that is not baptized, is excepted. The second place, hell, where euerie one that falleth from Christ, or is a stranger from Christ, shall finde eternall punishment. The third place we are vtterly ignorant of, yea and we finde in the holy Scriptures that there is none. Contr. Pelagian. hypogn. lib. 5.* Likewise he denieth all third or middle place, *De verbis Apost. Ser. 14.* Purgatorie.

S. Ambrose vpon this text, vnderstanding it of doctrine, that is to be tryed by fire, saieth, that he whose euill doctrine shal perish, shal suffer the paines of fire, that being purged by fire, he may be purged. But expounding what he meaneth by the paines of fire, he saith: *Semper enim, &c. For he must alwaies be ashamed, which seeth that he hath defended falshood in stead of truth,* which cannot be vnderstood of popish purgatorie, but of other iudgements of God in this life, wherin he shalbe ashamed when he seeth his errour conuinced. Thereupon also, *Ser. 20 in Ps. 118.* he saith, after he hath cited this text. *Cognoscentes itaq; &c. Knowing therfore that there be many iudgements, let vs examine all our workes, for a iust man the losse is grieuous, the burning of any worke is grieuous.* So he vnderstandeth the fire to be the triall of all Gods iudgements in this life, and not purgatorie after this life. For he prayseth the death of all the faithfull. *Quia deteriorem statum, &c. Because it maketh not their state worse, but such as it shall finde in euerie one, such it reserueth vnto the iudgement to come, and cherisheth them in quiet rest. De bono mortis cap. 4.* Likewise in Ps. 40. he saith: *Bene addidit, &c. The Prophet hath well added, In the earth, for except he be here cleansed, he cannot be cleane there.* You see therefore by these testimonies, that all the faithfull are in rest after this life, and can haue no purging after they are gone from hence. Therefore he cannot be vnderstood of popish purgatory where there is so little rest, and so great necessitie of purging pretended. Hierome hath nothing that soundeth for purgatorie, whose words are these. *Si is cuius opus, &c. If he whose worke is burnt & lost, and hath sustained losse of his labour, shall loose in deed the reward of his labour, but shall himselfe be saued, yet not without triall of fire, therefore he whose worke hath remayned, which he hath built vpon, shall be saued without triall of fire, so verily there shalbe some diuersitie betweene saluation and saluation.* Here is trial by fire, according to the text, but no purging by fire after this life. Nay, that this triall is by tentation in this life, he sheweth in the same booke: *In malis, &c. In euill workes and sins, our seeds are the incentiues and perfection of the diuell. For when he shall see vs build vpon the foundation of Christ, hay, wood, stubble, then he putteth fire to it. Let vs therefore build gold, siluer, precious stones, and he shall not be bold to tempt vs. Dicit Apostolus, Quia vnusquisque propriam mercedem secundum suum laborem. Illum scilicet in quo vnusquisque inuenitur quando de praesenti seculo transire praecipitur.* Fulgent. de rem. peccato. lib. 2, cap. 8.

In the daies of Gregorie which was sixe hundred yeeres after Christ, the opinion of purgatorie had gotten some ground in the Latine church, though it was neuer receiued in the Greeke church, yet in the place by you quoted, he graunteth it, but for verie small offences. For after he had cited certaine testimonies of Scripture he addeth. *Ex quibus sententijs, &c. Of which sentences it is manifest, that such as euerie man departeth hence, such he is presented in iudgement, but yet of certaine light faults it is to be deemed, that the purging fire is before the iudgement. Because the truth saieth, that if any man speake blasphemie against the holy Ghost, it shall not be forgiuen him in this world, nor in the world to come. In which sentence it is giuen to be vnderstood, that some faults may be releassed in this world, some in the world to come. For that which is denied of one Consequent, vnderstanding is open, that it is*

graunted

graunted of some. But yet as is said before, that must be thought to be possible to be done, of little, and of the least sinnes. As daily idle talke, immoderate laughter, or the sinne of houshold care, which is scarce done without fault, euen of them which know how to decline from fault, or the error of ignorance in no weighty matters, all which do weigh downe after death, if they be not released to men while they continue in this life. For when Paule saith that Christ is the foundation, and addeth if any man shall build vpon it &c. (although this may be vnderstood of the fire of tribulation left to vs in this life) yet if any man take it of the fire of purgation that shall be, we must carefully consider that he said: that man may be saued by fire, not which buildeth vpon this foundation, iron, brasse, or lead, that is the greater sinns, and therfore harder, and which then are insoluble, but wood, hay, stubble, that is small, and most light sinnes, which the fire may easily consume. If Gregories opinion had continued, or yet might be admitted among the Papists, purgatory would not be very gainefull vnto thē. Yet he confesseth also that this place may be otherwise vnderstood then of purgatorie, which is contrarie to your note. *In ps. 3. penit.* he acknowledgeth greeuous purgatorie flames, but he groundeth them not vpon this text. Remigius, who liued 200. yeeres after Gregory, vnderstandeth this fire to be God himselfe. *Cum tu sis ignis consumens, fœnum aut stipula non potest tibi adhærere: Si quis enim ædificauerit supra fundamentum hoc lignum, fœnum stipulam omne hoc quale sit ignis probabit.* In Psal. 5. Origen allegorising of the text after his maner, yet speaketh nothing of popish purgatorie. For in the former place he saith: *Sicut furnus &c. As the furnace trieth golde, so tentation doth iust men: therefore all men must come to the fire, they must come to the melting pot.* This you cannot vnderstand of purgatorie, whither you confesse that all do not come. In the second place nothing can be concluded of purgatorie, but that as there be diuers kinds of sinnes, so there be diuers qualities of punishmēts, all which the faithfull man may auoide. But that there was no purgatorie paine knowne in his time, he testifieth in these words: *Nam priores &c. Men of former time did celebrate the day of birth, as they which loued this life onely, and hoped not for another after this. But now we do not celebrate the day of nativitie, seeing it is the entrance into sorrowes and tentations, but we celebrate the day of death, as that which is the putting away of all sorrowes, and the escaping of all tentations: we celebrate the day of death, because they do not die which seeme to die. Therefore we keepe memories of the saints, and of our parents, or of our friends dying in the faith, we hold a memorie deuoutly, as well reioycing of their refreshing, as also praying for a godly consummation in the faith of our selues. So therefore we do not celebrate the day of nativitie, because they that die shall liue for euer. And thus we celebrate it, we call together the deuout people with the priests, the faithfull with the clergie. Moreouer we inuite the poore and needie, and fede the fatherlesse and widowes, that our festiuitie may be made in remembrance of the rest, which is vnto the soules departed, whose memorie we celebrate, and may be vnto vs a sauour of sweetenesse in the sight of the eternall God.* Heere you see that Origen acknowledged the soules of all the faithfull departed to be in rest, in refreshing, and discharging of all sorrowes, therefore not in purgatorie.

CHAP. IIII.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his vertue: considering that neither his owne conscience is a sufficient iudge thereof, but onely God who seeth all. 8 He toucheth them for contemning in their pride, the Apostles themselues as miserable. 18 threatening to come to those proude False apostles who were the authors of all these schismes.

SO let a man esteeme vs as the ministers of Christ, and the dispensers of the mysteries of God.

2 Here now is required among the dispensers that a man be found faithfull.

3 But to me it is a thing of least account, to be iudged of you, or of mans day: but I iudge not my selfe neither.

4 For I am not guilty in conscience of any thing: ‖ but I am not iustified herein: but he that iudgeth me, is our Lord.

5 Therefore iudge not before the time: vntill our Lord do come, who also will lighten the hidden things of darkenes, and will manifest the counsels of the hartes: and then the praise shall be to euery man of God.

6 But these things, brethren, † I haue transfigured into my selfe and Apollo, for you: that in vs you may learne, one not to be puffed vp against an other, aboue that is written.

7 For who discerneth thee? Or what hast thou that thou hast not receiued? And if thou hast receiued, what doest thou glorie as though thou hast not receiued?

8 Now you are filled, now are you become rich: without vs you reigne: and I would to God you did reigne, that we also might reigne with you.

9 * For I thinke that God hath shewed vs Apostles the last, as it were deputed to death:

LEt a man so esteeme of vs as the ministers of Christ, and the disposers of the secrets of God.

2 *Furthermore, it is required in the disposers, that a man be found faithfull.*

3 *With me it is but a very small thing that I should be iudged of you, either of mans iudgement: yea, I iudge not mine owne selfe.*

4 *For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord.*

5 * *Therfore iudge nothing before the time,* Matt. 7. 1. rom. 2. 1.
vntill the Lord come, who will lighten the hidden things of darkenesse, and open the counsels of the hearts: and then shall euery man haue praise of God.

6 *And these things brethren, I haue figuratiuely applied vnto my selfe and to Apollos, for your sakes: that ye might learne by vs, not to be wise aboue that which is written, that you swell not one against another for any mans cause.*

7 *For who separateth thee? And what hast thou that thou hast not receiued? If thou hast receiued it, why doest thou glory as though thou hadst not receiued it?*

8 *Now ye are full, now ye are rich, ye haue reigned as kings without vs, and I would God ye did reigne, that we also might reigne with you.*

9 *For me thinketh that God hath set forth vs which are the last Apostles, as it were men*

appointed

death: because [b] we are made a spectacle to the world, and to Angels and men.

10 We are fooles for Christ: but you wise in Christ. we weake: but you strong. you noble, but we base.

11 Vntill this howre we do both hunger, and thirst, and are naked, & are beaten with buffets, and are wanderers,

12 And labour working with our owne handes. we are cursed: and do blesse. we are persecuted: and sustaine it.

13 We are blasphemed: & we beseech. we are made the refuse of this world, the drosse of all euen vntill now.

14 Not to confound you, do I write these things: but as my deerest children I admonish you.

15 For [c] if you haue ten thousand pædagoges in Christ: yet not many fathers. For in Christ IESVS by the Gospell I begat you.

16 I beseech you therefore be followers of me.

17 Therefore haue I sent to you Timothee. who is my deerest sonne and faithful in our Lord: who will put you in minde of my waies that are in Christ IESVS, as euerie where in euerie Church I teach.

18 As though I would not come to you, so certaine are puffed vp.

19 But I will come to you quickly, if our Lord will: and will know not the words of them that be puffed vp, but the power.

20 For the kingdome of God is not in words, but in power.

21 What will you? ‖ in rod that I come to you: or in charitie, and the spirit of mildnesse?

[b] The Epistle for a Confessor that is not a Bishop.

appointed to death. For we are made a gasing stocke vnto the world, and to angels, and to men.

10 *We* are *fooles for Christs sake, but ye* are *wise in Christ. We* are *weake, but ye* are *strong: Ye* are *honorable, but we* are *despised.*

11 *Euen vnto this* ‖*time we both hunger and thirst, and are naked, & are buffeted, and haue no certaine dwelling place.*

12* *And labor, working with our owne hands: being reuiled, we blesse: being persecuted, we suffer it:*

13 *Being defamed, we pray: we are made as the filthinesse of the world, & are the offscouring of all things vnto this day.*

14 *I write not these things to shame you, but as my beloued sonnes I warne you.*

15 *For though ye haue ten thousand instructers in Christ, yet* haue ye *not many fathers: For in Christ Iesu I haue begotten you through the Gospell.*

16 *Wherefore I desire you, be ye followers of me.*

17 *For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, who shall put you in remembrance of my waies which be in Christ, as I teach euerie where in all churches.*

18 *Some are swollen, as though I would come no more at you:*

19 *But I wil come to you shortly, if the Lord will, and will know, not the words of them which are swollen, but the power.*

20 *For the kingdome of God is not in word, but in power.*

21 *What will ye? Shall I come vnto you with a rodde, or in loue, and in the spirit of meekenesse?*

Act.20.34. 1.thes.2.9. 2.thes.3.8.

Matt.5.44.

Act.19.21. iam.4.15.

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 15 If you haue.) *So may S. Augustine our Apostle say to vs English men.*

FVLKE. 1 That Augustine whom you speake of was no Apostle of Christ but of Gregorie, neither did he beget the nation of the Englishmen to Christ by the pure Gospell as S. Paule did the Corinthians, but with mixture of mens traditions. And that Christian religion which he found in the Britans, he laboured to corrupt with Romish inuentions. Augustine monke no apostle.

ANNOTATIONS. CHAP. IIII.

RHEM. 2 4. But not Iustified.) *The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conscience, durst not assure him selfe that he was iustified, neither could take vpon him to be iudge of his owne hart and cogitations, whether they were pure or no: but the triall thereof be left onely to Gods iudging day.* No mans grace certaine.

FVLKE. 2 S. Paule was most sure of Gods grace, and his iustification thereby through faith: Rom.8.30. But he doth acknowledge that he is not iustified by his faithfull seruice and labor in the Gospell, therefore no man can be iustified by his works done of Grace, in as great perfection as can be done of mortall men, which yet is farre vnable to stand before the iustice of God. Certaintie of faith. Iustification by works.

RHEM. 21. In rodde.) *The Apostles haue power of discipline and censures against offenders, and power of gentlenes, meeknes, and indulgence also: to vse either punishing or pardoning, according to their wisedome, and according to the occasions of time and place.* Spiritual power to punish or pardon.

CHAP. V.

Sharply rebuking their Clergies negligence, 3 himselfe absent excommunicateth that publike incestuous person: 6 commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.

The second part of the Epistle: of the incestuous fornicator: & lawing before Infidels. Leu.18.8. 20.11.

THERE is plainely heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his *fathers wife.

THere goeth a common saying, that there is fornication among you, and such fornication as is not named among the Gentiles: that one should haue his fathers wife.

2 And 2 And

2 And you are puffed vp: and ‡ haue not mourned rather, that he might be take away from among you, that hath done this deede.

3 ‖ I in deed absent in body, but present in spirit, haue already iudged, as present, him that hath so done,

4 In the name of our Lord IESVS Christ, ‖ you being gathered together and my spirit, with the vertue of our Lord IESVS

5 To deliuer such an one ‖ to Satan for the destructiō of the flesh, that the spirit may be saued in the day of our Lord IESVS Christ.

6 Your glorying is not good. Know you not that a litle leauen corrupteth the whole paste?

7 Purge the old leauen, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated.

8 Therfore ‖ let vs feast, not in the old leauen, nor in the leaue of malice & wickednes, but in the azymes of sinceritie & veritie.

9 I wrote to you in ᶜ an epistle, Not to keepe company with fornicatours.

10 I meane not the fornicatours of this word, or the couetous, or the extortioners, or seruers of Idols: otherwise you should haue gone out of this world.

11 But now I wrote to you, not to keepe compagnie, if he that is named a brother, be a fornicatour, or a couetous person, or ᶜ a seruer of Idols, or a railer, or a drunkard, or an extortioner: with such an one ‖ not so much as to take meat.

12 For what is it to me to iudge of them that are without? Do not you iudge of them that are within?

13 For them that are without, God will iudge. Take away the euill one from among your selues.

2 *And ye are puffed vp, and haue not rather sorowed, that he that hath done this deed, might be taken away from among you.*

3 **For I verily, as absent in body, but present in spirit haue determined alreadie, as though I were present, that he that hath so done this deed,* Col.2.5.

4 *In the name of our Lord Iesus Christ, you being gathered together, and my spirit with you, with the power of the Lord Iesus Christ,*

5 **To deliuer such* a one *vnto Satan for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.* 1.Tim.1.20.

6 *Your glorying is not good, *Know ye not that a little leauen leaueneth the whole lumpe?* Gal.5.9.

7 *Purge out therefore the old leauen, that ye may be a new lumpe, as ye are vnleauened. For* euen *Christ our Passeouer is ‖ offered vp for vs.* ‖ Or, is slaine.

8 *Therfore let vs keepe holyday, not with old leauen, neither with the leauen of maliciousnesse and wickednesse: but with the vnleauened* bread *of pureneſſe and truth.*

9 *I wrote vnto you in an epistle, that ye should not company with fornicators.*

10 I did not meane *not at all with the fornicators of this world, or with the couetous, or extortioners, or with idolaters: for then must ye needs haue gone out of the world.*

11 *But now* this *I write vnto you, not to compagnie together, if any that is called a brother be a fornicator, or couetous, or a worshipper of idols, or a railer, or a drunkard, or an extortioner: with him that is such, not to eat.*

12 *For what haue I to do to iudge them that are without? doe not ye iudge them that are within?*

13 *Them that are without, God shall iudge. And ye shall put away from among you that wicked person.*

MARGINALL NOTES CHAP. V.

REM. 1 11. ᶜ A seruer of Idols.) *A notorious wilfull corruption in the bible 1562. translating in the verse before,* Idolaters: *and here,* worshipper of images: *the Apostles word being one,* εἰδωλολάτρης, Idolater.

VLG. 1 Nay rather a manifest example that our translator meaneth that an Idolater and worshipper of images, is all one. As in the proper sense of the word, there is no difference. Therefore another translation vseth the terme Idolaters in both places, the third hath a worshipper of Idols in the latter place. Slanderous cauilling.

ANNOTATIONS. CHAP. V.

HEM. 2 3. I absent.) *S. Paul here vseth his Apostolike power, of binding this incestuous person, excommunicating him by his letters and* Mandatum, *though absent.*

VLG. 2 S. Paul sendeth no *mandatum*, but vseth his apostolike power in decreeing the incestuous person to be excommunicate, and requiring the same to be executed by the church. Paules mandatum.

HAM. 3 4. You being gathered.) *Though he commaunded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement & authority of giuing sentence was in himselfe, and not in the whole multitude, as the Protestantes and the popular Sectaries affirme. for the power of binding and loosing was not giuen to the whole Church, but as in the persons of the Prelats, and to them for the benefite of the whole. Whereupon S. Chrysostome vpon those words,* Dic Ecclesiæ, Tell the Church. *Mat.18.* Complaine to the Church, that is, *saith he,* to the Prelats and Presidents thereof. The authoritie of Ecclesiasticall censures is in the Clergie only, and is executed in the name of Christ.

LYRE. 3 The authoritie of excommunication pertaineth to the whole church, although the iudgement and execution thereof is to be referred to the gouernors of the church, which exercise that authoritie as in the name of Christ, so in the name of the whole church whereof they are appointed gouernors, to auoid confusion.

HEM. 4. With the vertue.) *All such great power ouer sinners, is holden & exercised in the name and vertue of* CHRIST IESVS. *And whosoeuer setteth light by it, despiseth our Lords name and power.*

HAM. 4 5. To Satan.) *To assure vs that all excommunicate persons be in the power and possession of the Diuell, and quite out of Christs protection as soone as they be separated by the Churches sentence, from her body & the Sacraments and fellowship of Christian Catholike men: it pleased God to giue power to the Apostles and Prelates in the primitiue Church, to cause the Diuell straight vpon their sentence of excommunication, so inuade the body of the excommunicate, and to torment him corporally, so Christ excommunicated Iudas, and the Diuell entred into him, and he went forth of the happy fellowship of the Apostles.* The terrible sentence of excommunication. Act.5.

postles. Io. 13. 27. so this Apostle excommunicated Alexander & Hymenæus, and Satan straight tooke them: 1. Tim. 1. Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for signe of his power and terrour of the sentence, strooke them both starke dead. De mirabil. S. Scriptura li. 3. c. 16. apud D. August. *Which miraculous power though it be not ioyned now to that sentence, yet as far as concerneth the punishment spirituall, which it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctors* (Cypr. ep. 62. num. 3. Chrys. in 1. Tim. 1. ho. 5. Ambros. in 1. Tim. 1. Hiero. ep. ad Heliod. c. 7. August. de cor. & gra. c. 15.) *the terriblest and greatest punishment in the world, yea far passing all earthly paine and torment of this life, and being a verie resemblance of damnation, and so often called by the Fathers, namely by S. Augustine.* And by this spirituall sword (*saith S. Cyprian*) all must die in their soules, that obey not the Priests of Christ in the new law, as that they were disobedient to the iudges of the old law, were slaine with the corporall sword. *Would God the world knew what a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lawes, and specially vpon the disobedient, as Heretikes namely.* Loci citati.

FVLKE. 4 Without such bodily tormenting by the diuell, we are sufficiently assured, that whosoeuer is diuided from the church of Christ, is in the power of Satan. That Christ did excommunicate Iudas we finde not in the scripture, nor that Peter did excommunicate Ananias and Saphira. The punishment in deed of excommunication is exceeding great, when it is iustly executed by the ministers of the true church. But the banning of heretikes is no more to be feared, then their blessing is to be desired. And if they also that be true members of the church will take vpon them to excommunicate such as be not vnder their iurisdiction, their excommunication is not to be regarded. As when Victor Bishop of Rome tooke vpon him to denounce all the churches of Asia to be excommunicate, which did not keepe the feast of Easter as the church of Rome did. The Churches of Asia did iustly despise his vniust censure. And the bishops of Asia (saith Eusebius) ἀντιπαρεκελεύοντο did countermand him (as it is to be thought) gathered in councell against his vsurped excommunication, willing him to be better affected to peace and vnitie with his brethren. Beside this many godly bishops by their letters, did sharply rebuke him for his doing, yea some of them that ioyned with him in the vse of the ceremonie: as Irenæus bishop of Lyons in the name of the brethren of France. *Hist. lib. 5. c. 25.* Excommunication. The bishop of Romes authoritie.

RHEM. 5 8. Let vs feast.) *The Paschal lambe, which was the most expresse figure of Christ euery way, was first sacrificed and afterward eaten with azymes or vnleauened bread. So Christ our Paschall, being then newly sacrificed on the Crosse, is recommended to them as to be eaten with all puritie and sinceritie, in the holy Sacrament. Which mysterie the holy Church in these words commendeth to the faithfull euery yeere at the feast of Easter.* Puritie in receiuing the B. Sacrament. Exa. 12.

FVLKE. 5 S. Augustine referreth this feasting not to the celebration of Easter, nor to the receiuing of the communion, whereunto we ought to be prepared with all sinceritie, but to our whole life. *Etenim pascha nostrum, &c. Christ our Passeouer* (saith he) *is slaine or offered, that they might learne by example of so great humilitie, to purge out the olde leauen, that is what pride soeuer had remained in them of the olde man. Therefore* (saith he) *let vs keepe holy day, not for one day onely, but for our whole life, not in the olde leauen, nor in the leauen of malice and malignitie, but in the vnleauened bread of sinceritie and truth.* Cont. ep. Parm. lib. 3. c. 2. Easter day.

RHEM. 6 11. Not to take meate.) *It is not meant that we should separate our selues corporally from all sinners, or that we might refuse to liue in one Church or fellowship of Sacraments with them, which was the errour and occasion of the Donatists great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that we should auoid them when the Church hath excommunicated them for such, though in mind, and condemnation of their faults, euery one ought to be alwaies far from them. As for the Heathen and Pagans, which be not vnder the Churches discipline, and at that time in externall worldly affaires dealt with Christians & liued amongst them whether they would or no, the Apostle did not forbid Christians their companie.* We are bound to auoid, not all sinners, but the excommunicate only, and them, except in certaine cases.

FVLKE. 6 I know not any Lutherans that hold that euerie man streight after he hath committed any deadly sinne is excommunicated. But amongst papists there is for some offences excommunication, *ipso facto*, and *de iure*, and *a canone*, without any sentence or denunciation. *Extra. de sent. Excom. Cum desideres.* And further I find in your Canon law, this title, *Vita non sententia, ab ecclesia aliquem eijcit, vel ad eam recipit. The life and not the sentence doth cast any man out of the church, or receiueth them vnto it.* Which is thus expounded, *Cum aliquis, &c. When any man goeth out from the truth, from the feare of God, from faith, from charitie, he goeth out of the camp of the church although he be not cast out by the voice of the bishop, As on the contrarie side, some is cast out by no right iudgement, but if he went not out before, that is if he did not that whereby he deserued to goe out, he is nothing hurt. For sometimes, he that is cast out, is within, and he that is without, seemeth to be kept within.* Decret. causa. 24. qu. 3. c. *Cum aliquis, &c.* By this iudge, whether some Lutherans be iustly charged with that which is affirmed by many Papistes, as the Canon law is. Slander.

RHEM. 13. The euill one.) *He concludeth that though they cannot, nor himselfe neither, cut of the Heathen that be publike offenders, yet the ill person by him excommunicated being one of their owne body, they may cut of, as is aforesaid, and auoid his company. Vpon which commaundement of the Apostle, we see that we are bound by Gods word to auoid all companie and conuersation with the excommunicate, except in cases of necessitie, and the spirituall profit of the person excommunicated.*

CHAP. VI.

He rebuketh them for going to law before Iudges that were not Christians, 9 telling that extortion (as many other offences likewise (is a mortall sinne. 12 And with diuers reasons he inueigheth against fornication, bidding also to flee all occasion thereof.

DARE any of you hauing a matter against another, to be iudged before the vniust, and not before the saincts?

2 Or know you not that ‡ the saincts shal iudge of the world? And if the world shal be iudged by you: are you vnworthie to iudge of the lest things?

3 Know you not that we shal iudge Angels? how much more secular things?

4 If therefore you haue secular indgements: the contemptible that are in the Church, set them to iudge.

‡ The faithfull iudge and giue sentence with God at the later day, specially the Apostles and the perfect Christians that haue forsaken al for Christs sake.

DAre any of you, hauing busines † with another, be iudged vnder the vniust, and not rather vnder the Saincts? † Or, pleas

2 Do ye not know that the Saincts shal iudge the world? If the world shall be iudged by you, are ye vnworthie to iudge the smallest matters?

3 Know ye not how that we shall iudge the Angels? How much more, things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, set vp them to iudge which are least esteemed in the Church.

5 I speake to your shame. So is there not among you any wise man, that can iudge betweene his brother.

6 But brother with brother ‖ contendeth in iudgement: and that before infidels?

7 Now certes there is plainely ‖ a fault in you, that you haue iudgements among you. Why do you not rather take wrong? why do you not rather suffer fraude?

8 But your selues doe wrong and defraude: and that to the brethren.

9 Know you not that the vniust shal not possesse the kingdome of God? Do not erre, Neither fornicatours, nor ᶜ seruers of Idols, nor aduouterers, nor the effeminat, nor the liers with mankinde,

10 Nor theeues, nor the couetous, nor drunkards, nor railers, nor extortioners shal possesse the kingdome of God.

11 And these things certes you were: but you are washed, but you are sanctified, but you are iustified in the name of our Lord IESVS Christ, and in the Spirit of our God.

12 All things are lawfull for me, but all things are not expedient. All things are lawfull for me, but I will be brought vnder the power of none.

13 The meate to the belly, and the belly to the meates: but God will destroy both it and them: and the bodie not to fornication, but to our Lord, and our Lord to the body.

14 But God both hath raised vp our Lord, and will raise vp vs also by his power.

15 Know you not that your bodies are the members of Christ? Taking therfore the members of Christ, shall I make them the members of an harlot? God forbid.

16 Or know you not, that he which cleaueth to an harlot, is made one body? *For they shall be*, saith he, *two in one flesh.*

17 But he that cleaueth to our Lord, is one spirit.

18 Flee fornication. Euery sinne whatsoeuer a man doeth, is without the body: but he that doth fornicate, sinneth ‡ against his owne body.

19 Or know you not that your members are the temple of the holy Ghost which is in you, whom you haue of God, and you are not your owne?

20 For you are bought with a great price. Glorifie and beare God in your body.

5 *I speake it to your shame. Is it so that there is not a wise man among you? no not one that shall be able to iudge betweene his brethren?*

6 *But brother goeth to law with brother, and that vnder the vnbeleeuers?*

7 *Now therefore, there is vtterly a* †*fault among you, because you goe to law one with an other: * Why rather suffer ye not wrong? why rather suffer ye not harme?* † Or, want.

Mat.5.39. luke 6.29. rom.12.19.

8 *Nay, * ye your selues doe wrong, and doe harme, and that to your brethren.* 1.Thes.4.6.

9 *Know ye not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselues with mankinde.*

10 *Nor theeues, nor couetous, nor drunkards, nor reuilers, nor* †*pillers, shall inherite the kingdome of God.* † Or, extortioners.

11 ** And some such like you were: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our God.* Titus 3.3.

12 *All things are lawfull vnto me, but all things are not profitable: all things are lawfull for me, but I will not be brought vnder the power of any.*

13 *Meates for the belly, and the belly for meates: but God shall destroy both it and them. Nowe the bodie is not for fornication, but for the Lord: and the Lord for the body.*

14 *And God both hath raised vp the Lord, * and also shall raise vs vp by his power.* Rom.6.5.

15 *Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.*

16 *What, know ye not that he which is coupled with an harlot, is one* †*body? For two (saith he) shall be one flesh.* ‡ With the harlot. Gen.2.24.

17 *But he that is coupled vnto the Lord, is one spirit.* math.19.5. mark.10.7.

18 *Flee fornication: euery sinne that a man doeth, is without the bodie: but he that committeth fornication, sinneth against his owne bodie.* ephes.5.32.

19 *What, * know ye not that your bodie is the temple of the holy Ghost* which is *in you, whom ye haue of God, and ye are not your owne?* 1.Cor.6.16.

20 ** For ye are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.* 1.Pet.1.16.

MARGINALL NOTES. CHAP. VI.

9. Seruers of Idols.) *For this, the English Bible 1562 falsely translateth,* worshippers of images.
All worshipping of images is idolatry, though there be spirituall Idolatry, which is not worshipping of Images. But this quarrell is sufficiently confuted in the Defense of our Translations. Cap. 3. Cauilling.

ANNOTATIONS. CHAP. VI.

6. Contendeth in iudgement.) *To be giuen much to brabling and litigiousnes for euerie trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to draw an other to the iudgements seates and courts of Heathen Princes (which then onely reigned) and not to suffer their controuersies and quarrels to be taken vp among themselues brotherly and peaceably, was a great fault: as, for one Catholike to draw an other for mere trifles, before secular or hereticall Officers, is a verie vnchristian part.* Going to law before heathen or heretical iudges

7. A fault.) *He forbade not all iudgements of controuersies, but onely signified that it was a fault, and that it proceeded of some iniuries done one to another, and imperfections, that they so molested one another: and that it had beene more agreeable to Christian perfection and charitie, rather to tolerate and suffer a small iniurie, then to draw his fellow to iudgement seates.* Going to law not forbidden: but to agree otherwise, better.

CHAP. VII.

That married folke may aske their debt, and must pay it, though it be better for them to conteine, 8 *as also for the vnmaried and widowes to continue single, though they may marrie.* 10 *That the married may not depart from one another (nor in any case marrie another, during the life of the former)* 12 *vnles it be from one that is vnbaptized, which yet he dissuadeth:* 17 *counseling also euerie one to be content with his state wherein he was Christened.* 25 *Virginitie is not commaunded, but counseled as the better and more meritorius then Mariage,* 39 *as also widowhod.*

RHEM. 1 The 3. part. Of Mariage and continencie.

FYLKE. 1 Virginitie is not counsailed, as more meritorious, but as a more free state to serue God in. Merite.

AND concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

2 But because of fornication let euerie man haue ‖ his owne wife, and let euery woman haue her owne husband.

3 ‖ Let the husband ᶜ render his dette to the wife: and the wife also in like maner to her husband.

ᶜ debitum reddat

4 The woman hath not power of her owne bodie: but her husband. And in like maner the man also hath not power of his owne body: but the woman.

5 Defraud not one another, except perhaps by consent for a time, ‡ that you may ‖ giue your selfe ‖ to praier: & returne againe togither, lest Satan tempt you for your incontinencie.

‖ to fasting and praier:

6 But I say this ‖ by indulgence, not by commaundement.

7 For I would all men to be as my selfe: but euerie one hath ‖ a proper gift of God: one so, and an other so.

8 ‡ But I say to the vnmaried and to widowes: it is good for them if they so abide euen as I also.

‡ Before he treated of the continencie of such as were maried, now he giueth lessons for the vnmarried also.

9 But ‖ if they doe not conteine themselues, let them marie. For it is ‖ better to marie then ᶜ to be burnt.

ᶜ vri πυρῦσθαι

10 But to them that be ioyned in matrimonie, not I giue commandement, but our Lord, * that the wife depart not from her husband.

Mat. 5. 32. 19. 9. Mar, 10. 9. Lu. 16, 18.

11 And if she depart, ‖ to remaine vnmaried, or to be reconciled to her husband. And let not the husband put away his wife.

12 For to the rest, ‖ I say, not our Lord. If any brother haue a wife an infidell, and she consent to dwell with him: let him not put her away.

13 And if any woman haue a husband an infidell, and he consent to dwel with her: let her not put away her husband.

14 For the man an infidel is sanctified by the faithfull woman: and the woman an infidel ‖ is sanctified by the faithfull husband: otherwise your children shoulde bee vncleane: but now they are holy.

15 But if the infidell depart, let him depart. for the brother or sister is not subiect to seruitude in such. but in peace hath God called vs,

16 For

NOW as concerning the things whereof ye wrote vnto me: It is good for a man not to touch a woman.

2 *Neuertheless, to auoid fornication, let euery man haue his owne wife, and let euery woman haue her owne husband.*

3 * *Let the husband giue vnto the wife due beneuolence: Likewise also the wife vnto the husband.* 1. Pet. 3. 7.

4 *The wife hath not the power of her owne body, but the husband: And likewise also the husband hath not the power of his owne body, but the wife.*

5 *Defraud you not the one the other, except it be with both your consents for a time, that ye may giue your selues to fasting and praier: and afterward come together againe, that Satan tempt you not for your incontinencie.*

6 *This I say* †*of fauour, and not of commandement.* † Or, by way of sufferance.

7 *For I would that all men were euen as I my selfe: but euerie man hath his proper gift of God, one after this maner, another after that.*

8 *I say therefore to the vnmaried and widowes, it is good for them if they abide euen as I:*

9 *But if they cannot abstaine, let them marie: for it is better to marie then to burne.*

10 *Vnto the maried commaund, not I, but the Lord,* * *Let not the wife depart from her husband:* Mat. 5. 32. 19. 9.

11 *But and if she depart, let her remaine vnmaried, or be reconciled to her husband againe: And let not the husband put away his wife.*

12 *But to the remnant speak I, not the Lord, If any brother haue a wife that beleeueth not, and she consent to dwell with him, let him not put her away.*

13 *And the woman which hath to her husband an infidel, and he consent to dwell with her, let her not put him away.*

14 *For the vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband: els were your children vncleane, but now are they holy.*

15 *But if the vnbeleeuing depart, let him depart. A brother or a sister is not made subiect in such things: but God hath called vs in peace.*

16 For

16 For how knoweſt thou woman, if thou ſhalt ſaue thy husband? or how knoweſt thou man, if thou ſhalt ſaue the woman?

17 But to euery one as our Lord hath deuided, as God hath called euery one, ſo let him walke, and as in all Churches I teach.

18 Is any man called being circumciſed? let him not procure prepuce. Is any man called in prepuce? let him not be circumciſed.

19 Circumciſion is nothing, and prepuce is nothing: but the obſeruation of the commaundements of God.

20 Euery one in the vocation that he was called, in it let him abide.

21 Waſt thou called being a bondman? care not for it: but and if thou canſt be made free, vſe it rather.

22 For he that in our Lord is called, being a bond man, is the ‹ franchiſed of our Lord. likewiſe he that is called, being free, is the bondman of Chriſt.

23 You were bought with price, be not made the ‡ bondmen of men.

24 Euery ‖ brother wherein he was called, in that let him abide before God.

25 And as concerning virgins, a commaundement of our Lord I haue not: but ‖ counſel I giue, as hauing obteined mercie of our Lord to be faithfull.

26 I thinke therefore that this is good for the preſent neceſſitie, becauſe it is good for a man ſo to be.

27 Art thou tied to a wife? ſeeke not to be looſed. Art thou looſe from a wife? ſeeke not a wife.

28 But if thou take a wife, †thou haſt not ſinned. And ‖ if a virgin marie, ſhe hath not ſinned. neuertheleſſe ‖ tribulation of the fleſh ſhal ſuch haue. but I ſpare you.

29 This therefore I ſay brethren, the time is ſhort, it remaineth that they alſo which haue wiues, be ‖ as though they had not.

30 And they that weepe, as though they wept not: and they that reioice, as though they reioyced not: and they that bye, as though they poſſeſſed not.

31 And they that vſe this world, as though they vſed it not. for the figure of this world paſſeth away.

32 But I would haue you to be without carefulnes. He that is without a wife, is ‖ carefull for the things that pertaine to our Lord, how he may pleaſe God.

33 But he that is with a wife, is carefull for the things that pertaine to the world, how he may pleaſe his wife: and he is deuided.

34 And the woman vnmaried and the virgin, thinketh on the things that pertaine to

16 *For how knoweſt thou, O woman, whether thou ſhalt ſaue thy husband? or howe knoweſt thou, O man, whether thou ſhalt ſaue thy wife?*

17 *But as God hath diſtributed to euerie man, as the Lorde hath called euery one, ſo let him walke, and ſo ordaine I in all Churches.*

18 *Is any man called being circumciſed? let him not adde* vncircumciſion: *Is any called in vncircumciſion, let him not be circumciſed.*

19 *Circumciſion is nothing, and vncircumciſion is nothing, but the keeping of the commandements of God.*

20 **Let euery man abide in the ſame calling wherein he was called.* Eph.4.1.

21 *Art thou called a ſeruant? care not for it: neuertheleſſe, if thou mayeſt be made free, vſe it rather.*

22 *For he that is called in the Lord* being *a ſeruant, is the Lordes free man: likewiſe alſo he that is called* being *free, is Chriſtes ſeruant.*

23 **Ye are bought with a price, be not yee the ſeruants of men.* 1.Pet.1.20.

24 *Brethren, let euery man wherein he is called, therein abide with God.*

25 *Now concerning virgins, I haue no commaundement of the Lord: yet giue I counſell, as one that hath obtained mercy of the Lord to be faithfull.*

26 *I ſuppoſe therefore that it is good for the preſent neceſſitie, that* I ſay, *it is good for a man ſo to be.*

27 *Art thou bound vnto a wife? ſeeke not to be looſed. Art thou looſed from a wife? ſeeke not a wife.*

28 *But and if thou marry, thou haſt not ſinned, and if a virgin marry, ſhe hath not ſinned: neuertheleſſe, ſuch ſhal haue trouble in the fleſh: but I† beare with you.* † Or, ſpare you.

29 *But this ſay I brethren, becauſe the time is ſhort: it remaineth that they alſo which haue wiues, be as though they had none:*

30 *And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that bye, as though they poſſeſſed not:*

31 *And they that vſe this world, as not abuſing it: for the faſhion of this worlde goeth away.*

32 *I woulde haue you without care. He that is vnmaried, careth for the thinges that belong to the Lorde, howe hee may pleaſe the Lord:*

33 *But he that hath married, careth for the things that are of the world, how he may pleaſe his wife.*

34 *There is difference betweene a virgine and a wife: the vnmarried woman careth for*

to our Lord: that she may be holy both in body & in spirit. But she that is maried, thinketh on the things that pertaine to the world, how she may please her husband.

35 And this I speake to your profit: not to cast a snare vpon you, but to that which is honest, and that may giue you power without impediment to attend vpon our Lord.

36 But if any man thinke that he seemeth dishonoured vpon his virgin, for that she is past age, and if it must so be, let him do that he will. He sinneth not if she marie.

37 For he that hath determined in his hart being setled, not hauing necessitie, but hauing power of his owne wil, and hath iudged this in his hart, to keepe his virgin, doth wel.

38 Therefore both he that ioyneth his virgine in matrimonie, doeth well: and he that ioyneth not, doeth better.

Rom.7,2. 39 * A woman is bound to the lawe so long time as her husband liueth: but if her husband sleepe, she is at libertie: let her marie to whom she will: onely in our Lord.

* The state of widowhood more blessed, then the state of matrimonie. 40 But ' more blessed shall she be, if she so remaine, according to my counsell. and I thinke that I also haue the Spirit of God.

the thinges that are of the Lorde, that she may be holy both in bodie and in spirite: but she that is married, careth for the thinges that pertaine to the worlde, howe shee may please her husband.

35 This speake I for your profite: not that I may cast a snare vpon you, but for comelines sake, and sitting fast vnto the Lord without separation.

36 But if any man thinke that it is vncomely for his virgin if she passe the time of mariage, and neede so require, let him do what he will, he sinneth not: let them be married.

37 Neuertheless, he that standeth stedfast in his heart, hauing no neede, but hath power ouer his owne will, and hath so decreed in his heart that he will keepe his virgine, doth well.

38 So then he that gineth in marriage doeth well: but he that gineth not in mariage, doeth better.

Rom.7.1. †Or by the law of mariage. *39 *The wife is bound to the †law as long as her husband liueth: but if her husband be dead, she is at libertie to be maried to whom she will, onely in the Lord.*

1.Thes.4.8. *40 But she is happier if she so abide, after my iudgement: * and I thinke verily that I haue the Spirit of God.*

MARGINALL NOTES. CHAP. VII.

RHEM. 2 5 That you may.) *If the lay man cannot pray, vnlesse he abstaine from his wife: the Priest that alwaies must offer sacrifices, and alwaies pray, must therefore alwaies be free from matrimonie.* Hiero. li. 1. c. 19. aduer. Iouin.

FVLKE. 2 Hierome was an immoderate extoller of virginitie, to the reproch and dishonour of matrimonie, as appeareth by his sayings in the same booke. *Si bonum est &c. If it be a good thing not to touch a woman,* ergo, *it is an euill thing to touch a woman: for nothing is contrary to good but euill.* This was S. Hieromes logike, in his heate against Iouinian. To touch a woman and not to touch a woman, be contraries, which euery childe knoweth to be otherwise. Againe he saith in depraying the goodnesse of Matrimonie. *Oro te quale &c. I pray you what good thing is that which forbiddeth to pray? which permitteth not the body of Christ to be receiued. So long as I fulfill the duetie of an husband, I fulfill not the office of a Christian. The same Apostle commandeth in an other place, that we should pray alwaies. If we must alwaies pray,* ergo *we must neuer serue mariage: for so often as I render debt to my wife, I cannot pray.* I omit what he writeth against second and third mariages, which afterward he was driuen to retract. You see if we must stand to his auctoritie, all men must absteine from mariage, as from an euill thing: as that forbiddeth to pray or to communicate with the Lordes body: as in doing the duetie whereof, they cannot doe the dutie of Christian men. And seeing that maried men also ought alwaies to pray, euen maried men must neuer yeelde to the duetie of mariage, which causeth that they cannot pray. These opinions are farre worse then that Iouinian held, of the equall worthinesse of virginitie with mariage. Therefore leauing his authoritie, let vs examine his reason. If the lay man cannot pray vnlesse he absteine from his wife, then the priest must alwaies absteyne from mariage. This antecedent is false, for a lay man may not onely pray, but ought to pray alwaies, as Hierome also confesseth, though he do not alwaies absteine from his wife. S. Paul willeth maried men not to defraude one another, except it be for a time with consent, that they may giue themselues to fasting and prayer, which kinde of prayer with fasting, is not alwaies necessarie, but sometimes conuenient, vpon some speciall occasion, that requireth most feruent praiers, with humiliation by fasting, and abstinence from all worldly delights: and yet in such occasion, consent is necessarie for abstinence from matrimoniall companie, as it is plaine by the text. Yet it is so farre of, that the lay man cannot pray, vnlesse he absteine from his wife, that often times he praieth more quietly and purely, then he that hath no wife, or absteyneth from her, if he haue not dominion ouer bodily lust. Wherefore matrimonie shall no more hinder the priest to offer sacrifice & praier, then it doeth the lay man, who is bound alwaies to offer sacrifice and praiers as much as the priest. And therefore we must oppose against S. Hieromes auctoritie, the auctoritie of Paphnutius, and the whole Councell of Nice that condescended vnto his reason, alledging that the companie of priestes and deacons, as well as of all other Christian men with their lawfull wiues, is chastitie. Socrates lib. 1. cap. 11.

Virginitie.

Maried Priestes.

ANNOTATIONS. CHAP. VII.

RHEM. 3 2 His owne wife.) *He sayth not as the Protestants here pretend to excuse the vnlawfull coniunction of Votaries,* Let euery one mary: *but, let euery one haue, keepe or vse his owne wife to whom he was maried before his conuersion. for the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawfull to mary, but whether they were not bound vpon their conuersion, to absteine from the company of their wiues married before in their infidelitie, as some did perswade them that they ought to doe.* Hiero. lib. 1. cont. Iouin. c. 4. Chrys. in hunc locum hom. 19.

The Apostle deth not mary, but keepe their wiues be maried.

FVLKE. 3 The Apostles wordes are generall, that to auoide fornication, euery man and woman ought to liue chastly in holy matrimonie. Hierome in deede more iniurious to matrimonie, then a Catholike doctor ought to haue beene,

beene, saith thus: *Non dixit autem &c. He said not, let euery man mary a wife to auoid fornication: for then by this excuse he should haue let loose the bridle to lust, that as often as the wife dieth, so often another wife must be maried, that we doe not commit fornication: but let euery man haue his owne wife.* You see plainely, if Hieromes auctoritie be good in this place, it is good to condemne second or thirde mariages, after a mans wife be dead, which is litle better then Heresie, and therefore Hierome reuoked his opinion therein. Chrysostome saieth nothing to restreyne the wordes onely to maried men, but saith, that this saying: It is good for a man, &c. is not restreyned to priestes, but extendeth to al men. *For he would not vniuersally haue admonished onely priestes, if he had written these things for them, but haue said, it is good for a teacher not to touch a woman: but now he hath spoken vniuersally, when hee saith, it is good for a man. Therefore this is not saide onely to a Priest. And againe, Art thou loose from a wife, seeke not a wife: he saith not, thou Priest and Teacher, but generally, and so throughout all the Epistle, his speach goeth generally: but when he saith, for fornication let euery man haue his wife, by the very cause of indulgence, he bringeth into continencie.* Priests mariage.

RHEM. 4 3 Let the husband render.) *These wordes open the Apostles intention and talke to be onely of such as are already maried, and to instruct them of the bond and obligation that is betweene the maried couple for rendring of the dette of carnall copulation one to another: declaring that the maried persons haue yeelded their bodies so one to another, that they can not without mutuall consent, neither perpetually, nor for a time, defraud one the other.*

FVLKE. 4 These wordes doe not restraine the vniuersalitie of the Apostles former wordes, seeing auoiding of fornication, is the same cause in them that are vnmaried to take wiues, and in them that are maried, to vse the company of their wiues.

RHEM. 5 5 Giue your selfe to prayer.) *This time, and the Heretikes doctrine, and high estimation of matrimoniall actes, are farre from the puritie of the Apostolike and primitiue Church, when the Christians to make their praiers and fastings more acceptable to God, abstained by mutuall consent euen from their lawfull wiues. our new Masters not much abstaining (as it may be thought) from their wiues for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and thinke that not to be lawfull for him, that may be borne in others, because he must daily supply Christes roome, offer, baptize, and pray for the people. So saith he li. 1. q. ex vtroque test. q. 127. in fine. See* S. Hiero. li. 1. c. 19. aduers. Iouin. S. Ambr. li. 1. Offic. c. vlt. *But alas for the people, whose maried Pastors are in this point farre woorse then the vulgar folke, neither teaching continencie, nor giuing good example.* Continencie in maried folkes for praier sake.

FVLKE. 5 We haue none other estimation of the matrimoniall act, then the Apostle doth teach. And it may well be thought, that many of our ministers vse more continencie in lawfull mariage, then popish priestes doe that are not lawfully maried, yet vse orher wicked meanes to satisfie their vnlawfull lustes, as the world knewe too well, when they liued at ease amongst vs. That it is lawfull for a Bishop to be maried, the authoritie of the Scripture is more to be regarded then of any mortal man. S. Paul (as euen S. Hierome confesseth) describeth a Bishop, the husband of one wife, and hauing children in all chastitie, as Samuel, who was brought vp in the tabernacle, and as many priests in his time were maried: cont. Iou. lib. 1. That you cite for the contrary out of S. Augustine, lib. quæst. &c. is neither of Augustines, neither of any learned mans writing, but of a late brabler, as his barbarous phrases doe declare. in many places also, confuting that which S. Augustine doeth earnestly defend, as in the censure of Erasmus before that treatise, euery man may see. S. Ambrose for such puritie as is required of the minister saith, *De castimonia &c. Of chastitie what should I speake, when one onely mariage is permitted, and not repeated? Euen in mariage it selfe, there is a lawe not to marie againe, nor to haue the coniunction of a second wife.* You see therefore, that mariage with one wife in his time was compted chastitie, and lawfull for a minister of the Church: yea he addeth moreouer, that the second wife was not forbidden as a fault, but as against a lawe, which was, that he which had one wife before baptisme, and another after, was not admitted into the ministerie. *In coniugio &c. In the mariage there is no fault but a lawe.* Finally by the councell of Gangra, *If any man make difference of a maried priest, as though through occasion of his mariage he ought not to offer, and therefore doth refraine himselfe from his oblation, he is accursed, Cap. 4.* Priests mariage.

RHEM. 6 By indulgence, not commandement.) *Lest some might misconster his former wordes, as though he had pretisely commanded maried persons not to abstaine perpetually from carnall copulation, or not to giue their consent one to another of continencie but for a time onely: he declareth plainely that he gaue no rule or precept absolutely therein, but that he spake all the foresaid, condescending to their infirmities onely, insinuating that continencie from carnal copulation is much better, and that himselfe kept it continually.* Aug. de bon. coniug. c. 10. Enchirid. c. 78. Perpetuall continencie, euen in maried folks, better then carnall copulation.

RHEM. 6 7 A proper gift.) *To such as may lawfully mary, or be already maried, God giueth not alwaies that more high and speciall gift or grace of continencie, though euery one of them all that duely aske and labour for it, might haue it: but such are not bound to endeuour or seeke for it alwaies, and therefore cannot be commaunded to abstaine further then they like. but whensoeuer a man is bound to abstaine, either by vowe or any other necessarie occasion (as if one of the parties be in prison, warre, banishment, sickneſſe, or absent perpetually by lawfull diuorce) the other must needes in paine of damnation abstaine, and cannot excuse the want of the gift of chastitie. for* he is bound to aske it and to seeke for it of God by fasting, praier, and chastising his body: and so labouring duely for it, God will giue the grace of chastitie. So had S. Paul it, and so had all the holy men that euer liued chast. Therefore detest the doctrine of the Protestants in this point, that when they list not fast nor pray for it, say they haue not the gift. And it were a great maruell why so fewe of the newe Sectes or rather inne now a daies haue that gift, but that we see it is obtained by those meanes which our forefathers vsed, and they vse not at all. To liue in mariage continently without the breach of coniugall fidelitie, is a gift of God also, but men must not breake their faith of wedlocke for want of it, but must knowe that God giueth that gift to such as humbly aske it of him.* Auguſt. de grat. & lib. arbitrio. c. 4. de continent. cap. 1. Who are bound to liue continently: and that God giueth this gift to all that aske it. * *See S. Augustine li. 2. c. 19. 20 de Adult. Coniug. 20. 6.*

FVLKE. 6 It cannot be called a proper gift, if euery one that labour for it, may haue it. Our Sauiour Christ teacheth, that all men cannot take it, but let him (saith he) that can take it, take it and vse it, Math. 19. 11. 12. They that binde themselues by a rash and vnaduised vow, before they were sure of the gift, haue no promise to be heard in their praier for continencie. But where there is such necessitie, as they neither are cause of themselues, nor can otherwise auoid, as in long or perpetual sicknes, it is certaine, that God will giue the gift, being sought for by such meanes as it is conuenient, because he hath promised al things necessary for our saluation: as for imprisonment, banishment, warre, &c. I doe not take to be such necessitie, but the husband is bound to followe his wife in them, & the wife her husband. As for absence by lawfull diuorce, which is onely for fornication, doth not restraine mattimonie, seeing that case is excepted by our Sauiour Christ, and there is no reason but that the exception should extend as well to the second mariage, as to the diuorce. There is no cause therefore to detest the Protestants doctrine, when they say they haue not the gift of continencie, but rather to detest both the doctrine, and the doings of the papists, which say they haue the gift, and teach that all men may haue it if they will, and yet leade a filthy and abominable life out of mariage. Whether we vse praier and fasting, to trie All cannot haue the gift of continencie.

whether it will pleaſe God to giue that gift, it is vnknowne to you. Some I am ſure haue vſed it, and many among vs, both in the miniſterie, and out of it, haue the gift of continencie, though they make no raſh vowes of it, nor deſpiſe them that haue it not. How well you keepe your vowes that liue abroad, we know not, but your forefathers the popiſh Clergie, that liued here amongſt vs, we know, that as fewe of them liued chaſtly, as of vs doe liue out of mariage continently.

RHEM. 7 9 If they conteine not.) *He meaneth of ſuch as be free: for if they marry after they haue made vowe or promes to God of chaſtitie, they are worthely damned, ſuch being bound to conteine, and ſo may conteine if they liſt.* Auguſt de bono viduit. c. 8. 9 & de adul. coniug. li. 1. c. 15. & de fide ad Petrum c. 3. in fine. Ambroſ. ad virg. lapſam. c. 5. The Apoſtle permitteth mariage to them that be free, not to vowed perſons.

FVLKE. 7 He ſpeaketh generally, and therefore his precept extendeth alſo to them that haue made raſh vowes of continencie, if they doe not conteyne: and if they may conteyne if they liſt, the fault of many popiſh prieſtes is the greater, that they doe not conteyne. S. Auguſtine *de bono viduitatis*, although he compt it a ſinne, to forſake continencie in them that haue vowed it, yet he condemneth not the mariage of ſuch as haue vowed. *Non quia ipſæ nuptiæ vel talium &c. Not that the mariage it ſelfe, euen of ſuch perſons, is iudged to be condemned Cap. 9.* and in the next Chapter he proueth, that ſuch mariages are not to be diſſolued: for though he condemne the breaking of that vow to be euill, yet he affirmeth the mariage to be good. S. Ambroſe in the place quoted, although he affirmeth, that ſuch as haue vowed, ought not to marry, yet he compteth it more intollerable for ſuch to commit fornication. Epiphanius teſtifieth what the iudgement of the Church was in his time. *Contra apoſtolicos, Hær. 61. Melius eſt itaq; &c. It is better to haue one ſinne, and not many: It is better for him that is fallen from his courſe, openly to take vnto him a wife according to the law, and to repent a long time from his virgintie, & ſo to be brought againe vnto the Church, as he that hath wrought euill, as he that is fallen and broken, and hath neede to be bound vp, and not to be daily wounded with ſecret dartes of that improbitie, which is offered to him by the diuel: ſo knoweth the Church to preach. Theſe are the medicines of healing &c.* Contrary to this doctrine, ſome papiſtes haue preached, that it is leſſe ſinne for a vowed prieſt to keepe many concubines, then to marrie a wife: and as you affirme in the next Section. Vow of continencie.

RHEM. 8 9 Better to marry.) *It is better to marry for the ſaid perſons that be free, then to be ouerthrowen and fall into fornication. for, to burne, or, to be burnt, is not to be tempted onely (as the Proteſtants thinke that picke quarels eaſily to marry) but it ſignifieth * to yeelde to concupiſcence either in mind or externall worke. We ſay alſo, for ſuch as be free. for concerning others lawfully made prieſtes, and ſuch as otherwiſe haue made vow of chaſtitie, they can not marry at all, and therefore there is no compariſon in them betwixt mariage and fornication or burning. for their mariage is but pretenſed, and is the worſt ſort of incontinencie and fornication or burning.* Theodoretus hunc locum.

FVLKE. 8 By Epiphanius iudgement, it is better for vowed perſons to marrie, then to burne: which is not onely to be tempted, as you faſly ſlander vs to thinke, but to be ſo continually inflamed with luſt, that the will doth conſent, and deſire quenching, which cannot be auoided in them that haue not the gift of continencie, whether they be vowed or free from vowes. That you affirme the mariage of vowed prieſtes to be but pretenſed, and to be the worſt ſort of incontinencie, and fornication, and burning, you are contrary to Auguſtine *de bono viduitatis Cap. 9.* who ſaith, *That the mariage euen of ſuch is not to be condemned.* And moreouer he ſaith. *Damnantur tales &c. Such are condemned, not becauſe they haue entred into the faith of mariage afterward, but becauſe they haue made voide the firſt faith of continencie, which thing that the Apoſtle might briefly inſinuate, he would not ſay, that thoſe widowes haue damnation which marry after the purpoſe of greater holines, not becauſe they are not condemned, but leaſt the mariage it ſelfe in them might be thought to be condemned.* And in the 10. chapter he ſaith. *Therefore they which ſay, that the mariage of ſuch is no mariage, but rather adulteries, ſeeme to me, not to conſider throughly & diligently what they ſay: for a ſimilitude of truth doth deceiue them.* Againe, *Fit autem &c. There commeth to paſſe by this inconſiderate opinion (whereby they thinke that the mariage of women that are fallen from their holy purpoſe, if they be maried, to be no mariage) no ſmall euill, that wiues are ſeparated from their husbands, as though they were adultereſſes, and not wiues. And when they will reſtore them to continencie after they be ſeparated, they make their husbands adulterers, when they mary other women, while their owne wiues are aliue. Wherefore I cannot ſay, that if women that are fallen from a better purpoſe do mary, that they are no mariages but adulteries: But plainly I would not doubt to ſay, that their fallings and ruines, from more holy chaſtitie, which is vowed vnto God, are worſe then adulteries.* Mariage of votaries. Slander.

You ſee therefore by his hard iudgement, that the mariage is true and not pretenſed, ſuch as cannot be diſſolued, though the breach of the vow be a grieuous ſinne, and more grieuous then adulterie.

Epiphanius alſo is cleane contrarie to your filthy cenſure againſt marying, as is ſhewed before: and further he ſaith againſt thoſe apoſtolike Heretikes, that profeſſed continencie and kept it not, as many popiſh prieſts doe and haue done. *Qui virginitatem &c. He that hath corrupted virgintie, is reiected out of that courſe, and deprined of crowne and reward: but yet iudgement is better then condemnation. For they that commit fornication priuily, leaſt they ſhoulde be aſhamed before men, and exerciſe filthy luſt vnder ſhewe of ſolitarineſſe and continencie, haue not confeſſion before men, but with God, which knoweth all ſecrets, and reproueth all fleſh at his comming, as euery man hath ſinned. Therefore it is better to haue one ſinne, and not many, &c.* as in the former ſection, and in the end concludeth. *Theſe be the medicines of healing, theſe be the ſpices for confection of the oyntment, this is the preparation of the holy oyle in the Lawe, this is good faith giuing ſmell of ſweete odours, binding indeed the champion to his battell, and preaching vnto him to continue his courſe that he may be crowned. This is Gods marchandize, gathering all men to his royall ordinance, both purpule out of the ſea, and wooll from the ſhepe, and flaxe from the earth, and fine linnen, and ſilke, and ſkins died redde, and the precious Emeralde, and the pearle, and the Agate, ſtones differing in colours, but equall in price: But yet not reiecting golde, and ſiluer, wood that rotteth not, braſſe and yron, no nor Goates haire. And this was then the tabernacle, but now the building of the tabernacle is eſtabliſhed in God, and the foundation in truth. And let all Hereſie ceaſe, which is raiſed vp againſt the truth, or rather which chateth it ſelfe from the truth.* Thus it is manifeſt by the iudgement of the Church in Epiphanius time, that that was accounted Hereſie, which you deliuer for wholeſome doctrine.

RHEM. 9 11 To remayne vnmarried.) *Neither partie may dimiſſe the other and marry an other for any cauſe. for though they be ſeparated for fornication, yet neither may marry againe.* Auguſtine de adulte. coniug. lib. 1. cap. 8. 9. *and* lib. 2. cap. 5. 19. See Annotations Math. 19. *and S. Auguſtine in his whole bookes* de adulter. coniugiis. tom. 6. After ſeparation not to marie.

FVLKE. 9 It is manifeſt, that the Apoſtle ſpeaketh of ſuch departings as were not lawfull diuorces; and ſo doeth S. Ambroſe vnderſtand the place ſaying, *Subauditur autem excepta fornicationis cauſa. You muſt vnderſtand except this departure be for the cauſe of fornications, Quia viro licet &c. Becauſe it is lawfull for the husband to mary a wife, if he haue put away his wife offending.* In which place although he thinketh the woman haue not the like right, if ſhe forſake her husband for adulterie, yet in deed the caſe is all one. Chryſoſtome vnderſtandeth the text of ſuch departings, as are not for the cauſe of fornication, and ſo doth Theodoret. Mariage diuorce.

REM. 10 12 I say not our Lord.) *By this we learne, that there were many matters ouer and aboue the things that Christ taught or prescribed, left to the Apostles order and interpretation: wherein they might, as the case required either command or counsell, and we bound to obey accordingly.* The Apostles precepts.

VLKE.10 The Apostles had not particular precepts for euery case, but they had generall rules in Christes doctrine, which they were bound to follow in their precepts and counsels. The precepts of the Apostles,

REM. 11 14 Sanctified.) *When the infidell partie is saide to be cleane or sanctified by the faithfull, or the children of their mariage to be cleane, we may not thinke that they be in grace or state of saluation thereby, but onely that the mariage is an occasion of sanctification to the infidel partie and to the children. for S. Augustine* (lib. 3. de pec. mer. & remiss. c. 12.) *concludeth against the Pelagians, as we may do against the Caluinists, holding Christian mens children to be holy from their mothers wombe. and not to need baptisme, that what other sanctification soeuer it be that is here meant, it cannot be ynough to saluation without faith, Baptisme, &c.* How the infidell, or infidels childe, are sanctified by the Christian. *Hiero. l. 1. c. 5. aduers. Iouin.*

VLKE.11 It is an impudent slander, that the Caluinists holde Christian mens children to be so holy from their mothers wombe, that they need not Baptisme. For Caluine cleane contrariwise doeth argue against the Anabaptists vpon S. Pauls words: They are holy, *ergo* they are to be baptized. And the Sacrament is not to be denied vnto them that are therefore called holy, because they are comprehended in Gods couenant: where he saith, I will be thy God, and the God of thy seed after thee. Gen. 17. 7. Slander.

REM. 19 But the obseruation.) *Neither to be Iewe nor Gentile, bond or free, maried or single, nor the faith it selfe which is proper to Christian men, will serue to saluation, without good workes and keeping the commandements, S. Hierome* adu. Iouin. lib. 1. cap. 16.

REM. 12 25 Counsell I giue.) *A counsell is one thing, a commaundement is an other. To do that which is counselled, is not necessarie, because one may be saued notwithstanding, but he that will do that which he is counselled vnto, shal haue a higher degree of glory. He that fulfilleth not a commandement, except he do penance, cannot escape punishment.* August. lib. de virg. cap. 13. & 14. The difference of counsels and precepts.

VLKE.12 Damascen vnderstandeth the worde to signifie *Exhortation, παράκλησιν.* de fide orthod. lib. 3. cap. 14.

REM. 13 28 If a virgine marie.) *He speaketh not of that virgine which had dedicated her selfe to God, (for if any such mary, she shal be damned for breaking her first vowe) but onely of yong maides vnmaried in the world.* Hiero. adu. Iouin. lib. 1. cap. 7. Chrysostome Hom. 20. *Theodoret, Photius, and the other Greeke Doctors vpon this place* apud Oecum. Epiph. li. 2 ref. 61. A professed virgin may not marie.

VLKE.13 If a virgine, or any other that is vowed marry, she sinneth not in mariage, as S. Augustine saith, *De bono vid. Cap. 9. 10.* but in breaking her vowe. So meane the rest of the Doctors, and we agree thereunto, if she be able to liue continently, she sinneth grieuously to breake her vowe: but if she be not able to conteine, then that hath place which I cited before out of Epiphanius, Hæres. 61. And that which S. Hierome writeth *ad Demetr. Sanctum virginum propositum &c. The name of certaine women, which behaue not themselues well, doeth defame the holy purpose of virgins, and the glory of the heauenly and angelike familie: to whom it must be said openly, that either they should marry, if they cannot conteine, or conteine if they will not marry.* Mariage of votaries.

REM. 14 28 Tribulation of the flesh.) *They are maruelously deceiued (saith S. Augustine* lib. de virg. cap. 13.) *that thinke the Apostle counselleth virginitie rather then mariage, onely for that mariage hath many miseries and molestations ioyned vnto it, which by virginitie shalbe auoided. and not in respect of the greater reward in heauen. for the Apostles prouident counselling to virginitie, is for the next life, and he alleageth these troubles of mariage in that sense specially as they be a hinderance from the seruice of God heere, and therefore an impediment to vs toward the next life, and the more ample ioies thereof.* Virginitie counseled as more meritorious.

VLKE.14 S. Augustines wordes, if they were graunted to be as true as the Gospel, yet proue not, that virginitie is counselled as more meritorious. Merite.

REM. 29 As though they had not.) *He exhorteth that such as haue wiues, should not wholy bestow themselues in the vaine transitorie pleasure and voluptuousnesse of the flesh, but liue in such moderation, that their mariage hinder them as litle as may be, from spirituall cogitations. Which is best fulfilled of them that by mutuall consent doe wholy conteine, whether they haue had children or none, contemning carnall issue for the ioies of heauen. And these mariages be more blessed then any other, saith S. Augustine* de Ser. Do. in monte lib. 1. cap. 14. The continencie of maried folke. Their perpetuall continencie, best.

REM. 15 32 Carefull for the things of our Lord.) *The Protestants might here learne if they list, first that virginitie is not onely preferred before mariage, for that it is a more quiet state of life in this world, but for that it is more conuenient for the seruice of God. Secondly that virginitie hath a gratefull puritie and sanctitie both of body and soule, which mariage hath not. Thirdly, they may learne the cause why the Church of God requireth chastitie in the clergie, and forbiddeth not only fornication, but all carnall copulation euen in lawfull wedlocke: Which is not onely to the ende that Gods Priestes be not diuided from him by the clogges of mariage, but also that they be cleane and pure from the fleshly actes of copulation.* Virginitie preferred, and why. Why continencie is required in the clergie.

VLKE.15 We acknowledge, that virginitie in them that haue the gift, is more conuenient for the seruice of God, then mariage: but hereof it followeth not, that mariage which God hath permitted to all ministers of the Church, should be forbidden them by the popish Church, as clogges and prophanation of sacred orders: for so doth Gregorie Martin terme it, Discou. cap. 15. sect. 11. This is not with the Apostle to counsaile virginitie as conuenient, but to commaund it as necessarie, and to forbid mariage as prophane, which is the doctrine of deuils, and a right badge of Antichristian apostasie. 1. Tim. 4. Mariage of priestes.

CHAP. VIII.

He rebuketh the learned who in pride of their knowledge did eate Idolothyta, that is things offered to Idols, vsing (as they said) their libertie: but not considering that the ignorant tooke their doing as an example for them to frequent such meats so, as they did before in their Paganisme, with opinion that they did sanctifie the eaters. The 4 part. Of meates sacrificed to Idols.

AND concerning those things that are sacrificed to Idols, we know that ‖ we al haue knowledge. ‡ Knowledge puffeth vp: but charitie edifieth.

2 And if any man thinke that he knoweth something, he hath not yet knowen, as he ought to know.

3 But if any man loue God, the same is knowen

AS touching things offered vnto idols, wee know that we all haue knowledge. Knowledge maketh a man swell: but charitie edifieth.

2 If any man thinke that he knoweth anie thing, hee knoweth nothing yet as hee ought to know.

3 But if any man loue God, the same † *is* † Or, taught.

knowen of him.

4 But as for the meates that are immolated to Idols, we know that an Idol is nothing in the world, & that there is no God, but one.

5 For although there be that are called gods either in heauen, or in earth (for there are many gods, and many lordes)

6 Yet to vs there is one God, the Father, of whom all things, and we vnto him: and one Lord, IESVS Christ, by whom al things, and we by him.

7 But there is not knowledge in all. For ‖ some vntil this present with a conscience of the Idol, eate as a thing sacrificed to Idols: & their conscience being weake, is polluted.

8 But meate doeth not commend vs to God. For neither if we eate, shal we abound: nor if we eate not, shal we lacke.

9 But take heede lest perhaps this your libertie be an offense to the weake.

10 For if a man see him that hath knowledge, sit at table ‖ in the Idols temple: shall not his conscience, being weake, be edified, to eate things sacrificed to Idols?

11 And through thy knowledge shall
Ro.14,15. the *weake brother perish, for whom Christ hath died?

12 But sinning thus against the brethren, and striking their weake conscience: you sinne against Christ.

Ro.14.21. 13 Wherefore if *meate scandalize my brother: I wil neuer eate flesh, least I scandalize my brother.

knowen of him.

4 As concerning therefore the eating of those things that are offered in sacrifice vnto idols, we knowe that an idol is nothing in the worlde, and that there is none other God but one.

5 And though there be that are called gods, whether in heauen or in earth (as there be gods many, and lords many:

6 Yet vnto vs is there but one God, which is the father, of whom are al things, and we in him, *and one Lorde Iesus Christ, by whome are all things, and we by him.* Iohn 13.13. 1.cor.12.3.

7 But there is not in euery man that knowledge: for some hauing that conscience of the idol vnto this houre, eate as a thing offred vnto idols, and their conscience being weake, is defiled.

8 But meate doth not commend to God. For neither if we eate, haue we the more: neither if we eate not, haue we the lesse.

9 But take heed least by any meanes this libertie of yours become a stumbling to them that are weake.

10 For if any man see thee which hast knowledge, sit at meate in the idols temple: shal not the conscience of him which is weake, be boldened to eate those things which are offered to idols?

11 And through thy knowledge shall the weake brother perish, for whom Christ died?

12 But when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 Wherefore, *if meate offend my brother, I will eate no flesh while the world standeth, least I should offend my brother.* Rom.14.21.

ANNOTATIONS. CHAP. XVII.

RHEM. 1 We al haue knowledge.) *The spirituall and perfectly instructed Christians knew no meates, now to be vncleane, neither for signification, as in the Law of Moyses: nor al waies by nature and creation, as the Manichees thought, nor by any other pollution, as in that they were offered to Idols: and therefore they did eate boldly of such meates as were sacrificed, contemning and condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie, which their fact, for their want of discretion and charitie, and for the vse of that their libertie to the offense and scandal of the weake, the Apostle doth here reprehend.* No meate vncleane.

RHEM. 1 7 Some with a conscience.) *The perfecter mens fault was, that they gaue offense by their eating, to the weaker Christians, who seeing them whom they reputed wise and learned, to eate the meates offered to Idols, conceiued that there was some vertue and sanctification in those meates, from the Idol to which they were offered: and thought that such things were or might be eaten with the same conscience and deuotion as before their conuersion.*

Therefore the case standing thus, and the Apostles discourse of eating or not eating meates being so as is declared (a thing so euident that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fastes in the Cath. Church, they be to ridiculous. Giuing of scandal reprehended. The heretikes ridiculously apply S. Pauls words against the Churches fastes and abstinence.

FVLKE. 1 Your Popish fasts, which are abstinence from flesh as accursed, and for Religions sake, we condemne as antichristian apostasie, by the plaine testimonie of the Apostle, 1. *Tim.* 4. and not as meat offered to Idoles, although there is in your superstitious fasting, that, which in some cases hath resemblance to the Apostles words in this place. Popish fastes.

RHEM. 2 10 In the Idols temple.) *Like as now, some Catholikes haue said, they know that Caluins communion is but as other bread and wine. But yet the ignorant seing such go to the Communion, thinke that it is a good act of Religion. Yea whatsoeuer they pretend, it must needes seeme an honour to Caluins Communion, when they are seene in the Idols temple solemly sitting or communicating at the abominable table.* Going to the Communion, what it seemes to Catholikes.

FVLKE. 2 Thankes be to God, our temples are purged from Popish Idols, wherewith by you they were stuffed. Our table is the Lords table, and our Communion his holy Supper, according to his owne institution. And therefore your blasphemous railing is meete for your owne idol seruice and sacrifice, and sacriledge which hath no word of holy Scripture to warrant it, but hath bene lately deuised, to ouerthrow the onely and singular sacrifice of Christs death, which is the price of our full redemption. Slander.

CHAP. IX.

RHEM. 1. *To them that so vaunted their libertie about Idolothyta, he bringeth his owne example, to wit, that he also had libertie to liue by the Gospel, but yet that he vsed it not, so to auoide scandal of the infirme, and because it was more meritorious.*

24 Declaiming against their securitie, and shewing them by similitudes and examples, 24 both of himselfe, 1 And of the Israelites, that saluation is not so lightly come by: 14 and so concludeth againe against eating of Idolothyta, because it is also to commit idolatrie, 22 and not onely to giue ill example to the infirme.

S. Paul

S. Paul abstained not to liue by the Gospell because it was more meritorious, but to auoid offence, and to declare that he did it freely, and not as an hireling. Merits.

AM I not free? Am I not an Apostle? Haue I not seene Christ IESVS our Lord? Are not you ‖ my worke in our Lord?

2 And if to others I be not an Apostle, but yet to you I am. for you are the seale of my Apostleship in our Lord.

3 My defense to them that examine me is this:

4 Haue not we power to eat and drinke?

5 Haue we not power to lead about ‖ a woman a sister, as also the rest of the Apostles, & our Lords brethren, and ‡ Cephas?

6 Or I onely and Barnabas haue not we power to do this?

7 ‖ Who euer plaieth the souldier at his owne charges? who plāteth a vine, & eateth not of the fruit therof? who feedeth a flock, and eateth not of the milke of the flocke?

8 Speak I these thing according to man? Or doth not the law also say these things?

9 For it is written in the law of Moyses, *Thou shalt not moosel the mouth of the oxe that* ‡ *treadeth out the corne.* Why, hath God care of oxen?

10 Or for vs certes doth he say it? For they are written for vs. because he that eateth, ought to eat in hope: and he that treadeth, in hope to receiue fruit.

11 If we haue sowen vnto you spirituall things, is it a great matter if we reape your carnall things?

12 If other be partakers of your power: why not we rather? howbeit we haue not vsed this power: but we bear al things lest we should giue an offese to the gospel of Christ.

13 Know you not that they which work in the holy place, eate the things that are of the holy place: and they that serue ‘ the altar, participat with the altar?

14 So also our Lord ordained for them that preach the gospel, to liue of the gospel.

15 But I haue vsed none of these. Neither haue I writtē these things, that they should be so done in me: for it is good for me to die rather, then that any man should make my glorie void.

16 For and ‖ if I euangelize, it is no glory to me: for necessitie lieth vpon me: for woe is to me if I euangelize not.

17 For if I doe this willingly, I haue reward: but if against my wil, a charge is committed to me.

18 What is my reward then? That preaching the gospel, I yeld the Gospel without cost, that I abuse not my power in the gospel.

19 For whereas I was free of all, I made my selfe the seruant of al: that I might gaine the moe.

20 And I became to the Iewes as a Iew, that I might gaine the Iewes.

AM I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? Are not you my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse am I vnto you: for the seale of mine Apostleship are ye in the Lord.

3 Mine answer to them that aske me, is this,

4 Haue we not power to eate and to drinke?

5 Haue we not power to lead about a sister a wife, as well as other Apostles, and as the brethren of the Lord and Cephas?

6 Is the liberty of not labouring † taken from me and Barnabas onely? † With the hands.

7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milke of the flocke?

8 Say I these things after the maner of men? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not moosell the mouth of the oxe that treadeth out the corne. Doth God take care for oxen?

10 Either saith he it not altogether for our sakes? For our sakes no doubt this *is written: that he which eareth, should eare in hope: and that he which threseth in hope, should be partaker of his hope.*

11 If we haue sowen vnto you spiritual things, is it a great thing if we shall reape your carnall things?

12 If others be partakers of their *power ouer you,* wherfore are *not we rather? Neuertheles, we haue not vsed this power: but suffer al things, least we should hinder the Gospel of Christ.*

13 Do ye not know that they which minister about holy things, eate of the things of the temple? and they which waite at the altar, are partakers with the altar?

14 Euen so hath the Lord ordained, that they which preach the gospel, should liue of the gospel.

15 But I haue vsed none of these things. Neuertheless, I wrote not these things, that it should be so done vnto me: For it were better for me to die, then that any man should make my † *reioycing vaine.* † Or, boasting.

16 For if I preach the Gospel, I haue nothing to † *reioyce of: for necessitie is laide vpon me. But woe is vnto me if I preach not the Gospell.* † Or, boast of.

17 For if I doe this thing with a good will I haue a reward: but if against my wil, the dispensation is committed vnto me.

18 What is my reward then? Verily that when I preach the Gospell, I may make the Gospell of Christ free, that I misuse not mine authoritie in the Gospell.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the more.

20 Vnto the Iewes, I became as a Iewe, that I might winne the Iewes: to them that are vnder

21 To the

21 To them that are vnder the Law, as though I were vnder the Law (whereas my selfe was not vnder the Law) that I might gaine them that were vnder the Law. to thē that were without the Law, as though I were without the Law (whereas I was not without the Law of God, but was in the Law of Christ) that I might gaine them that were without the Law.

22 To the weake I became weake, that I might gaine the weake. To all men ‡ I became all things, that I might saue all.

‡ Not by fiction or simulation, but by compassion of the infirmities of all sorts. *Aug. ep. 9.*

23 And I doe all things for the Gospell, ‖ that I may be made partaker thereof.

The Epistle vpon the Sunday of Septuagesme.

24 Know you not that they that runne in the race, all run in deed, but one receiueth the price? ‖ So runne that you may obteine.

25 And euerie one that striueth for the maistrie, refraineth himselfe from al things: & they certes, that they may receiue a corruptible crowne: but we an incorruptible.

26 I therefore so runne, not as it were at an vncertaine thing: so I fight, not as it were beating the aire:

27 But ‖ I chastise my body, & bring it into seruitude, ‖ lest perhaps when I haue preached to others, my selfe become reprobate.

the lawe as vnder the lawe, that I might winne them that are vnder the lawe:

21 To them that are without lawe, as without lawe (when I was not without law as pertaining to the lawe of God, but was in the lawe of Christ) that I might winne them that are without lawe.

22 To the weake became I as weake, that I might winne the weake: I haue beene made all things to all men, that I might by al meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof.

24 Know ye not, that they which runne in a race, runne all, but one receiueth the reward? So runne, that ye may obteine.

25 Euery man that prooueth masteries, abstaineth from all things: and they do it *to obteine a corruptible crowne, but we* to obteine *an incorruptible* crowne.

26 I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the aire:

27 But I tame my body, and bring it into subiection: least by any meanes that when I haue preached to other, I my selfe should be a castaway.

MARGINALL NOTES. CHAP. IX.

RHEM. 2 5 Cephas?) *He nameth Cephas (that is Peter) to proue his purpose by the example of the chiefe and Prince of the Apostles.* S. Ambro. S. Chrys. Oecum *vpon this place.*

FVLKE. 2 We do acknowledge that Cephas was in order and promptnesse chiefe of the Apostles, but not in auctoritie or dignitie. Primacie of Peter.

RHEM. 3 13 The altar.) *The English bible (1562) here and in the next chapter, saith thrise for* altar, temple: *most falsely and heretically, against holy alters, which about the time of that translation were digged downe in England.*

FVLKE. 3 This was no corruption of the translators, but a fault of the Printers. For the translatour, (as in the Bible Printed in King Henries time, is to be seene) did say altars, not temple. And why should we not suffer the Iewish altar to stand, as well in this place, as in an hundreth places of the Bible beside. Therefore it is a vaine and ridiculous slander to say, we corrupted the text, because Popish altars were in digging downe when the Bible was in printing. Cauillers. Slaues.

ANNOTATIONS. CHAP. IX.

RHEM. 4 1 My worke.) *As he called himselfe before Gods coadiutor, so here he boldly also chalengeth the Corinthians conuersion to be his handie worke in our Lord: nothing derogating thereby from Christ, as the Protestants rudely charge the Fathers and Catholike men (vnder pretense of Gods honor) for vsing such phrases or speeches in the Apostles sense, of the Saincts or Sacraments.* The Heretikes fonde pretense Gods honor.

FVLKE. 4 The Protestants doe not charge the fathers, for vsing of any such speech of the Saincts and Sacraments as doe signifie no more, but that they be appointed ministers and instruments of Gods working to our benefite.

RHEN. 5 5 A woman a sister.) *The heretikes peruersely (as they doe all other places for the aduantage of their Sect) expound this of the Apostles wiues, and for,* woman, *translate,* wife, *all belles sounding wedding to them. Where the Apostle meaneth plainely the deuout women that after the maner of Iewrie * did serue the preacher of necessaries, of which sort many followed Christ, and sustained him and his of their substance. So doth S. Chrysostome, Theodorete, and all the Greekes* (Oecu. in collect super hunc lo.) *take it. So doth S. Augustine* De op. Monach. c. 4. *and S. Hierom* li. 1. adu. Iouinianum c. 14. *both disputing and prooning it by the verie words of the text. S. Ambrose also vpon this place. And the thing is most plaine, for to what ende should he talke of burdening the Corinthians with finding his wife, when himselfe* (c. 7, 7. 8.) *clerely saith that he was single?* Heretikall translation. New Test. 1580. Mat. 15.5.

FVLKE. 5 Our translation is according to the plaine words and meaning of the Apostle. For first, the word is not γυναῖκα ἀδελφὴν a woman sister, but ἀδελφὴν γυναῖκα a sister a wife, for no man would say, a sister a woman, because the word sister implyeth a woman. Therefore of necessitie, the latter word signifieth a wife specially, and not a sister generally. Chrysostome whom you cite impudently, saith neuer a word of the matter in controuersie, onely rehearsing the wordes of the text. Theodoret saith: *Some doe interpret it so, that as certaine faithfull women followed our Lord, ministring necessarie foode to his disciples, so some shewing more feruent faith, followed some of the Apostles, depending of their doctrine, and helping their diuine preaching.* This interpretation he doth neither allow, nor disallow, and therefore you say falsly, that he among the rest doth take it so. But *Oecumenius* in deed, doth so take it. S. Augustine although he allow this 1. interpretation, yet he sheweth that some did interpret the word γυναῖκα *uxorem* a wife, and rehearsing the text he saith, not as your vulgar Latine hath *mulierem sororem*, a woman a sister, but *sororem mulierem*, a sister a woman, which if he had obserued, he had not The Apostles wiues.

beene

beene so lightly deceiued, to reprehend the true interpretation of them that did translate it *sororem vxorem* a sister a wife. S. Ambrose leaueth out the word sister, & readeth *mulieres* in the *plurall* number, women: By which corrupt reading, he might more easily be deceiued in the true meaning. As Hierom, who also readeth *mulieres*, being readie to take any thing that soundeth neuer so little against mariage. And yet against Heluidius he citeth this text, *Nunquid non habemus potestatem vxores circumducendi sicut & cæteri apostoli?* Adde here vnto, that Tertullian to defend his heresie of *Monogamy*, doth so take it, against the Catholike doctors of his time. And yet he confesseth according to this text, Exhort. ad Cast. *Licebat & Apostolis nubere & vxores circumducere. Licebat & de euangelijs viuere.* But *Clemens Alexandrinus* before him, by this text, doth proue that the Apostle had wiues, and did lead them about, in these words: *Doe they also reiect the Apostles? For Peter and Philip did beget children, Philip also did giue his daughters in mariage, and Paul feareth not in a certaine Epistle, to speak to his yokefellow, which he did not lead about with him, because he had no neede of great seruice. Therefore he saith in a certaine Epistle: Haue we not power to lead about a sister a wife, as the rest of the Apostles? But they truely as it was meete, because they could not spare their Ministerie, attending to preaching, ledde them not about as wiues, but as sisters, which should minister together with them among the women, which kept the houses, by whom also without any reprehension or euill suspition, the doctrine of our Lord might enter into the closet of women. Stromat. lib. 3.* And who would not thinke it agreeable to reason, that the Apostles which had wiues, would not leade them about, rather then strange women, at least wise in the company of strange women?

Againe, the word of leading about, declareth that they were their wiues that were ledde about, for the Apostles had no authoritie to lead other women about with them. We read that certaine women did follow our Sauiour Christ, we reade not that he did leade them about. The word signifying the auctoritie of the husband ouer his wife, or of the Master ouer his maide. Finally, the scope of the text, is against the exposition of riche women, which should minister of their substance to the Apostles necessitie, for by them the Church should not haue beene charged, but their dutifull charge releeued. Whereas by the Apostles wiues that were poore as their husbands, the Church was charged. But it is a pithie reason that is contemned in that your question, *What should he talke of burdening the Corinthians with finding his wife, when himselfe clearly saith, he was single?* As though he might not declare what was lawfull for him to do, namely, to haue a wife as well as other Apostles, and to charge the Church with finding of her, although he meant not to vse that libertie. Our interpretation therefore, is not so heretical as yours in the next verse is ridiculous, *who playeth the souldier*, as though to goe a warfare were a play.

HEM. 7 Who playeth the souldier?) *He prooueth by the Scriptures and naturall reasons that Preachers and Pastors may chalenge their finding of their flocke, though himselfe for causes had not, nor intended not to vse his right and libertie therein.* Pastors and preachers due.

HEM. 6 16 If I Euangelize.) *If I should preach either of compulsion and seruile feare, or meere necessitie, not hauing otherwise to liue and sustaine my selfe in this world, I could not looke for reward in heauen. but now doing it, not onely as enioyned me, but also as of loue and charitie, and freely without putting any man to cost, and that voluntarily and of verie desire to saue my hearers, I shall haue my reward of God, yea and a reward of Supererogation, which is giuen to them that of abundant charitie doe more in the seruice of God then they be commaunded, as S. Augustine expoundeth it.* De op. Mon. c 5. Worke of Supererogation.

LUKE. 6 S. Augustine hath no such words as you faine, neither doeth he name a rewarde of Supererogation, but he saith, *Paul did bestow more then was necessarie for him to doe, when he warred at his owne finding, according to the saying of the Samaritane to the Inne keeper, Whatsoeuer thou shalt bestowe more.* But that S. Paules abstinence of his libertie was his duetie in this case, (though generally he might vse that libertie) his owne wordes are manifest, when he sheweth. He abstained that he should giue no offence, which was necessarie for him to auoide, that hee should not abuse his power in the Gospell. Therefore this refrayning of his libertie in this case, was of duetie, and not of Supererogation, more then duetie. And of Supererogation of more then we haue receiued grounded vpon the words of the Samaritane, S. Augustine saith in his Confessions to God: *Superogatur tibi vt debeas, &c. There is giuen more to thee, that thou mayest be a debter, and who hath any thing, which is not thy owne,* By which he sheweth, that God is not properly brought in debt by any superogation, when no man hath any thing but that which is Gods owne, and therefore is due to him. Supererogation.

HEM. 7 23 That I may be partaker.) *A singular place to conuince the Protestants, that will not haue men worke well in respect of reward at Gods hand: the Apostle confessing expresly, that all this that he doth either of duetie or of Supererogation aboue duetie (as to preach, of freecost, and to worke with his owne hands to get his owne meate and his fellowes, and to abstaine from many lawfull things) all is, the rather to attaine the reward of heauen.* Doing well in respect of reward.

LUKE. 7 This place doth rather proue, that the Apostle did willingly abstaine from vsing his libertie, because it was his duty in this case, for otherwise, he could haue no part of the Gospel. Although you slander the protestants, that they will not haue men worke well in respect of reward at Gods hand: for they would haue men worke well, not onely in respect of reward, but also for feare of punishent, due to them that worke not well, yet not onely for these respects, nor chiefly, but principally of louing obedience, and duetie as becommeth children to the glorie of God their father, and not only for reward, as hirelings, nor only for feare, as slaues. Supererogation. Slander.

HEM. 24 So runne.) *If such as runne for a price, to make themselues more swift, and to winne the game, abstaine from many meates and pleasures: what should we do or suffer to winne the crowne of glorie, purposed and promised to none but such as runne, trauell, and endeuour for it?* Running for the game.

HEM. 8 27 I chastise.) *The goale of euerlasting glorie is not promised nor set foorth for only faith-men for such runne at random: but it is the price of them that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntarie, penuritie, and other afflictions. Lord, how far is the carnall doctrine of the Sectaries and the maners of these daies from the Apostles spirit. Wherein euen we that be Catholikes, though we doe not condemne with the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or iniurious to Christs death,) but much commend them, yet we vse nothing the zeale and diligence of our first Christian auncestors herein, and therefore are like to be more subiect to Gods temporall chastisements, at the least in the next life then they were.* Penance meritorious.

LUKE. 8 This impudent rotten slander commeth so often, that it would make a man cast his gorge, to heare it so lothsomly repeated. We cry out as loud as we can: That faith which only iustifieth, is not alone, but accompanied with good workes, is not idle, but worketh by loue. But that the *goale of euerlasting glory, is merited by chastising our body, & the Apostle doth not teach.* It is a reward, infinitly aboue the value of all mens works, therefore giuen of grace not deserued of merit. Another impudent slander it is to say, that we condemne voluntarie chastising of the body to such end, and in such maner, as the Apostle speaketh, as superfluous and superstitious: As though the Apostle spake, of the counterfeit chastising of Popish hypocrites to merite, or satisfie Slander. Onely faith. Merits Slander

Gods

Gods iustice by them, which we condemne as iniurious to Christs death, and not watching to prayer, fasting, labouring in good exercises, to subdue the lusts of the flesh and to serue God in the Gospell.

RHEM. 9 27 Least perhaps.) *Here may we lambes tremble (saith a holy father) when the ramme, the guide of the flocke, must so labour and punish himselfe (besides all his other miseries adioyned to the preaching of the Gospell) least perhaps he misse the marke. A man might thinke: S. Paul should be as sure and as confident of Gods grace and saluation as we poore wretched caitiues: but the Heretikes vnhappy securitie, presumption, and faithles persuasion of their saluation is not* fides Apostolorum *but* fides dæmoniorum, not the faith of the Apostles, *but* the faith of Diuels.

Aug. apud Pet. Lomb. in hunc locum

S. Paul had not the Protestants securitie of saluation.

Certeinte of saluation. Slander

FVLKE. 9 S. Paule did not presume of the ende without the meanes and waies by which God bringeth vs vnto it. Yet did he not doubt of his saluation, which had beene to doubt of Gods promises. Our securite of saluation, is no vaine presumption, but an assurance vpon the word of God, that through faith in God, and walking in the way that God hath appointed vs, we shall vndoubtedly come to the ende of eternall life.

CHAP. X.

See the argument of the 9. Chapter, which comprehendeth the contents of this also.

FOR I will not haue you ignorant brethren, that our fathers were all * vnder the cloude, and all * passed through the sea.

Exo.13,21. Nu.8,18.

2 And all in Moyses were baptized in the cloude and in the sea.

3 And * all did eate ‖ the same spirituall foode.

Exo.14,22.

4 And all * drunke the same spirituall drinke (and they * drunke of the spirituall rocke that followed them, and the rocke was Christ.)

Exo.16,15. Exo.17,6.

5 But in the more part of them God was not well pleased. for they * were ouerthrowen in the desert.

Nu.20,10. Nu.26,63.

6 And these things were done in a figure of vs, that we be not coueting euill things, as * they also coueted.

The Epistle vpon the 9. sunday after Pentecost. *Nu.11,4.*

7 Neither become ye Idolaters, as certaine of them: as it is written: *The people sate downe to eate and drinke, and rose vp to play.*

Exo.32,6. Ex.32,6.

8 Neither let vs fornicate, * as certaine of them did fornicate, and there fell in one day three and twentie thousand.

Nu.25,1.

9 Neither let vs tempt Christ: as certaine of them tempted, and * perished by the serpents.

Nu.21,5. Nu.11,23. 14.37.

10 Neither do ye murmure: as * certaine of them murmured, & perished by the destroyer.

11 And al these things chanced to them in figure: but they are written to our correption, vpon whom the ends of the world are come.

12 Therefore he that thinketh himselfe to stand, let him take heede ‡ lest he fall.

Temptation hath not apprehended

13 Let not tentation apprehende you, but humane. and God is faithfull, who will not suffer you to be tempted aboue that which you are able: but will make also with tentation issue, that you may be able to sustaine.

* ἔκβασιν.

14 For the which cause, my deerest, flee from the seruing of Idols.

15 I speake ‖ as to wise men: your selues iudge what I say.

16 The chalice of benediction ‖ which we do blesse: is it not the comunication of the bloud of Christ? and the bread which we breake, is it not ‖ the participation of the body

BRethren, I would not that ye should be ignorant, how that all our fathers were vnder the cloude, and all passed thorow the sea.

2 And were all baptized ‖ vnto Moses in the cloude, and in the sea.

3 And did all eate the same spirituall meate.

4 And did all drinke the same spirituall drinke: For they dranke of that spirituall rocke that followed them, and that rocke was Christ.

5 But in many of them had God no delight: for they were ouerthrowen in the wildernesse.

6 These things verily are our ensamples, that we should not be lusters after euill things, as they also lusted.

7 Neither be ye Idolaters, as were *some of them, as it is written,* * *The people sate downe to eate and drinke, and rose vp to play.* Exod.32,6.

8 Neither let vs commit fornication, as some of them committed ‖ fornication, and fell in one day three and twentie thousand.

9 Neither let vs tempt Christ, as some of them tempted, and were destroyed of Serpents.

10 Neither murmure yee, as some of them murmured, and were destroyed of the destroyer.

11 All these things happened vnto them for ensamples: but they are written for our admonition, vpon whom the ends of the world are come.

12 Wherefore, let him that thinketh hee standeth, take heed least he fall.

13 There hath no temptation taken you, but such as followeth the nature of man: but God is faithfull, which shall not suffer you to be tempted aboue that you are able: but shall with the temptation make away to escape, that ye may be able to beare it.

14 Wherefore my dearly beloued, flee from idolatrie.

15 I speake as vnto them which haue discretion: iudge ye what I say.

16 The cup of blessing which we blesse, is it not the partaking of the blood of Christ? The bread which we breake, is it not the partaking of

the

body of our Lord.

17 For being ‖many, we are ‖one bread, one body, all that participate of one bread.

18 Behold Israel according to the flesh: ‖they that eate the hostes, are they not partakers of the altar?

19 What then? do I say that that which is immolated to Idols, is any thing? or that the Idol is any thing?

20 But the things that the heathen doe immolate, to deuils they do immolate, and not to God: And ‖I will not haue yon becom fellowes of deuils.

21 You cannot drinke the chalice of our Lord, and the chalice of deuils: you cannot be ‖partakers of the table of our Lord, and of the table of deuils.

22 Or do we emulate our Lord? Why, are we stronger then hee? ‖All things are lawfull for me, but all things are not expedient.

23 All things are lawfull for me, but all things do not edifie.

24 Let no man seeke his owne, but another mans.

25 All that is sold in the shambles, eate: asking no question for conscience.

26 *The earth is our Lordes, and the fulnes thereof.*

27 If any inuite you of the infidels, and you wil goe: eat of all that is set before you, asking no question for conscience.

28 But if any man say, This is immolated to Idols: do not eat for his sake that shewed it, and for conscience.

29 Conscience I say not thine but the others. For why is my libertie iudged of an other mans conscience?

30 If I participate with thanks, why am I blasphemed for that which I giue thankes for?

31 Therefore whether you eat or drink, or doe any other thing: doe all things vnto the glorie of God.

32 Be without offence to the Iewes and to the Gentiles, and to the Church, of God:

33 As I also in al things do please al men, not seeking that which is profitable to my selfe, but which is to many: that they may be saued.

the body of Christ?

17 *For we that are many, are one bread, and one body, in as much as we all are partakers of one bread.*

18 *Behold Israel* which is *after the flesh, are not they which eate of the sacrifices, partakers of the altar.*

19 *What say I then? that the idol is anie thing? or that it which is offered in sacrifice to idols is any thing.*

20 *But* this I say *that the things which the Gentiles offer in sacrifice, they offer to deuils, and not to God: And I would not that ye should haue fellowship with the deuils.*

21 *Ye cannot drinke the cuppe of the Lord, and the cuppe of the deuils: Ye cannot be partakers of the Lords table, and of the table of deuils.*

22 *Either do we prouoke the Lord to anger? What, are we stronger then he?*

23 * *All things are lawfull for me, but all things are not expedient: All things are lawfull for me, but all things edifie not.* Eccle.37,31.

24 *Let no man seeke his owne: but euerie man anothers* wealth.

25 *Whatsoeuer is sold in the ‖market, that eate, asking no question for conscience sake.*

26 *For the earth is the Lords, and the plentie thereof.* Psa.24,1.

27 *If any of them which beleeue not, bid you to a feast and ye be disposed to goe, whatsoeuer is set before you, eate, asking no question for conscience sake.*

28 *But if any man say vnto you. This is offered in sacrifice vnto idols, eate not for his sake that shewed it, and for conscience sake. The earth is the Lords, and the plentie thereof.*

29 *Conscience I say, not of thine owne selfe, but of the other: For why is my libertie iudged of another mans conscience?*

30 *For, if I by* Gods *benefite may be partaker* of the gifts of God, *why am I euill spoken of, for that wherefore I giue thankes?*

31 * *Whether ye eate or drinke, or whatsoeuer ye do, do all to the glorie of God.* Col.3,7.

32 *See that ye giue none offence, neither to the Iewes, nor yet to the Gracians, neither to the Church of God.*

33 *Euen as I please all men in all things, not seeking mine owne profite: but* the profite *of many, that they may be saued.*

MARGINALL NOTES. CHAP. X.

12 Lest he fall. *It is profitable to all, or in a maner to all, for to keepe them in humilitie, not to know what they shal be: saith S. Augustine, Which maketh against the vaine securitie of the protestants.*

Seeing you cite S. Augustine at large, we must answere you at large, that S. Augustine hath no such meaning against the certaintie of our finall perseuerance, which he prooueth plentifully in his booke *De bono perseuerantie.*

ANNOTATIONS. CHAP. X.

The old figures of our Sacraments. We receiue greater benefits of our sacraments then the Iewes did by theirs.

3 The same.) *The red sea and the cloud, a figure of our Baptisme: the Manna from heauen & water miraculously drawen out of the rocke, a figure of the holy Sacrament of Christs body and blood: our Sacraments containing the things and graces in truth, which theirs only signified. And it is an impudent forgerie of the Caluinists, to write vpon this place, that the Iewes receiued no lesse the truth and substance of Christ and his benefits in their figures or Sacraments, then we doe in ours;*

ours: and that they and we all eate and drinke of the selfe same meat and drinke: the Apostle saying only, that they among themselues did all feed of one bread, and drinke of one rocke: which was a figure of Christ, therein especially, that out of Christs side pearced vpon the Crosse, gushed out blood and water for the matter of our Sacraments.

FVLKE. 2 The red sea, the cloud, and Manna, were not onely figures of Baptisme and the Lords Supper, but baptisme in deede and the sacramentall Communication of the body and blood of Christ, in deed. Therefore the Apostle saith, they were all baptised, they dranke of the spiritual rocke, which was Christ. And the argument of the Apostle, were of no force to prooue his purpose, if the Israelits were not in the Sacraments equall vnto vs, both in signes, and in the things signified. S. Cyprian Ep. 76. saith, *Mare illud, &c. That the sea was the sacrament of baptisme, the Apostle declareth saying: I would not, &c.* Where you say it is an impudent forgerie of the Caluinists, to write, that the Iewes receiued no lesse the truth and substance of Christ, and his benefits in there sacarments, then we do in ours, and that they and we eate and drinke, of the selfe same meate, and drinke, it is impudent malice, against the truth to denie it: which the Apostle doth so plainely affirme. For what do we eate and drinke but Christ? so did they, for the Apostle saith, they dranke of the spirituall rocke which followed them, and that rocke was Christ. But you haue a shift to say, they among themselues, did feed of one bread & drinke of one rocke, which was a figure of Christ: that is true, and so do we, but they did eate the same spiritual meate & drinke the same spirituall cup that we do. And so saith S. Augustine expressly. *Eundem inquit cibum spiritualem &c. The same spiritual meate (saith the Apostle) what meaneth the same? but the same which we do eat.* Againe. *They did eate the same spiritual meate* (saith he) *It had sufficed to haue said, they did eate a spirituall meate, but he saith the same, I cannot find how I should vnderstand the same, but the same that we do eat?* De vulitate Pænitent. Cap. 1. why do you not say, it is an impudent forgerie of S. Augustine, so to write? yet he is bold to write it more at large Cap. 2. of the same booke. *Quicunque &c. Whosoeuer in Manna vnderstood Christ, did eat the same spiritual meat that we do. But whosoeuer sought only to fill their bellies of Manna, which were the fathers of the vnfaithful, they haue eaten and are dead, so also the same drinke, for the rocke was Christ. Therefore they dranke the same drinke that we do, but spiritual drinke, that is which was receiued by faith, not which was drawen in with the body.* The same iudgment he declareth in Psal. 77. In Ioan. Tr. 26. and in many other places of his works, by which the grosse maner of eating, of the naturall body of Christ defended by the Papists is vtterly ouerthrowen: and consequently the sacrifice for which you fight so stoutly in this Chapter, is declared to be none such as you would haue it, but a sacrifice of praise, and thankesgiuing.

Sacrament.

The fathers eate the body of Christ.

RHEM. 3 15 As to wise men.) *To cause them to leaue the sacrifices and meats or drinks offered to Idols, he putteth them in mind of the only true Sacrifice and meate and drinke of Christs body and blood: of which and the sacrifice of Idols also, they might not be in any case partakers. Vsing this terme.* vt prudentibus loquor, *in the same sense (as it is thought) as the Fathers of the primitiue Church did giue a watch word of keeping secret from the Infidels and vnbaptized, the mysterie of this diuine Sacrifice, by these words,* Norunt fideles, norunt qui initiati sunt. August. in Ps. 39. & 33. Conc. 1. 2. & Ps. 109 Ho. 42. c. 4. in lib. 50. hom. Orig. in Leuit. ho. 9. Chrys. ho. 27. in Gen. in fine. ho. 58. ad po. Antioch. ho. 5. in 1. Tim. *S. Paul saith, I speake to you boldly of this mysterie as to the wiser and better instructed in the same.*

The Apostle ancient fathers speake couertly of the B. Sacrament.

FVLKE. 3 The Apostle speaketh not one word, of the sacrifice of the body and blood of Christ in the sacrament, but sheweth, that it is the nature of all ceremonies, to declare them that vse them, to be partakers of that religion, whereof they be ceremonies, as the sacrifices of the Iewes, the sacraments of Christians, and the execrable sacrifices & ceremonies of the Gentiles, declared the seuerall vsers of them, to be partakers of these seueral religions. Therfore the christians, which were consecrated to Christ, ought to haue nothing to do, with the wicked ceremonies of the Gentiles, Wherby they should partake with deuils, & not with Christ. Because no man can be partaker of Christ that is partaker of the deuils. The fathers in their admonition, *Norunt fideles &c.* The faithfull know &c. speake not of the sacrifice of the Masse, but of the mysterie of the Lords Supper, which they called a sacrifice, because therein is offered a sacrifice of praise and thankesgiuing not of the natural body of Christ. *Hoc est &c. This is* saith *S. Augustine*) *the sacrifice of the Christians, we being many are one body in Christ, which thing also in the sacrament of the Altar, knowen vnto the faithfull, the Church doth frequent, where it is shewed vnto her, that in that oblation which she offreth, she her selfe is offred.* De ciuit. lib. 10. ca. 6. In the same Chapter, he intreateth of spiritual sacrifices of praise and thankesgiuing which are the workes of mercie and mortification of our bodies, vnto which he referreth this sacrifice of the Christians, wherin the church is offred. In the 20. Chap. of the same booke, he writeth, speaking of the sacrifice of Christs death and of the sacrament therof. *Per hoc, &c. By this he himselfe is the priest that offreth and he himselfe is the oblation. A sacrament of which thing he would haue the daily sacrifice of the church to be, seeing he is the head of his owne body, and she is the body of her owne head, aswel she by him, as he by her, being accustomed to be offred.* Here we see, the sacrifice of the Church is a sacrament of the death of Christ, in which Christ is none otherwise offred by the Church, then the Church is offered by Christ, that is spiritually and figuratiuely, in praise and thanksgiuing, not properly or propitiatorily. So saith Chrysostom. *We offer the same sacrifice alwaies, or rather, we celebrate the remembrance of that sacrifice. In Ep. ad Heb. cap. 10. Hom. 17. Againe Iesus died. If Iesus did not die, whereof or of whom is this sacrifice a signe or token?* In Math. Ho. 83. As for Origen, he doth not so much as name the sacrament a sacrifice, but speaketh of it, as a memoriall of the death of Christ, by which we are redeemed, like as the sacrifices of the law were figures of the death of Christ before he suffred.

Sacrifice of the Masse.

RHEM. 4 16 Which we blesse.) *That is to say, the Chalice of Consecration which we Apostles & Priests by Christs commission do consecrate, by which speech as wel the Caluinists (that vse no consecration of the cuppe at all, blaspemously calling it magicall murmuration, and peruersly referring the benediction to thankesgiuing to God) as also the Lutherans be refuted, who affirme Christs body and blood to be made present by receiuing and in the receiuing onely. For the Apostle expresly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.*

The Apostle blesse the Chalice, and hallow it, and consecrate.

FVLKE. 4 We confesse, that to blesse signifieth here, to sanctifie or to consecrate, and that the cup is blessed or consecrated by vs, to be a sacrament of the blood of Christ, not by magicall murmuration of wordes ouer it, but by the whole action according to Christs institution, in which receiuing is a necessarie part. Therefore Chrysostome saith. *He called it the cup of blessing, because, when we haue it in our hands, with admiration and a certaine horror of that vnspeakable gift, we praise and blesse him, because he hath shed his blood, that we should not remaine in error & hath not only shed it, but made vs al partakers of it.* So did Photius and Oecumenius expound this word: *Which we blesse, which hauing in our hands, we blesse him, which hath graciously giuen vs his bloud, that is we giue him thanks, or which we prepare, when we blesse or giue thanks.* You see therefore, by the iudgement of the ancient fathers, how the Apostle referreth the benediction to the cuppe and to God also, when they shew that by giuing praise and thankes to God, and receiuing it accordingly, the cuppe is blessed, and not by saying, the words of consecra-

Consecration

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tion (as you terme them) ouer it. Where you say, the Caluinists vse no consecration of the cuppe at all, it is an impudent slander, which is true of you, when you minister the cuppe to the lay people.

RHEM. 5 16 The participation of the body.) *The holy Sacrament and Sacrifice of Christs body and bloud being receiued of vs, ioyneth vs in soule and body and engraffeth vs into Christ him selfe, making vs partakers and as a peece of his body and bloud.* For not by loue or spirite onely (*saith S. Chrysostome*) but in very deede we are vnited in his flesh, made one body with him, members of his flesh and bones. *Chrys. ho. 45. in Io. sub finem. And S. Cyril,* Such is the force of mysticall benediction that it maketh Christ corporally by communicating of his flesh to dwell in vs. *Cyril. li. 10. in Io. c. 13.* Our vniting to Christ by the B. Sacrament.

FVLKE. 5 The sacrament worthily receiued by faith, ioyneth vs with Christ, in soule and body, and engraffeth vs vnto him, after a spiritual maner of coniunction. Therefore the words of Chrysostome be these: *vt autem non solum &c. But that not only by loue, but in very deed, we be turned into that flesh, it is brought to passe, by that meate which he hath giuen vs. For when he would declare his loue towards vs, he hath mingled him selfe vnto vs by his body, and brought him selfe into one with vs, that the body might be vnited with the head.* These words must needs be vnderstood of a spirituall coniunction, whereby we are made members of Christes body, for we are not corporally turned into the substance of Christ his flesh, neither doth Christ corporally mingle himselfe to vs by his body, but spiritually after an vnspeakable maner. So meaneth Cyrillus that Christ dwelleth in vs corporally by participation of the flesh of Christ, that is, by the meane that Christ hath giuen his flesh to be in deed our nourishment vnto eternall life, whereof we are made partakers in the holy sacrament, not after a carnall maner, but after a diuine and spirituall maner of participation. Communion of Christ.

RHEM. 6 17 One bread and body.) *As we be first made one with Christ by eating his body and drinking his bloud, so secondly are we conioyned by this one bread which is his body, and cup which is his bloud, in the perfect vnion and fellowship of all Catholike men, in one Church which is his body Mystical. Which name of body mystical is specially attributed and appropriated to this one common wealth and Societie of faithfull men, by reason that all the true persons and true members of the same, be marueilously knit together by Christes owne one body, and by the self same bloud in this diuine Sacrament. See* S. August. li. 21, c. 25. de ciu. Dei. Hilar. li 8. de Trin. circa med. Our vnion among our selues by the B. Sacrament.

FVLKE. 6 Our mysticall vnion with Christ, and with his Church is testified and sealed vnto vs by this Sacrament, not first made or wrought by receiuing this Sacrament, but by the spirite of God, whereby also in baptisme, we are made one with Christ, and doe verily eate and drinke the flesh and bloud of Christ, and are incorporated into his mysticall body the Church. And this place sheweth plainely, that the maner of our communication with the naturall body of Christ, is spirituall, as it is of our participation with the mysticall body of Christ. S. Augustine in the place by you quoted, prooueth and plainely affirmeth, that wicked men although they receiue the Sacrament, yet receiue not the body and bloud of Christ. Because they be not members of his body. *Nec isti duo, &c. Neither are these two sortes of men to be said to eate the body of Christ, because they are not to be accompted the members of Christ. For that I speake not of other things, they cannot at once be both the members of Christ, and the members of an harlot. Finally he himselfe saying: He which eateth my flesh and drinketh my bloud, dwelleth in me, and I in him, sheweth, what it is not onely in a Sacrament, but in very deede, to eate the body of Christ and to drinke his bloud, that is, that he may dwell in Christ, and Christ may dwell in him. For so he spake it, as though he had said, he that dwelleth not in me, and in whom I dwell not, let him not say or thinke, that he eateth my body or drinketh my bloud.* This saying of S. Augustine, being contrary to your heresie (which affirmeth that wicked men eate the body of Christ, and drinke his bloud) doeth also ouerthrow your doctrine of transubstantiation by which you are driuen to this absurd error. Communion with Christ & his Church. Spiritual communication of the body of Christ. The wicked eate not the body of Christ in deede. Transubstantiation.

To the same effect sayeth Hilari, *De Trinit. lib. 8. That we doe truly receiue the flesh of Christes body vnder a mysterie, and thereby we shall be one with him:* but the wicked shall neuer be one with him, therefore they neuer truly eate the flesh of Christ vnder a mysterie.

RHEM. 18 They that eate the hostes.) *It is plaine also by the example of the Iewes in their Sacrifices, that he that eateth any of the hoste immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of whose sacrifice he eateth.*

RHEM. 7 20 I will not haue you.) *I conclude then (saith the Apostle) thus: that as the Christian which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is participant of Christes body, and is ioyned in fellowship to all Christian people that eate and drinke of the same, being the hoste of the new Law: and as all that did eate of the hostes of the sacrifices of Moyses Law, were belonging and associated to that state and to God: to whom the Sacrifice was done: euen so who soeuer eateth of the meates offered to Idols, he sheweth and professeth himselfe to be of the Communion and Societie of the same Idols.* Participation in Sacrament or sacrifice, sheweth of what societie we are.

FVLKE. 7 The Apostle saith not, that the Sacrament is the sacrifice or host of the new law, for then he would haue said. The cuppe which we offer, and the bread which we offer, but now he saith, which we blesse, which we breake. And although some of the fathers call it an oblation of the bread and cup, yet they speake figuratiuely, and vnproperly, meaning an oblation of praise and thankesgiuing, in remembrance of the onely sacrifice of Christ his body and bloud once offred on the Crosse, and neuer to be repeated: seeing by that one oblation once offred, he hath made perfect for euer, them that are sanctified. Heb. 10. 14. Sacrifice of the Masse.

RHEM. 8 21 You cannot drinke.) *Vpon the premisses he warneth them plainely, that they must either forsake the sacrifice and fellowship of the Idols and Idolaters, or else refuse the sacrifice of Christs body and bloud in the Church. In all which discourse we may obserue that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point, in all effects, conditions, and proprieties, to the altars, hostes, sacrifices and immolations of the Iewes and Gentils. Which the Apostle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it only had not beene a Sacrifice and the proper worship of God among the Christians, as the other were among the Iewes and Heathen. And so doe all the Fathers at knowledge, calling it onely and continually almost by such termes as they doe no other Sacrament or ceremonie of Christs religion.* The Lambe of God laid vpon the table: *Conc. Nic.* The vnbloudy seruice of the Sacrifice, *In Conc. Ephes. op. ad Nestor. pag. 605.* The Sacrifice of sacrifices: *Dionys. Ec. Hier. c. 3.* the quickning holy sacrifice: the vnbloudy hoste and victime: *Cyril. Alex. in Conc. Ephes. Anath. 11.* the propitiatorie sacrifice both for the liuing and the dead: *Tertul. de cor. Milit. Chrys. ho. 41. in 1. Cor. Ho. 3. ad Philip. Ho. 66. ad po. Antioch. Cypr. ep. 66. & de cæn. Do. in. 1. August. Ench. 109. Quæst. 2. ad Dulcit. tom. 4. Serm. 34. de verb. Apost.* The Sacrifice of our Mediator: the sacrifice of our price: the sacrifice of the new Testament: the sacrifice of the Church: *August. lib. 9. c. 13. & li. 3 de bapt. c. 19.* the one only inconsumptible victime without which there is no religion: *Cypr. de cæn. Dom. in. 2. Chrys. ho. 17. ad Hebr.* The pure oblation, the new offering of the new Law: the vitall and impoluted host: the honorable and dreadfull Sacrifice: the Sacrifice of thanksgiuing or Eucharisticall: and the Sacrifice of Melchisedec. *Which Melchisedec by his oblation in bread and wine,* It is proued to be a sacrifice out of the fathers. The sacrifice of the altar is proued by the Apostles comparison with the sacrifices of Iewes and Gentils. * *Cypr. Iustin. Irenæ. infra.*

did properly and most singularly prefigurate this office of Christes eternall Priesthood, and sacrificing himselfe vnder the formes of bread and wine: which shall continue in the Church throughout all Christian Nations in stead of all the offerings of Aarons Priesthood, as the * *Prophet Malachie did foretell, as S. Cyprian, S. Iustine, S. Irenæus and others the most auncient Doctors and Martyrs doe testifie.* Cypr. epist. 63. num. 2. Iustin. Dial. cum Trypho. post med. Irenæus lib. 4. cap. 32. *And S. Augustine* lib. 17. cap. 20. de Ciu. Dei, & lib. 1. cont. aduer. leg. & proph. cap. 18. & lib. 3. de bapt. cap. 19. *S. Leo* ser 8. de Passione: *and others doe expresly auouch that this one Sacrifice hath succeeded all other and fulfilled all other differences of sacrifices, that it hath the force and vertue of all other, to be offered for all persons and causes that the others, for the liuing and the dead, for sinnes and for thanksgiuing, and for what other necessitie so euer of body or soule* * *Which holy action of Sacrifice they also call the* MASSE *in plaine words.* August. ser. 251. 91. Con. Carthag. 2. c. 3. 4. c. 84. Mileuit. c. 12. Leo ep. 88. 81. c. 2. Greg. li. 2. ep. 9. 93. &c. *This is the Apostles and Fathers doctrine. God grant the Aduersaries may find mercie to see so euident and inuincible a truth.*

* *Malac. 1. 11.*

* *Ambros. ep. 33.* The fathers called this sacrifice, the MASSE.

FVLKE. 8 The Apostle speaketh not of refusing the sacrifice of Christes body and bloud in the Church, but of the cuppe of the Lord, and of the table of the Lord. Neither doth he in all this discourse, speake of our altar, hoste, or oblation, or compare our Sacrament in any point, effect, condition or propertie, to the altars, hostes, sacrifices or immolations of the Iewes or Gentiles, which is proper or peculiar to altar, hoste, sacrifice or immolation: but onely in that there is a feast in those sacrifices of the Iewes and Gentiles, as there is in our Sacrament: and in that point which is common to all ceremonies, to declare them that vse them, to be partakers of that religion, whereof they be ceremonies. And therefore the Apostle might in this respect haue vsed the example of our other Sacrament, which is baptisme, by which also we haue partitipation with Christ and his Church, but he did rather choose the Sacrament of the Lords Supper, because it being a spirituall feast of our religion, doth more resemble the cursed feasts of the Gentiles, from which he doth dissuade them. Whereas if this Sacrament had beene also a sacrifice, he would not haue spared to enforce the comparison also in that respect, which thing seeing he hath not done, there is no reason to gather a sacrifice out of this discourse. In deed many of the fathers doe call it by the name of a sacrifice or oblation figuratiuely, as I haue said before. But where you say all the fathers doe acknowledge it, calling it onely and continually almost by such names as signifie a sacrifice, it is false. For Iustinus, Clemens Alexand. Origen, Tertullian, Epiphanius, Hilarius, Basilius, and diuers other doe not at all, or else very seldome call it a sacrifice. That the fathers call this Sacrament as they doe none other Sacrament or ceremonie of Christian religion, what maruaile is it? seeing it hath a proper difference, as euery thing hath, whereby it is distinguished from all other things.

The councell of Nice saith not, that the very naturall body of Christ is offered vpon the aultar, but that the Sacrament which is figuratiuely called the Lambe of God, (as it is called the body of Christ) is laid on the table. And therefore they say also, that *Christ is sacrificed, without sacrifice*, because Christ is not properly sacrificed, but the remembrance of his sacrifice celebrated in the Sacrament. The councell of Ephesus saith: *We celebrate in the Churches the vnbloudy seruice of sacrifice*, But how, they declare in the words going immediately before, *Shewing or preaching the death according to the flesh, of the onely begotten sonne of God, that is of Iesus Christ, and likewise confessing his resurrection and ascension into heauen.* By which wordes, they shew plainely that the seruice of the sacrifice, which they did celebrate, was onely a memoriall of the death, resurrection and ascension of Christ. Dionysius calleth it τελετὴν τελετῶν, that is, the mysterie of mysteries, or the chiefe mysterie, or the chiefe ceremonie, for so doth the word signifie any mysterie or ceremonie of religion, and not sacrifice properly.

So doeth Pachimere expound it, comparing this Sacrament with baptisme, which hee calleth also τελετὴν. Therefore this terme is vnlearnedly alleaged out of a partiall translation, for to prooue this Sacrament to be called a sacrifice. That which you cite out of Cyrill. *Anath.* 11. is an impudent forgerie: For there is no word of quickning holy sacrifice, vnbloudy host, or victime. But when you haue so notably past the bonds of modestie, what marueile, if you passe your selfes in greater impudencie? As when you say, it is called the propitiatorie sacrifice for the quicke and the dead, by Tertullian, Chrysostome, Cyprian, Augustine, which is so monstrous a lie, as none but such as had sold themselues to maintaine falshood, durst for shame affirme vnto the world. First Tertullian *De corona mil.* hath nothing that soundeth toward such a matter, but *oblationes pro defunctis, pro natalitijs annua die facere*, to make oblations for the departed, for the birthday on the yeerely day. He saith not, that the Sacrament, or Christ in the Sacrament was offered. But what oblations were offred, it is easie to gather, by that he saith, They were offred for mens birth daies, which could be none other but praise and thanksgiuing, both for the departure of men out of the world, and for their birth into the world.

Chrisostome in the first place saith, That prayer was made for all that sleepe in Christ, at the celebration of the mysteries, which was the error of his time, but that the Sacrament is a sacrifice propitiatorie, he saieth not, one word. He sayeth that some comfort may come to them that sleepe if we offer for them. But how he would haue vs to offer for them, he expresseth, saying: *Offring prayers for them, prayers are the common sacrifice of the whole world.* In the second place he nameth the Sacrament a sacrifice, and speaketh of prayer for the dead, vsed at the celebration thereof, but a sacrifice propitiatorie, or offred for the dead, he calleth it not. In the third place, he doth not once speake of the Sacrament or sacrifice. But how he doth vnderstand the terme of sacrifice, which he vseth diuers times, he declareth in Ep. Heb. Hom. 17. saying: *This sacrifice is an exemplar of that sacrifice.* And againe, *This that we doe, is in remembrance of that which was done. For doe ye this (saieth he) in remembrance of me. We offer not another sacrifice, as the high Priest, but the same we doe alwaies, but rather we celebrate the remembrance of a sacrifice.* Cyprian Ep. 66. speaketh not a word of the Sacrament, but sayth that forasmuch as Geminius Victor, had made a Priest his executor contrarie to the decree of a councell, there should be no oblation celebrated for his falling a sleepe, which is meant of praise and thanksgiuing. For if they had held the popish opinion of purgatory, it had beene to extreme punishment, to deny him prayers, or the sacrifice of the Masse. But in what sense he called the Sacrament a sacrifice, he doth best expound himselfe. *Because we make mention of his passion in all our sacrifices, for the sacrifice which we offer, is the passion of our Lord, we ought to doe nothing but that which he did.* The Sacrament is called a sacrifice, as it is called the passion of Christ, which it is not properly, but figuratiuely: because we celebrate a memory of his passion and sacrifice in it. And because the Sacrament being receiued woorthily, is a sure seale and pledge of the vertue of Christes sacrifice, once offered to be continually applyed vnto vs by faith for remission of our sinnes. Therefore saith Cyprian, *When we doe these things we doe not prepare our teeth to bite, but with sincere faith we breake and deuide the holy bread.* *De cœna Dom.*

S. Augustine

S. Auguſtine *Enchir. cap.* 110. calleth the Sacrament the ſacrifice of our mediator, and ſaieth that it was offered for the dead, as almes were, meaning onely prayers and thankſgiuing that were offered at the celebration of the Sacrament, and at the gathering of almes, and that he declareth in few lines after, when he ſaieth, *Cum ſacrificia, &c. when ſacrifices either of the aultar, or of any almes, are offered for all the departed that are baptiſed, for very good perſons they be thankeſgiuing, for not very euill perſons, they be propitiations or prayings of mercie: for very euill perſons, although they be no helpe of the dead, yet are they ſome comfort of the liuing.* You ſee that he matcheth the ſacrifices of almes, with the ſacrifices of the aultar, both in name and in effect. Therefore he meaneth not that the body of Chriſt is a ſacrifice propitiatorie offered in the Sacrament: which were no waies to be matched with almes. *Qu.* 2. *ad Dulcit.* he hath the ſame words that are before ſet downe out of Enchir. and in the ſermon *De verbis Apoſt.* The like of prayer for the dead in the celebration of the ſacrifice. What you meane by *lib.* 9. *cap.* 13. I know not, but *lib.* 3. *c.* 19. *De Baptiſm.* S. Auguſtine ſaieth, *That our Sauiour Chriſt, did ſend thoſe whom he cleanſed of leaproſie, to the ſacraments of the olde law, that they ſhould offer a ſacrifice for them, to the prieſts, becauſe as yet there had not come in their place, that ſacrifice, which afterward he would haue to be offred for them all.*

In theſe wordes, he ſpeaketh doubtleſſe of a ſacrifice of thankſgiuing, as that was, which the lepers by the law were bound to offer for their cleanſing. But to make this matter moſt cleare, that he meaneth not a ſacrifice propitiatory, but a Sacrament of remembrance for praiſe and thankſgiuing, he writeth thus *Cont. Fauſt. Manichæum, lib.* 20. *c.* 21. *Sed quid agam, &c. But what ſhall I doe, and when ſhall I ſhew to ſo great blindneſſe of theſe heretikes, what force that hath which is ſung in the Pſalmes? The ſacrifice of praiſe ſhall glorifie me, and there is the way where I ſhall ſhew my ſaluation, The fleſh and bloud of this ſacrifice was promiſed before the comming of Chriſt by ſacrifices of ſimilitudes, in the paſſion of Chriſt it was giuen in the very trueth it ſelfe, after the aſcenſion of Chriſt it is celebrated by a Sacrament of remembrance.* Likewiſe epiſt. 23. he ſaieth. *Was not Chriſt offered once in himſelfe? and yet in a Sacrament, not onely at euery ſolemnitie of Eaſter, but alſo euery day he is offered to the people. And he that being asked, doth anſwere that he is ſacrificed, doth not lye. For if Sacraments had not a certaine likeneſſe of thoſe things whereof they be Sacraments, they ſhould be no Sacraments at all.* Theſe places are ſufficient to ſatisfie any reaſonable man, that the auncient fathers in calling the Sacrament a ſacrifice, did not meane that Chriſt was properly and really ſacrificed: but in a figuratiue ſpeach. as Sacraments are called by the names of thoſe things whereof they be Sacraments.

And therefore Gratian doth well conclude this matter out of S. Auguſtine, as he ſaith, *Sicut ergo, &c. Therefore as the heauenly bread, which is the fleſh of Chriſt, is called after the proper maner thereof, the body of Chriſt, when in deed and trueth it is the Sacrament of the body of Chriſt, of that body, I ſay, which being viſible, which being palpable and mortall, was put on the croſſe, and the ſame oblation of the fleſh, which is made by the hands of the prieſt, is called the paſſion, death, and crucifying of Chriſt, not in trueth of the thing, but in a ſignifying myſterie, ſo the Sacrament of faith, which is vnderſtood to be baptiſm, is faith. De conſ. diſt.* 2. *c. Hoc eſt.*

Cyprian de cœn. Num. 2. doth not call this Sacrament *The onely inconſumptible victime, without which there is no religion,* but ſpeaketh of the groſſe imagination of the Capharnaites, who thought, *That if the fleſh of Chriſtes perſon, were cut in peeces, it could not ſuffice all mankind, which being once conſumed, it might ſeeme that religion were loſt, to whome remained no more any ſacrifice. But in ſuch cogitations, fleſh and bloud profiteth nothing, for as the maſter himſelfe hath expounded, theſe wordes are ſpirite and trueth, neither doth carnall ſenſe pearce to the vnderſtanding of ſo great depth, except faith come to it.* In theſe wordes is nothing for your propitiatory ſacrifice, but rather againſt it. How Chryſoſtome vnderſtandeth the Sacrament to be a ſacrifice. *Homil.* 17. *ad Heb.* I haue ſhewed before by his owne wordes out of the ſame homilie. Now we come to the ſacrifice prefigured by Melchiſedech, and prophecied by Malachie: which the fathers doubtleſſe doe vnderſtand of a ſacrifice of praiſe and thankes giuing, and not of the naturall body of Chriſt. Firſt Cyprian ſaieth, *Epiſt.* 63. *That Chriſt offered the ſame thing which Melchiſedech had offered, that is bread and wine, that is to ſay, his body and bloud.* If Chriſt offered bread and wine, which is the ſame thing that Melchiſedech offered, he offered not his naturall body and bloud, but a type thereof in bread and wine. But according to your hereſie he offered not bread and wine, but his body and bloud.

In the ſame epiſtle Cyprian ſaieth, *The ſacrifice which we offer is the paſſion of Chriſt.* Againe, *He ſpeaketh againſt them which thought that onely water was to be offered in the Lords cuppe.* Againe, *We finde that the cuppe was mixed which our Lord offered, and that it was wine which he called his bloud.* Againe, *That the cuppe which is offered in remembrance of him, be offered mixt with wine. For when Chriſt ſaieth, I am the true vine, the bloud of Chriſt, is not water but wine.* What can be more euident, to declare? that he vſeth the terme offering figuratiuely, in reſpect of the ſacrifice of praiſe and thankſgiuing which is offered in the celebration of the ſupper, in remembrance of the onely ſacrifice of Chriſt. And when he ſaith ſo often, that Chriſt offered wine, and that his bloud is wine, it is manifeſt that the Sacrament is called by the name of that whereof it is a ſigne, not properly but figuratiuely.

Iuſtinus dial. Cum Tryphon. ſpeaketh yet more plainly to prooue that the Church in his time knew no ſacrifice, but the ſacrifice of thankeſgiuing, which he ſaith was offered by all Chriſtians, that are ſpirituall prieſts in the celebration of the Lords Supper. Ἡμεῖς, &c. *So we, which by the name of Ieſus (as all ſhall be one man in God the worker of all things) being ſtript out of our filthy garments, that is our ſinnes, by the name of his firſt begotten ſonne, and being ſet on fire by the word of his calling, are a right kinde of high prieſts of God, as God himſelfe doth witneſſe. That in all places among the Gentiles, acceptable and pure ſacrifices, are offered to him. But God receiueth no ſacrifice of any, but of his prieſts. Wherefore God ſheweth before hand, that he doth accept all them that offer by this name, the ſacrifices which Ieſus Chriſt hath deliuered to be made, that is in the Euchariſt or thankes giuing of the bread and the cuppe, which are done in euery place of Chriſtians.* Againe, *As concerning thoſe ſacrifices which are offered to him by vs Gentiles in euery place, that is, of the bread of thankeſgiuing. and likewiſe of the cuppe of thankeſgiuing, he foreſheweth, then ſaying: that we doe glorifie his name, and that you doe profane it.* And yet more plainely following the ſame matter, he ſaith: Ὅτι αἱ, &c. *For I my ſelfe doe affirme, that prayers and thankeſgiuing, made by worthy perſons, are the onely perfect and acceptable ſacrifices to God. For theſe are the onely ſacrifices that Chriſtians haue receiued to make, to be put in minde by their dry and moyſt nouriſhment, of the paſſion which God, the ſonne of God, is recorded to haue ſuffered for them.* Thus Iuſtinus by theſe words, hath acquited himſelfe and all the Catholike fathers, that call the Sacrament by the name of a ſacrifice, of the ſacrifice propitiatory wherewith you vniuſtly burden them. Irenæus alſo, *lib.* 4. *c.* 32. ſpeaketh manifeſtly of a ſacrifice of thankeſgiuing, wherein the bread and wine are dedicated to God, to become the Sacrament of the body and bloud of Chriſt, his wordes are theſe. *Giuing counſaile to his diſciples, to offer to God the firſt fruites of his creatures, not as though he had need, but*

that they themselues should neither be vnfruitfull nor vnthankfull, he tooke that bread which is of the creature, and gaue thankes, saying, this is my body. And the cup likewise which is of the creature, that is with vs, he confessed to be his bloud, and taught the new oblation of the new Testament, which the Church receiuing from the Apostles, offereth in all the world to God the first fruits of his gifts in the new Testament, euen to him which giueth nourishment vnto vs, of which in the twelue Prophets, Malachie foreshewed, &c. And in the next chapter expounding that incense and pure sacrifice, which the Prophet nameth, he saith: *Seeing therefore the name of the sonne pertaineth to the father, and the Church offereth in God almightie by Iesus Christ, he said well in respect of both: In euery place incense is offered to my name and a pure sacrifice. But the incense saith Iohn in the Apocalypse, are the prayers of the saincts.* And chap. 34. he saith, *That these sacrifices, do not sanctifie a man, because God hat no need of sacrifice, but the conscience of him that offereth, being pure, doth sanctifie the sacrifice and causeth God to accept it, as of a friend.* You see therefore most clearely, he speaketh not of the body of Christ sacrificed, but of prayers and thankesgiuing, and of bread and wine offered to be the Sacrament of thankesgiuing. S. Augustine as we haue shewed already, vnderstandeth the name of sacrifice, for a Sacrament of remembrance, when he calleth the celebration of the Lords supper a sacrifice of the new Testament, after the order of Melchisedech, that succeeded the sacrifices of the old law, as he doth, *lib.* 17. *cap.* 20. *De Ciuitate & lib.* 10. *c.* 5. he saieth: *The visible sacrifice is a Sacrament, that is an holy signe of the inuisible sacrifice.* That which he writeth, *lib.* 1. *Cont. aduer. leg. & Proph. cap.* 18. of the only true and singular sacrifice, signified by many figures of sacrifices in the law, is the sacrifice of Christes death: but that which followeth, of the sacrifice of praise and thankesgiuing out of the 50. Psalme, he referreth to the Sacrament, as appeareth in these wordes. *Of the saluation of God, that it is Christ himselfe, I haue made mention and shewed before, But what sacrifice of praise is more holy then in thankesgiuing? And for what are greater thankes to be giuen to God, then for his grace by Iesus Christ our Lord. All which matter, the faithfull doe know in the sacrifice of the Church, whereof all those former kindes of sacrifices were shadowes.* See you not plainely, that the sacrifice of the Church, is the sacrifice of praise and thankesgiuing for the saluation of God by Christ? who offered that onely true and singular sacrifice, whereby he redeemed vs from our sinnes. Thus without iudgement, you quote as well that which is directly against you, as that which seemeth to haue some shew for you. The next place *lib.* 3. *De Bap. cap.* 19. We haue declared already what it is. *Leo. ser.* 8. *De pass.* speaketh of the sacrifice of Christ his body and bloud vpon the crosse, as I haue shewed plainely vpon Luke 22. *sect.* 25.

The name of Masse.

Now for the name of *Missa*, although it be not greatly materiall what it was called when we know what was meant by that name: First you quote S. Ambrose in the margent, *epist.* 33. where he writeth, that as he was instructing certaine persons that desired baptisme in the baptizing place of the Church, word was brought him that a certaine Church in the citie was taken by the heretikes, for which he had had great strife: whereupon he saith: *Ego tam in manse in munere, missam facere cœpi*, which is in English, *Yet I taried in my office, I began to let it goe*, for that signifieth *Missam facere*: or else you must say, to make masse, which is absurd. Therefore the name of masse is not so auncient as S. Ambrose. Next to him you quote two counterfeict sermons vnder the name of S. Augustine, which the phrase sheweth to be of much later time, and the matter also, As that *Serm.* 251. he saith: That the mightie men of the world, when they come to Church, compell the priest to make short his masse, which maner agreeth not with S. Augustines age. In the 91. sermon, the auctor speaketh of a lesson that was to be read *ad Missas*, in the plurall number, masses. Neuertheless, about S. Augustines time, the name of *Misse* began to be in vse as it seemeth by *Concil. Milcuitan. Can.* 12. signifying rather praiers then sacrifices. But howsoeuer the name was afterward receiued and vsed for the celebration of the Lordes Supper, the auncient fathers knew no sacrifice of Christ naturall body and bloud, offered really in the Sacrament, but onely a sacrifice of prayer, of praise and thankesgiuing, in remembrance of the sacrifice of Christes death, which is the onely true singular and vnsacrificable sacrifice, as it is called by S. Augustine, *contr. aduers. leg. & Prophet. lib.* 1. *cap.* 18 and by *Gregor. Nazianz. in sanct. pasc. orat.* 4. See *Luc* 22. *sect.* 5. Therefore in all your quotations, you haue gained nothing but a little drosse out of Chrysostome and Augustine, touching prayer for the dead: which errour being first brought in by the Montanists, although it had gotten some liking in those times, yet was it far from the superstition and blasphemie of purgatory, which in later times as Antichrist drew neerer to his full manifestation, preuailed in the Romish Church, without all ground or warrant out of the holy Scriptures.

RHEM. 9 21 Partakers of the table.) *Though the faithfull people be many waies knowen to be Gods peculiar, and be ioyned both to him and among themselues, and also seuered and distinguished from al others that pertaine not to him, as well Iewes and Pagans, as Heretikes and Schismatikes, by sundry other externall signes of Sacraments, doctrine and gouernment: yet the most proper and substantiall vnion or difference consisteth in the Sacrifice and Altar: by which God so specially bindeth his Church vnto him, and himselfe vnto his Church, that he acknowledgeth none to be his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth himselfe of all such as ioyne in fellowship with any of the Heathen at their Idolatry, or with the Iewes at their Sacrifices, or with Heretikes and Schismatikes at their prophane and detestable table. Which because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected, against Christes Altar, Priesthood, and Sacrifice, is in deede a very sacrifice, or (as the Apostle here speaketh) a table and cuppe of Diuels, that is to say, wherein the Diuel is properly serued, and Christes honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of Gentility) defiled. And therefore all Catholike men, if they looke to haue fellowship with Christ and his members in his body and bloud, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from all societie of the same, as good Tobie did from Ieroboams calues and the altars in Dan and Bethel: and as the good faithfull did from the Excelses, and from the temple and sacrifices of Samaria. Now in the Christian times we haue no other Mols, but heresies, nor Idolathytes, but their false seruices shifted into our Churches in steede of Gods true and onely worship.* Cypr. de vnit. Ec. nu. 2. Hiero. in 11. Osee. & 8. Amos. & in 2. Habac. Aug. in ps. 10. De Ciu. Dei li. 18. c. 51.

The difference of Christian Catholikes from the rest, is by not communicating with them, specially in their sacrifices, and at the communion table.

The heretikes Communion is the very table and cup of Diuels.

3. reg. 12. Tob. 1. 3. reg. 12.

FVLKE. 9 In the popish sacrifice of the masse consisteth no vnion of Christian men, neither doth the most proper and substantiall vnion or difference consist in the sacrament of the Lordes supper. But there is as proper and as substantiall difference of true Christians from other sects, and vnion with Christ and his Church in baptisme: or els they that are baptised should not be properly and substantially Christians. For although baptisme as the other sacrament may be receiued out of the church, yet haue they no vertue but in the church. Where you blaspheme the celebration of the Lords supper, which we keepe after the institution of Christ most purely, saying it is an altar erected against Christes altar, priesthood and sacrifice, beside that it is most impious, it is most ridiculous that you say. For we haue none altar, sacrificing priesthood, or sacrifice propitiatory, but onely the altar of the crosse, the eternall priesthood of Christ, the only sacrifice of his death once offered by himselfe, and vnpossible to be repeated by any other. Whereas you to ouerthrow that altar haue erected many thousands

Sacrifice of the masse.

thousands of popish altars, consecrated infinite priests after the order of Melchisedech, which is proper onely to Christ: and blasphemously affirme that euery priest may dayly offer vp Christ to his father. Further, where you say we haue a table and cuppe of diuels, wherein the diuell is properly serued: what colour of truth hath this blasphemous slander? seing there is nothing done about our table and cuppe (that is the table and cuppe of the Lord) but that which Christ himselfe commanded to be done, & to that end he appointed it to be done: whereas your masse neither obserueth the forme nor the end of his institution, but peruerteth both, not onely by your idol of transubstantiation, but also by robbing the people of the cuppe of the Lords bloud, and by turning the sacrament of remembrance to a sacrifice of propitiation. And how can it be said that we serue the deuill properly in our celebration? when all things are done according to the word and commandement of Christ, without adding or detracting any thing from his holy institution. What resemblance haue we with Ieroboams calues and altars, or any heathenish idolatrie which are expressly forbidden by Gods commandement? which doe square all our forme of celebration and worship of God according to the streight line of Gods word and commandement. Where you say that now in the Christian times you haue none other idols but heresies, nor idolothites but their false seruices, it is to make your ignorant adherents beleeue, that your grosse worshipping of images (contrarie to the expresse commandement of God) is no idolatry. And how impudently you doe quote the fathers, to proue that there can be none other idols nor idolothites, but heresies and their seruices, it may be manifest to your owne consciences, when in Cyprians time the world was full euen of these idols and idolothytes of the Gentils that were in the Apostles time, beside heresies and their heretical seruices. S. Augustine also condemneth professors of the Christian name, that were worshippers of pictures, of superstition and idolatrie, and voide of true religion. *De mor. eccles. cath. lib. 1. c. 34.* S. Ambrose saith, it is heathenish error and vanitie of the vngodly to worship the crosse whereon Christ died: *De obitu Theodos.* What would he haue said if he had seene creeping to an idoll of the crosse? Epiphanius saith, it is a diuelish attempt to make images of the virgin Mary or other saincts departed, and to worship them: as the Collyridian heretikes did their image of the virgine mary. *Hær. 79.*

Slander.

The popish masse.

Idolatrie.

RHEM. 22 Al things are lawful.) *Hitherto the Apostles arguments and examples whereby he would auert them from the* How by participation with idolaters, idolatrie is committed.
meates offered to Idols, seeme plainely to condemne their fact as Idololatrical, or as participant and accessary to Idolatry, and not onely as of scandal giuen to the weake brethren: and so no doubt it was in that they went into the very temple of the Idols, and did with the rest that serued the Idols, eate and drinke of the flesh and libaments directly offered to the idol, yea and feasted together in the same bankets made to the honour of the same idols? which could not but defile them and entangle them with Idolatrie: not for that the meate it selfe was iustly belonging to any other but to God, or could be defiled, made noisome or vnlawful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needes they must, entering and eating with them in their solemnities. to this end hath S. Paul hitherto admonished the Corinthians. Now he de- How to auoid scandall in things indifferent.
clareth that otherwise in prophane feastes it is lawfull to eate without curious doubting or asking whether this or that were offered meates, and in markets to bye whatsoeuer is there sold, without scruple and without taking knowledge whether it be of the Idolothytes or no. with this exception first, that if one should inuite him to eate, or bye this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approue the offering of it to the Idol, or to like it the better for the same. Secondly, when the weake brother may take offence by the same. For though it be lawfull in it selfe to eate any of these meates without care of the Idol: yet al lawful things be not in euery time and place expedient to be done.

CHAP. XI.

RHEM. 1 *He commendeth them for keeping his Traditions generally.* 3 *and in particular for this, that a man prayed and prophecied* The 5. part.
bareheaded, a woman veiled, he bringeth many reasons. 17 *About another, he reprehendeth the rich that at the Charitable supper supped vncharitably,* 23 *telling them that they receiued therefore vnworthily the B. Sacrament, & shewing them what an heinous sinne that is, seeing it is our Lordes body and the representation of his death, as he by tradition had taught them.* Of his Traditions.

FYLKE. 1 S. Paules traditions which he deliuered, were either concerning matters of doctrine and faith, which are perpetuall, and they be all expressed in the scriptures, or els of ceremonies which are mutable by auctoritie of the church, according to time, places, and persons, obseruing the generall rules prescribed by the Apostle, that all things be done in order and comlinesse, and to edification.

BE ye folowers of me, as I also of Christ.

2 And I praise you brethren, that in al things you be mindeful of me: and as I haue deliuered vnto you, you keep ‖ my ᶜ precepts.

‖ In the greeke. ordinances. ᶜ traditions.

3 And I wil haue you know, that the head of euery man, is Christ: and the head of the woman, is the man: and the head of Christ, is God.

4 Euery man praying or prophecying with his head couered: dishonesteth his head.

5 But ‖ euery woman praying or prophecying with her head not couered: dishonesteth her head: for it is all one as if she were made balde.

6 For if a woman be not couered, let her be polled. but if it be a foule thing for a woman to be polled or made balde: let her couer her head.

7 The man truly ought not to couer his head,

BE * *ye folowers of me, euen as I* am *of Christ.* 2. Thes. 3. 9.

2 *I commend you brethren, that ye remember al my* ‖ *things, and keepe the ordinances, as I deliuered them to you.* ‖ Or, preachings.

3 * *But I will that ye know, that Christ is the head of euery man: and the man is the womans head, and God is Christes head.* Ephe. 5. 23.

4 *Euery man praying or prophecying, hauing any thing on his head, shameth his head.*

5 *But euery woman that prayeth or prophecieth bare headed, dishonesteth her head: for that is euen all one as if she were shauen.*

6 *If the woman be not couered, let her also be shorne: if it be a shame for a woman to be shorne, or shauen, let her be couered.*

7 *A man ought not to couer his head,* * *for* Gen. 1. 26. col. 3. 10.

head, because he is the image and glorie of God, but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

Gen.2.21. 9 For * the man was not created for the woman, but the woman for the man.

10 (Therefore ought the woman to haue power vpon her head for the Angels.)

11 But yet neither the man without the woman: nor the woman without the man, in our Lord.

12 For as the woman is of the man, so also the man by the woman: but all thinges of God.

13 Your selues iudge: doth it become a woman not couered to pray vnto God?

14 Neither doth nature it selfe teach you, that a man in deede if he nourish his heare, it is an ignominie for him:

15 But if a woman nourish her heare, it is a glorie for her, because heare is giuen her for a veile?

16 But if any man seeme to be contentious, we haue no such custome nor the ‖CHVRCH of God.

‖ *churches.*

17 And this I commaund: not praising it that you come together not to better, but to worse.

THE Epistle vpon maundy Thursday.

18 First in deede when you come together into the Church, I heare that there are schismes among you, and in part I beleeue it.

19 For ‖there must be heresies also: that they also which are approued, may be made manifest among you.

20 When you come therfore together in one, it is not now to eate ‖our Lordes supper.

21 For euery one taketh his own supper before to eate. And one certes is an hungred, and another is drunke.

22 Why, haue you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that haue not? What shal I say to you? praise I you in this? I doe not praise you.

THE Epistle vpon CORPVS Christi day. Mat.26.26. Mar.14.22. Luc.22.19.

23 For I receiued of our Lord that which also ‖I haue deliuered vnto you, ‡ that our Lord IESVS ‖ in the night that he was betraied, ‖ tooke ‖ bread:

24 And giuing thankes brake, and said: Take ye and eate ‖ THIS IS ‖ MY BODY VVHICH SHAL BE DELIVERED FOR YOV: ‖this do ye for the cõmemoratiõ of me.

25 In like maner also the chalice after he had supped, saying, THIS CHALICE IS THE NEVV TESTAMENT IN MY BLOVD. this doe ye, as often as yee shall drinke, for the commemoration of me.

26 For as often as you shall eate this bread, and drinke the chalice, ‖you shall shew the death of our Lord, vntill he come.

27 Therefore whosoeuer shall eate this bread, or drinke the chalice of our Lord vnworthily,

as much as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

*9 * Neither was the man created for the woman: but the woman for the man.* Gen.2.23.

10 For this cause ought the woman to haue power on her head, for the Angels sakes.

11 Neuertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, euen so is the man also by the woman, but all thinges of God.

13 Iudge in your selues, whether it be comely that a woman pray vnto God bare-headed?

14 Doth not nature it selfe teach you, that it is a shame for a man, if he haue long heare?

15 But if a woman haue long heare, it is a praise for her: for her heare is giuen her for a couering.

16 If any man lust to striue, we haue no such custome, neither the churches of God.

17 This I warne you of, and commend not, that ye come together not for the better, but for worse.

18 For first of all, when ye come together in the church, I heare that there be dissentions among you, and I partly beleeue it.

19 For there must be also heresies among you, that they which are ‖ approued among you, might be knowen. ‖ Or tried.

20 When yee come together therefore into one place, † you cannot eate the Lordes supper † Or, this is not to eate.

21 For euery one preuenteth other, in eating his owne supper: and one is hungrie, and an other is drunken.

22 What, haue ye not houses to eate and to drinke in? Or despise ye the church of God, and shame them that haue not? What shall I say vnto you, shall I praise you? in this I praise you not.

23 That which I deliuered vnto you, I receiued of the Lord, that the Lord Iesus the same night in which he was betrayed, tooke bread:

*24 And when he had giuen thankes, he brake it, and said, * Take ye, eate ye, this is my body which is broken for you: this doe ye in remembrance of me.* Mat.26.26. mar.14.22. luke 22.19.

25 After the same maner also he tooke the cup when he had supped, saying, This cup is the new Testament in my bloud: this doe yee, as oft as yee drinke it, in remembrance of me.

26 For as often as ye eate this bread, and drinke this cup, ye doe shew the Lords death till he come.

27 Wherfore, whosoeuer shal eate this bread, and drinke this cuppe of the Lord vnworthily

worthily, he shal be ‖ guilty of the body and of the bloud of our Lord.

28 But let a man proue him self: and so, let him eate of that bread, and drinke of the chalice.

29 For he that eateth and drinketh vnworthily: eateth and drinketh iudgement to him self, ‖ not discerning the body of our Lord.

30 Therfore are there among you many weake and feble, and ‖ many sleepe.

31 But if we did ‖ iudge our selues: we should not be iudged.

32 But whiles we are iudged, of our Lord we are chastised: that with this world we be not damned.

33 Therefore my brethren, when you come together to eate, ‖ expect one another.

34 If any man be an hunged, let him eate at home: that you come not together vnto iudgement. And the rest ‖ I wil dispose, when I come.

ly, shall be guiltie of the bodie and bloud of the Lord.

28 **But let a man examine himselfe, and so let him eate of this bread, and drinke of this cuppe.* 2.Cor.13.1.

29 *For hee that eateth and drinketh vnworthily, eateth and drinketh damnation vnto himselfe, making no difference of the Lordes bodie.*

30 *For this cause many are weake and sicke among you, and many sleepe.*

31 *For if we would iudge our selues, we should not be † iudged.* † Or, punished.

32 *But when we are † iudged, we are † chastened of the Lord, that we should not be damned with the world.* † Or, punished. † Or, instructed.

33 *Wherefore my brethren, when ye come together to eate, tarie one for another.*

34 *If any man hunger, let him eate at home, that ye come not together vnto condemnation. The rest will I set in order, when I come.*

MARGINALL NOTES. CHAP. XI.

CHEM. 2 23 That our Lord.) *The Apostles drift in al that he saith here of the Sacrament, is against vnworthy receiuing (as S. Augustine also noteth Ep.118.c.3.) and not to set out the whole order of ministration, as the Heretikes do ignorantly imagine.*

LUKE.2 The Apostles drift being against vnworthy receiuing, and to teach men how to receiue worthily, he could not otherwise attcme to his drift and purpose, except he did set downe whatsoeuer is necessarie to be obserued in the administration of this sacrament, according to Christs institution, after which he reformeth their abuse, and teacheth how all abuses may likewise be reformed. S. Augustine noting that the Apostle teacheth in this place who receiueth vnworthily, doth not denie but that he setteth forth the whole order of ministration in all necessarie and substantiall parts of Christes institution. Chrysostome saith: *How doth he say that he receiued it of the Lord? for he was not then present, but he persecuted Christ, that thou maist vnderstand, that this table had nothing more afterward, for euen at this day it is he that worketh all things and deliuereth as he did then.* S. Cyprian reproueth the error of them that vsed only water in the cup by the institution of Christ: saying that in the celebration of this mysterie *we ought to do nothing els, but that which he did. For the scripture saith, as often as you shall eate this bread, and drinke this cuppe, you shall shew the Lords death vntill he come. Therefore so often as we offer the cuppe in remembrance of our Lord and his passion, let vs doe that which it is certaine that our Lord did.* Againe he saith, that our Lord by his example and institution hath taught vs what to doe, *ep.63.Cecilio.* S. Ambrose saith, *That they might correct their errour and know that to be true which they learned at the first, he repeteth the forme which was giuen by our Sauiour in this matter.* Therefore the whole order of ministration for the substance of the sacrament, is expressed in the institution of Christ, described by three Euangelists, and the Apostle Paul. As for matters of ceremonie and circumstance, which are not materiall or essentiall parts of the sacrament, they are neither all expressed, nor all that be expressed are necessarie to be obserued. The institution of the Sacrament expressed in the scriptures.

ANNOTATIONS. CHAP. XI.

CHEM. 3 2 My precepts.) *Our Pastors and Prelates haue authoritie to command, and we are bound to obey. And the Gouernors of the Church may take order and prescribe that which is comely in euery state, as time and place require, though the things be not of the substance of our religion.*

LUKE.3 In things that be of the substance of religion, the gouernors of the church may command nothing but that which hath warrant of Gods word. In matters of ceremonie, which be not of the substance of religion, they must also haue respect that they be agreeable to order, decencie, and edification, and so they are to be obeyed. And though they doe somewhat decline from these rules, yet so long as the substance of religion remaineth whole, no schisme must be made for matters of ceremonie and externall rites. Authoritie of the Church.

CHEM. 5 Euery woman) *What gifts of God so euer women haue, though supernatural, as some had in the Primitiue Church, yet they may not forget their womanly shamefastnes, but shew them selues subiect and modest, and couer their heads with a veile.*

CHEM. 4 16 Custome.) *If women or other, to defend their disorder and malipertnes, dispute or alleage Scriptures and reasons, or require causes of their preachers why and by what authoritie they should be thus restrained in things indifferent, make them no other answere but this, This is the customs of the Church, this is our custome. Which is a goodly rule to represse the saucinesse of contentious ianglers, which being out of al modestie and reason, neuer want wordes and replies against the Church. Which Church if it could then by prescription of twenty or thirty yeres, and by the authority of one or two of their first preachers, stoppe the mouthes of the seditious: what should not the custome of fiftene hundred yeres, and the decrees of many hundred Pastors, gaine of reasonable, modest, and humble men?* The Custome of the church, is a good answer against al wranglers.

LUKE.4 S. Paul saith the Apostles and Church haue no such custome to be contentious. (*Chry. hom.27. in ep.1.Cor.*) for matters of externall order, yet doth he giue reasons for that order of couering womens heads. By whose example the preachers are likewise to endeuour to satisfie by reason both men and women, that humbly desire their resolution for quiet of their conscience, and not to beat them downe with the clubbe of custome onely. For so the Apostle doth not. As for the prescription of 1500 yeeres that you bragge of, for your popish ceremonies and customes, it is vaine and false. For either you haue nothing of that antiquitie, or if you haue, you haue cleane peruerted the vse of it. Custome.

16 There

RHEM. 5 16 There must be heresies.) *When the Apostle saith, Heresies must be: He sheweth the event, and not that God hath directly so appointed it as necessarie. for, that they be, it commeth of mans malice and free wil: but that they be converted to the manifestation of the good and constant in faith and the Churches vnitie, that is Gods special worke of providence that worketh good of euil. And for that there should fal Heresies and Schismes, specially concerning the Article and vse of the B. Sacrament of the Altar, whereof he now beginneth to treat, it may make vs maruel the lesse, to see so great dissensions, Heresies, and Schismes of the wicked and weake in faith concerning the same. Such things then wil be, but wo to him by whom scandals or Sects do come.* Let vs vse Heretikes, *saith S. Augustine*, not to that end to approue their errors, but that by defending the Catholike doctrine against their deceites, we may be more watchful and warie: because it is most truely written, There must be heresies that the tried and approued may be manifested or discouered from the holow hartes among you. Let vs vse this benefite of Gods prouidence, for Heretikes be made of such as would erre or be naught, though they were in the Church: but being out, they profite vs exceedingly, not by teaching the truth which they know not, but by stirring vp the carnal in the Church to seeke truth, and the spirituall Catholikes, to cleere the truth. for there be innumerable holy approued men in the Church, but they be not discerned from other among vs, nor manifest, so long as we had rather sleepe in darknes of ignorance, then behold the light of truth. therfore many are raised out of their sleepe by Heretikes to see the day of God, and are glad therof. *August. c. 8. de vera relig.* That heresies shal come, and wherfore. What commoditie we may make of heresies.

FVLKE. 5 Though God be not auctor of heresies, which are contrarie to his reuealed will, yet they are according to his secret ordinance and appointment, for the vse and end mentioned in the text. And seeing the Apostle not onely foreshewed that there should be heresies concerning the B. sacrament, but also hath shewed the meanes how they should be confuted and beaten downe, namely by the pure and sincere institution of Christ, as he doth the schisme and abuse of the Corinthians: we maruell not that papists continue so obstinate, because there must be heresies, but we maruell they are so impudent to defend them against so plaine and manifest institution of Christ. Institution of Christ.

RHEM. 6 20 Our Lords supper.) *The Christians at or about the time of the Churches only Sacrifice and their communicating thereof, kept great feasts: which continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnitie of al sortes were much preserued thereby, for which cause they were called ἀγάπαι, that is,* Charities, *of the auncient Fathers, and were kept commonly in Church houses or porches adioyning, or in the bodie of the Church* (whereof see *Tertullian* Apolog. c. 39. *Clemens Alexand. S. Iustine, S. Augustine* cont. Faust. li. 20. c. 20.) *after the Sacrifice and Communion was ended, as S. Chrysostom* ho. 27. in 1. Cor. in initio *iudgeth. Those feasts S. Paul here calleth* Cœnas Dominicas, *because they were made in the Churches, which then were called* Dominicæ, *that is,* Our Lordes houses. *The disorders therfore kept among the Corinthians in these Church-feasts of Charitie, the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as S Ambrose* in hunc locum, *and most good authors now thinke, this which he calleth* Dominicam cœnam, *is not meant of the B. Sacrament, as the circumstances also of the text doe giue, namely, the reiecting of the poore, the rich mens priuate deuouring of al, not expecting one an other, glottony and drunkennesse in the same, which can not agree to the holy Sacrament. And therfore the Heretikes haue smal reason, vpon this place, to name the said holy Sacrament, rather,* the Supper of the Lord, *then after the maner of the Primitiue Church, the* Eucharist, MASSE, *or* Liturgie. *But by like they would bring it to the supper againe or Euening seruice, when men be not fasting, the rather to take away the old estimation of the holines thereof.* Agape or liuing of charitie. *Conc. Gang. can. 11. Conc. Laodic. can. 27. 28.* Whether the Apostle meant by our Lords supper, the B. Sacrament.

FVLKE. 6 The feastes of loue, that were vsed after the celebration of the Lordes Supper, were abused to matter of schisme, and to the prophanation of the Lordes Supper, which ought to be celebrated of all the Church together, according to Christs institution. As for Church houses, porches, or bodies of Churches, there was no such distinction in the Apostles time, nor long after, before Churches were builded, but they were kept in the same place, where the Lords Supper was celebrated, but yet after the celebration where they were rightly kept, as Chrysostome affirmeth *Hom. 27. in 1. Cor.* And it may be gathered out of Tertullian, *Apologetico*, where he sheweth, that the Christians were defamed, after the murthering of an infant to keepe a riotous feast. By murthering of the infant, they meant the celebration of the Sacrament of the body and bloud of Christ. Photius also sayth, they were after the participation of the holy mysteries. Neither doth S. Paul call those feastes, the Lordes Supper, but sayth, that their comming together in that schismaticall maner, was not to eate the Lordes Supper, which was no feast of the belly, but of the soule, as he proueth by the institution. Therefore S. Paule calleth the Sacrament the Lords Supper, as we doe. Neither doth S. Ambrose say, that the Sacrament is not called the Lords Supper, but vpon the institution, he saith, the Apostle *sheweth that the mysterie of the Eucharist, which was celebrated at supper, is not a supper, but a spiritual medicine.* That is, it is not a prophane supper to feede the body, but the Lords Supper, to heale the soule. The Censure on rightly cal the Lordes Supper.

Chrysostome vpon this place, vnderstandeth the Lords Supper to be spoken of the holy Sacrament, saying: *The Apostle teacheth them farre more terribly, in these wordes: This is not to eate the Lordes Supper, referring them to that night in which our Lord deliuered those wonderfull mysteries. Therefore he called it by the name of the best Supper, for that Supper comprehended all in generall.* Theodoret saith: *He calleth the Lords Sacrament the Lords Supper.* Photius *apud Oecumenium*, agreeth hereunto, saying: *He calleth it the Lords Supper, according to the imitation of that fearfull and mysticall Supper, when our Lord did eate together with his Disciples: as if he should say, that which was instituted and ordeined by our Lord. You come together to eate our Lordes Supper, but you doe it not.* Hetych. lib. 2. Cap. 8. *Hoc ideo vt illic absolutè mystica Cœna deberet celebrari.* The like writeth Theophylact: *He calleth the Lordes Supper, a common feast, where many eate together, as an imitation of that fearfull and wonderfull Supper, in which our Lord did eate together with his Disciples.* Hierome, or the auctor of the Comment vnder his name, sayth: *The Lordes Supper ought to be common to all, because he deliuered the Sacraments equally, to all his Disciples, that were present.* Beda vpon this text, sayth: *He calleth the receiuing of the Eucharist the Lordes Supper.* So doth S. Augustine *Ep.* 118. *Et de ser. Dom. in mont lib.* 2. Eligius Homil. 8. *Sciendum est quia apostolus ipsam acceptionem eucharistiæ dominicam cœnam vocat.* Finally, S. Cyprian, or the auctor of that worke, in time not much inferiour to Cyprian, by entituling his booke of the Sacrament, *De Cœna Domini*, of the Supper of the Lord, declareth, that it was so taken and called in his time. And therefore you see what newfangled vanitie occupieth the Papists heads at this time, to quarell with vs for vsing that terme, and to say we haue small reason, to name the blessed Sacrament, the Lordes Supper, when we haue both the auctoritie of the Apostle, and the consent of the ancient Fathers, which so called it. As for the names of Eucharist and Liturgie, because they be Greeke, and not vnderstood of the people, we vse not in English speach. And your horrible sacrilege of the Masse, is the cause why we vse not that terme, which also but lately in a maner, came into the Church.

RHEM. 7 23 I haue deliuered.) *As al other partes of religion were first deliuered by preaching and word of mouth to euery Nation conuerted, so this holy order and vse of the B. Sacrament was by S. Paul first giuen vnto the Corinthians by tradition.* Tradition out of writing

tion. Vnto which as receiued of our Lord he reuoketh them by this Epistle, not putting in writing particularly all things pertaining to the order, vse and institution, as he afterward saith: but repeating the summe and substance thereof, and leauing the residue to his returne. But his wordes and narration here written we wil particularly prosecute, because the Heretikes make profession to follow the same in their pretended reformation of the MASSE.

Whether the Catholikes or Protestants do more imitate Christs institution of the B. Sacrament.

FVLKE. 7 The Apostles did not deliuer their doctrine, only by word of mouth, but deliuered the holy Scriptures also, of the old Testament, and added their owne writings, conteining that which they had preached. So doth S. Paul in this place by your owne confession, deliuer the summe and substance of Christes institution, as for other variable orders and circumstances, so the summe and substance be reteined, and so there be obserued in those orders, the rule of edification and decencie, we would not greatly contend, but in your Masse there is neither of both obserued, for the end and vse, (which is of the summe and substance) is altogether peruerted, and your forme of celebration vtterly void of edifying.

Tradition of Apostles.

RHEM. 8 23 In the night.) *First the Aduersaries may be here conuinced that all the circumstances of time, person, and place which in Christes action are noted, neede not to be imitated. As, that the Sacrament should be ministred at night, to men onely, to onely twelue, after or at supper, and such like: because (as S. Cyprian ep. 63. nu. 7. and S. Augustine ep. 118. c. 6. note) there were causes of those accidents in Christ that are not now to be alleaged for vs. He instituted then this holy act: we doe not, he made his Apostles Priests, that is to say, gaue them commission to do and minister the same: we do not, he would haue this the last act of his life and within the bounds of his passion: it is not so with vs. he would eate and make an end of the Paschal to accomplish the old law: that can not be in our action, therfore he must needes doe it after the supper and at night: we may not doe so. he excluded al women, al the rest of his Disciples, al lay men: we inuite al faithful, men and women. In many circumstances then, neither we may imitate Christes first action, nor the Heretikes as yet do: though they seeme to encline by abandoning other names sauing this (calling it Supper) to haue it at night and after meate, though (as is before noted) they haue no iust cause to cal it so vpon Christs fact, seeing the Euangelists do plainely shew * that the Sacrament was instituted after Supper, as the Apostle him self here recordeth of the later part in expresse speach. And must men thinke, a long sermon and the washing of the Apostles feete came betweene, yea and that the supper was quite finished, and grace said. But in al these and such like things, the Catholike Church onely, by Christes Spirit can tel, which things are imitable, which not, in al his actions.*

Al circumstances in our Saiours action about the B. Sacrament, neede not be imitated.

Io. 13. 2.

FVLKE. 8 We were neuer so madde, to thinke, that all circumstances of Christs action, were necessary to be followed, or conuenient to be vsed at all times, and in all places. And yet by this example we learne, that the Sacrament may be ministred at night, if iust occasion require, and after supper, and to men alone, if no women be present, &c. Although you can not proue, that only twelue were present, or that no women were present: seeing it was ministred in such an house, wherein were other men and women, which were doubtles partakers of the Paschall Lambe. For a sheepe of a yeare old, could not be eaten of 13. persons, and another supper also (as appeareth by the broth, wherein the soppe was dipped) whom there is no reason to exclude from the institution of the Sacrament, seeing they were Christs disciples. Where you say, we seeme to incline, by calling it Supper, to haue it at night, and after meate, it is a vaine conceite, when you see our vsuall and ordinarie practise, to the contrarie. Where you say, we abandon other names, suing this. you declare what conscience you haue to lye, when we doe commonly vse, the name of Communion of the body and bloud of Christ, which the Apostle also teacheth vs, 1. Cor. 10. 16. and in our sermons and writings, the Sacrament of the body and bloud of Christ, the Eucharist, and such like. What iust cause we haue to call it the Lords Supper, I haue shewed before. And it is a vaine argument, to proue, that it is not called the Lordes supper, because it was instituted after supper: seeing there were three suppers that night: the first of the Paschall Lambe, the second, for a free supper to satisfie the body, and the third, the Lords supper, which was the holy Sacrament, to feede the soule, instituted after that supper, wherein the body was fed. Now what is to be followed of necessitie, and what not, the Church knoweth by the spirit of Christ, and by his word. For to challenge his spirit without his word, is plaine Antichristian arrogance.

Circumstances not necessary.

Slander.

Authoritie of the Church.

RHEM. 9 23 Tooke.) *Christ tooke bread into his hands, applying this ceremonie, action, and benediction to it; and did blesse the very element, vsed power and actiue word vpon it, * as he did ouer the bread and fishes which he multiplied: and so doth the Church of God: and so do not the Protestants, for they folow their owne booke and doctrine, but they let the bread and cup stand a loofe, and occupy Christes wordes by way of report and narration, applying them not at al to the matter proposed to be occupied: and therfore howsoeuer the simple people be deluded by the rehersal of the same wordes which Christ vsed, yet consecration, benediction, or sanctification of bread and wine they professe they make none at al. At the first alteration of religion, there was a figure of the Crosse at this word, He blessed: and at the worde, He tooke, there was a glosse or rubrike that appointed the Minister to imitate Christs action, and to take the bread into his hands: afterward that was reformed and Christes action abolished, and his blessing of bread turned to thankes giuing to God.*

Luc. 9. 16.

The Protestantes imitate not Christ in blessing the bread and wine.

FVLKE. 9 Christ tooke bread into his handes, and did blesse or consecrate the same element, to the vse of this holy mysterie. So doe we. But you say, *we let the bread and cup stand a loofe*, whereas we take it and deliuer it as Christ did: You say, *we occupy Christs words, by way of report and narration, applying them not at all to the matter proposed to be occupied*, which is vtterly false: for we pray, that we receiuing these creatures of bread and wine, according to Christs holy institution, which is rehearsed in these words of the Euangelist, in remembrance of his death and passion, may be partakers of his most blessed body and bloud: which is a manifest applying of them, to the matter proposed to be occupied. Againe, it is a monstrous lie, when you say we *professe that we make no consecration, benediction, or sanctification of the bread and wine at all*, for we professe the contrary: that by praise and thanks giuing, for the death of Christ, and by prayer vnto God, that we may be partakers of the body and bloud of Christ, we consecrate, blesse, and sanctifie the bread and wine, to be the holy and blessed Sacraments of the body and bloud of Christ. Neither had the first alteration, any other meaning, though there was a Crosse vsed, and a rubricke appointed the Minister, to take the bread into his hand when the words of institution were read, which needles ceremonies are altered, seeing Christ vsed not the one, and the other is sufficiently imitated, when we take bread, breake it, and deliuer it, as Christ did.

Slander.

REM. 10 23 Bread.) *Christ made the holy Sacrament of vnleauened bread, and al the Latin Church imitateth him in the same, as a thing much more agreeable to the signification both in in it self and in our liues, then the leauen. Yet our Aduersaries neither follow Christ, S. Paul, nor the west Church, in the same: but rather purposely make choise of that kind that is in it self more vnseemely, and to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnably. For Christ and al the Apostles and al Catholike Churches in the world haue euer mixed their wine with water, for great mysterie and signification, specially for that water gushed together with bloud out of our Lords side.* This our Lord did (*saith S. Cyprian* Ep. 63. ad Cæcilium. nu. 4. 7.) and none rightly offereth, that followeth not him therein. *Thus Irenæus* (li. 5. c. 1.) *Iustine* (Apol. 2. in fine.) *and al the Fathers testifie the Primitiue Church did, and in this sort it is done in al the* MASSES *of the Greekes, S. Iames, S. Basils, S. Chrysostoms: and*

They imitate him not in vnleauened bread and mingling water with wine.

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yet our Proteſtants pretending to reduce all to Chriſt, wil not do as he did, and all the Apoſtles and Churches that euer were.

FVLKE. 10 Chriſt vſed vnleauened bread, becauſe it was the vſuall bread at that time: ſo doe we vſe that, which is the vſual bread in our time. S. Paul ſpeaketh of that bread, which was vſuall among the Gentils, when he ſaith: The bread which we breake, and in this chapter: As often as you eate of this bread, &c. which ſeeing it was the ſame bread, which was vſed in the feaſts of loue, it was doubtles leauened bread. And although you ſay, all the Latin Church imitateth Chriſt in vnleauened bread, it is true perhaps of the Popiſh Church, but not of all the Weſt Church, nor of the Latin Church of old time, who in their celebration did not vſe ſuch thinne wafer cakes, as you doe. *Greg. lib. Dial. 4. Cap. 55.* ſheweth, that they were loaues or cakes of great quantitie, ſeeing two of them were giuen to a poore man (as it was ſuppoſed by the Prieſt that gaue them) in almes, and for rewarde of his ſeruice in diuers daies. Epiphanius *in anchorato*, teſtifieth, that they were of a long ſhape, as it were rolles of bread, that were vſed in the Greeke Church. And the Greeke Church hath alwaies vſed leauened bread, as doubtles the Apoſtles did, out of the time of vnleauened bread preſcribed by the lawe, and when they were among the Gentiles. But it is a greater matter, wherein you ſay, we doe impudently and damnably contemne Chriſt and his Church, in that we mixe no water with the wine. Whereto I anſwere, we finde no ſuch mixture vſed by Chriſt, and therefore as not neceſſarie, we vſe it not. In the Primitiue Church, it appeareth by Iuſtinus, Irenæus, & Cyprian, that they vſed to mingle water with their wine: becauſe they vſed commonly ſo to drinke it, ſpecially in hot countries, where their wines are ſtrong. Cyprian alſo maketh a myſterie of the water, to ſignifie the people, vnited to the bloud of Chriſt: But that is beſide the word of God, and therefore we are not to receiue it vpon his auctoritie. Chryſoſtome ſaith: *That when Chriſt deliuered this myſterie, he deliuered wine, and after his reſurrection in the bare table of the myſterie, he vſed wine, which truly bringeth forth wine, and not water.* By which wordes, it ſeemeth becauſe of thoſe Heretikes, which in Cyprians time vſed only water, in Chryſoſtoms time the Church ordeined, that water ſhould no more be mixed with the wine: and ſo the Armenians, which of ancient time miniſtred without water, did vnderſtand him, as appeareth by a Canon of the 6. Councell of Conſtantinople, *Can.* 32. Theodorus Balſamon teſtifieth alſo, that the Church of the Iberians, being ſound in al pointes of religion, vſed not to put water into the cup in their miniſtration. The Maſter of the ſentence thinketh, that the water is not of neceſſitie of the Sacrament, for if any man of forgetfulnes, or ignorance, doe omit it, the Sacrament is not fruſtrate. For the Church of the Greekes, doth not put water into the cup, (*li.* 4. *diſt.* 11.) before the ſanctification, but after, and then they put hot water, as Balſamon teſtifieth, *in Can.* 32. *Concil. Conſt* 6. And ſo the Doctors of the Canon law hold. *De conſec. Diſt.* 2. *in gloſſa*, That water is to be mingled in the cup, *De honeſtate tantum*, of decencie onely, and not of neceſſitie. The ſame opinion holdeth Scotus *in* 4. *ſent. Diſt.* 11. *queſt.* 6. That to put water to the wine, is not ſimply neceſſary of the neceſſitie of the Sacrament. Whereas you alledge all the Greeke Liturgies of S. Iames, S. Baſil, S. Chryſoſtome, the Councell of Conſt. 6. doth the ſame. But Balſamon Patriarke of Antioch, ſaith, that the Liturgie of S. Iames was not extant in his time, but vtterly worne away. Theſe that we haue at this day, vnder the names of Chryſoſtome, and Baſill, bewray them ſelues not to be of ſuch antiquitie, as thoſe Fathers. In the Liturgie that beareth the name of Chryſoſtome, as it was ſet forth by Claudius *du Sanctes*, there is a praier for Pope Nicholas, and the Emperour Alexius, whereof the one was neare 500. yeeres, the other 700. yeeres after Chryſoſtome. The Liturgie bearing the name of S. Baſill, ſheweth it ſelfe to be none of his, becauſe it obſerueth not that forme of Doxologie, that is, giuing praiſe to the holy Ghoſt, with the Prepoſition σὺν, which S. Baſil doeth ſo earneſtly defend to haue come from the Apoſtles tradition, and to haue bene the forme vſed in the Church in his time. *De ſpirit. ſanct. Cap.* 27. 28. 29. Againe Petrus Diaconus and the reſt that were ſent from the Eaſt to Rome, in their booke to Fulgentius and other biſhops of Africa, cap. 8. doe rehearſe a praier of Baſils Liturgie, which they ſay almoſt the whole Eaſt frequented, that is not found in that which now beareth the name of Baſils Liturgie. And whereas they ſay that the whole Eaſt Church in a maner doth vſe Baſils Liturgie, it is not like that Chryſoſtome would abrogate a Liturgie ſo late made by ſo reuerend a father, ſo vniuerſally obſerued, to ſet vp a new one of his owne. Wherefore in not mingling water, which we neither read that Chriſt did, and diuers Churches of ancient time did not vſe, we depart not from Chriſtes inſtitution, but come neerer to it then they which mingle water, and are not able to proue, that it was mingled by Chriſt. Although (ſo the opinion of neceſſitie be taken away) we count it an indifferent thing, to mingle water, or to miniſter with wine alone.

Bread vnleauened. Wafer cakes.

Water mixed wine wine.

RHEM. 11 24 This is.) *Theſe wordes being ſet downe, not in the perſon of the Euangeliſtes or Apoſtles, but expreſſed as in Chriſtes owne perſon, to be ſaid ouer the bread, and the like ouer the wine, are the formes of the Sacrament and wordes of conſecration: neither is it a Sacrament but (as S. Auguſtine ſaith) when the wordes come, that is to ſay, actuely and preſently be applied to the elements of the ſame. Therefore the Proteſtants neuer applying theſe wordes more then the whole narration of the inſtitution, nor reciting the whole (as is ſaid) otherwiſe then in hiſtorical maner, (as if one would miniſter Baptiſme and neuer apply the wordes of the Sacrament to the childe, but onely read Chriſtes ſpeaches of the ſame) make no Sacrament at al. And that theſe proper wordes be the onely forme of this Sacrament, and ſo to be ſpoken ouer or vpon the bread and wine, S. Ambroſe plainly and preciſely writeth, recording how far the Euangeliſtes narratiue wordes doe goe, and where Chriſtes owne peculiar myſtical wordes of conſecration begin: and ſo the reſt of the fathers.* Ambroſ. li. 4. de Sacr. c. 4 & c. 9. de init. Myſter. Iuſti. Apolog. 2. in fine. Cypr. de Cœn. Dom. nu. 1. 2. Aug. Ser. 28. de verb. Dom. ſec. Mat. Tertul. li. 4. cont. Marc. Chryſ. ho. 2. in 2. ad Tim. in fine. & ho. de prodit. Iudæ to. 3. Grego. Nyſſ. in orat. Catech. Damaſc. li. 4. c. 14.

Tract. 80. in Io.

The wordes of conſecration be ſaid ouer the bread and wine, the which the Proteſtants do not.

FVLKE. 11 We rehearſe theſe wordes, which Chriſt vttered, when he inſtituted this Sacrament, not as a magicall charme, to be ſaid ouer the bread and wine, to conuert their ſubſtances, but as they import indeede, to declare what the bread and wine are made to vs, by Chriſtes inſtitution of this Sacrament, namely, his body & bloud. Neither doth S. Auguſtine meane, your fantaſie of the wordes of conſecration, when he ſaith: *The worde muſt come to the element, that it may be a Sacrament:* but that the element muſt haue the word of God, for the inſtitution of it, which maketh it a Sacrament, as appeareth plainly, by his whole diſcourſe, in that place. *Quare non ait, &c. Why doth he not ſay, you are cleane for Baptiſme, wherewith you are waſhed? but he ſaith, for the word which I haue ſpoken vnto you, but that euen in the water, the word doth cleanſe. Take away the word, and what is water but water? The word commeth to the element, and it is made a Sacrament, euen it ſelfe being a viſible word. For this verely he ſaid, when he waſhed his Diſciples feete, he that is waſhed, hath no need, but that he waſh his feete, but is all cleane. Where is this ſo great vertue of the water, that it toucheth the body, and waſheth the hart, but by the word which cauſeth it? Not becauſe it is ſaid, but becauſe it is beleeued, for euen in the word it ſelfe, the ſound that paſſeth away, is one thing, the vertue which remaineth, is another thing. This is the word of faith, ſaith the Apoſtle, &c.* In this ſaying, S. Auguſtine is directly againſt you, that the word ſayd ouer the element, is the forme of the Sacrament and word of conſecration. Where you ſay, we neuer apply the wordes to the elements, it is falſe, though we apply them not, after your magicall fantaſie, for we ſo apply the wordes of Chriſtes inſtitution, to confirme our faith, that we following the commaundement

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of Christ, giuen vs in his institution, are assured, that the elements of bread and wine, which are before vs, shall be the same to vs, that they were to the Apostles, and that our Sauiour Christ by those wordes declareth, that they were. And therefore, as we apply the wordes of Baptisme to the childe, so doe we apply the wordes of the supper, to the Communicants. But if the wordes should be so applied to the elements, as the wordes of Baptisme are to the childe, we should not say, This is my bodie, this is my bloud, but this is the body of Christ, this is the bloud of Christ. But that the wordes of the text, be *the onely forme of this Sacrament, and to be spoken ouer, or vpon the bread*, you will beare vs downe, with a multitude of quotations. First S. Ambrose *De sacr. lib. 4. Cap. 4.* who sayth no such thing, but that the Sacrament is made by the worde of Christ, which we confesse. *By what wordes then, and by whose speaches is the consecration? of our Lord Iesus. For all the rest that is sayde, prayse is giuen to God, prayer is made for the people, for Kings, for the rest, when we come to that, the reuerende Sacrament is to be made: now the Priest vseth not his owne wordes, but the wordes of Christ. Therefore the word of Christ, doeth make this Sacrament. which worde? namely, that whereby all things were made. The Lorde commaunded, and the heauen was made. The Lorde commaunded, and the earth was made. The Lorde commaunded, and the sea was made. The Lorde commaunded, and euery creature was brought forth. Doest thou see therefore, how effectuall the worde of Christ is? If therefore there was so great force in the wordes of our Lorde Iesus, that those things should beginne to be, which were not, how much more effectuall is it, that those things which were, should be, and be changed into another thing.* How can it be proued, out of this saying? that these wordes onely, (this is my body, this is my bloud,) should be the onely forme of the Sacrament, and to be said ouer the bread and wine: when the wordes of Christ are more then these: namely, take, eate, drinke ye all of this, Doe this in remembrance of me, This cup is the new Testament in my bloud. Ambrose therefore was ignorant of your forme of Consecration, but sheweth, that by the commaundement of Christ (which is expressed in the wordes of the institution) whereby all things were made, when they were not: the bread and wine are the same that they were before in substance, and yet are changed into another thing, namely into the Sacrament of the body and bloud of Christ. In the second place, *De iis qui myst. Cap. 9.* he hath no more but that. *This Sacrament is made by the worde of Christ, and therefore is verely a Sacrament of his flesh. Our Lord Iesus himselfe crieth out, this is my body, Before the blessing of the heauenly wordes, it is named another kinde, after consecration, the body of Christ is signified. He himselfe saith, it is his bloud, before consecration it is called another thing, after consecration, it is called bloud.* Thus Ambrose proueth not your purpose, for saying of the wordes ouer the creatures, nor, that those onely wordes, are the forme of consecration, but sheweth what force the wordes of Christ haue, to make of common bread and wine, the Sacraments or mystic all tokens and signes, of his bodie and bloud.

Iustinus Apol. 2. hath as litle, or lesse, for your purpose. His wordes are these. *The foode for which thankes are giuen by the word of praier, which is from him, by which foode our flesh and bloud by change are nourished, we are taught to be the flesh and bloud of Iesus, which was incarnate*: you see here, that by the word of praier, the consecration is made, and not by saying the words of Christ only, ouer the bread and wine. And describing the very forme of their administration, he speaketh of nothing, but praier and thankes giuing. Cyprian *De Cœna Domini*, is directly against you, saying: *Before those wordes, that common meate was profitable onely to nourish the body, and did minister aide of corporall life, but after it was said of our Lord, Doe this in my remembrance, this is my flesh, and this is my bloud, so often as it is done, with these wordes, and with this faith, that substantiall bread and cuppe being consecrated with solemne benediction, doth profit to the life and saluation of the whole man.*

Cyprian therefore, requireth all the wordes of Christ, and that to be done, which Christ commaunded, and with that faith: therefore, he is cleane contrary to your Popish forme of Consecration. S. Augustine saith litle to the matter, *Ser. 28. De verb. Dom. sec. Matth. Before the wordes of Christ, that which is offred is called bread, after the wordes of Christ are vttered, now it is not called bread, but his body.* Why should we not thinke, that he meaneth as Cyprian sayth? after the wordes of Christ: Doe this in remembrance of me, &c? and yet here is neither the forme of Consecration described, nor the words sayd ouer the bread and cuppe. Tertullian *cont. Marcion. Lib. 4.* sayth, that *Christ made the bread which he tooke and distributed to his Disciples his body, saying: This is my body, that is to say, a figure of my body.* Here you see, he rehearseth briefly the whole action of Christ, and not those wordes onely, then he doth so interprete those wordes, as they can make litle for Popish consecration.

Chrysostome *in 2. Tim. Hom. 2.* hath these wordes. *The holy oblation, whether Peter or Paule doe offer it, or any other Priest of what worthines soeuer he be, is the same which Christ gaue to his Disciples, and which the Priestes doe nowe make. This hath nothing lesse, then that: why so? Because men doe not sanctifie this, but Christ, which did consecrate that before. For as the wordes which Christ spake, are the same which the Priestes doe nowe pronounce, so the oblation is the same, and the same reason is of Baptisme, so all things consist of faith.* By these wordes of Chrysostome, you can neuer conclude your purpose, but contrary to your doctrine, he sayth, that the Priest doeth not consecrate nowe, but Christ, as he did at the first: and by the wordes which then he vttered. As also in the *Hom. de prod. Iud. And now Christ is also present, which garnished that table, he also doth consecrate this table. For it is not man, which doth make those things, that are set forth of the consecration of the Lordes table, the body and bloud of Christ, but euen the same Christ that was crucified for vs. Wordes are vttered by the mouth of the Priest, and by the power of God and grace they are consecrated. This (saith he) is my body, by this word, the things set forth, are consecrated. And as that voice which saith: Growe and multiply, and till the earth, was spoken but once, but hath alwaies effect, nature working to generation, so that voice was once spoken, but it performeth continuance to the sacrifice, throughout all tables of the Church, vnto this day, and vnto his comming againe.* By these wordes of Chrysostome, Christ did consecrate, by pronouncing those wordes once for all, and not the Priest so often as he vttereth them ouer the bread. Although we must vnderstande a Synecdoche, in Chrysostomes speach, whereby naming a part, he meaneth the whole: or else we may as well exclude the consecration of the cuppe, as the rest of the wordes of Christes institution. The oration of Greg. Nyss. hath many things foysted in, by Heretikes, as Nicephorus writeth *Lib. 11. Cap. 19.* Among which, we may number that which in the 37. Chapter, is so often repeated of the transmutation of the bread, which is not found in many ancient copies, and yet he saith, *it is sanctified by the worde of God, and by praier. Damascen. lib. 4. Cap. 14.* hath these wordes cleane contrarie to your position. *God said in the beginning, let the earth bring forth greene hearbes, and euen till this time, being watered with raine, it bringeth forth branches, being aided and strengthened by Gods commaundement. God said, this is my body, and this is my bloud, and do yet this in my remembrance: and by his Almightie commaundement, it is brought to passe vntill he come. For so he said vntill I come: and the ouershadowing vertue, by inuocation of the holy spirit, is made raine to this new husbandrie: for as all things which God hath made, he hath made by operation of the holy Ghost: so he worketh these things, by operation of the holy Ghost, aboue nature, which faith onely can conceiue.* Againe he saith: *The bread, wine, and water, that are set forth, by inuocation and comming to of the holy Ghost, are supernaturally changed into the body and bloud of Christ.* Thus not one of the

Fathers

Fathers whome you haue quoted, saith, that the wordes are to be spoken ouer, or vpon the bread or wine, not one of them saith, that those onely words that you meane, are the onely forme of this Sacrament. I know not also how you agree with the elder sort of your sect, which define not these words to be the onely forme of the Sacrament, except they be pronounced by a priest, with one breath, and with intention of consecration, which if it be lacking, though he say the wordes neuer so often, he maketh no consecration. In so much that if a priest intending to consecrate only twelue singing cakes, there chance to be a thirteenth, they determine that none of them all be consecrated, because none can be consecrated without his intention, and seeing his intention extendeth not to one, & it is not knowen which that is, seeing any one of the thirteene is no more consecrated then an other of them, they are all vnconsecrated. The intention being therefore so necessarie to the being, it is marueile how you leaue it out of the forme: but with your owne inuentions, you may doe what you list, and euery day haue a new deuise, as the maner of Heretikes is.

RHEM. 12 24 My body.) *When the wordes of Consecration be by the said impietie of the Protestants, thus remoued from the elements: no marueil if Christes holy body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniustly charge the Cath. Church with defrauding the people of one peece of the Sacrament, haue in very deede left no part nor spice of Sacrament, neither following Christ, as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable Sect, hauing boldly defaced the whole institution, not in any accident all indifferent circumstances, but in the very substance and all. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and blood, the Sacrament and the Sacrifice.* The Protestants haue taken away the B. Sacrament altogether.

FVLKE. 12 This note conteyneth nothing but impudent slanders, for we reteyne the wordes of Christ, the name of the sacrament, the due elements, the right forme of Consecration, and therefore are partakers of the very body and blood of Christ, after a spirituall maner of eating and drinking, to assure vs of our perpetuall dwelling in Christ, and Christ in vs. Slander.

RHEM. 13 24 This doe.) *By these wordes, authoritie and power is giuen to the Apostles, and by the like in the Sacrament of Orders, to all lawfull Priestes onely. No marueil then that the new heretical Ministers being lay men, giue the people nothing but bare bread and wine, prophane, naked, and naturall elements voide of Sacrament and all grace. See the Annotation vpon S. Luke chap. 22, 19.* The power to consecrate is giuen to priestes onely.

FVLKE. 13 Popish priestes are ordeined to sacrifice for the quicke and the dead, which order is not of Christes institution, but we by lawfull calling are ordeined to be ministers of Christ, and dispensers of the mysteries of God, whereby we doe as lawfully administer the sacraments, as the Apostles that were of Christes onely election and ordeyning. Lawfull ministers of the sacrament.

RHEM. 14 24 Take and eate.) *This pertaineth to the receiuing of those things which by consecration are present and sacrificed before: as when the people or Priestes in the olde Lawe did eate the hostes offered or part thereof, they were made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and blood: but it is the vse and application to the receiuer, of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substance and ingredience of it, and the taking of it. Now the receiuing being but a consequence or one of the endes why the Sacrament was made, and the meane to apply it vnto vs: the Aduersaries vnlearnedly make it all and some, and therefore improperly name the whole Sacrament and ministration thereof, by calling it the Communion. Which name they giue also rather then any other, to make the ignorant beleeue that many must communicate together: as though it were so called for that it is common to many. By which collusion they take away the receiuing of the priest alone, of the sicke alone, of reseruing the consecrated Host and the whole Sacrament. Against which deceite, knowe that this part of the MASSE is not called Communion, for that many should concurre together alwaies in the externall Sacrament: but for that we doe communicate or ioyne in vnitie and perfect felowship of one body, with all Christian men in the world, with all (we say) that eate it through the whole Church, and not with them only which eate with vs at one time. And this fellowship riseth of that, that we be, euery time we receiue either alone or with companie, partakers of that one body, which is receiued throughout all the world.* It is called Communion (*saith S. Damascen*) and so in deed it is, for that by it we communicate with Christ, and be partakers of his flesh and diuinitie, and by it doe communicate and are vnited one with another. onely let vs take heede that we doe not participate with Heretikes. *And when the Apostle saith, that all be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that all be so, that communicate in vnitie through the whole Church. Then the name Communion is as ignorantly vsed of them, as the name of Supper.* The Sacrament consisteth not in the receiuing. Why the Protestants call it the Communion. Communion, which is a part of the MASSE what it signifieth. *Like a crab on a stock.*

FVLKE. 14 The receiuing is as necessarie, as the washing in Baptisme to the essence of the sacrament: for not the water, although it be consecrated by prayer, nor the pronouncing of the wordes, I baptise thee &c. doth make the sacrament of Baptisme, except there be one that is baptized. Therefore it is not rightly compared, to the sacrifices that were offered to God, which consisted both of oblation to God, and of participation of that which was offered. But in Christes institution, he did not offer the sacrament to God, but to his disciples: therefore your argument of comparison, concludeth nothing. And although there be difference betwixt the making of a medicine, and the taking of it, yet can it not be truely called a medicine, but when it being receiued doeth heale: for of healing, it is called a medicine. And yet this similitude is vnsufficient to declare your purpose: for (except it be by petition of principle) you cannot proue that the elements of the sacrament, haue vertue of healing in them, although they be not receyued, as medicine hath though it be neuer taken: for to the participation of the body and blood of Christ, faith of the receiuer is necessarie, which is not required in a medicine. Therefore your similitude holdeth not in the very point for which it is brought. Where you say, we doe vnlearnedly make the receiuing, all and some, you doe vnshamefastly belie vs: for as we count it necessarie for the perfection of the sacrament, so we doe acknowledge other things also, as necessarie vnto it. As for learning whereof you bragge so much, condemning vs so often of vnlearnednes, thankes be to God, we shall be found in triall nothing inferiour to the best of you in any kinde of knowledge, that euer was taken for good learning: whereas a great number of you, that make a great sound of learning like emptie vessels, when you are gaged, will be found to haue more winde of vaine boasting, then substance of good literature within you. One high point of your learning you shew, when you say, we vnproperly name the whole sacrament and ministration thereof, by calling it the Communion. And why doe we call the sacrament vnproperly, the Communion of the body and blood of Christ, when the Apostle calleth it so? But we call it so you say, to make the ignorant beleeue, that many must communicate together. Verely S. Paul doth giue that reason, why it is called communion: because wee being many, are made one bread, and one body: for wee are all partakers of one bread, 1. Cor. 10. 17. and that excludeth both your sole receiuing, and reseruation. But you haue a more learned exposition of communion, that it is so called in your Masse, because you communicate with all that eate it, and not with them onely which eate with you at one time. If this be graunted, yet onely they that eate it, doe so communicate. Receiuing is necessarie. The sacrament of communion.

municate: for how are they partakers of the body of Christ, which doe not eate it? And if the priest onely doe eate it, as it is vsuall among you, where is the communion that S. Paul speaketh of? when he saith: for wee being many are one bread, one body, for we are all partakers of one bread. after he had said, the bread which we breake, is it not the communion of the body of Christ, declaring plainely that he speaketh of sacramentall communion, which is onely of them that pertake the sacrament, and not of the generall communion, which all the members of the church haue one with another, by the spirit of Christ: yea many that neuer receiued the sacrament, and they also that haue receiued it, not onely while they receiue it, but alwaies communicate with the whole Church. Which spiritual communion, whether you doe ignorantly, or malitiously confound, with the sacramental communion, let God iudge, & all good men learne to beware of you. The saying of Damascen, maketh nothing for your vaine confusion, but against it (if you rightly waygh him) for he admonisheth vs, neither to receiue the sacrament of Heretikes, nor to giue the sacrament to Heretikes, which he saith, is voluntarily to communicate with them, therefore he speaketh manifestly of sacramental communion, and so doe all the ancient fathers vnderstand the text of all them that communicate at one time. Theodoret vpon that text saith: *We which receiue the holy mysteries, doe we not communicate with our Lord himselfe, whose bodie and blood we say that they are? seeing we all are partakers of one bread. Chrysostome saith, What is the bread? the body of of Christ. And what are they made, which receiue the body of Christ? not many bodies, but one body.* You see then, these fathers vnderstand the text of sacramentall communion, whereof they onely are partakers which receiue the sacrament, hauing a spirituall communion beside with all the Church, whereof the sacramentall is a seale. Oecumenius and the rest of the Greeke fathers with him, consent in the same matter and wordes, so doth Theophylact. Bede out of S. Augustine, vnderstandeth the communion here spoken of, to be of them that receiue the sacrament together &c. *In sacramento. In the sacrament it is so done, and the faithfull knowe howe they eate the flesh of Christ. Euery one receiueth his part.* Againe S. Augustine saith ser. *ad infant. apud Bedam.* Let vs heare the Apostle himselfe. *Therefore when he spake of this sacrament he saith, we being many are one bread one body, vnderstand ye, and reioyce ye.* Againe vpon the same text saith Bede out of Augustine. *By his mercy, we are that which we receiue.* Therefore they onely which receiue together, doe communicate in sacramentall communion at that time, and not all other that communicate with the body of Christ in spirituall communion. And this difference of sacramentall communion, and spirituall communion of the body of Christ. S. Augustine in the same sermon *ad infantes*, doth plainely set foorth in these words. *Qui accipit &c. He that receiueth the mysterie of vnitie, and keepeth not the bond of peace, receiueth not the mysterie for himselfe, but a testimonie against himselfe. No man ought to doubt any thing, that euery man is then made partaker of our Lords body and blood, when in Baptisme he is made a member of Christ, and that he is no stranger from that bread and cuppe, although before he eate of that bread and drinke of that cuppe, he depart out of the worlde in the vnitie of the body of Christ. For he is not depriued of the participation and benefite of that sacrament, when he hath found the same thing, which the sacrament doth signifie.* The same doth Cyprian *de cœno Dom. So often as we doe these things, we doe not whette our teeth to bite, but with syncere faith we breake and diuide the holie bread, while we distinguish and separate that which is diuine, and that which is humane, and likewise ioyning together that we haue distinguished, we confesse one God and man. And we our selues being made his body, are knit and vnited to our head, both by the sacrament, and by the matter of the sacrament, being euery one the members of another, shewing foorth the ministerie of loue one for another, we communicate in charitie, we pertake in mutuall carefulnesse, eating the same meate, and drinking the same cuppe, which issueth and floweth from the spirituall rocke, which is meate and drinke, our Lord Iesus Christ.* We see therefore most cleerely, that the fathers making a difference of communion in sacrament, from communion in spirit, that is in the matter of the sacrament, did vnderstand communion in sacrament, to be of all them that receiued the sacrament together, of whom some perhaps did not communicate in spirit. And spirituall communion to be generall of all them, that by the spirit of Christ, were vnited togither, although they neuer receiued this sacrament. Dionysius also, after he hath shewed that this sacrament is called communion, because it doth most specially testifie our participation with Christ and his Church, doth very often call it communion, of the common distribution thereof to all that are present. Hierarch. Eccles. cap. 3. in that part which is called the mysterie of the collection or communion. *The Bishop, after he hath praised the holy workes of God, he consecrateth those things that are most diuine, and bringeth into sight, those things that haue beene praised, by the signes which are set foorth after an holy maner. And after he hath shewed foorth the giftes of the diuine workes he himselfe commeth to the holy communion of them, and exhorteth the rest thereunto. And after he hath receiued and distributed the diuine communion, he ordeth in holy thankesgiuing.* This was the forme of celebration of the holy communion in the ancient time, and thus that ancient father vseth the name of communion. The same auctor in that part of the Chapter which is called the contemplation neere the beginning, hath these wordes. *That diuine, common, and peaceable distribution of one and the same bread and cuppe, doth prescribe and decree a diuine agreement of maners, to them that are so fedde together, and bringeth to holy remembrance, that most diuine supper and first paterne of those things which are done: in which the auctor himselfe of those signes, most iustly depriueth him of his portion, which at the supper receiued with him, the holy things, not holily, nor charitably, teaching purely and diuinely, that the comming to the diuine things which is true in deede, doth giue the communion to them that come to it, like vnto themselues.* Georgius Pachymer the Greeke interpreter of Dyonisius, in the very beginning of the exposition of this Chapter saith. *Hee calleth this sacrament the communion, because at that time, all that were woorthy, did communicate, or were partakers of the mysteries.* Therefore whether we doe ignorantly and vnlearnedly vse the names of the communion, and the Lords supper, let them that be learned iudge, when we vse them as the ancient fathers vsed them, and vnderstand them according to the holy Scriptures.

EM. 15 26 You shall shewe.) *Vpon this word the Heretikes fondly ground their false supposition, that this sacrament can not rightly be minisired or made without a sermon of the death of Christ: and that this and other sacraments in the Church, be not profitable, when they be minisired in a strange language. As though the grace, force, operation, and actiuitie togither, with the instruction and representation of the things which they signifie, were not in the very substance, matter, forme, vse, and worke it selfe of euery of the sacraments: and as though preaching were not one way to shewe Christes passion, and the Sacraments an other way: namely this Sacrament, conteyning in the very kinds of the elements and the action, a most liuely representation of Christes death. As wisely might they say, that neither Abels sacrifice nor the Paschal lambe coulde signifie Christes death without a sermon.*

How Christes death is shewed by the B Sacrament it selfe, without sermon or otherwise.

XE. 15 We hold no such supposition, that this sacrament cannot be rightly ministred without a sermon of the death of Christ, (as you vnderstand a sermon) but we doe rightly conclude out of this place, that the sacrament cannot be rightly ministred, except there be a declaration of the Lordes death, vntill he come againe. Not only in the visible action of breaking & distributing of the elements, but also in shewing the end of Christs death out of the worde of God, to stirre vp the remembrance of his benefites to confirme the faith of the

Shewing of the Lords death.

receiuers, in the participation of the same, and to exhort to thankfulnes to God, and vnitie and agreement with our fellow members. For which causes principally the sacrament was ordeyned, as is manifest by the verie words of the institution, where it is not onely said, that Christ tooke bread and brake it, and gaue it &c. but that he gaue thankes and said, take, eate, this is my body which is broken for you, drinke you all of this: this is the cuppe of the new testament in my bloud which is shed for you, and for many, to the remission of sinnes, do this in remembrance of me. Therefore we must not separate the preaching of the word, from the sacrament which is a seale of the doctrine, which were as absurd, as if a man should deliuer a seale without any writing: for the word may be preached without the sacrament, but the sacrament may not be administred without the word. Wherefore though there be not a long sermon alwaies preached, when the sacrament is ministred, yet there ought to be shewing of the Lords death, at the leastwise briefly & summarily declaring the institution & vse of the sacrament, and that is alwaies obserued in our Church, though there be not alwaies (as it were to be wished) a sermon, or more large explication thereof. Where you say we might as wisely say, that neither Abels sacrifice, nor the paschall lambe could signifie Christes death without a sermon, we answere, that the cleare sacraments of the new testament in this point, of cleare declaration of Christs death are falsly compared with the obscure figures of the old testament. And yet they had according to their institution, not onely a diuine action, or silent ceremonie, but also a preaching or declaration of Christes death and the benefite thereof. For although there be no expresse mention of the forme of Abels sacrifice, yet seeing the scripture testifieth that Abels sacrifice was offered and accepted by faith: and faith hath alwaies relation to the word and promise of God, there is no doubt but Abel presented his sacrifice with such wordes, as declared his faith in worde, whereby he was taught to sacrifice, and in the seede which was promised to breake the serpents head, and to destroy the workes of the deuill. As for the paschall lambe, hath an expresse commandement, that the Israelities shoulde declare to their children, the institution and vse of the sacrifice, whereby (though obscurely) yet according to the institution thereof, the Lords death was preached, before he came in the flesh. And therefore according to Christes institution and expresse commandement, his death ought to be preached most clearely and plainely, to all that pertake this sacrament to their edification, which cannot be in a strange tongue, which they vnderstand not: therefore this sacrament ought not to be ministred in a strange language, nor any thing else ought to be done in the congregation, but to edifying. Chrysostome vpon this text saith, there must be a commemoration of the death of Christ, according to his commaundement, who declared the cause why he gaue this mysterie. *For when thou shalt vnderstand* (saith he) *what our Lorde suffered for thee, thou shalt be made wiser. He that sheweth the Lordes death* (saith Oecumenius vpon this text) *sheweth all his gift, all his gentlenesse and kindnesse, and all our saluation togither.* S. Hierome on the same text saith. *When we receiue this sacrament, we are admonished by the Priestes, that it is the body and bloud of Christ, that we should not be vnthankefull for his benefites.* Primasius saith, *God our Sauiour gaue example, that so often as we doe this, we shoulde haue in minde, that Christ died for vs all. Therefore it is saide vnto vs, The body of Christ, that when we remember this thing, we should not be vnthankefull to his grace. Againe, you shall shew the Lords death in your harts when you heare the body of Christ.* Therefore according to the iudgement of the fathers, the Lords death must be shewed, not onely by the action, but also by wordes that may be vnderstood, and sturre vs vp to the remembrance of Christes death, and the benefites thereof, and to thankfulnesse in the same. To that effect speaketh S. Basil, gathering vpon this text *De Baptismo. What then doe these wordes profite vs? that eating and drinking, wee should alwaies call to remembrance, him that died and rose againe for vs, and so should be instructed of necessitie, to obserue before God & his Christ, that lesson which is deliuered by the Apostle, where he saith: For the loue of Christ doth constraine vs, iudging this, that if one haue died for all, then all are dead &c.* Wherefore instruction is needefull aswell as the action.

RHEM. 16 27 Guiltie of the body.) *First hereupon marke well, that ill men receiue the body and bloud of Christ: be they infidels or ill liuers. For in this case they could not be guiltie of that which they receiue not. Secondly, that it couldne not be so heinous an offense for any man to receiue a peice of bread or a cuppe of wine, though they were a true Sacrament. For it is a deadly sinne to receiue any Sacrament with will and intention to continue in sinne, or without repentance of former sinnes: but yet by the vnworthy receiuing of no other Sacrament is man guiltie of Christes body and blood, but here, where the vnworthy* (as S. *Chrysostom saith*) *doth vilanie to Christs owne person, as the Iewes or Gentiles did, that crucified it,* Chrys. ho. de non cõtemn. Ec. &c. ho. 60. & 61. ad po. Antioch. *Which inuincibly proueth againſt the heretikes that Christ is really present.*

The wicked receiue the body and bloud.

The real presence is proued by the heinous offence of vnworthy receiuing.

Wicked men receiue not the body and bloud of Christ.

FVLKE. 16 It followeth not of the text, that wicked men receiue the body and bloud of Christ, which vnworthely eate of this bread, and drinke of this cuppe. He that contumeliously receiueth the princes seale, is guiltie of the maiestie of the prince, not which he receiueth, but which he despiseth. And we see how heynous an offence it is, to receiue a princes seale contemptuously, although in substance, it be but printed waxe: so we may see, that he which eateth this bread, and drinketh this cuppe vnworthely, being the seale of Christes passion, cõmitteth an heynous offence, although in earthly substance, they be but bread and wine. And is not he guiltie of the blood of Christ, which despiseth Baptisme, that he hath receiued as a seale of his washing in the bloud of Christ, although he were washed with water? Doth not the Apostle say of wicked men that fall from Christian religion, that they crucifie againe vnto themselues the sonne of God, and make a scorne of him? Heb. 6. 6. That they treade vnder their feete the sonne of God, and accompt his bloud wherewith they haue been sanctified as vncleane? Heb. 10. 29. Can this be saide onely for receiuing the sacrament vnworthely? yet doe those vilanie to Christes owne person, as the Iewes or Gentiles did that crucified him. Not that his person suffereth any thing of them in deede, for he is now impassible, but that their malice is as great, and their wickednesse as heynous in offence against him, as that the Iewes or Gentiles did to his body when he suffered. And therefore this doth nothing in the world make for the popish reall presence. Neither doth Chrysostome in any place of his writings affirme, that wicked men receiue the body of Christ really, as you meane: yea he saith expresly *Hom. 60. ad pop. Antioch. Let no Iudas stand to, no couetous person, if any be a disciple, let him be present: for this table receiueth not such persons: for Christ saith, I keepe my passouer with my disciples.* Nowe it is certaine, that the Lords table receiueth many wicked men to the partitipation of the outward sacrament, but not to the matter or heauenly substance of the sacrament, which is the body and bloud of Christ. And because the outward sacrament is called the body of Christ, euen the wicked in some sense, may be said to eate the body of Christ, but in proper speach, and according to your meaning, Chrysostome doeth no where say, that infidels do eate the body of Christ. Chrysostome in Math. hom. 83. saith, that the wicked which receiue vnworthely, according to the saying of the Apostle, doe tread Christ vnder feete, and esteeme the bloud of the couenant vncleane: yet he meaneth not that the naturall body of Christ is troden vnder the feete of men: no more doth he meane, that it entreth into the mouth and body of wicked men, that receiueth the sacrament thereof. Againe in the same homily he saith:

saith: *Let none communicate, except he be of the disciples, let no man with impure minde as Iudas, take the bread, lest hee suffer the like punishment. Euen this multitude also is the body of Christ: wherefore thou that doest minister these mysteries, must take heed, that thou prouoke not the Lord by not purging this body, lest thou deliuer a sharpe sword in steade of meate.* You see Chrysostome chargeth the negligent minister, to be guiltie of the body and bloud of Christ, that purgeth not the multitude cõmitted to him, which are the body of Christ, deliuering not the body of Christ, which is the spirituall meate of our soules, but a sword for their destruction. Orige. in 15. Math. saith expresly, that *No euill man can eate the worde made flesh.* But S. Augustine in many places is most plaine in this case, that wicked men receiue not the body of Christ, and that no man receiueth the body of Christ to his damnation. Ep. 50. ad Bonifac. he saith of the wicked. *They haue the sacrament of the body of Christ outwardly, but the thing it selfe, whereof that is a sacrament, they hold not within, and therefore they eate and drinke their owne iudgement,* In Ioan. T. 26. *He that abideth not in Christ, and in whom Christ abideth not, out of doubt eateth not spiritually his flesh, nor drinketh his bloud, although carnally and visibly he presse with his teeth, the sacrament of the body and bloud of Christ: but rather he eateth and drinketh the sacrament of so great a thing vnto his iudgement.* Againe in the same treatise. *The sacrament of this thing, is prepared on the Lords table, and is receiued from the Lords table of some vnto life, of some vnto destruction, but the thing it selfe whereof it is a sacrament, is receiued of euery man to life, and of no man to destruction, whosoeuer shall be partaker of it* De ciuit. Dei. lib. 21. cap. 25. *It is not to be said that he receiueth the body of Christ, which is not in the body of Christ.* Againe. *They are not to be said to eate the body of Christ, because they are not to be compted among his members. To omit other things they cannot be at one time the members of Christ, & the members of an harlot. Finally he himselfe saying, he that eateth my flesh, and drinketh my bloud, abideth in me, and I in him, sheweth what it is, not as in a sacrament onely, but in very deed to eate the body of Christ, and to drinke his bloud.* This is Saint Augustines iudgement vttered expresly, distinctly, and dogmatically, not in rhetoricall amplifications or figuratiue formes of speaking: that infidels and wicked men receiue not the body of Christ, much lesse brute beasts, as many do papists hold.

RHEM. 17 28. Let him proue.) *A man must examine his life diligently, whether he be in any mortall sinne, and must confesse himselfe of euery offence which he knoweth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostles doctrine here, with the continuall custome of the Cath. Church and the Fathers example, binde him to do.* Cypr. de lapsi nu. 7. Aug. Eccl. dog. c. 53. — Confession before receiuing the B. Sacrament.

FVLKE. 17 S. Augustine willeth euery man to examine himselfe, he biddeth him not to shew himselfe to the priest. Neither is the necessitie of confession laide vpon euery man by the Apostles doctrine, or the practise of the primitiue Church, for many hundred yeeres after Christ. S. Cyprian *de lapsis*, speaketh manifestly of them that were to make open confession, because they had openly fallen in time of persecution, or els of them that of their owne accord, vncompelled, accused their owne purpose of shrinking, though they did not fall in deede. The booke *de Dogmat. Eccles.* is none of Augustines, & yet in the place quoted, the author speaketh of publike confession, & not of priuate or auriculer shrift. Chrysostome vpon this text saith. *He doth not command that one should be examined of an other, but euery man of himselfe, not making a publike iudgement, but an action without witnesse.* To the same effect writeth Theodoret: but of confession see more, Math. 2. sect. 3. — Shrift.

RHEM. 18 29 Not discerning the body.) *That is, because he putteth no difference nor distinction betwixt this high meate and others, and therefore S. Augustine saith ep. 118. c 3.* that it is he that the Apostle saith shall be damned, that doth not by singular veneration or adoration make a difference betweene this meate and all others. *And againe* in Psal. 98. No man eateth it before he adore it. *And S. Ambrose* lib. 3. c. 12. de Sp. San. We adore the flesh of Christ in the Mysteries *S. Chrysostome* ho. 24. in 1. Cor. We adore him on the altar, as the Sages did in the manger. *S. Nazianzene* in Epitaph. Gorgoniæ. My sister called on him which is worshipped vpon the altar. *Theodorete* Dial. 2. In conf. The mystical tokens be adored. *S. Denys this Apostles scholer, made solemne inuocation of the Sacrament after consecration.* Ecclesiast. Hier. cap. 3. part 3. in princip. *and before the receiuing, the whole church of God crieth vpon it.*'* Domine non sum dignus, Deus propitius esto mihi peccatori. Lambe of God that takest away the sinnes of the worlde, haue mercie on vs. *And for better discerning of this diuine meate, wee are called from common prophane houses to Gods church: for this, wee are forbidden to make it in vulgar apparel, and are appointed sacred solemne vestiments.* Hierome in Epitaph. Nepot. & lib. 2. adu. Pelag. cap. 9. Paulinus Epist. 12. ad Seuer. Ioan. Diaco. in vita D. Grogor. lib. 3. Cap. 59. *For this, is the halowing of Corporalles and Chalices,* Ambrose 2. Offi. cap. 28. Nazianzene Orat. ad Arianos. Optatus lib. 6. in initio. *for this prophane tables are remooued and altars consecrated:* Augustine Ser. de temp. 255. *for this, the very Pricstles themselues are honorable, chaste, sacred,* Hierom ep. 1. ad Heliodorum c. 7. Li. 1. adu. Iouin. c. 19. Ambros. in 1. Tim. 3. *for this, the people is forbidden to touch it with common handes.* Nazianz. orat. ad Arianos in initio. *for this, great care and solicitude is taken that no part of either kinde fall to the ground,* Cyril. Hierosm. mystag. 5. in fine. Orig. ho. 13. in c. 25. Exod. *for this, sacred prouision is made that if any hosts or parts of the Sacraments doe remaine vnreceiued, they be most religiously reserued with al honour and diligence possible. and for this, examination of consciences, confession, continencie, and (as S. Augustine saith) receiuing it fasting. Thus doe we Catholikes and the Church of God discerne the holy body and bloud by S. Pauls rule, not onely from your prophane bread and wine (which not by any secret abuse of your Curats or Clerkes, but by the very order of your booke, the Minister, if any remaine after your Communion, may take home with him to his owne vse, and therefore is no more holy by your owne iudgement then the rest of his meates) but from al other either vulgar or sanctified meates, as* * *the Catechumens bread, and our vsual holy bread. If al this be plaine and true, and you haue nothing agreeable to the Apostles nor Christs institution, but al cleane contrary: then* imperet vobis Deus *and confound you for not discerning his holy Body, and for conculcating the bloud of the new Testament.* — Adoration of the B. Sacrament. * *See the Annot. Math. 8. 8.* The manifold honour and discerning of Christs body in the Catholike Church. *Ep. 118. c. 6.* The Prosane bread of the Protestants. * *Aug de pec. merit. li. 2. c. 26. Ep Iuda.* Holy bread.

FVLKE. 18 S. Augustine speaketh not of adoration of the Sacrament, such as is vsed in Popery, with kneeling & holding vp of hands to it, as though Christ were conteined within the compasse of that which is seene, but of a reuerent estimation, especially due to the Sacrament aboue al other meates, because it is a seale and pledge of our spiritual nourishment by the body and bloud of Christ. The like reuerent estimation is to be had of Baptisme, aboue all other washings, because it is a seale and pledge of our spiritual washing by the bloud of Christ, and of our regeneration by the spirite of God. S. Augustine therefore speaking of two, whereof one (according to the custome of the Church where he lued) receiued the Sacrament euery day, Another following likewise the custome of his Church, receiued only at certaine times in the yeere. *Neither of both* (saith he) *dishonoureth the bodie and bloud of our Lord, if they striue which of them may most honour the most holsome Sacrament. For Zachaus and the Centurion did not cõtend one with the other, or the one of them preferre himselfe before the other, when the one with ioy receiued the Lord into his house, the other said, I am not worthy that thou shouldest enter vnder my roofe. Both of them honouring our Sauiour after a diuers, and as it were contrary maner, both being miserable through sinnes, both obteined mercie. It auayleth also vnto this similitude, that in the first people* Manna *did taste in euery mans mouth according to his owne will: so in the mouth of euery Christian man, that Sacrament is to be esteemed as it is taken. For the one in honouring it, dare not take it* — The Sacrament not to be adored

euery day, and the other in honoring it, dare not pretermit any day. Only contempt that meate cannot abide, as Manna *loth-ſomnes. For hereof the Apoſtle ſaith, that it is vnworthily receiued of them, which did not diſcerne it from other meates, (Veneratione ſingulariter debita) by reuerence ſpecially due vnto it. For immediately after he had ſaid: he eateth and drinketh iudgement to himſelfe, he addeth and ſaith, Not diſcerning the body, &c.* The Sacrament therefore is to be honoured, reuerenced & highly eſteemed, as a certaine and vndoubted pledge of the body and bloud of Chriſt giuen and ſhed for vs, and to vs, but not to be adored or worſhipped as Chriſt were perſonally preſent in it. But by this verſe it is inuincibly proued, that wicked men eate not the body of Chriſt. For the Apoſtle ſaith: That which they eate and drinke is iudgement to themſelues. The body of Chriſt is not iudgement to any, but life to all that receiue it, Therefore that which they eate and drinke, is not the body & bloud of Chriſt. The ſame Auguſtine in Pſal. 98. plainly ſheweth, that the naturall body of Chriſt is not in the Sacrament, and therefore the Sacrament is not to be adored as Chriſt were preſent there, but the fleſh of Chriſt (that is the humanitie of Chriſt,) is to be adored and acknowledged, as ioyned in perſonal vnion with the Sonne of God, of euery Chriſtian man before he can eate the fleſh of Chriſt, either in the Sacrament or otherwiſe by faith. *Quæro, &c: I enquire what is his footeſtoole, and the Scripture ſaith vnto me, The earth is my footeſtoole. Wauering, I conuert my ſelfe to Chriſt, becauſe I ſeeke him here, & I finde how without impietie earth may be adored, his footeſtoole may be adored without impietie. For of the earth he tooke earth, becauſe fleſh is of the earth, and of the fleſh of Mary he tooke fleſh. And becauſe he walked here in the ſame fleſh, and gaue vs the ſame fleſh to be eaten vnto ſaluation, and no man eateth that fleſh, except hee firſt adore it, it is found out how ſuch a footeſtoole of the Lord may be adored, and we do not only not ſinne in adoring, but we ſinne in not adoring it.* In theſe wordes he ſheweth that the naturall body of Chriſt is to be adored. Now that the ſame is not really preſent in the Sacrament, he ſheweth in theſe wordes: After he had ſhewed how vniuſtly the *Capernaites* were offended, he declareth how Chriſt inſtructed his diſciples that remained with him, when he ſaid. *It is the ſpirit which quickeneth, the fleſh profiteth nothing. The words which I haue ſpoken to you, be ſpirit and life. Vnderſtand ye ſpiritually, that which I haue ſpoken. You ſhall not eate this body which you ſee, and drinke this bloud, which they ſhall ſhed which ſhall crucifie me, I haue commended to you a certaine Sacrament, which being ſpiritually vnderſtoode ſhall quicken you. And albeit it be neceſſarie that the ſame be celebrated viſibly, yet it muſt be vnderſtood inuiſibly.* There can nothing be ſpoken more plainely and directly againſt the groſſe and carnall maner of preſence, which they call the reall preſence of Chriſts body and bloud in the Sacrament, then that which Auguſtine here affirmeth, as in the perſon of Chriſt. We eate not that body which his diſciples ſaw, nor drinke that bloud which the Iewes did powre out, but that was the naturall body and bloud of Chriſt, therefore we do not eate the naturall body and bloud of Chriſt really, but Sacramentally, ſpiritually, in a myſterie by faith, not corporally with our mouth. Whereof it followeth, we ought not to worſhip the ſacrament, but Chriſt which is ſignified and repreſented by the Sacrament. S. Ambroſe ſaith in effect, as S. Auguſtine of adoring the footeſtoole, *We adore the fleſh of Chriſt in the myſteries*, which he ſpeaketh not onely of this Sacrament, but of all the myſteries of Chriſtian Religion, as it appeereth plainly within three lines after, where he gathereth of that he ſaid before. *Cum igitur incarnationis adorandum ſit Sacramentum. Therefore ſeeing the Sacrament of his incarnation is to be adored, &c.* Therefore S. Ambroſe ſpeaketh not of adoration of the Sacrament, as Chriſt and God, no more then the myſterie of the incarnation is God and Chriſt in proper ſpeach, but of worſhipping Chriſt in the myſteries of his ſupper, of Baptiſme, of his incarnation, of his death and reſurrection, &c. Chryſoſtomes words *Hom. 24. in Cor. 10.* are both falſified and wreſted cleane from his meaning, for he exhorteth his hearers to come reuerently and worthely to the participation of the body and bloud of Chriſt, by example of the ſages, and not to adore the Sacrament, but Chriſt himſelfe in heauen. *As we receiue the greater benefit (ſaith he) ſo much more we ſhalbe puniſhed, when we ſhall appeere vnworthy. This body the wiſe men did reuerence in the manger, being both vngodly men and barbarous men, after they had taken a long iourney, they adore him with feare and trembling. Therefore at leſt let vs which are citizens of heauen, follow theſe barbarous men. For they when they ſaw that manger and cottage onely, and ſaw none of theſe things which thou doeſt now beholde, came to him with great reuerence and trembling. But thou ſeeſt it not in the manger but in the altar, not a woman which holdeth him in her armes, but the Prieſt preſent, and the ſpirit myſt abundantly powred out vpon the ſacrifice, which is ſet forth. Neither doeſt thou behold his ſimple body as they did, but alſo his power, and knoweſt all his adminiſtration, and art ignorant of none of thoſe things which were done by him, and art diligently inſtructed in all things. Let vs be ſtirred vp therefore and tremble, and ſhewe greater pietie then thoſe barbarous men, that we come not barely and coldly, and ſo offer our head to a more vehement fire.*

Real preſence.

Theſe wordes (as euery man may ſee plainely) make nothing for adoration of the Sacrament, but for ſpiritual reuerence to be giuen to Chriſt, of them that come to receiue the Sacrament, by which we are aſſured (if we come worthely) that we are made partakers of the very body and bloud of Chriſt, after a ſpiritual maner, by faith on our behalfe, and by the working of the holy Ghoſt, on the behalfe of Chriſt. I omit other emphatical ſpeaches which Chryſoſtome vſeth, of aſcending vp to the gates of heauen, & of ſhewing Chriſt him ſelfe to be ſeene, handled, eaten, &c. Which declare manifeſtly, that he ſpeaketh of a ſpiritual and myſticall beholding, handling, eating by faith, not of a carnal ſight, handling, eating with the eyes, handes and mouth. *Gregory Nazianzenes* words are likewiſe falſified, and racked out of ioynt, for he ſaith: *When his ſiſter had any reſpit from her ſickenes in the night, ſhe fel downe before the altar with faith, calling vpon him which is honoured at it.* He ſaith not that ſhe praied to the Sacrament, but to God which was worſhipped at the altar or Communion table: for ſuch one it was, made of bords, and ſo placed, as men might ſtand round about it. And concerning the Sacrament, he ſheweth further how ſhe behaued her ſelfe toward it. καὶ εἴτε &c. *And if her hand had layd vp any where any part of the figures of the precious body, or of the bloud, that ſhe mingled with teares, O marueilous thing! And immediatly departed feeling health.* You ſee ſhe came not to the altar to worſhip the Sacrament hanging ouer it, or lying on it, but ſhe brought theſe fragments of the Sacrament with her, and ſue vſed them to ſtirre vp her zeale in praier: ſuperſtitiouſly (I graunt) and ſo I thinke wil you. For you will not ſuffer women to touch your Chalice with their hands, much leſſe the Sacrament it ſelfe, and to blubber it with their teares, which behauiour of hers was nothing like Popiſh adoration. To omit, that Gregory calleth the Sacrament not the very body and bloud of Chriſt, but the figures and tokens thereof.

Theodoret ſaith: *The myſtical ſignes after ſanctification, do not depart from their nature. For they remaine in their former ſubſtance, forme and ſhape, they may both be ſeene and touched as before. But they are vnderſtood to be thoſe things which they are made to be, and are beleeued & reuerenced, as thoſe which are the ſame things that they are beleeued to be. Compare therfore the image with the exemplar or paterne. For the figure ought to be like the truth.* In theſe words *Theodoret* denieth both tranſubſtantiation and the real preſence. Therefore you may eaſily vnderſtand what kind of reuerence or eſtimation, he would haue to be giuen to the outward Sacrament, namely ſpiritual and by faith. Not that the ſubſtance of bread and wine which is the image not the paterne, the figure not the trueth of Chriſt, ſhould

ſhould be adored as Chriſt himſelfe.

S. Denis an ancient writer, (though no immediate ſcholer of S. Paul) is impudently ſlandered to haue made ſolemne inuocation of the Sacrament after conſecration. For if you reade the whole Chapter (in which he ſheweth all the forme of celebration of the Communion in his time) you ſhall neuer finde that the ſymboles or tokens were adored as Chriſt, but according to Chriſts inſtitution diſtributed and receiued. That which hath any ſhew of your ſlander, is neither before nor after conſecration, but in the contemplation of the myſterie of the Lords Supper, which he vndertaking by the helpe of Ieſus to ſet forth more at large, breaketh out into a Rhetorical exclamation (or if you wil ſo haue it) an inuocation of the myſterie which is Chriſt himſelfe: ſaying, ἀλλὰ ὦ θειότατη, &c. *But thou, (O moſt diuine and holy myſterie, reueyling or laying open the couerings of darke ſpeaches, which are compaſſed about thee by ſignes,) ſhew thy ſelfe cleerely vnto vs, and fill the eies of our minde with that ſingular light which cannot be hidde.* You ſee hee doth manifeſtly diſtinguiſh the moſt diuine myſterie, which is Chriſt himſelfe, from the ſignes which are the outward elements, to whom he maketh no prayer, but to Chriſt himſelfe: ſo doth *Pachymeres* expound him ſaying, *He ſpeaketh to the myſterie it ſelfe, as to a liuing thing, and worthely. Euen as the great diuine Gregorie. But thou, O great and holy Paſſeouer. For our Paſſeouer, & ſo ſuch an holy myſterie, is Ieſus Chriſt our Lord himſelfe, and to him the holy man maketh his ſpeach, that he would vncouer the couerings, and fill him with ſingular light.* Therefore this ſpeach of *Dionyſe* doth no more proue that he prayed to the Sacrament, then the like of *Gregory*, that he prayed to the Paſchal lambe. And although the Popiſh Church doe commit moſt deteſtable idolatrie in praying to it, yet the Church of Chriſt did neuer make any ſuch prayer to the Sacrament, but onely to God through Ieſus Chriſt, whoſe Sacrament it is. Where you adde further, that for diſcerning of Chriſts body, you are called from prophane houſes to Churches, from tables to altars, from vulgar apparel to holy veſtments to Corporals & chalices, from mariage to chaſtity, &c. You offer heinous iniurie to our Sauiour Chriſt himſelfe, and to his Apoſtles and to the Primitiue Church for many hundred yeres after Chriſt, who knew none of theſe meanes, to diſcerne the Lords body, nor any ſuch preſcribed or vſed. But let vs examine them particularly. *For better diſcerning of this diuine meate* (you ſay) *you are called from common prophane houſes, to Gods Church.* Who hath called you for ſuch end? or who hath taught you to cal thoſe, common and prophane houſes, in which Chriſt miniſtred, and his Apoſtles and to the Primitiue Church for many hundred yeeres, and where Chriſt himſelf is preſent? *Mat.* 18. 20. Who hath taught you to diſcerne the Lords body better thē Chriſt, then his Apoſtles, then the Primitiue Church? We are called by S. Paul from priuate houſes, to the place of publike aſſembly, for order, comlines, & more conuenience to edifying, but for better diſcerning of the Lordes body, or for any greater holines of the place, we are neuer called by Chriſt, nor his ſpirit in his Apoſtles and Euangeliſts. You adde further, *That for this, you are forbidden to make it in the vulgar apparel, and are appointed ſacred ſolemne veſtments.* From whom came this prohibition? By whom are you appointed? You quote *Hiero. in ep. Nepot.* where there is no ſuch matter, nor any thing ſounding toward ſuch a matter, except you meane thoſe words, which *Nepotianus* ſpake immediately before his death, to his Vncle, ſaying, *Send this coate which I did weare in the ſeruice of Chriſt, to my beſt beloued father by age &c.* Which coate by the circumſtance of the place could be no other, then ſuch as he then ware at that inſtant, or had preſent before him, peraduēture his hearen coate, whereof Hierome ſpake before, that he ware it vnder his cloke and white linnen, while he was a Courtier. What garment ſoeuer it was, you ſhal neuer proue that it was your maſking veſtments, except you can proue that *Tunica* ſignifieth an *Albe*, a *Cheſeble*, and ſuch like trumpery, and moreouer that there is none other miniſterie or ſeruice of Chriſt, but ſaying of Maſſe. In the ſecond place: Hierom ſaith, *The Prieſts of the myſticall temple, which is interpreted the Church, the ſonnes of Sadoch go not forth vnto the people with the garments of their miniſtery, leſt being ſanctified, they ſhould be defiled with humane conuerſation. And thou in the midſt of the common people, and one of the people, doſt thou beleeue that thou art cleane?* Who is ſo blinde not to ſee that all true Chriſtians are Prieſtes of the myſtical temple, which is the Church, and muſt haue care not to defile their garments? Therefore Hierome ſpeaketh nothing of apparell worne by the Miniſters of the Church in the celebration of this Sacrament, but ſheweth by the charge giuen to the Prieſt, Ezech. 44. that no man liuing in this worlde can be cleane. In the Epiſtle of *Paulinus*, I know not what you imagine ſhould make for your purpoſe, except it be two verſes written ouer a certaine Cloſet, that was in the great Church or minſter of *Nola*.

Hic locus eſt veneranda penus qua conditur, & qua
Promitur alma ſacri pompa Miniſterij.

This is the place where the venerable ſtore is laied vp, and from whence the reuerend pompe of the holy Miniſtery is brought forth. This you imagine to be the Veſtrie where all Popiſh veſtments are kept. But *Paulinus* meaneth, that all ſuch things as were occupied about the holy Miniſterie, except bookes (for they were in another cloſet) were kept and brought out of this place: as bread and wine and veſſels for both, and ſuch other things as they occupied in their ceremonies, among which if there were any garments appointed for the celebration of the Lords ſupper, it foloweth not that they were ſo many, and ſuch maner of Veſtments as you vſe in your Maſſe. By Chryſoſtome it may be gathered, they had none other apparel in his Church but a white veſture. *In Matt. Hom.* 85. nor in the Church of Rome, by Hierom *cont. Pelag. li.* 1. But it will neuer be prooued that they vſed any garments to diſcerne the Lords body by them, as you pretend. As for the fables of *Iohn Diacon*, that wrote the life of Gregorie almoſt 900. yeeres after Chriſt, deſerue ſmall credite with wiſemen, to proue what garments and for what end, were worne in the Primitiue Church, fiue hundred yeeres before he was borne.

But you proceed and tell vs, that for this, namely, for diſcerning our Lords body, is the hallowing of Corporals and chalices, calling to witneſſe Ambroſe *Off.* 2. c. 28. who ſpeaketh neuer a word of Corporals, but of golden veſſels dedicated to the miniſterie of the Sacrament, which as he himſelfe had broken and melted to redeeme captiues, ſo he iudgeth that it is the beſt vſe that they can be put to: If they be giuen to the poore, if they be employed for redeeming of Captiues, or for building of churches and enlarging the burial places. *In theſe three kindes* (ſaith he) *it is lawfull to breake, melt, and ſell the veſſels of the Church, euen after they be dedicated. It is needfull that the forme of the myſtical cup go not out of the Church, leſt the Miniſterie of the holy cup be transferred to wicked vſes. Therefore within the Church firſt there were ſought out veſſels that were not dedicated: then being broken, &c. laſt of all melted, they were diſpenſed to the poore by ſmall portions, alſo they helped for the redemption of captiues. But although there want new veſſels, and ſuch as ſeeme not to be dedicated, I thinke they may be al conuerted with pietie to ſuch vſes, as I haue ſaid before.* The Church in his time therefore had golden veſſels dedicated for the holy vſe of the Sacrament, but not to diſcerne the Lords body, which might be diſcerned ſufficiently without them, and neuer a whit by them. *Exuperius* biſhop of *Tholoſa*, is commended by Hierom to be ſo rich, as no man was richer then he, which caried the Lords body in a wicker basket, and his bloud in a glaſſe, becauſe he beſtowed all vpon

Diſcerning of Chriſtes body.

Churches.

Veſtments.

Corporals and chalices.

reliefe of the poore: Yet there is no doubt, but he discerned the Lords body better with his wicker basket and brittle glasse, then Papists doe with their golden Corporals and chalices.

Nazianzen purging himselfe of prophaning the mysteries of Christian religion, allegorically alludeth to the prophanation of the vessels of the Iewish temples by *Nabuzardan* and *Balthasar*, as his wordes doe plainely declare: saying, *What ministring vessels not to be touched of many, or the multitude, haue I deliuered to the hands of the wicked, either to Nabuzardan or to Balthasar, which rioted wickedly in holy things, & suffred punishment worthy of his madnes?* Where is hallowing of Corporals and chalices for discerning of the Lords body? *Optatus lib.* 1. speaking against the rage of the *Donatists*, saith, that beside their breaking & scraping of the Communion tables or altars, which were tables of wood, *You haue doubled your wickednes, while you haue broken also the Cuppes, the cariers of the bloud of Christ.* What hallowing of cups or Corporals (to such end as you affirme) can be cõcluded out of these wordes? We know they had Cuppes specially appointed, (or if you will) consecrated, as we haue to the vse of the holy Sacrament, but without any Popish hallowing, or as necessarie to discerne the Lords body and bloud by them. The auctour of the imperfect worke vnder the name of Chrysostome *Hom.* 11. saith: *If it be a sinne, and danger to transferre the sanctified vessels vnto priuate vses, as Balthasar doth teach vs, who drinking in the hallowed Cups, was deposed out of his kingdome and his life. If therefore it be so dangerous to transferre to priuate vses, these sanctified vessels, in which not the true body of Christ but a mysterie of his body is conteined, how much more the vessels of our body, which God hath prepared for an habitation for himselfe, we ought not to giue as a place for the diuel, to doe what he will with them.* You see they had sanctified vessels, and yet confessed that the true body of Christ was not in them. The Realpresence.

But you proceede and say, *For this prophane tables are remooued, and altars consecrated.* Christ and his Apostles were to blame (if it be as you say,) to minister vpon prophane tables, without consecrating of altars. But who shall beare witnes for consecration of altars? Who but S. Augustine *Sermo.* 255. *de tempore*? And who shall warrant vs that this Sermon is not falsly intituled to S. Augustine, (as a great number of those Sermons are?) But admit it be Augustines owne auctoritie, yet he speaketh onely of consecrating of altars, not for this ende to discerne the Lords body and bloud. For that their tables and altars were dedicated to the holy vse of ministration, it is not the matter we stand vpon, but whether they were consecrated for this end. They were called altars vnproperly, as the Sacrament was called a Sacrifice, the Ministers sacrificing priests & Leuites, yet were they neither in matter, forme, nor vse, like vnto your popish altars of stone, that were set against a wall. For they were tables of wood, and so commonly were called, as it is manifest by S. Augustine, *Ep.* 50. *Bonifacio.* And *Optatus li.* 6. both speaking of the rage of the *Donatists*, which brake, or shaued, or scraped the boardes of the altar or table. It stood in the middest, that the people might stand round about it. *Euseb. lib.* 10. *c.* 4. *ad Paulin. Tyr. ep. Aug. de verb. Dom. secund. Ioan. ser.* 46. It was remoueable and caried by the clearkes. *August. Quæst. vet. & noues. Qu.* 101. Or otherwise, as appeareth by *Optatus lib.* 6. Therefore it was nothing like Popish altars. Altars.

But you goe on, and say: *That for this, the very Priests themselues, are honourable, chast, sacred.* The Lords body may be discerned of the receiuers, though the Priest be a very varlet, vnchaste, and vnholy. For the dignitie of the Sacrament, dependeth not vpon the worthines of the Minister. We confesse that the Minister ought to be chaste, and holy, that in respect of himselfe, he may discerne the Lords body, and that his Ministerie is honourable, both in this Sacrament, and in the other. And so saith Hierome *ad Heliodorum. Farre be it from me, that I should speake any thing amisse of them, which succeeding the order of Apostles, doe make the body of Christ with their holy mouth, by whom also we are made Christians.* By making the body of Christ, he meaneth the celebration of the Sacrament of his body, as by making vs Christians, the Sacrament of Baptisme. For otherwise in proper speach, they neither make the body of Christ, nor vs Christians, but onely Minister the Sacraments, whereby the bodie of Christ is represented vnto vs, and by vse of them we are assured that we are by Gods grace and spirituall regeneration, become Gods children, that is, Christians. In the other place against Iouinian, Hierome in deede and Ambrose *in* 1. *Tim.* 3. thinketh it most conuenient, that Ministers of the Sacraments should be continent, either vnmarried or abstaining from their wiues. But the Councel of Nice that decreed the contrary, is of greater auctoritie. *Socrat. lib.* 1. *Cap.* 11. And *Athanasius ad Dracontium.* Yet S. Ambrose denieth not, but that it is lawfull to haue wife and children, as the Apostle saith: *For these are the singes* (saith he) *of Bishoplike dignitie. But if any man following better things, and hath dedicated both his body and soule to God, that he couple not himself in Matrimonie, he shal be made so much the more worthy.* And in the 2. Corinth. 11. He saith, that *All the Apostles except Iohn and Paul had wiues.* Chastitie of Priestes.

Yet you proceede and say, *For this the people is forbidden to touch it with their common handes. Nazianzen. Or. ad Arianos.* What Gregorie saith of the vessels of the Iewish temple, I haue shewed before. But that the people were not forbidden to touch the Sacrament, it is manifest by that which he writeth of his sister *Gorgonia*, which did not onely touch it with her handes, but also bewette it with her teares. And by that which S. Basile of the same time writeth vnto *Cæsarea Patritia* of the very case of the people handling the Sacrament, and putting it to their owne mouthes. And *Cyrill Hier. Mystag.* 5. biddeth them take it in the hollow of their hand. That care is had that no part fall to the ground, it is of reuerence to the holy mysteries, not as though the Sacrament were the naturall body and bloud of Christ, for no part can fall to the grounde from his body and bloud, though crums of bread and drops of wine may fall. *Cyrill Hieros.* saith: *Take heede leste any part of it fal from thee. For whatsoeuer thou shouldest loose, (as it were a part of thine owne member,) thou shouldest leese it. For if any man should giue thee graines of golde, wouldest thou not holde them with great diligence, taking heede leaste any part of them should be lost, and thou shouldest suffer damage? And wilt thou not prouide much more diligently for this which is more precious then golde or precious stones, that no crumme of it do fall away?* Touchinge the Sacrament. Falling of the or drops.

These wordes declare, that although the Sacrament was highly esteemed by him, yet not taken to be the very bodie and bloud of Christ, for then he woulde haue said, that euery crumme is a part of his body, or his whole body. The like is to be saide of that superstitious consecrating of their eies, forehead, and organes of their senses, with the moysture that remayneth on their lippes, after they haue drunke of the Cuppe, which he prescribeth, declaring that he tooke it not for the naturall bloud of Christ, as you perswade men.

Origen also saith: *In* 27. *Ex. I will admonish you by examples of your Religion, You know that are accustomed to be present at the diuine mysteries, how when you receiue the Lords body, with al heede and reuerence you keepe it, that neuer so small a piece fall from it, leste any part of the consecrated gift doe fall away. For you thinke you are blame worthy, and you thinke rightly if any part fall from it by negligence. And if you vse, and worthely vse so great heed to keepe his body, how doe you thinke it is a matter of lesse heinous offence, to neglect his word then his body?* Thus the neglect of the word (by Origens iudgement) is as great an offence, as the neglect of the Sacrament. But that he esteemed not those parts that by negligence might fall to be the naturall body of Christ (although he called it the body of Christ, which is a Sacrament thereof) hee declareth most plainely in his Commentarie vpon Mathew Chap. 15. Where he affirmeth, that the material part of the Sacrament, goeth into the belly, and is cast foorth into the draught:

draught: *Quod ſi, &c. If whatſoeuer enter into the mouth goeth into the belly, & is caſt out into the draught, euen the meat alſo which is ſanctified by the word of God and by prayer, according to that which it hath materiall, goeth into the belly, & is caſt out into the draught: but according to prayer which is added vnto it, according to the portion of faith it is made profitable, cauſing that the minde is made of cleere ſight, looking to that which is profitable. Neither doth the matter of bread, but the word that is ſaid vpon it, profit him which receiueth it not vnworthily. And theſe things are ſaid of the figuratiue or ſignificatiue body. Many things alſo may be ſaid of the word himſelfe which was made fleſh and verie meat, whom whoſoeuer ſhall eate, he ſhall doubtleſſe liue for euer, whom no euill man can eate. For if it could be that he which continueth ſtill an euill man, might eate the word made fleſh, (ſeeing he is the word and bread of life,) it ſhould not haue been written, Whoſoeuer ſhall eate this bread ſhall liue for euer.* You ſee therefore how Origen and other fathers meane, when they call the Sacrament the body of Chriſt, (as our Sauiour himſelfe doth) namely, that it is the typicall, ſymbolicall, that is, figuratiue and ſignificatiue body of Chriſt, not his true and naturall body in deed, but onely by faith to the worthie receiuer.

But ſtill you goe on and ſay: *For this ſacred proviſion is made, that if any hoſtes or parts of the Sacrament do remaine vnreceiued, they be moſt religiouſly reſerued, with all honour and diligence poſſible.* Here come in all cauels & prouiſions of the Maſſe, if it be eaten by a mouſe, a dog, an hog, if a ſpider or a flie fall into the cup, if it be poyſoned, if it be vomited vp by a Prieſt, or a lay man: if it be mouldie and corrupt (ſo that wormes breed of it,) with an hundred like caſes, which Chriſt and his Apoſtles did not prouide for, nor the Primitiue Church did know, there is ſacred prouiſion made by the Church of Antichriſt, who as in all things aduanceth himſelfe aboue Chriſt, ſo in wiſe and holy prouiſion, farre exceedeth Chriſt and his ſpirit in the Goſpel. As for examination of conſciences, confeſſion of ſinnes, continence from vncleane luſts, we confeſſe ought to be preparations, for men to receiue worthily, but no Popiſh excarnification of conſciences, auricular confeſſion, and a more ſcrupulous preſcription of continence in maried perſons, then the ſcripture doth require, As for receiuing faſting, is a thing indifferent, of conuenience according to the order of the Church, but not of neceſſitie, neither doth S. Auguſtine teach otherwiſe. Ep. 118. For euen in his time, on the day of the inſtitution of the Supper, the cuſtom of the Church was to receiue after dinner, as he ſheweth in that Epiſtle, and it appeareth by the councell of Carthage 3. C. 29. Matiſcon. 2. C. 6.

Reſeruation.

Receiuing faſting

But now after you haue ſhewed, how you Papiſts diſcerne the Lords body, you wil prooue, that we diſcerne it not, becauſe after the order of our booke, if any thing remaine after our Communion, the Curate or clarke may take it home to his owne vſe. A ſubſtantiall argument, I promiſe you. But we diſcerne the Lords body, as the Apoſtle hath here taught vs. Let a man therefore examine himſelfe &c. not by making ſuperſtitious prouiſions, for the bread and wine, which remaineth after the communion: whereof there is no greater account, to be made, then of the water after baptiſme, for the conſecration extendeth to no more bread and wine, then is beſtowed according to Chriſts inſtitution. Therefore Euagrius teſtifieth, that by an olde cuſtome of the Church of Conſtantinople, that which remained after the Communion, was giuen to yoong children that went to ſchoole. In the Church of France by the Matiſcon 2. Councell Cap. 6. it was decreed, that the remnants of the ſacrament, on wedneſday or friday ſhould be giuen to yong children faſting, ſprinkled with wine. And the Church of England by as good auctoritie, hath appointed, for auoiding of ſuperſtition, and all other inconueniences, that the miniſter, ſhall haue the bread and wine to his priuate vſe. As for the ceremonie of bread, that was giuen to the *Catechumeni* in S. Auguſtines time, we haue no more to doe with it, then you, and leſſe with your ſuperſtitious holy bread.

That which remaineth after the communion.

Holy bread.

But ſeeing in our celebration of the Lords ſupper, we haue all things materiall and eſſentiall, according to the inſtitution of Chriſt, and the doctrine and practiſe of his Apoſtles, and you do manifeſtly peruert the end of his inſtitution, by your blaſphemous ſacrifice, and Idolatrous worſhipping of the creatures, by not ſhewing the Lords death, by your ſacrilegious depriuing of the people of the one halfe of the ſacrament, and other your ſuperſtitious prophanations, if any of you, that gathered theſe notes, pertaine to Gods election, I beſeech him in his good time, to call you to his knowledge and acknowledging of his truth. To the reſt I ſay with the Apoſtle, the Lord reward you according to your workes.

REM. 19 30 Many ſleepe.) *We ſee here by this, it is a fearefull caſe and crime to defile by ſinne (as much as in vs lyeth) the body of Chriſt in the Sacrament, ſeeing God ſtrooke many to death for it in the Primitiue Church, and puniſhed others by grieuous ſickneſs. No maruell that ſo many ſtrange diſeaſes and deaths fall vpon vs now in the world.*

Vnworthy receiuing.

VLKE. 19 The body of Chriſt, is not ſo in the ſacrament, that it can be defiled by any mans ſinne, or otherwiſe be abuſed, by any act of man or beaſt. For Chriſt is now in heauen glorified, and can ſuffer no more of wicked men. Yet it is an heynous offence, to defile by ſinne, the Sacrament of the body and blood of Chriſt.

Defiling of Chriſts body.

REM. 20 31 Iudge your ſelues.) *We may note here that it is ynough, only to ſinne no more, or to repent lightly of that which is paſt: but that we ſhould puniſh our ſelues according to the weight of the faults paſt and forgiuen; and alſo that God will puniſh vs by temporall ſcourges in this life or the next, if we do not make our ſelues verie cleane before we come to receiue his holy ſacrament, whoſe heauie hands we may eſcape by puniſhing our ſelues by faſting and other penance.*

Penance and ſatisfaction.

VLKE. 20 : He that ſinneth no more, doth not lightly, but earneſtly repent of his ſinnes paſt. As for Popiſh ſatisfaction by puniſhment of our ſelues, otherwiſe then by hartie ſorrow for our ſinnes, (which yet is no ſatisfaction for them) there can none be concluded out of this text. Nor that God doth puniſh his children, in the next life, although he chaſtiſe them with temporall ſcourges in this life to bring them to repentance and amendment, not to make ſatisfaction for there ſinnes forgiuen. By true and faithfull repentance therefore, with prayer, faſting, almes and other works by God allowed, as the fruits of repentance and faith, we may auoide Gods heauie iudgement which our ſinnes haue deſerued, through the merits of Chriſt, and not by the merit or ſatisfaction of our workes but by meere mercie of God.

Satisfaction.

HEM. 21 33 Expect one another.) *Returning now to their former fault and diſorder for the which he tooke this occaſion to talke of the holy Sacrament, and how great a fault it is to come vnworthily to it: he exhorteth them to keepe their ſaid ſuppers or feaſts in vnitie, peace, and ſobrietie the rich expecting the poore &c.*

VLKE. 21 The wordes that follow, (If any be an hungred, let him eate at home,) do declare moſt manifeſtly, that this expectation, and tarying one for another, is to receiue the communion of the Lords ſupper together, & not to the eating of there loue ſuppers: which were chiefly to relieue the poore, that were hungrie. Photius vpon theſe words ſaith. *Tary one for another. Wherefore? leſt you be proued to receiue the Lords body and blood vnworthily, leſt partaking vnworthily, being made guiltie of the murder of his body, and ſhedding of his blood, you receiue iudgement vnauoidable.* S. Ambroſe vpon this text ſaith, *He ſaith that they muſt tarrie one for another, that the oblation of many be celebrated together, and that all may be ſerued, and if any be impatient, he may be fed with earthly bread at home. That you come not together to iudgement, that is that you keepe not the myſterie ſo, as you be worthie to be reprehended,*

Communion of the Church together not priuat maſſe.

with

with offence. S. Hierome or the auctor of the coment in his name, vpon this place saith. *Because none taried for other, that the offrings might be made in common, therefore they came together, not vnto sanctification but vnto iudgement.* To the same effect writeth Primasius. *Because it was offered to him which came first, and he did eate and went his way, they came together vnto iudgement and not to sanctification.* Chrysostome and Theophylact refer it, both to the sacrament, and to the loue supper. So that a communion can by no meanes be auoided, nor a priuate masse established.

The Masse is agreeable to the Apostles vse and tradition the Communion is not.

RHEM. 22 34 I will dispose.) *Many particular orders and decrees, moe then be here or in any other booke of the new Testament expressly written, did the Apostles, as we see here, and namely S. Paul to the Corinthians, set downe by tradition, which our whole ministration of* MASSE *is agreeable vnto, as the substance of the Sacrifice and Sacrament is by the premisses prooued to be most consonant: Caluins supper and communion in all points wholy repugnant to the same. And that it agreeth not to these other not written traditions, they easily confesse. The * Apostles deliuered vnto the Church to take it only fasting: they care not for it. The Apostles taught the Church to consecrate by the wordes and the signes of the Crosse, without which* (saith S. Augustine tract. in Io. 118. Ser. 55. in append. Chrys. ho. 55. in 16. Mat.) *no Sacrament is rightly perfited: the Protestants haue taken it away. The Apostles taught the Church to keepe * a Memorie or inuocation of Saincts in this Sacrifice: the Caluinists haue none. The Apostles decreed that in this sacrifice there should be speciall praiers for the dead.* Chrys. ho. 3. in ep. ad Philip. Aug de cur. pro mort. c. 1. *they haue none. Likewise that water should be mixed with the wine, and so forth. See* Armot. in c. 11. v. 23. Bread. *Therefore if Caluin had made his new administration according to all the Apostles writte words, yet not knowing how many things beside, the Apostle had to prescribe in these words,* Cætera cum venero disponam (*the rest I will dispose, when I come*) *he could not haue satisfied any wise man in his new change. But now seeing they are fallen to so palpable blindnes, that their doing is directly opposite to the very Scripture also, which they pretend to follow onely, and haue quite destroyed both the name, substance, and all good accidents of Christs principall Sacrament we trust all the world will see their folly and impudencie.*

Aug. ep. 118. a

Aug. tract. 84. in Io. & Chrysost. 21. in Act.

FVLKE. 22 If your last note be true, he speaketh not here of matters pertaining to the celebration of the Sacrament, but concerning ordering of the feasts of loue. And in deed S. Ambrose, Chrysostome, Photius, Theophylact, do vnderstand these matters generally of other things, to be reformed, and which needed his presence rather then wordes. But admit that he speaketh specially, of the order of celebration of the sacrament, how can you prooue any part of your Popish masse to haue beene set downe, by tradition from the Apostles. Greg. confesseth, that it was the custome of the Apostles to consecrate the host of oblation, at the onely saying of the Lords prayer Lib. 7. Ep. 63. And yet you are not ashamed to say, the whole administration of your masse, is agreeable thereto, and ours wholy repugnant vnto the same. Yet you say, we doe confesse, that it doth not agree vnto these vnwritten traditions. In deede wee acknowledge, that we are not bound to anie vnwritten traditions, but that the forme of your masse, commeth from the Apostles tradition, we doe vtterly denie, and your owne auctors doth testifie, that euery patch of it, was thrust in, by Popes of later time then the Apostles. But let vs see what you can confirme out of the auncient writers, to haue beene of the Apostles tradition, which we obserue not. First to take it onely fasting. August. Ep. 118. Wherein I haue discouered your falshood before. For it was not in Augustines time, nor long after, appointed to be taken onely of them that were fasting. Secondly we haue taken away consecration, with the signe of the crosse, without which S. Augustine saith, no sacrament is rightly perfited. In deede S. Augustine in Io. Tr. 118. saith, that the signe of the crosse, was a ceremonie vsed in all the sacraments, which if it were not vsed, *nihil eorum rite perficitur*, nothing is performed or done according to rite or custome, but that this signe, was necessarie vnto the consecration, or that it was of the Apostles tradition, he saith not. Chrysostome likewise saith that the signe of the crosse, was vsed to put men in minde of the death of Christ, but neither that it was necessarie to consecration, or that it was taught by the Apostles to be vsed in such maner. And the forming of it with the finger in the bodie, he accounteth little worth, except it be formed in the minde, with great faith. Therefore that which Chrysostome requireth, we haue in our administration, the shewing of the Lordes death and passion, though we haue not that which in his time, was vsed as a bare singe, to put men in remembrance of it. Thirdly you say, the Apostles taught to keepe a memorie or inuocation of Saincts in this sacrifice, which we haue not, for which you quote *Aug. tract. 84. in Ioan & Chryso. Hom. 21. in act.* of which neither of both saith, that the Apostles taught the Church to keepe any such memorie: and Chrysostome saith neuer a worde of inuocation of Saincts. They both in deed say, that at the celebration of the Supper, they kept a memorie of Martyres. Chrysostome saith, they offred for them, and that was no dishonour to them. But what should they offer, but thankesgiuing? S. Augustine saith: *We do not so make mention of them at the verie table it selfe, as we doe for other that rest in peace, so that we also pray for them, but rather that they might pray for vs, that we may followe their steppes.* Not that they did properly inuocate the Saincts, but that this commemoration of the Martyres, might mooue them, to pray for them. For the ancient memorie, or commemoration as appeereth by Epiphanius Cont. Aerium hær. 79. was both for iust men and for sinners, for the Patriarkes, Prophets, Apostles, Martyres, Confessors, &c. as he saith, to separate or distinguish Christ from the order of men: as S. Augustine saith, to offer thankes for them *Ench. C.* 110. In which although, there were neither expresse prayers for the dead, nor to the Saincts, but a memorie and rehersall of their names, yet by little and little the errors of prayer for the dead and inuocation of Saincts, gathered strength, and increase.

Last of all you say, the Apostles decreed, that in this sacrifice, there should be speciall prayers for the dead, we haue none. Witnes of this decree *Chryso. In Phil. Hom. 3. Aug. de cur. pro. mort.* Chrysostome in deed saith, *That it was not in vaine decreed by the Apostles, that in the celebration of the reuerend mysteries, memorie or mention should be made of them which are departed from hence.* Which he doth interprete, to haue beene for that ende, men should pray for them, to procure some little helpe for them, for so he saith in his exhortation. *Let vs procure them some helpe, small in deede, but let vs helpe them.* S. Augustine alledgeth do decree of the Apostles, but the custome of the Church in this time. *That in the prayers of the priest, which are powred forth to the Lord God, at his altar, the commendation of the dead, also hath his place.* Thus haue you but one witnes, who also without any good ground, affirmeth this memorie to be of the Apostles decree. *Iustinus Martyr* neerer to the Apostles times by 200. yeers reherseth the order of celebration according to the Apostles writings, hath no memorie or mention of the dead. *Dionysius*, of whom it is vncertaine in what time he liued, yet certaine it is, he is ancient and of some thought to be that Dionyse Bishop of Alexandria, of whom Eusebius maketh often mention in the 6. and 7. bookes of his hystories, declareth that there was none other memory of the dead in his time, but of the saincts only. whose commendation was set forth, to the praise of God, and to the imitation of the liuing. *Eccl. Hier. Cap. 3. part. 3.* who if he were the Apostles immediate scholler, as you contend, giueth sentence flatly against you, touching inuocation of Saincts, and prayer for the dead, to be the doctrine and tradition of the Apostles: when

when handling the whole forme of administration of the Lords supper, so diligently and particularly, he can tel vs nothing either of inuocation of the dead, or prayer for the dead, but onely of memorie or mention, for such ends as I haue shewed before. Yea euen in the 7. Chapter where he treateth of burial of the dead, and the ceremonies vsed about that office. He denieth, that any prayers for the dead are profitable to them, but onely such as being made by the Bishop or minister of the church in faith, grounded vpon Gods promises, as by the interpreter of Gods wil, do rather declare what God hath already granted to them that depart in the faith of Christ, then desire any thing to be performed, as their censure in pardoning and retayning of sinnes, in binding and losing of sinners is an interpretatarion & declararation of the iudgement of God, not that God is minister of the corrupt iudgement of men, but that men which are appointed by Gods spirit, to interpret Gods will, do separate those that are iudged of God, according to their worthines. Therefore in such sort. *The diuine Bishop* (saith he) *doth aske those things, that are promised by God, and are acceptable to God, and shall doubtlesse be granted, both shewing to God which loueth the good, his owne disposition resembling the good, and declareth as an interpreter, or by way of interpretation, to them that are present, those rewards, which shall be to them that are holy.* And this is the resolution of that question, which he mooueth, whether prayers are auaileable for the dead, and in what respect they may be profitable. Whereby we see, that this error was very yoong in his time, and had not yet obtained strength, when prayers for the dead, were not taken simply for prayers, but rather as declarations of the performance of Gods promises, to all his elect after this life, namely, that they are pardoned of all their sinnes committed of frailtie, and are placed in rest with Abraham, Isaac and Iacob. For these things onely were required in those prayers, which were vttered by the Bishop, for them that were buried. Concerning the mixing of water with wine, I haue answered before in the notes of this Chapter, Sect. 10. That it is neither of Christes institution, nor of the generall practise of the Church, but a thing indifferent so it be vsed without superstition. Caluine therefore and the reformed Churches in these daies made no new administration according to the Apostles vnwritten wordes, but reformed the new administration of the Popish Church according to the most auncient institution, and practise of Christ and his Apostles, and of the Primitiue Church, in all necessary and essentiall points set forth in the word written. And as for those things which the Apostle did dispose at his presence, we know, that either they pertained not to the administration of the sacrament. or else they were accidentall orders, meete for the Church of Corinth, which are not necessarie to be the same, in all times and places. How agreeable our doctrine and practise of this sacrament, is to Christs institution, set forth in the scripture, in name, substance, and all essentiall points, let the world see, and God iudge.

CHAP. XII.

They must not make their diuersitie of Gifts an occasion of Schisme, considering that al are of one Holy Ghost, & for the profit of the one body of Christ which is the Church: 12 *Which also could not be a body, without such varietie of members:* 12 *Therefore neither they that haue the inferiour gifts, must be discontent, seeing it is Gods distribution: nor they that haue the greater, contemne the other, considering they are no lesse necessarie:* 25 *but all in all ioyne together:* 28 *And euerie one know his owne place.*

AND concerning spirituall things, I will not haue you ignorant, brethren.

2 You know that when you were heathen, you went to dumme Idols according as you were ledde.

3 Therfore I do you to vnderstand that no man speaking in the Spirit of God, saith Anathema, to IESVS. And no man can say, Our Lord IESVS: but in the holy Ghost.

4 And there are diuisions of graces, but one spirit.

5 And there are diuisions of ministrations: but one Lord.

6 And there are diuisions of operations, but one God, which worketh all in all.

7 And the manifestation of the Spirit is giuen vnto euery one to profit.

8 To one certes by the spirit is giuen ‡the word of wisedome: and to another, the word of knowledge according to the same Spirit.

9 To another‖, faith in the same spirit: to another, the grace of doing cures in one Spirit.

10 To another, the working of miracles: to another, prophecie: to another, discerning of spirits: to another, kinds of toongs: to another, interpretation of languages.

11 And all these things worketh one and the same Spirit, diuiding to euery one according as he will.

12 For

CConcerning spirituall gifts, brethren, I would not haue you ignorant.

2 Ye know that ye were Gentils, caried away vnto dumbe idols. euen as ye were led.

*3 Wherefore I declare vnto you, that no man speaking by the spirit of God †defieth Iesus: *also no man can say †that Iesus is the Lord, but by the holy Ghost.*

† Or calleth Iesus accursed. Mar. 9. 39. Ro 13. 13. Phil. 2. 10.

4 There are diuersities of gifts, but it is the selfe same spirit.

5 And there are differences of administrations, but it is the selfe same Lord.

6 And there are diuers maners of operations, but it is the selfe same God, which worketh all in all.

7 The manifestation of the spirit, is giuen to euery man to profit withall.

8 For to one is giuen by the spirit the word of wisedome, to another the word of knowledge by the same spirit.

9 To another is giuen *faith by the same spirit, to another the gift of healing by the same spirit.*

10 To another power to do *miracles, to another prophecie, to another discerning of spirits, to another diuers kindes of tongues, to another the interpretation of tongues.*

*11 *But these all worketh euen that one and the selfe same spirit, diuiding to euery man seuerally euen as he will.* Ro. 12. 3. Ephe. 4. 7.

12 *For*

Ro.12,4. Ephe.4.7.

12 For * as the body is one, and hath many members, and all the members of the bodie whereas they be many, yet are ‡ one body: so also Christ.

‡ A maruelous vnion betwixt Christ and his Church and a great comfort to all Catholikes being members thereof, that the Church and he, the head and the body, make and be called one Christ. *Aug. de vnit. Ec.*

13 For in one Spirit were we all baptized into one, whether Iewes, or Gentiles, or bondmen, or free: and in one Spirit we were all made to drinke.

One body

14 For the body also is not one member, but many.

15 If the foote should say, because I am not the hand, I am not of the body, is it therfore not of the body?

16 And if the eare should say, because I am not the eie, I am not of the body: is he therefore not of the body?

17 If the whole body were the eie: where is the hearing? If the whole were the hearing where is the smelling?

18 But now God hath set the members, euery one of them in the body as he would.

19 And if all were one member, where were the body?

20 But now there are many members in deed, yet one body. And the eie can not say to the hand: I need not thy helpe, or againe the head to the feete, You are not necessarie for me.

21 But much more those that seeme to be the more weake members of the body, are more necessarie:

22 And such as we thinke to be the baser members of the body, vpon them we put more aboundant honor: and those that are our vnhonest parts, haue more aboundant honestie.

23 And our honest parts need nothing: but God hath tempered the body, giuing to it that wanted, the more aboundant honour.

24 That there might be no ‖ schisme in the body, but the members togither might be carefull one for another.

25 And if one member suffer any thing, all the members suffer with it. or if one member do glorie, all the members reioice with it.

26 And you are the body of Christ, and members of member.

Eph.4,11.

27 And * some verily God hath set in the Church first Apostles, secondly prophets, thirdly doctors, next miracles, then the graces of doing cures, helpes, gouernements, kinds of tongues.

28 Are all Apostles? are all prophets? are all doctors?

29 ‡ Are all miracles? haue all the grace of doing cures? do all speake with tongues? do all interpret?

30 But pursue the better gifts. And yet I shew you a more excellent way.

MAR-

12 *For as the body is one, and hath manie members, and all the members of that one bodie, being many, are one body: euen so is Christ also.*

13 *For by one spirit are we all baptized into one body, whether* we be *Iewes or Gentiles, whether* we be *bond or free: and haue all drunke of one spirit.*

14 *For the body is not one member, but many.*

15 *If the foote do say, Because I am not the hand, I am not of the body: is it therefore not of the body?*

16 *And if the eare doe say, Because I am not the eie, I am not of the body: is it therefore not of the body?*

17 *If all the body* were *an eie, where were then the hearing? If all* were *hearing, where were the smelling?*

18 *But now God hath set the members, euerie one of them seuerall in the body, as it hath pleased him.*

19 *If they were all one member, where were the body?*

20 *Now are there many members, yet but one body.*

21 *And the eie cannot say vnto the hand, I haue no need of thee: nor againe, the head to the feet, I haue no need of you.*

22 *Yea rather a great deale those members of the body which seeme to be more feeble, are necessarie:*

23 *And vpon those members of the bodie which we thinke to be lesse honourable, we bestow more honour: and our vncomely* partes *haue more comelinesse.*

24 *For our comely* members *need it not: but God hath tempered the body together, hauing giuen the more honour to that* part *which lacked.*

25 *That there should be no strife in the bodie: but that the members should haue the same care one for another.*

26 *And if one member suffer, all the members suffer with it. If one member be honoured, all the members reioice with it.*

27 *Ye are the body of Christ, and members in part.*

Eph.4,11.

28 * *And God hath ordained some in the Church, first Apostles, secondarily, Prophets, thirdly, Teachers, then them that do miracles: after that, the gifts of healing, helpers, gouernours* ‖ *diuersities of tongues,*

‖ Or, kinds.

29 *Are all Apostles? are all Prophets? are all Teachers? are all doers of miracles?*

30 *Haue all the gift of healing? doe all speake with tongues? do all interprete?*

31 *Couet after the best gifts: And yet shew I vnto you a more excellent way.*

MAR-

MARGINALL NOTES. CHAP. XII.

REM. 1 8 The word of wisedome.) *All these gifts be those which the learned call* Gratias gratis datas: *which he bestowed often euen vpon ill liuers, which haue not the other graces of God whereby their persons should be gratefull, iust and holy in his sight.*

LKE. 1 This is an vnlearned distinction of the popish learned, which sheweth no difference betweene things of diuers natures. For all Gods graces be freely giuen, as well those that are bestowed vpon the elect, as vpon the reprobate, neither are men gratefull, iust, and holy in Gods sight, by any gifts of iustice or holinesse inhærent, but onely by Iesus Christ. Eph. 1. 6. Eph. 2. 7. 8. *Dividing to euerie man as he will,* (saith Ambrose) *He saith as he will not as it is due. Exhort. ad virg.* Iustice inherent.

REM. 2 29 Are all miracles?) *S. Augustine ep. 137. giueth the same reason, why miracles and cures be done at the memories or bodies of some Saincts more then at others: and by the same Saincts in one place of their memories rather at other places.*

LKE. 2 S. Augustine saith not, that any miracles are done by any Saincts, at any place of their memories, but by God where it pleaseth him. *Is not Africa (saith he) full of the bodies of the holy Martyrs? And yet we know not that any such things are done here in any place. For as that which the Apostle saith: all the Saincts haue not the gifts of healing, neither haue all the discerning of spirits: So neither in all memories of the Saincts it is not his will, that these things should be done, which diuideth his owne to euery man as he will.* Therefore when it is certaine, that God hath or doth worke miracles in any place, we must not call him to account, why he doth not the same in all places. But hereof it followeth not, that fained and lying miracles of poperie, be wrought by God or by his Saincts, but seeing they tend to maintaine heresie and Idolatry, we must say still with S. Augustine. *Away with these fained miracles of lying men, or wonders wrought by deceiuing diuels. De vnit. Eccl. c. 16.* Miracles.

ANNOTATIONS. CHAP. XII.

REM. 3 9 Faith in the same) *This faith is not another in substance then the common faith in Christ, but is of another accidentall quality onely, that is, of more fernor, deuotion, zeale, and confident trust, specially for doing of miracles.* Zealous faith.

LKE. 3 Faith of doing miracles may be in wicked men as you confesse, sect. 1. therefore differeth in substance, from iustifying faith, which worketh by loue. *He calleth faith here, not this common faith, but that whereof he speaketh a little after: If I haue all faith, so that I can remoue mountaines.* Theodoret vpon this place. Photius and Oecumenius say: *Abusiuely he calleth the effect, by the name of the thing.*

REM. 13 Ifthe foote.) *The Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutuall communion and participation in all actions of her members among themselues, and with Christ the head of the body.* Vnitie.

25 Schisme in the body.) *As Charitie and vnitie of spirit, is the proper bond and weale of the common Body: so is diuision or Schisme, which is the interruption of peace and mutuall Societie betweene the parts of the same, the speciall plague of the Church, and as odious to God as rebellion to the temporall Soueraigne.* Schisme.

CHAP. XIII.

That aboue all other Gifts they should seeke after Charitie: as that without which nothing profiteth, 4 *and which doth all as is to be done, and remaineth also in heauen.*

IF I speake with the tonges of men and of Angels, and haue ‖not charitie: I am become as sounding brasse, or a tinkling cymbal.

2 And if I should haue prophecie, and knew all mysteries, and all knowledge; and if I should ‡ haue all faith so that I could remoue mountaines, and haue not charitie, I am nothing.

3 And if I should distribute al my goods to be meat for the poore, and if I should ‖deliuer my body so that I burne, and haue not charitie, it doth profit me nothing.

4 Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruersly: is not puffed vp,

5 Is not ambitious, seeketh not her own, is not prouoked to anger, thinketh not euill:

6 Reioyceth not vpon iniquitie, but reioiceth with the truth:

7 Suffereth al things, beleeueth al things, hopeth all things, beareth all things.

8 Charitie neuer falleth away: whether prophecies shall be made void, or tongues shal cease, or knowledge shall be destroied.

9 For in part we know, and in part we prophecie.

10 But

THough I speake with the tongues of men, and of angels, and haue not charitie, I am as sounding brasse, or as a tinckling Cymbale.

2 *And though I haue prophecie, and vnderstand all secrets, and all knowledge: yea if I haue all faith, so that I can remoone mountaines, and haue not charitie, I am nothing.*

3 *And though I bestow all my goods to feed the poore, and though I giue my body that I should be burned, and haue not charitie, it profiteth me nothing.*

4 *Charitie suffereth long, and is curteous: Charitie enuieth not, charitie doth not frowardly †swelleth not,* † Or, is not puft vp.

5 *Dealeth not dishonestly, seeketh not her owne, is not bitter, thinketh not euill,*

6 *Reioyceth not in iniquitie, but reioyceth in the truth:*

7 *Suffereth all things, beleeueth all things, hopeth all things, endureth all things.*

8 *Though that prophecyings faile, either, tongues cease, or knowledge vanish away,* yet *charitie falleth neuer away.*

9 *For our knowledge is † vnperfect, and our prophecying is vnperfect:* † Or, in part

10 *But*

10 But ‡when that shall come that is perfect, that shall be made voide that is in part.

11 When I was a little one, I spake as a little one, I vnderstood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one.

12 We see now by a glasse in a darke sort: but then face to face. Now I know in part: but then I shall know as also I am knowen.

13 And now there remaine, faith, hope, charitie, ‖these three. but the ‡greater of these is charitie.

10 *But when that which is perfect is come, then that which is vnperfect shall be done away.*

11 *When I was a childe, I spake as a childe, I vnderstood as a childe, I imagined as a childe: but as soone as I was a man, I put away childishnesse,*

12 *Now we see in a glasse, euen in a darke speaking: but then* shall we see *face to face. Now I know vnperfectly: but then shall I know, euen as I am knowen.*

13 *Now abideth faith, hope, and charitie, these three, but the chiefe of these is charitie.*

MARGINALL NOTES. CHAP. XIII.

RHEM. 1. 2 Haue all faith.) *This proueth that faith is nothing worth to saluation without workes, and that there may be true faith without charitie.*

FVLKE. 1 That faith which is void of good workes, is nothing worth vnto saluation. Yet a man is iustified by faith without workes, but yet by such a faith as worketh by loue, Rom. 3. for a iustifying faith cannot be without charitie. *Good life* (saith *S. Augustine*) *is inseparable from faith, which worketh by loue. De fide & oper. c. 23.* S. Ambrose vpon this text saith: *To worke wonders, and to cast out diuels by faith, is nothing worth, except a man be an earnest follower of good conuersation.* Leo speaking of true faith & charitie, saith *Tunc verum nomen ac vere, est fructus amborum cum insolubilis manet vtriusque connexio. vbi enim non simul fuerint simul desunt. Sine fide non diligitur, & sine dilectione non creditur Ser. 7. de quadr.* Gennadius apud Oecumenium, saith: *He doth not now speake of that faith of the beleeuers which is common and generall, but of the gift of faith. For there was a certaine kinde of gifts, that was called by the same name of faith, which was giuen to many at that time, for the manifestation of the presence of the spirit. Of this gift also, our Lord saith in the Gospell, If you shall haue faith, as a graine of mustard seed, you shall say to the mountaine, remoue and be cast into the sea and it shall be done vnto you. For our Lord spake not of the common faith, to them as vnbeleeuers, but his speach was to his disciples: that is, if you shall haue the gift of faith: And that which our Lord in the Gospell said, to be the greatest, namely, to remoue mountaines, the Apostle saith, is nothing without charitie.* Iustification by faith only.

RHEM. 2 10 When that shall come.) *By this text S. Augustine* li. 22. Ciu. c. 29. *proueth that the Saincts in heauen haue more perfect knowledge of our affaires here, then they had when they liued here.*

FVLKE. 2 S. Augustine speaketh in that place neuer a word of the Saincts that are in heauen knowing our affaires here in earth, but of the perfect knowledge, that all the Saincts shall haue after the resurrection. If the Prophet Helizæus being absent in body, saw his seruant Giezi, taking the gifts which Naaman the Syrian, whom the Prophet had cleansed from his leprosie, gaue him, which the wicked seruant thought to haue done closely, because his master saw him not: *How much more in the spirituall body* (saith he) *the Saincts shall see all things, not onely if they shall shut their eies, but also if they be absent in body. For then shall that be perfect whereof the Apostle speaketh, &c.* Therefore either ignorance or impudencie, was the auctor of this note. Saincts in heauen know not our affaires.

RHEM. 3 13 Greater of these.) *Charitie is of all the three the greatest: How then doth onely faith, being inferiour to it, saue and iustifie, and not Charitie?*

FVLKE. 3 Charitie is greatest, because it is of longest continuance. Iustification is attributed to faith onely, because faith onely doth apprehend the mercie of God promised in Christ, and not charitie, though it continue, when faith and hope cease, because that is obtayned which is beleeued and hoped. And that in respect of continuance, the Apostle saith, that charitie is greatest, the ancient fathers do consent. Chrysostome saith vpon this text. *The greatest of these is charitie, namely in this point, because they passe away. Charitie continueth,* In 1. Cor. Hom. 34. Primasius saith: *In this present life, there are three, in the life to come onely the loue of God and his Angels, and of all Saincts. Therefore that is greater which is alwaies needfull, then that which shall once haue an end.* S. Augustine *De doct. Christ. lib. 1. cap. 39.* saith vpon this text. *The greatest of these is charitie, because when euerie one shall come to eternall life, the other two departing, charitie shall continue more encreased, and more certaine.* Iustification by faith.

ANNOTATIONS. CHAP. XIII.

RHEM. 1 Not Charitie.) *Without Charitie, both toward euerie particular person, and specially toward the common body of the Church, none of all the gifts and graces of God be profitable.* Charitie

RHEM. 4 3 Deliuer my body.) Beleeue (*saith S. Augustine*) assuredly and hold for certaine, that no Heretike and Schismatike, that vniteth not himselfe to the Catholike Church againe, how great almes so euer he giue, yea or shed his blood for Christs name, can possibly be saued. For, many Heretikes by the cloke of Christs cause, deceiuing the simple, suffer much. But where true faith is not, there is no iustice, because the iust liueth by faith. So it is also of Schismatikes, because where charitie is not, iustice can there be none: which if they had, they would neuer plucke in pieces the body of Christ which is the Church. *August. seu Fulg. de fid. ad Pet. c. 39. So saith S. Augustine in diuers places, not onely of Heretikes that died directly for defence of their heresies, as the Anabaptists and Caluinists now a daies doe (for that is more damnable:) but of some Heretikes and Schismatikes that may die among the Heathen or Turkes for defence of truth or some Article of Christs religion.* Aug. de verb. Do. ser. 50. c. 2. & in Ps. 34. conc. 2. prope finem. Cypr. de vnit. Ec. nu 8. False Martyrs.

FVLKE. 4 But in Papists, in stead of Caluinists, and this note is true. Adde also, that papists suffring death for treason against their prince and countrey, are no martyrs though they should repent at their death, and renounce their false faith: much lesse continuing Antichristian heretikes. Martyrs.

RHEM. 5 13 These three.) *These are the three vertues Theologicall, each one by nature and definition distinct from an other, and faith is by nature the first, and may be and often is before, and without Charitie: and truely remaineth in diuers after* The 3. vertues Theologicall

they

they haue by deadly ſinne loſt Charitie. Beware therefore of the Heretikes opinion, which is, that by euery mortall ſinne faith is loſt no leſſe then charitie.

Charitie is loſt by mortall ſinne, not faith. Iuſtifying faith.

The gift of faith to doe miracles, ſpoken of in the beginning of the chapter, may be without charitie, but a iuſtifying faith which worketh by loue, cannot poſſibly be without loue. *A good life* (ſaith Auguſtine) *is inſeperable from faith. De fid. & oper. c.* 13. Bede vpon this text, out of S. Auguſtine, ſaieth: *Pia fides, &c. A godly faith will not be without hope and without charitie?* And therefore though all ſinne be againſt faith and charitie, yet we doe not hold that either faith or charitie in them that are iuſtified, is vtterly loſt by deadly ſinne, though both be much weakened and diminiſhed thereby.

CHAP. XIIII.

Againſt their vaine childiſhneſſe, that thought it a goodly matter to be able to ſpeake (by miracle) ſtrange languages in the Church, ‖ preferring their languages before prophecying, that is, opening of Myſteries: he declareth that this Gift of languages is inferior to the Gift of prophecie. 26 Giuing order alſo how both giftes are to be vſed, to wit, the Prophet to ſubmit himſelfe to other Prophets: and the Speaker of languages not to publiſh his inſpiration, vnleſſe there be an interpreter. 34 Prouided alwaies, that women ſpeake not at all in the Church.

‖ Much like to ſome fond Linguiſts of our time, who thinke themſelues better then a Doctor of Diuinitie that is not a Linguiſt.

FOlow Charitie, earneſtly purſue ſpirituall things: but ‖ rather that you may prophecie.

2 For he that ſpeaketh with tongue, ſpeaketh ‖ not to men, but to God: for no man heareth. But in ſpirite he ſpeaketh myſteries.

3 For he that prophecieth, ſpeaketh to men vnto edification, and exhortation, and conſolation.

4 He that ſpeaketh with tonges, edifieth himſelfe: but he that prophecieth, edifieth the Church.

5 And I would haue you al to ſpeake with tongues, but rather to prophecie. For greater is he that prophecieth, then he that ſpeaketh with tongues: vnleſſe perhaps he interprete that the Church may take edification.

6 But now brethren ‖ if I come to you ſpeaking with tongues: what ſhall I profite you, vnleſſe I ſpeake to you either in reuelation, or in knowledge, or in prophecie, or in doctrine?

7 Yet the things without life that giue a ſound, be it pipe or harpe, vnleſſe they giue a diſtinction of ſoundes, how ſhall that be knowen which is piped, or which is harped?

8 For ‖ if the trumpet giue an vncertaine voice, who ſhal prepare himſelfe to battell?

9 So you alſo by a tongue vnleſſe you vtter manifeſt ſpeach, how ſhall that be knowen that is ſaid? for you ſhall be ſpeaking into the aire.

10 There are (for example) ſo many kindes of tongues in this world, and none is without voice.

11 If then I know not the vertue of the voice, I ſhall be to him to whom I ſpeake, barbarous: and he that ſpeaketh, barbarous to me.

12 So you alſo, becauſe you be emulators of ſpirites: ſeeke to abound vnto the edefying of the Church.

13 And therefore he that ſpeaketh with the tongue, ‖ let him pray that he may interpret.

14 For

FOlow after charitie, and couet ſpirituall giftes: but moſt chiefly that ye may prophecie.

2 For he that ſpeaketh with an vnknowen *tongue, ſpeaketh not vnto men, but vnto God: For no man heareth* him: *Howbeit, in the ſpirit he ſpeaketh myſteries.*

3 But he that prophecieth, ſpeaketh vnto men to edifying, and exhortatiou, and comfort.

4 He that ſpeaketh with an vnknowen *tongue edifieth himſelfe: but he that prophecieth, edifieth the Church.*

5 I would that ye all ſpake with tongues, but rather that ye prophecied: For greater is he that prophecieth, then he that ſpeaketh with tongues, except he expound it, that the Church may receiue edifying.

6 Now brethren, if I come vnto you ſpeaking with tongues, what ſhall I profite you, except I ſhall ſpeake to you either by reuelation, or by knowledge, or by propheciyng, or by doctrine?

7 And euen thinges without life, giuing ſound, whether it be *a pipe, or an harpe, except they giue a diſtinction in the ſounds, how ſhall it be knowen what is piped or harped?*

8 For if the trumpet giue an vncertaine ſound, who ſhall be prepared to the warre?

9 So likewiſe you, except ye vtter words by the tongue eaſie to be vnderſtood, how ſhall it be knowen what is ſpoken? For ye ſhall ſpeake in the ayre.

10 There are happily ſo many kindes of voyces in the world, and none of them *are without ſignification.*

11 Therefore if I know not the meaning of the voice, I ſhall be vnto him that ſpeaketh an aliant, and he that ſpeaketh ſhall be an aliant vnto me.

12 Euen ſo ye, for as much as ye couet ſpirituall gifts, *ſeeke that ye may excell, vnto the edifying of the Church.*

13 Wherefore, let him that ſpeaketh with tongue, pray that he may interpret.

14 For if I pray with the tongue, ‖ my spirit praieth, but my vnderstanding is without fruit.

15 What is it then? I will pray in the spirite, I will pray also in the vnderstanding: I will sing in the spirite, I will sing also in the vnderstanding.

16 But if thou blesse in the spirit: he that supplyeth the place* of the vulgar how shal he say, Amen, vpon thy blessing? because he knoweth not what thou sayest.

17 For thou in deed giuest thanks well: but the other is not edified.

18 I giue my God thankes, that I speake ‖ with the tongue of you al.

19 But in the Church I will speake fiue wordes with my vnderstanding that I may instruct others also: rather then tenne thousand words in a tongue.

20 Brethren, be not made children in sense, but in malice be children: and in sense be perfect.

21 In the Law it is written, *That in other tongues and other lippes I will speake to this people: and neither so will they heare me, saith our Lord.*

22 Therefore languages are for ‖ a signe not to the faithfull, but to infidels: but prophecies, not to infidels, but to the faithfull.

23 If therefore the whole Church come together in one, and al speake with tongues, and there enter in vulgar persons or ‖ infidels, will they not say that you be madde?

24 But if al prophecie, and there enter in any infidel or vulgar person, he is conuinced of al, he is iudged of al.

25 The secrets of his hart are made manifest, and so falling on his face he will adore God, pronouncing that God is in you in deede.

26 What is it then brethren? when you come together, euery one of you hath ‖ a psalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al thinges be done to edification.

27 Whether a man speake with tongue, by two, or at the most by three, and ‖ in course, and let one interpret.

28 But if there be not an interpreter, let him hold his peace in the Church, & speake to himselfe and to God.

29 And let prophets speak two or three, and let the rest iudge.

30 But if it be reuealed to an other sitting, let the first hold his peace.

31 For you may al prophecie one by one: that al may learne, and al may be exhorted.

32 And the spirites of prophets are subiect to prophets.

33 For God is not the God of dissention, but of peace: as also in all the Churches of the saincts I teach.

34 ‖ Let

* By this word are meant all rude vnlearned men, but specially the simple which were yet vnchristened, as the Catechumens, which came in to those spirituall exercises, as also infidels did at their pleasure.
* *idiotæ.*
‖ with tongues more then you all.

Es.28.11.

14 *For if I pray with* an vnknowen *tongue, my spirit prayeth, but my vnderstanding is vnfruitefull.*

15 *What is it then? I will pray with the spirite, and will pray with the vnderstanding also: I will sing with the spirit, and will sing with the vnderstanding also.*

16 *For when thou shalt blesse with the spirit, how shall he that* ‖ *occupieth the roome of the vnlearned say Amen, at thy giuing of thankes, seeing he vnderstandeth not what thou sayest?* ‖ Or, filleth.

17 *Thou verily giuest thankes well, but the other is not edified.*

18 *I thanke my God, I speake with tongues more then ye all.*

19 *Yet had I rather in the Church to speake fiue wordes with my vnderstanding, that by my voyce I might teach other also, then tenne thousand wordes in* an vnknowen *tongue.*

20 *Brethren be not children in vnderstanding: howbeit, as concerning* ‖ *naughtinesse be ye children, but in vnderstanding be perfect.* ‖ Or, malice.

21 *In the Law it is written,* * *With* men of *sundry tongues and sundry lips, will I speake vnto this people: and yet for all that, will they not heare me, saieth the Lord.* Es.28.11.

22 *Wherefore tonges are for a signe, not to them that beleeue, but to them that beleeue not: but prophecying* serueth *not for them that beleeue not, but for them which beleeue.*

23 *If therefore all the Church be come together into one place, and all speake with tongues, and there come in they that are vnlearned, or they which beleeue not, will they not say that ye are mad?*

24 *But if all prophecie, and there come in one that beleeueth not, or one vnlearned: he is rebuked of all men, he is iudged of all men.*

25 *And so are the secrets of his heart made manifest, and so hauing fallen downe on his face, he will worship God, saying that God is in you of a truth.*

26 *How is it then brethren? When ye come together, euery one of you hath a Psalme, hath a doctrine, hath a tongue, hath a reuelatiõ, hath an interpretation: Let al things be done vnto edifying.*

27 *If any man speake with tongue, let it be by two, or at the most by three, and that by course, and let one interpret.*

28 *But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God.*

29 *Let the Prophets speake two or three, and let the other iudge.*

30 *If any reuelation be made to another that sitteth by, let the first hold his peace.*

31 *For ye may all prophecie one by one, that all may learne, and all may be comforted.*

32 *And the spirits of the Prophets are subiect to the Prophets.*

33 *For God is not* the authour *of confusion, but of peace, as in all Churches of the saincts.*

34 * Let

1.Tim.2,12. Gen.3,16.

34 ‖ Let *women hold their peace in the Churches: for it is not permitted them to ſpeake, but to be ſubiect, as alſo *the Lawe ſaith.

35 But if they learne any thing, let them aske their owne husbands at home. For it is a foule thing for a woman to ſpeake in the Church.

36 Or did the word of God proceede from you? came it vnto you onely?

37 If any man ſeeme to be a prophet, or ſpirituall, let him know the things that I write to you, that they are the commaundements of our Lord.

38 But if any man know not, he ſhal not be knowen.

39 Therefore, brethren, be earneſt to prophecie: and to ſpeake with tongues prohibite not.

40 But let al things be done honeſtly and according to order among you.

34 *Let your women keepe ſilence in the Churches: for it is not permitted vnto them to ſpeake, but* they are commaunded *to be vnder obedience,* as ſaith the law.* 1.Tim.2.12. Gene.3.16.

35 *If they will learne any thing let them aske their husbands at home: For it is a ſhame for a woman to ſpeake in the Church.*

36 *Sprong the word of God from you: either came it vnto you onely?*

37 *If any man thinke himſelfe to be a Prophet, either ſpirituall, let him know that the things that I write vnto you, are the commandements of the Lord.*

38 *But if any man be ignorant, let him be ignorant.*

39 *Wherefore brethren, couet to prophecie, and forbid not to ſpeake with tongues.*

40 *Let all things be done* ‖ *honeſtly, and in order.* ‖ Or, comly.

ANNOTATIONS. CHAP. XIIII.

RHEM. 1 Rather prophecie.) *The gift of prophecying, that is, of expounding the hard points of our religion, is better then the gift of ſtrange tongues, though both be good.* A paraphraſticall expoſition of this Chapter concerning vnknowen tongues.

RHEM. 1 2 Not to men.) *To talke in a ſtrange language, vnknowen alſo to him ſelfe, profiteth not the hearers, though in reſpect of God who vnderſtandeth all tongues and things, and for the myſteries which he vttereth in his ſpirite, & for his owne edification in ſpirit and affection, there be no difference: but the Prophet or Expoſitor treating of the ſame matters to the vnderſtanding of the whole aſſemblie, edifieth not him ſelfe alone but all his hearers.*

FVLKE. 1 The Apoſtle by occaſion of the abuſe of the gift of tongues, ſheweth that in the congregation, all things that are preached, prayed, or ſong, muſt be vttered in a language knowen vnto the people, that they may vnderſtand and be edified by that which is preached, prayed and ſong. But where you ſay, to talke in a ſtrange language, vnknowne alſo to himſelfe, profiteth not the hearers, Chryſoſtome ſaith, Such an one profiteth not himſelfe, nor his heares, and that the Apoſtle in this place ſpeaketh of him that vnderſtandeth what he ſaith in a tongue vnknowne to others. *In ep.1.Cor.Hom.35. Thou wilt ſay then doth the tongue edifie no man? not ſo. For he ſaith, He that ſpeaketh with tongues edifieth himſelfe, which verily cannot be, except he know what he ſpeaketh. And hitherto he ſpeaketh of them which vnderſtand what they ſpeake, they vnderſtand themſelues, but they are not able to vtter them vnto others.* So ſaith Photius, when the Apoſtle ſaith, he that ſpeaketh with the tongue edifieth himſelfe. *He ſpeaketh of them which vnderſtand thoſe things which they ſpeake, but cannot interpret them to other.* S. Ambroſe ſaith vpon the ſame words: *By that he perhaps alone knoweth what he ſpeaketh, he edifieth himſelfe alone.* Whereby it is manifeſt that he which ſpeaketh in a tongue which he vnderſtandeth not himſelfe, doth not edifie himſelfe, much leſſe others. But if there were any that ſpake myſteries in a tongue which they themſelues vnderſtood not (as ſome of the fathers thinke) therefore they ſpake to God myſteries in the ſpirit, becauſe they vttered to God their ſpeech according to their ſpirituall gift, yet was this gift (if any ſuch were) both to themſelues and to others vnprofitable, without interpretation, and ought not to be vſed in the Church, where all things are to be done vnto edification. Wherefore, theſe words are no protection for him which hath not the ſpirituall gift of tongues, to pray or ſing in a tongue which he vnderſtandeth not, whereby he cannot be edified himſelfe, much leſſe ought to be tolerated in the Church, where others are not edified by him. Prayer in an vnknowen tongue.

RHEM. 2 6 If I come.) *That is, if I your Apoſtle and Doctor ſhould preach to you in an vnknowne tongue, and never vſe any kinde of expoſition, interpretation, or explication of my ſtrange words, what profite could you take thereby?*

FVLKE. 2 What if he read to them the ſcriptures, and the interpretation and exhortations of the Doctors vpon them as the Papiſts doe often times in their nine leſſons? Is it not all one caſe, and as little profit to be taken by the one as by the other? Reading in an vnknowen tongue.

RHEM. 3 8 If the trumpet.) *As the Trumpeter can not giue warning to or from the fight, vnleſſe he vſe a diſtinct and intelligible ſound or ſtroke knowen to the ſouldiers: euen ſo the preacher that exhorteth to good life, or dehorteth from ſinne, except he doe it in a ſpeach which his hearers vnderſtand, can not attaine to his purpoſe, nor doe the people any good.*

FVLKE. 3 Euen ſo, he that readeth the ſcriptures of the olde or new teſtament, the homilies of the auncient fathers, conteining exhortation to good life, and dehortation from ſinne, except he doe it in a ſpeech which his hearers vnderſtand (if he meane that his people ſhould profit thereby) cannot atteine to his purpoſe, nor doe the people any good at all: ſuch is the reading of popiſh ſeruice which hath any good matter in it, the reſt doth leſſe hurt, becauſe it is not vnderſtood. Reading in an vnknowne tongue.

RHEM. 13 Let him pray that.) *He that hath onely the gift of ſtrange tongues, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. for, to exhort or preach in a ſtrange tongue was not vnlawfull nor vnprofitable, but glorious to God, ſo that the ſpeach had beene either by him ſelfe, or by an other, afterward expounded.*

RHEM. 4 14 My ſpirit praieth.) *Alſo when a man prayeth in a ſtrang tongue which himſelfe vnderſtandeth not, it is not ſo fruitfull for inſtruction to him, as if he knew particularly what he prayed. Neuertheleſſe the Apoſtle forbiddeth not ſuch praying neither, confeſſing that his ſpirit, hart, and affection prayeth well towardes God, though his minde and vnderſtanding be not profited to inſtruction, as otherwiſe it might haue beene if he vnderſtood the worde. Neither yet doth he appoint ſuch an one to get his ſtrange prayers tranſlated vnto his vulgar tongue, to obtaine thereby the foreſaid inſtruction. See the Declaration following of this Chapter.*

FVLKE. 4 If a man pray in a tongue which he himselfe vnderstandeth not, (as I haue prooued before) it is nothing fruitfull to his owne instruction, he edifieth not himselfe: no although he had a miraculous gift to pray in the tongue which he vnderstandeth not: for if such person doe vtter words of prayer, his spirit, that is, his spirituall gift prayeth, and not he. But if a man haue not the gift, neither he nor his spirite prayeth: for the spirit heere signifieth the spirituall giste of tongues: as witnesseth S. Chrysostome vpon this text, in 1. Cor. hom. 35. *My spirit prayeth, that is, the gift granted to me, and mooning my tongue.* The same words hath Theophylact. So saith Theodoret vpon this place: *He calleth the gift, the spirit.* Photius saith vpon these words: *My spirit prayeth, that is, my spirituall gift to speake with tongues.* Then, what prayeth in them that are void of this gift, if they pray in a tongue that they vnderstand not? not their spirit which they haue not. Therefore these wordes are no approbation of such prayers as are vttered in a tougue unknowne to him that vttereth them. But you say, *the Apostle forbiddeth not such praying, confessing that his spirit, hart and affection prayeth well toward God, though his minde and vnderstanding be not profited to instruction.* Verely God himselfe abhorreth such praying, where men come neere him with their lips, when their hart is farre from him, and the Apostle forbiddeth in the church all that is not edifying or instructing, both him that prayeth, and the church that is present. And where you say the Apostle confesseth that his spirit, hart, and affection, prayeth well, without his minde and vnderstanding: it is false. For he speaketh not of his spirit, hart, and affection, but of his spirituall gift, as I haue prooued by the interpretation of the ancient fathers, and the text is plaine, that the word spirit in this place so signifieth, and not the heart or affection. *Albinus in Ps. 101. Orabo spiritu orabo & mente, psallam spiritu, psallam & mente. Tunc enim à Deo accepta est oratio canentis si pura mens idem gerit quod explicat, &c.* You adde further most impudently, that he doth *not appoint such an one to get his strange prayer translated into his vulgar tongue, to obtaine thereby the foresaid instruction.* But yet he willeth such one that hath the gift of tongues, to pray that he may interpret his strange tongue himselfe, or that some other should interpret what he saith, or if neither he nor any other be present that can interpret it, he willeth him to keepe silence in the church. ver. 13, 28. And if spirit were to be taken for hart and affection, without minde and vnderstanding (as you doe newly and absurdly expound it) the Apostle willeth such to pray not only with spirit, but also with minde and vnderstanding, ver. 15. therefore he willeth them to get the interpretation of their prayer. Therefore Chrysostome, vpon this place, sheweth that prayers not vnderstood, of him that vttereth them, are altogether vnprofitable, although he vtter them by a miraculous gift. Hom. 35. *Thou seest* (saith he) *how by little and little, he is come to this point, that he declareth him to be vnprofitable, not onely to others, but euen also to himselfe, seeing the minde of such a man* (saith he) *is voide of fruite. For if a man speake onely in the Persians language, or in any other strange tongue, and doe not vnderstand those things which he speaketh, he shall be euen to himselfe a stranger, as he which vnderstandeth not the meaning of the voice. For there were many of olde time which had the gift of praying and of the tongue ioyned together, and they prayed and sounded, vsing the tongue of the Persians or the Romans, but with their minde they did not vnderstand what they had said. Therefore* (saith he) *if I pray with the tongue, my spirit, that is the gift granted to me, and mooning my tongue, prayeth, but my minde is voide of fruite. What then is best and most profitable to be done? yea what ought he to doe, and what things to pray for? he ought to pray both with spirit and minde. I will pray* (saith he) *with spirit, I will pray with minde, I will sing with spirit, I will sing also with minde. Also he teacheth here, that he ought to speake with the tongue, and that his minde also ought to vnderstand the words. For except that be done, another confusion must needs rise of it.* This saith Chrysostome of them that had the gift of tongues (as he supposeth) without vnderstanding of that they spake: what would he haue said, if he had heard the vnlearned Papists, both men and women, babling on their beades and primars, that which they vnderstand not? and for want of vnderstanding, are not able to vtter it, but miserably, shamefully, and ridiculously choppe and change, clip and mangle the words, the accents, the quantitie, the distinction of those things which they sound in their barbarous tongue, so that they haue either no sense at all, or sometime contrarie or ridiculous sense. The clearke of S. Michaels is not yet out of remembrance in Cambridge, who sounded a dirge lesson after this maner: *Homo natus de mulhère breui ninens tempore repeletur multis misterijs. Peccam, peccais, peccani, peccain, peccani.* Not the priest in Cambridge shire that read the Gospell *Rundit* for *Respondit*, *Bumpizes* for *Baptizat*. Is it not so notorious but as true that an vnlearned olde woman said her Aue Marie, after this sound: *Aui mari gratia plinam damsticum, beneditta tu in mulabs yeth baned: Elus fructus frentri tui sweete Iesus Amen.* And although some women hitte better vpon the sound of the words, yet you shall hardly heare any one that is vnlearned, which readeth, and much lesse which saith by roate their ordinarie prayers aright. Therefore if you were not past all shame, and void of remorse of conscience, you would neuer say that the Apostle alloweth such lip labor for prayers.

Prayer in an vnknowen tongue.

RHEM. 22 A signe.) *The extraordinarie gift of tongues was a miraculous signe in the primitiue Church, to be vsed specially in the Nations of the heathen for their conuersion.*

RHEM. 5 23 Infidels.) *In the primatiue Church, when Infidels dwelt neere or among Christians, and oftentimes came vnto their publike preaching and exercises of exhortation and exposition of Scriptures and the like: it was both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes and the like, one in this language, and another in that, all at once like a blacke saunts, and one often not vnderstood of an other, sometime not to themselues, and to strangers or the simple standers by, not at all. Where otherwise if they had spoken either in knowen tongues, or had done it in order, hauing an expositor or interpreter withall, the Infidels might haue beene conuinced.*

FVLKE. 5 Although it appeareth by the text, that there was some disorder in the Church of the Corinthians, yet you doe leudly charge the Primitiue Church generally with this disorder. Also by your blacke saunts, you charge the Corinthians with greater disorder then you are able to prooue them guiltie of. But if I euer heard a blacke saunts in the Church, it was in Paules Church on S. Paules day, when in time of Procession, a great multitude of hornes blowing the death of the bucke, which the hunters brought into the Church with them, and the great Organes playing together with the confuse showting of the people, made a noyse meete for the triumph of the Popish Church. What edifying the vnlearned, faithfull or vnfaithfull may haue by your Latine seruice, your owne tongue confesseth while you describe the disorder of the Corinthians.

Slander.

RHEM. 6 26 A Psalme.) *We see here that those spirituall exercises consisted specially, first, in singing or giuing foorth new Psalmes or prayers and laudes: secondly, in Doctrine, teaching or reading lectures: thirdly, in Reuelation of secret thinges either present or to come: fourthly, in speaking Tongues of strange Nations: lastly, in translating or interpreting that which was said, into some common knowen language, as into Greeke, Latine, &c. All which gifts they had among them by miracle from the holy Ghost.*

Of what spirituall exercise the Apostle speaketh.

FVLKE. 6 Whether the Psalme were new or olde, the conclusion is that all things in the church must be done to edifying. And so were Psalmes and hymnes sung in the Primitiue Church, by the whole congregation together. *In olde time* (saith Chrysostome) *they sung Psalmes altogether, so doe we.* In Cor. Hom. 36. The same testifieth Dionysius

Singing of Psalmes by the whole Church.

Dyonysius Hier. cap.3.par.2. *The whole fulnesse of the Church* (saith he) *sing a generall confession of praise. The Bishop beginneth to sing the Psalmes, and all the orders of the Church sing with him.*

RHEM. 7 27 In course.) *All these things they did without order, of pride and contention they preached, they prophecied, they prayed, they blessed, without any seemely respect one of an other, or observing of turnes and entercourse of uttering their Gifts. Yea women without cover or veile, and without regard of their sexe or the Angels or Priests or their owne husbands, malepartly spake tongues, taught, or prophecied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole Chapter reprehendeth and sought to redresse, by forbidding women utterly that publike exercise, and teaching men, in what order and course as well for speaking in tongues, as interpreting, and prophecying, it should be kept.* The disorders in the same.

FVLKE. 7 It was not onely against order, but against edifying, that some of them prayed, blessed, sung Psalmes in a tongue which the people did not vnderstand. And so much worse it is in the Popish church, where praying, blessing, cursing, singing, saying, reading, and all other rites of the Church are done in a strange language, whereunto the people cannot say Amen by S. Paules doctrine, because they know not what is said or sung. But the Papists wiser then the Holy Ghost, haue inuented how they may not onely say Amen where they vnderstand not, but also pray in a tongue that they vnderstand not, namely of intention proceeding of faith *implicit*, of I cannot tell what spirite, heart, and affection, though his minde and vnderstanding be not profited to instruction. Popish Latine seruice.

A MORE AMPLE DECLARATION OF THE sense of this 14. Chapter.

RHEM. 8 *This then being the scope and direct drift of the Apostle, as is most cleere by his whole discourse, and by the record of al antiquitie: let the godly, graue, and discrete Reader take a tast in this one point, of the Protestants deceitfull dealing, abusing the simplicitie of the popular, by peruerse application of Gods holy word, vpon some small similitude and equiuocation of certaine termes, against the approoued godly vse and truth of the vniuersall Church, for the seruice in the Latin or Greeke tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here is no word written or meant of any other tongues but such as men spake in the Primitiue Church by miracle, & that nothing is meant of those tongues which were the common languages of the world or of the faithful, vnderstood of the learned and ciuil people in euery great city, and in which the Scriptures of the Olde or new Testament were written, as the Hebrew, Greeke, & Latin, for though these also, might be giuen by miracle & without study, yet being knowen to the Iewes, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Euangelists also & other did their bookes) wrote his Epistles in Greeke to the Romans & to all other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, whereof he speaketh here: but in a notable knowne and learned speach interpretable of thousands in euery country. No more did S. Augustine our Apostle, speaking in Latin, & bringing in the Scriptures and Seruice in Latin, preach and pray in Tongues according to the Apostles meaning here, for the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one countrie this day. And therefore S. Bede saith, (li.1.hist.Angl.c.1.) that being then foure diuers vulgar languages in our country, the Latin was made common to them all. And in deed of the two (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery seuerall province in respect of the whole Church of Christ, are rather the strange Tongues here spoken of, then the common Latin tongue, which is vniuersally of all the West Church more or lesse learned, and pertaineth much more to vnity and orderly coniunction of all Nations in one faith, Seruice, and worship of God, then if it were in the sundry barbarous speaches of euery Prouince. Wherein al Christians that trauell about this part of the world or the Indes either, where so euer they come, shall finde the selfe same Masse, Mattins, and Seruice, as they had at home. Where now, if we goe to Germanie, or the Germans or Geneuans come to vs, eche others Seruice shal be thought strange and barbarous. Yea and the seruice of our owne language within a few hundreth yeeres (or rather euery age) shall wholy become barbarous and vnknowen to our selues, our tongue (as all vulgar) doth so often change.* That S. Pauls place maketh nothing against the seruice in the latine tongue. By strange tongues the Apostle meaneth not the Latin, Greeke, or Hebrew. S. Augustine our Apostle brought in the Latin tongue. The Latin seruice one and the same in al countries and strange to none. The seruice in vulgar tongue strange and barbarous to euery stranger.

FVLKE. 8 What consent you haue of antiquitie, that prayers not vnderstood of him that vttereth them, are profitable to edifie him, I haue shewed by the testimonie of ancient writers, whereas you haue not so much as one blinde and dumbe quotation for your assertion. And let the indifferent Reader in Gods name examine our dealing, in applying the authoritie and argumenrs of the Apostle against popish Latin seruice, which is not vnderstood of the common people. And where you say it is the approued godly vse of the vniuersall Church, for the seruice in the Latine or Greeke tongue, you vtter many vntrueths together. For the Primitiue Church for more then sixe hundred yeeres after Christ, neuer approoued any vse of seruice in a tongue vnknowen to the common people. Origen *cont. Cels. lib.8. num.13.* answering the blasphemer which charged the Christians to call the angels by barbarous names in their publike prayers: *Forgetting* (saith he) *that he hath to doe with Christians which offer their prayers to God onely by Iesus, he mingleth strange matter, rather confounding them with the affaires of Christians, and saying (whom if a man call by barbarous names they haue vertue, if by Greeke or Latine names they haue not.) For whom doe we call vpon by a barbarous name? wherefore let all men be persuaded, that Celsus doth obiect these things to vs vndeseruing, and let them know that true Christians doe not vse in their prayers the name of God, which are vsed in the holy Scripture, but Greekes doe vse Greeke names, Romans vse Latine names, and men of euery nation doe pray and praise God with all their might in their owne mother tongue. And the Lord of all tongues doth heare them praying in all tongues, vnderstanding them that speake so diuerslie none otherwise then if they were men of one speach or language.* This testimonie of Origen doth plainly declare what was the approued vse of the vniuersal church in his time, that all nations had their publike prayers in their mother tongue, and also that their prayers were not made to Angels or Saincts, but onely to God by Iesus Christ. Popish Latine seruice. Prayers to angels & saints.

Basil *in ep.62.* to the clergie of Neocæsarea speaking of the vigils and publike exercise of prayers and singing of Psalmes in true faith, saith: *While it is yet night, the people riseth early with vs vnto the house of prayer, and in labor and affliction, and continuall teares, making their confession to God: at last rising from their prayers, they come to singing of Psalmes. And one while being diuided into two parts, they sing by course, one side ouer against another, confirming thereby their meditation of the diuine sentences together, and also seruing one another for attention, and intention of the hart separated from other things. Then againe suffering one to begin the song, the rest doe follow, and so in diuersitie of singing of Psalmes, and praying betweene: after they haue passed ouer the night, when the day beginneth to shine, altogether as it were out of one mouth, and one heart doe offer to the Lord a Psalme of confession, euery one of them making proper, or applying to himselfe the words of repentance. Therefore, if for these things ye flee from vs, you shall flie from the Egyptians, from both the*

Lybians, the Thebanes, the Paleſtines, the Arabians, the Phœniceans, the Syrians, and thoſe that dwell by Euphrates, and generally from all them that haue watchings and prayers, and common ſinging of Pſalmes in honor. This teſtimony of Baſil proueth that all nations, of what language ſoeuer they were, had their common prayers and ſeruice in their vulgar tongue: for els they could not apply vnto themſelues the words of repentance that were in the pſalmes, nor meditate vpon the diuine ſentences. And it cannot be thought that all nations vnderſtood the Latine or Greeke tongues, ſpecially the Arabians, Syrians, Phœnicians, and inhabiters of Euphrates. Of ſuch ſinging of Pſalmes by the people through the whole church, teſtifieth *Victor Vticenſis lib. 2.* S. Hierome teſtifieth that at the buriall of Paula, whereunto *the whole multitude of the cities of Paleſtine reſorted. The Pſalmes were ſong in order, in the Hebrue, Greeke, Latine, and Syrian languages.* In Epitaph. As there were people of theſe diuerſe nations and languages preſent. So he ſaith in Epitaph. Nepotiani: *Now both the voyces and letters of all nations doe ſound the paſſion of Chriſt, and his reſurrection. I ſpeake not of the Hebrues, Greeks, and Latins, which nations our Lord hath dedicated in the title of his croſſe. The ſauage nature of the Beſſes, and the multitude of people that weare skinnes, which ſometime offered men in ſacrifice to the ghoſts of the dead, haue now broken their harſh language into the ſweete ſong of Chriſt.* So that there was no nation ſo barbarous which did not in their naturall language praiſe God, and ſing Pſalmes to Chriſt. Bonfinius teſtifieth, that there is a nation of the Sclauonians inhabiting the region called Lipna, to whom S. Hierom framed an order of ſeruice, wherein they continue to this day, although Ludouicus 2. laboured to bring them from it. *Dec 2. lib. 10.* Nicholas the firſt allowed the Sclauonians that were conuerted to haue their ſeruice in their mother tongue. *Aene. Syl. hiſt. Boem. c. 13.*

The Armenians, Ruſſians, Syrians, Aethiopians, at this day haue their Seruice in their ſeuerall languages, as their ſeuerall Churches and ſtories declare. Yea the Pope alloweth ſome of them in Rome, to celebrate in their owne language. The Councell of Laterane vnder Innocentius the third, decreed cap. 9. *That for as much as in many places, within the ſame City and Dioceſſe, there be nations mingled of diuers tongues, hauing diuers rites and maners, vnder one faith, we ſtraightly command, that the Biſhops of ſuch Cities or dioceſſes, prouide meete men, which according to the diuerſitie of their rites and tongues, may celebrate the diuine ſeruice vnto them, and miniſter the Sacraments of the Church.* It is not long therefore, ſince euen the Church of Rome approued Seruice in other languages, then the Greeke and Latine, and ſo doth the Pope him ſelfe this day at Rome. And this diſcourſe of S. Paul, touching ſtrange tongues, toucheth alſo the Greeke and Latine tongues, vſed in ſuch aſſemblies, where the people do not vnderſtand them. But let vs heare, what reaſon you haue to the contrarie. Firſt you ſay, we muſt know, that here is no word written or meant, but onely of ſuch tongues, as men ſpake by miracle. That graunted, it followeth more ſtrongly, vpon S. Paules arguments, that ſtrange tongues not ſpoken by miracle, nor vnderſtoode of the people, ought not to be vſed in the Church, when ſuch as were ſpoken by miracle, might not be vſed, becauſe they did not edifie. Secondly you ſay, *that nothing is meant of the common languages of the world, or of the faithfull, vnderſtoode of the learned, or ciuill people in euery great Citie, and in which the Scriptures were written, as Hebrue, Greeke, and Latine.* I anſwere, the Apoſtles wordes and meaning are manifeſt, of all tongues not vnderſtood of the vnlearned in the Congregation, verſ. 16. 23. 24. Where the vulgar by your owne note, ſignifieth all rude and vnlearned men: which in Corinth vnderſtood neither Hebrue, nor Latine, although the Greeke language was their mother tongue. The Scriptures alſo were firſt written, moſt in Hebrue and Greeke, and ſome part in Chaldee, but in Latine, no part was firſt written. But they were tranſlated, aſwell into the Syrian, Arabike, Aethiopian, and other tongues, as into Latine. Wherefore, euen the Latine, and Hebrue tongues, were forbidden to be ſpoken in the Corinthian Church, except they were interpreted, that the Congregation might be edified. And therefore you ſay impudently, that onely ſuch tongues are ſpoken *againſt here, as could not commonly be interpreted, but by the miraculous gift of interpretation.* For although, ſome had the miraculous gift of interpretation, yet if any could interprete without that gift, it was ſufficient for S. Paules purpoſe, that all thinges in the Church might be done to edification. Therefore he ſaith, let one interpret, but if there be not an Interpreter, let him holde his peace in the Church. For what skilleth it, whether he interprete by miraculous gift, or by learning in that tongue, in reſpect of the edifying and inſtruction of them that vnderſtand not the tongue? Therefore S. Paule, and the reſt of the Euangeliſtes, and Apoſtles, did write in the Greeke tongue, which was moſt vniuerſally vnderſtoode, not of euerie Romane, Arabian, Aegyptian, &c. but becauſe there were in all thoſe places, either men that had the miraculous gift of interpretation, or that by learning, and common vſe, vnderſtanding the Greeke tongue, could expound their writings to men of all languages. And yet euen the Greeke tongue, to him that vnderſtoode it not, was barbarous and ſtrange, as the Apoſtle ſaith: for of all tongues that be in the world, generally, and of euerie one of them, he ſaith: *If I vnderſtand not the vertue of the voyce, I ſhall be to him to whome I ſpeake barbarous, or ſtrange, and he that ſpeaketh barbarous to me, verſ. 10. 11.* Whereupon Primaſius ſaith: *Euery language, that is not vnderſtoode, is barbarous or ſtrange, to him that heareth it.* Therefore euen the Hebrue, Greeke, and Latine tongues, are barbarous and ſtrange to them which heare them, and vnderſtand them not. So Greeke Seruice and Latine Seruice, muſt needes for all your wrangling, be barbarous and ſtrange, to them that vnderſtand them not, and therefore forbidden by the Apoſtle. And if Auguſtine brought in the Latine Seruice, (as you ſay without proofe,) to the Saxon nation that vnderſtoode it, it was not barbarous or ſtrange to them. But to them that vnderſtand it not, it is ſtrange and barbarous. And though in ſtudie and meditation of the Scriptures, as Bede ſaith, the Latine tongue was made common to all the foure tongues of this Iſland, yet to the Saxons, Britanes, Pictes, and Scots, which vnderſtoode it not, it was ſtrange and barbarous, according to the ſaying of S. Paule, and Primaſius. Therefore aſwell learned tongues, as barbarous tongues, that are not vnderſtood, are forbidden by the Apoſtle to be vſed in the Church, not becauſe they were miraculous, but becauſe the Church was not edified by them: and ſuch tongues are commanded to be vſed, as ſerue to edifying. Let all be done to edification, therefore the barbarous tongues of euery nation, in the Church of that nation where they ſerue to edifying, are commanded to be vſed. For this rule is perpetuall, Let all things be done vnto edification, as well as this: Let all things be done decently, and according to order: and is not to be reſtreined to miraculous tongues, more then the other. Therefore your vaine reaſons, of vnitie and orderly coniunction of all nations in one faith, muſt giue place to the expreſſe commaundement of the Holy Ghoſt. Although it is a wretched ſignification of the coniunction of all nations in one faith by ſeruice in one tongue, ſeeing you allow Seruice in Greeke alſo, and perhaps in Hebrue, as your Comperes doe, which by the ſame Logike, muſt argue, the vnitie of all nations in two or three faithes, rather then in one faith. And what if the Seruice of the Germaines, or French men, be as barbarous to vs, as our Engliſh, Welſhe, & Iriſhe Seruice is to them? The Seruice

of

of euery nation, is framed to the vnderſtanding and edifying of the Church of the ſame nation: and it is ſufficient, if it be not barbarous to them, for whome it is ordeined. And I pray you, what is Latine Seruice to Græcians, or Greeke and Hebrue Seruice, to Papiſtes that vnderſtand them not? And if after certaine hundred yeeres our Engliſh tongue be altered, (as it is not ſo eaſily altered, when religion is continued in it, example of the Syrian tongue, which is now the ſame vulgar language, that it was one thouſand fiue hundred yeeres agoe) yet I ſay, if it be altered, our Seruice may eaſily be reduced, to any Dialect or alteration, that our tongue can receiue.

Whether the ſeruice in vulgar tongue doe more edifie.

RHEM. 9 *And for edification, that is, for increaſe of faith, true knowledge, and good life, the experience of a few yeeres hath giuen al the world a ful demonſtration whether our forefathers were not as wiſe, as faithful, as deuout, as feareful to breake Gods lawes, and as likely to be ſaued, as we are in all our tongues, tranſlations, and Engliſh prayers. Much vanitie, curioſitie contempt of Superiors, diſputes, emulations, contentions, Schiſmes, horrible errors, profanation and diuulgation of the ſecrete Myſteries of the dreadful Sacraments,* which of purpoſe were hidden from the vulgar (as S. Denys Eccl. Hier. c. 1. and S. Baſil de Sp. Sanct. c. 27. teſtifie) *are fallen by the ſame, but vertue or ſound knowledge none at all.*

See Annot. 1. Cor. 10. 15.

Seruice in a knowne tongue doth edifie.

FVLKE. 9 That ſeruice in a knowne tongue doth not edifie, you goe about to proue, by the great vertues of our forefathers vſing Latine ſeruice, and the manifold vices of theſe times, vſing praiers and tranſlations in Engliſh, as though the vices of theſe times, were the effects of Engliſh tranſlations and praiers, and the former vertues were the effects of Latine ſeruice or ignorance. Which if it were true, S. Paul did amiſſe, to require vnderſtanding in praiers and Pſalmes, that they might ſerue to edifying, ſeeing better edification vnto faith and good life, commeth by praiers and Pſalmes not vnderſtoode, and all vices proceede of prayers and Pſalmes and tranſlations of the Scriptures, that are vnderſtood. Are not theſe perilous learned Clearkes of Rhemes, that thus doe argue? Although, (God be thanked,) there ſhineth more vertue in the life and conuerſation of true Chriſtians that haue knowledge, then in the ignorant of former times, who, as they knew not God, and his lawes, ſo they could not truely ſerue him according to his will, though many o f them were ſuperſtitiouſly religious, and ciuilly honeſt, as many are among the Turkes and Pagans. The vices, errors, and enormities, that are riſen ſince knowledge hath bene enlarged, proceede not of knowledge, but of the wickednes of men that abuſe knowledge, as they doe all other good giftes of God. Where you cite Dionyſe and Baſill, to proue that the myſteries of the Sacraments, were of purpoſe hid from the vulgar or common people, you doe ſhamefully abuſe both their names. For Dionyſe chargeth Timothy, not to communicate the myſteries of Chriſtian religion, to vnholy perſons, that were heathen men, or vnperfect Chriſtians, that were not yet baptiſed. But it appeareth by his whole booke, that all perfect Chriſtian men of the common people, were preſent, and did ſee and heare, whatſoeuer was ſayd or done, about either of the Sacraments, and al rites vſed in the Church in his time. S. Baſill ſaith, that many things are vſed in the Church, which are not expreſſed in the Scriptures, naming diuers ceremonies, that are not neceſſary, and formes of praiers, confeſſions of faith, and praiſes, which yet are grounded on the Scripture, but are deliuered by vſe and tradition. In which diuers things are not eaſie to be vnderſtoode, for what cauſe they be vſed, as praying toward the Eaſt, praying ſtanding, and not kneeling one Sunday and in Pentecoſt, &c. But that the myſteries of the Sacrament were hidden from the common people, by vttering them in a ſtrange tongue, or otherwiſe of purpoſe, that they ſhould not be knowne. S. Baſill ſayth not.

The vertue of the Sacrament and Seruice conſiſteth not in the peoples vnderſtanding.

RHEM. 10 *Wherein this alſo is a groſſe illuſion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderſtanding, hearing, or knowledge: the principall efficacie of ſuch thinges and of the whole miniſterie of the Church, conſiſting ſpecially of the very vertue of the worke, and the publike office of the Prieſts, who be appointed in Chriſtes behalfe to diſpoſe theſe Myſteries to our moſt good: the infant, innocent, idiote and vnlearned, taking no leſſe fruite of Baptiſme and al other diuine offices, meete for euery ones condition, then the learneſt Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing leſſe of theſe qualities and more learning.*

Sacraments not to be miniſtred in an vnknowne tongue.

FVLKE. 10 This is both a groſſe illuſion, petition of principle and falſe coniunction of things not to be matched together. For firſt we acknowledge no ſuch ſacrifice, as you vſurpe. Secondly, the force or efficacie of the Sacrament, and of common praiers, or the forme of adminiſtration of the Sacraments, is vnfitly and ſophiſtically matched together. For though the force of the Sacraments, depend not vpon the peoples vnderſtanding, yet the forme of adminiſtring them, and of common praiers, requireth the peoples vnderſtanding, or els it edifieth them not by S. Paules doctrine. For although we ſhould yet grant another beggerly principle, that the effect of the Sacraments, conſiſteth eſpecially of the worke wrought, & the office of the Prieſt, as it doth not, but of the grace and worke of Gods ſpirit: yet it followeth not, that praiers do edifie, by the vertue of the worke wrought, and the publike office of the Prieſt, though they be not vnderſtood. S. Paule ſaith, that praiers and Pſalmes vttered by him ſelfe, in a tongue not vnderſtood, ſhould not profite a whit, by vertue of the worke wrought, or of his publike office, verſ. 6. 11. 14 15. 16. for of theſe fine points of Popiſh diuinitie, S. Paul was ignorant, or els forgetful, by which it might be replied vnto him, that his praying and praiſing of God, yea his preaching alſo, might be profitable to edifying, by vertue of the worke wrought, & his publike office, though neuer a word that he ſpake were vnderſtood of his hearers. But although the vertue of the Sacraments, conſiſteth not in the peoples vnderſtanding, yet the Sacraments ought to be miniſtred in a tongue that the people vnderſtandeth, that they may be taught, what is the vertue of them, and wherein it conſiſteth, that being edified and inſtructed in faith, they may be ſtirred vp to be thankeful, & bleſſe God with the Miniſter, for thoſe his benefites, & to ioine in praier to God with the Miniſter, that the outward ſignes, by his grace, may be effectual to the receiuers, and ſo may ſay Amen, to that which the Miniſter ſaith, which S. Paule ſayth, they can not doe, except they vnderſtand what he ſayeth. verſ. 16.

The people is to be taught the meaning of Sacraments and ceremonies, and are taught in al Catholike countries.

RHEM. 11 *Which we ſay not, as though it were inconuenient for the people to be wel inſtructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and neceſſarie knowledge, both by preaching, Catechizing, and reading of good Catholike bookes, Chriſtian people do learne in al Nations much more in thoſe countries where the Seruice is in Latin, then in our nation, God knoweth:) But we ſay that there be other waies to inſtruct them, and the ſame leſſe ſubiect to danger and diſorder, then to turne it into vulgar tongues. We ſay, the ſimple people and many one that thinke them ſelues ſome body, vnderſtand as litle of the ſenſe of diuers Pſalmes, Leſſons, and Oraiſons in the vulgar tongue, as if they were in Latin: yea and often take them in a wrong, peruerſe, and pernitious ſenſe, which lightly they could not haue done in Latin. We ſay, that ſuch as would learne in deuotion and humilitie, may and muſt rather with diligence learne the tongue that ſuch Diuine things be written in, or vſe other diligence in hearing ſermons and inſtructions: then for a few mens not neceſſary knowledge, the holy vniuerſall order of Gods Church ſhould be altered. For if in the kingdom of England onely, it be not conuenient, neceſſarie, nor almoſt poſſible, to accommodate their Seruice booke to euery prouince and people*

people of diuers tongues: how much leſſe ſhould the whole Church ſo do, conſiſting of ſo many differences? Neither doth the Apoſtle in al this Chapter appoint any ſuch thing to be done, but admoniſheth them to pray and labour for the grace of vnderſtanding and interpretation, or to get others to interprete or expound vnto them. And that much more we may doe concerning the Seruice in Latin, which is no ſtrange nor miraculouſly gotten or vnderſtood tongue, but common to the moſt and cheefe Churches of the world, and hath bene ſince the Apoſtles time, daily with all diligence throughout all theſe partes of Chriſtendom, expounded in euery houſe, ſchoole, Church, and pulpit: and is ſo wel knowen for euerie neceſſarie part of the diuine Seruice, that by the diligence of parents, Maiſters, and Curates, euery Catholike of age almoſt, can tel the ſenſe of euery ceremonie of the Maſſe, what to anſwere, when to ſay Amen *at the Prieſtes benediction, when to confeſſe, when to adore, when to ſtand, when to kneele, when to receiue, what to receiue, when to come, when to depart, and al other dueties of praying and ſeruing, ſufficient to ſaluation. And thus it is euident that S. Paul ſpeaketh not of the common tongues of the Churches Seruice.*

Catholike people in euery Countrie, vnderſtandeth euery ceremonie, and can behaue themſelues accordingly.

FVLKE. 11 You thinke it not inconuenient, that the people ſhould be wel inſtructed in the meaning of the Sacraments, & ſeruice, & yet that which is the cheefe & moſt neceſſary meane to inſtruct them, you wil deny them. Your principles & practiſe in this caſe, are ſo monſtrous to be heard in Chriſtian religion, that you cannot tell which way to turne you. For in the next ſentence before, (ſaue one,) you complained of maruelous inconueniences, that came of diuulgation of the myſteries of the Sacraments, which you ſay, were of purpoſe hidden from the vulgar. And ſo would you haue all profitable knowledge, by your old principle, *Ignorance is the mother of deuotion*, taken away from the people, that you might exerciſe your old tyranny ouer their blind ſuperſtition. But becauſe you are halfe aſhamed, euen among your owne fauorites, in this cleare light of knowledge, to maintaine that helliſh principle of darkenes, now you gather your ſelfe in againe, and ſay not this, as though it were inconuenient, that the people ſhould be well inſtructed. And yet you dare not ſay, it is conuenient, it is neceſſarie to ſaluation, that the people ſhould be well inſtructed. What Papiſtes doe learne commonly, in other nations by preaching, catechizing, and reading, pardon vs, if we beleeue not your report, for we know you lie without ſhame. For albeit in ſome few cities, where the conuerſion of the people vnto the Goſpell, is feared, there is more paines taken in teaching the people, then hath beene accuſtomed in the daies of deepe Ignorance, and a few in compariſon of the multitude, are more inſtructed in the myſteries of Popiſh religion, then they were wont to be in times paſt, yet in moſt places, both of cities and countrie, where the Goſpell is not preached, the vulgar people are as blinde and ignorant, as euer they were, I ſay not of the trueth, but euen of the meaning of Popiſh ceremonies, Sacraments, and ſeruice. If you were the onely farre trauelled men in the world, you would tell vs of great wonders. But it is well, that other haue ſeene Fraunce, Flanders, Spaine, and Italie, as wel as you. But you ſay, there be other waies, to inſtruct the people, leſſe ſubiect to danger and diſorder, then to turne the ſeruice into vulgar tongues. O that you had liued in the Apoſtles time, and could haue taught him thoſe other waies. For he commaunded the Pſalmes, praiers, and prophecie, which men had euen by miracle and gift of the holy Ghoſt in ſtrange tongues, to be turned into the vulgar tongue, for inſtruction of the people, or els to be remoued from the publike ſeruice, verſ. 26. 27. 28. No marueile, for he knew not what danger and diſorder, that interpretation was ſubiect vnto, as the great profound learned Doctors, of the Popes Seminary of Rhemes doe. And therefore you ſay, there be other waies, and this way is ſubiect to danger, & diſorder. But what ſayth the Scripture? read the text, for it is plaine, whatſoeuer you ſay, and muſt haue credite in Gods Church, though you ſay nay. And yet you proceede to ſay, *that the ſimple people, and many that thinke themſelues ſome body, vnderſtand as litle of the ſenſe of diuers Pſalmes, leſſons, and Oraiſons, in the vulgar tongue, as if they were in Latine.* What an impudent ſaying is this? For albeit they vnderſtande not the whole ſenſe of ſome hard and obſcure places, by only reading or hearing, yet is there no Pſalme, nor Leſſon, that is read vnto them, in which many things are not plaine and manifeſt to euery mans vnderſtanding. Whereas to them that are ignorant in the Latine tongue, no word is knowne, nor any one ſentence, of the Pſalme or Leſſon. And as for Oraiſons, or praiers, we haue none in our Seruice, that are not plaine, and eaſie to be vnderſtood, of euery one that heareth them. Nay but *oftentimes, the ſimple people doe take the Pſalmes and Leſſons in a wrong, peruerſe, and pernicious ſenſe, which lightly they could not haue done in Latine.* In deede, this is a learned reaſon why they ſhould not be in Engliſh, euen as this is. Many abuſe their meate and drinke, by ſurfetting, dronkennes, gluttony, which they could not lightly do, if they did neuer eate, nor drinke, therefore it were good, that to auoide ſurfetting, dronkennes, and gluttony men did neuer eate nor drinke. But I pray you Sirs, doe not learned men alſo, that vnderſtand the Scriptures both in Greeke and Latine, often take them in a wrong, peruerſe, and pernicious ſenſe, which they could not lightly doe, if they neuer read them? Therefore it were good, to auoide all hereſies, and errours, that no man either learned or vnlearned, did reade the Scriptures. O you ciuill Papiſtes of England, are you not aſhamed to heare theſe learned concluſions of your learned Fathers of Rhemes? If you ſend your children to them to be inſtructed, they ſhall learne ſuch Logicke, as they could neuer haue learned in our vniuerſities of Cambridge and Oxford. But as though you had ſaide litle yet, as you haue proued nothing, you ſay againe, *that ſuch as would learne in deuotion and humilitie, may and muſt rather learne the Latine tongue, or vſe other diligence in hearing Sermons and inſtructions.* A harde peece of worke, for all men and women, olde and yongue, of the Citie and of the Countrie, Maiſters, and Seruants, one and other, that knowe not the Latine tongue, to bee nowe ſet to Schoole to learne it, rather then the Seruice to be turned into Engliſh, which is but one meanly learned mans eaſie labour. Yet you ſay, they both may, and muſt with diligence learne that tongue: which if it bee true, you may or muſt ſet vp at leaſt a thouſand more Grammar Schooles, then be in England. Beſide a great many other caſes that you muſt prouide for, while ſo many hundred thouſand people, giue their diligence to learne the Latine tongue. And if it once be brought to paſſe, that all men and women be learned in that tongue, as you ſay they may and muſt, then will the Latine tongue alſo be as vulgar vnto them, as the French is to many in Flanders, and the Engliſh to many in Wales and Ireland. And as for hearing of Sermons and inſtructions, whereunto you remit ſuch as will not learne Latine, (for all you ſay, may learne) will neuer bring them to the vnderſtanding of all prayers in the Seruice, whereunto they ſhoulde ſay, Amen. But ſuch knowledge, you ſay, is not neceſſarie, and there are but fewe, that can haue any vſe of it. For you ſay, *The holy vniuerſall order of Gods Church, muſt not bee altered, for a fewe mens not neceſſarie knowledge.* But where was this holy order taken? For the Primitiue Church vſed it not, yea the Romiſh Church in Generall Councels, as I haue prooued before, tooke a contrarie order: and thought ſuch knowledge neceſſarie for all men. But ignorance is more for your profite, then knowledge. And compt you all men and women, that vnderſtande not the Latine tongue, to be but a fewe? or are there but a fewe Papiſtes, that woulde in deuotion and humilitie learne. Verely I feare, that if the Goſpell be now hidden in England, it is hidden from them that periſh, whoſe eies the God of this world, hath blinded the vnderſtanding of the vnbeleeuers, that the brightnes

Ignorance.

nes of the glorious Goſpel of Chriſt doth not ſhine vnto them. But to returne to your reaſon, from the leſſe to the more, I ſay it is both conuenient, neceſſarie, and poſſible, and is alreadie performed, that the ſeruice booke of England, is accommodated to the ſufficient vnderſtanding of all the people of England, and ſo may and ought the ſeruice of euery nation, throughout the whole church of God, to be framed to the vnderſtanding of euery nation, in ſuch language as the people may be edified by their vnderſtanding: although there were ten times as many differences as there are. For this commaundement of God, muſt alwaies ſtand. Let all things in the Church be done to edifying. And therefore you ſay moſt vntruly, that the Apoſtle in all this chapter, doth not appoint any ſuch thing, when it is the whole ſcope of the chapter. For hee that commaundeth or appointeth the ende, commandeth and appointeth all things that are neceſſarie to bring vs to that ende. And what other thing doth he meane, *when he admoniſheth them to pray for the grace of vnderſtanding, and interpretation, or to get others to interprete or expound vnto them?* but that you ſay may be obteined without tranſlating of the ſeruice into Engliſh, becauſe the Latine tongue is not ſtrange or miraculouſly gotten. Very wel. Then by S. Paules doctrine, the Prieſt that ſaith it, muſt either expound it in Engliſh himſelfe, if he be able, or ſome other body for him. But if there be no Interpreter, the Prieſt muſt hold his peace in the Church. But why doth the Apoſtle allow any ſtrange tongue, which is not to edifying, to be ſpoken in the church with interpretation? Verily, becauſe thoſe ſtrange tongues were giuen of God miraculouſly. And therfore when they were interpreted, ſerued to the edifying of the people, that ſaw and heard the wonderfull worke of Gods ſpirit, ſpeaking in thoſe tongues. But ſeeing the Latine tongue in theſe daies, is no miraculous gift, it were but loſſe of time, and deluſion of the Church, to ſay the ſeruice firſt in Latine, and then in the vulgar tongue. And therefore, if a marchant or other man learned in the tongues, by ſtudie and practiſe, would haue offered to pray or ſing in a ſtrange tongue, and afterwarde haue expounded it him ſelfe, the Apoſtle would neuer haue ſuffred, ſuch a vaine and vnprofitable exercise. That you ſay the Latine ſeruice, hath beene expounded in euery houſe, ſchoole, Church, pulpit, ſo that the people know all partes of the ſeruice ſufficient to ſaluation, it is vtterly falſe and vntrue, for although the people in Poperie, by long vſe and cuſtome, haue learned to performe certaine dumbe geſtures, and to vtter certaine ſpeaches not vnderſtood, like Pies and Popingayes, yet if S Paul be more to be credited then you, how can they that occupie the place of the vnlearned, ſay Amen to the Prieſtes benediction, ſeeing they know not what he ſayth? And therefore, though you burſt for malice, S. Paule ſpeaketh againſt any tongue, vſed in the Church ſeruice, which is not vnderſtood of the vnlearned.

RHM. 12 *Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of the Churches publike Seruice, prayer, or miniſtration of the holy Sacrament, wherein the office of the Church ſpecially conſiſteth: but onely of a certaine exerciſe of mutual conference, wherein one did open to an other and to the aſſemblie, miraculous giftes and graces of the Holy Ghoſt, and ſuch Canticles, Pſalmes, ſecreete Myſteries, ſortes of Languages, and other Reuelations, as it pleaſed God to giue vnto certaine both men and women in that firſt beginning of his Church. In doing of this, the Corinthians committed many diſorders, turning Gods gift to pride and vanitie, and namely that gift of tonges: which beeing in deede the leaſt of al giftes, yet moſt puffed vp the hearers, and now alſo doth commonly puffe vp the profeſſors of ſuch knowledge, according as S. Auguſtine writeth thereof. This exerciſe and the diſorder thereof was not in the Church (for any thing we can read in antiquitie) theſe foureteene hundreth yeeres: and therfore neither the vſe nor abuſe, nor S. Paules reprehenſion or redreſſing thereof, can concerne any whit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this ſame time, and it was not done in theſe miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exerciſe they ſpake in many tonges. In the publike Seruice euery man had not his owne ſpecial tongue, his ſpecial Interpretation, ſpecial Reuelation, proper Pſalmes: but in this they had. Againe, the publike Seruice had in it the miniſtration of the holy Sacrament principally: which was not done in this time of conference. For into this exerciſe were admitted Catechumens and Infidels and whoſoeuer would: in this women, before S. Pauls order, did ſpeake and prophecie: ſo did they neuer in the Miniſtration of the Sacrament, with many other plaine differences, that by no meanes the Apoſtles wordes can be rightly add truely applied to the Corinthians Seruice then, or ours now. Therfore it is either great ignorance of the Proteſtants, or great guilefulnes, ſo vntruely and peruerſly to apply them.*

Aug. doct. Chr. li. 2. c. 15.

That he ſpeaketh not of the Churches ſeruice, is proued by inuincible arguments.

VLER. 12 It is certaine, that he writeth and meaneth, that all things in the Church, are to be done to edification, verſ. 26. and that there can be no edification, where the tongue is not vnderſtood, verſ. 16. 17. Therefore he writeth, and meaneth, that the Churches publike ſeruice, praiers, and miniſtration of the Sacraments, ought to be done vnto edification, in a tongue that is vnderſtoode of the vnlearned. And it is intolerable impudencie, to reſtraine that general ſentence: (Let all things be done to edifying) to any ſpeciall exerciſe, that was peculiar to the Church at that time. Seeing the Apoſtle by neceſſitie of that generall rule of edification, conuinceth the abuſe of that particular exercise of the gift of tongues. And yet where he ſpeaketh expreſſely of prayers, and Pſalmes, vttered openly in the Church, what madnes is it to thinke, he ſpeaketh not of publike praiers, ſeruice, and adminiſtration of Sacraments, ſeeing the people came together ſpecially, for thoſe endes, and for hearing the word of God preached? And you may as well ſay, that it is lawfull to preach vnto the people in Latine, and Greeke, as to haue the publike praiers, & adminiſtration of the Sacraments in Latine or Greeke, ſeeing preaching is not now, as it was then, a miraculous gift, but an exerciſe gotten by ordinary means of ſtudy, and learning. But ſeeing you note in the margent, *that S. Paul ſpeaketh not of the Churches ſeruice, it is proued by inuincible arguments*, let vs view theſe victorious arguments. *Firſt, this exerciſe was not in the Church theſe 1400. yeeres, that you know of, and therefore neither the vſe, nor abuſe, nor S. Paules reprehenſion or redreſſing thereof, can concerne any whit, the ſeruice of the Church.* I denie this inuincible argument. For who would graunt, that which ſhould be the propoſition or maior, if this concluſion ſhould ſtand? What exerciſe ſoeuer is out of vſe, neither the vſe, nor abuſe, nor any reprehenſion, or redreſſing thereof vttered in the Scriptures, can concerne any whit the ſeruice of the Church. For hereof I might conclude. The exerciſe of Iewiſh ſacrifice, hath not beene in the Church this 1500. yeeres, ergo neither the vſe nor abuſe, nor any reprehenſion or redreſſing thereof by the Prophets, or our Sauiour Chriſt and his Apoſtles, can any whit concerne the Church ſeruice, although the ſame vſe, or like abuſe be in the Church ſeruice, which was in the exerciſe of ſacrifice: which concluſion none but a two-footed aſſe will affirme. The ſeconde inuincible argument is, *It is euident that the Corinthians had their ſeruice in Greeke at this ſame time, and it was not done in theſe miraculous tongues: Nothing is meant then of the Church ſeruice.* I deny this miſhapen argument. It is euident, the Corinthians ought to haue their ordinarie and publike ſeruice onely in Greeke at that time, becauſe their vulgar tongue was Greeke: but whether they had any ſet forme of ſeruice, it cannot be proued. And it is manifeſt by the text, that they which abuſed the gift of miraculous tongs, exerciſed the ſame in publike praiers, and ſinging of Pſalmes, which was a part of the Church ſeruice: therefore ſome thing is ſpoken and meant of the Church ſeruice. The third inuincible reaſon, *The publike ſeruice had but one language, in this exerciſe they ſpake many tongues.* Firſt it is not certaine, whether they had any ſet forme of

Publike ſeruice

of Liturgie. Secondly if they had any, the ſame ought to haue beene in one tonge ordinarily: though extraordinarily, while the gift of tongues continued, ſome place might be giuen to the exerciſe of that gift, if there were interpretation. And therefore they might ſpeake two or three at the moſt in the gift of ſtrange tongues, ſo there were one to interprete, that the Church might be edified: and this euen in the publike ſeruice. The fourth inuincible argument. *In the publike ſeruice euery man had not his owne ſpeciall tongue, his ſpeciall interpretation, ſpeciall reuelation, proper Pſalmes, but in this they had.* I denie firſt the minor: for euery ſingular man had not all theſe giftes, euery man had not his interpretation, at leſt, when the Apoſtle willeth ſome to pray, that they might interprete, but ſome had one gift, and ſome an other, and the ſame they had in the publike ſeruice, therefore the maior alſo is falſe. The fifth inuincible argument: *The publike ſeruice had in it the miniſtration of the holy Sacrament principally: which was not done in this time of conference, becauſe Infidels and Catechumens were admitted.* I denie this argument, which is as good, as if a Papiſt would reaſon thus: Maſſe is publike ſeruice principally, ergo Mattens and Euenſong, Dirge and Compline, Prime and Houres, and generall Proceſſion, is no publike ſeruice at all. The ſixt inuincible reaſon: *In this exerciſe, women before S. Pauls order, did ſpeake and prophecie: ſo did they neuer in the miniſtration of the Sacrament.* This minor may be doubted of, but admit it to be true, and the concluſion alſo, that this exerciſe was not the adminiſtration of the Sacrament, doeth it therefore folow, that it was no publike ſeruice? And if it were no publike ſeruice in which S. Paul reprehended and redreſſed this diſorder of women ſpeaking in the Church, then for any thing that S. Paul hath ſaide, women may ſpeake in the Church ſeruice, and at high Maſſe alſo: for if you ſaide true before, *Neither the vſe nor abuſe of that exerciſe, nor S. Pauls reprehenſion or redreſſing, can concerne any whit the ſeruice of the Church.* Shall I ſay this is ignorance of the Papiſtes thus to peruert the Scriptures? I woulde it were not Antichriſtian impudence and plaine Atheiſme, ſhadowed vnder the name of popiſh religion.

RHEM. 13 *Neither is here any thing meant of the priuate prayers which deuoute perſons of all ſortes and ſexes haue euer vſed, ſpecially in Latine, as well vpon their Primars as Beades. For, the priuate prayers here ſpoken of, were Pſalmes or Hymnes and Sonnets newely inſpired to them by God, and in this conference or prophecying, vttered to one an others comfort, or to them ſelues and God onely. But the praiers, Pſalmes, and holy wordes of the Chriſtian people vſed priuatelie, are not compoſed by them, nor diuerſely inſpired to them ſelues, nor nowe to be approued or examined in the aſſemblies: but they are ſuch as were giuen and written by the Holy Ghoſt, and preſcribed by Chriſt and his Church for the faithfull to vſe, namely the* Pater noſter, *the* Aue Maria, *and the* Creede, *our* Ladies Mattins, *the* Litanies, *and the like. Therefore the Apoſtle preſcribeth nothing here thereof, condemneth nothing therein, toucheth the ſame nothing at all. But the deuoute people in their auncient right may and ought ſtill vſe their Latin Primars, Beades and Prayers, as euer before. Which the wiſedome of the Church for great cauſes haue better liked and allowed of, then that they ſhould be in vulgar tongues, though ſhe wholy forbiddeth not, but ſometimes graunteth to haue them tranſlated, and would gladly haue all faithfull people in order and humilitie learne, as they may, the contents of their prayers: and hath commaunded alſo in ſome Councels, that ſuch as cannot learne diſtinctly in Latine (ſpecially the* Pater noſter *and the* Creede) *ſhould be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and auaileable in all neceſſities, and more agreeable to the vſe of all Chriſtian people euer ſince their conuerſion, to pray in Latine, then in the vulgar, though euery one in particular vnderſtand not what he ſaith: ſo it is plaine that ſuch pray with as great conſolation of ſpirit, with as litle tediouſneſſe, with as great deuotion and affection, and oftentimes more, then the other: and alwayes more then any Schiſmatike or Heretike in his knowne language.*

The apoſtle ſpeaketh not of the peoples priuate prayer in Latine, as vpon primars, beades, or otherwiſe.

Latine prayers tranſlated, or the people taught the contents thereof.

The peoples deuotion nothing the leſſe for praying in Latine.

FVLKE. 13 The apoſtle ſpeaketh of prayers, and yet by your expoſition he ſpeaketh neither of publike prayers, nor priuate prayers. In deede of prayers vpon Popiſh Primars and Beades, he ſpeaketh not: for there were none ſuch in any vſe, or abuſe in his time. But againſt all prayers not vnderſtood, ſpecially publike prayers, he ſpeaketh expreſſely, and by conſequence againſt priuate prayers, not vnderſtood of him that vttereth them. For he ſayeth. The vnlearned cannot ſay Amen, that is, giue his conſent to an other mans prayer, which he vnderſtandeth not, becauſe he knoweth not what it is, becauſe he is not edified by it, therefore much leſſe can hee pray him ſelfe in ſuch a tongue as he vnderſtandeth not, and is not him ſelfe edified by his prayer. But let vs examine your argument. *The Apoſtle* (ſay you) *ſpeaketh not of popiſh priuate prayers in Latine: for the priuate prayers here ſpoken of, were Pſalmes, Hymnes and Sonets newely inſpired, theſe are not newly inſpired, but written by the Holy Ghoſt, and preſcribed by the Church, therefore the Apoſtle preſcribeth nothing of them, condemneth nothing therein, toucheth the ſame nothing at all.* Admitting your minor as true, which is not true of all popiſh prayers, as of the *Aue Marie* and *Creede*, which are no prayers, nor of your Latine Mattens and Liturgie, which are full of idolatrous and ſuperſtitious prayers: yet your concluſion is a groſſe paralogiſme, becauſe it conteyneth much more then is in the maior or minor. For the Apoſtle findeth no fault with thoſe Hymnes, Pſalmes, and Sonettes in reſpect of their inſpiration, but becauſe they were not vſed to the right ende, namely, to edification, therefore hee preſcribeth generally, that all prayers ſhoulde be vſed to the edifying of the Church, and priuate prayers, to the edifying of him that vttereth them, and condemneth in all priuate prayers, want of vnderſtanding and edifying: therefore toucheth and condemneth popiſh prayers pronounced in Latine, not vnderſtoode of him that pronounceth them. Therefore the people haue no right to vſe any ſuch priuate prayers, as they doe not vnderſtand: whereby they edifie not them ſelues, they ſpeake no myſterie in the ſpirite which they haue not, they cannot bleſſe well, nor ſpeake to God, nor themſelues. For the babling in an vnknowen tongue, is no more to be called ſpeaking, then the prating of a Dawe, a Pie, or Popingaye, which are taught to vtter the ſounde of ſome wordes, but yet cannot iuſtly be called ſpeaking: for that ſpeaking is an expreſſing of the inward conceipt of the minde, whether it be true or falſe. Therefore the popiſh Church, which taketh vpon her greater wiſedome, then the holy Ghoſt hath reueiled by the Apoſtle, to like of that which he condemneth, ſheweth her ſelfe plainely to be the Church of Antichriſt, and not of Chriſt. But yet you ſay, ſhe doth not wholy forbid, but ſome times graunteth to haue them tranſlated. The Church of Chriſt is more conſtant in her doctrine, and doth not ſome times denie, and ſome time graunt the knowledge of faith to her children. But the popiſh Church in the laſt blinde dayes (as you cannot altogether denie) hath not permitted the arricles of the faith, the tenne commaundements, and the Lordes prayer to be knowen of the people in their mother tongue. And yet you ſay, your Church would haue all faithfull men knowe the contents of their prayers, which is not poſſible for them, nor meant by you, ſo long as you will not ſuffer them to learne them in that tongue which they doe vnderſtande. But the Church (you ſay) hath commaunded in ſome Councels, that they which cannot learne them diſtinctly in Latine, ſhould be taught them in their vulgar tongue. In deede when the knowledge of the Latine tongue among the common people beganne to decay, in the Weſt Churches of Germanie and Fraunce, there was ſome care to ſupply that defect by inſtruction, and therefore it was decreed Conc. Tur. 3. cap. 17. *That euery Biſhop ſhoulde haue Homilies, and*

Popiſh prayers.

prouide

prouide that they be plainly translated into the rusticall Latine tongue, or into the Dutch tongue, that all men may more easily vnderstand those things that were saide. Also in the Councell of Magunce. Cap. 2. it was decreed, *That there should neuer want a man on the Lordes dayes, and on holy dayes, which should preache the worde of God, and so as the common people may vnderstand them.* And in the 45. Chapter of the same Councell it was decreed, that hee which cannot otherwise, should learne the Creede, and the Lordes prayer in his owne tongue. That men were willed to send their children to learne in the schoole, in Monasteries, of priestes, it was because many did then vnderstand the plaine and rude Latine, as appeareth by the Canon of Turon. before mentioned, and also by the 43. of this Councell of Magunce: where it is saide, *that no Priest (as we thinke) can rightly sing Masse alone: For how shall he say, The Lorde be with you, or admonish men to lift vp their heartes, and many other things like these, when there is none other present with him?* By this Canon you see, not onely priuate Masses condemned, but also that the people did vnderstand the Latine which was spoken in the Masses, or else it was all one to say these wordes alone, or in the hearing of them that vnderstand them not. As you doe in your Masse, turne about and say: *Orate &c. Pray for me brethren and sisters:* when there is none present, but a seely boy that helpeth you to Masse, and perhaps at that time is in the Churchyard or vestrie.

Yea euen in the Councell of Rhemes, from whence you sende the contrarie doctrine: it was thus decreed in the yeere of our Lorde eight hundred and thirteene: *The first Chapter is of the reason of faith, that euery man according to the vnderstanding of such his capacitie as the Lord giueth, should learne and vnderstand it, and in his workes fully obserue it. The seconde Chapter, that they learne and vnderstande in sense and meaning, the prayer which our Lorde Iesus Christ taught his Disciples to pray, because it is lawfull for no Christian man to bee ignorant of it.* And that their people all this while vnderstood the Latine tongue, beside these Canons, it may appeare by the Councell of Aquisgran Cap. 133. *Where such are appointed to reade and sing in the Church, as more desire in reading and singing, the edifying of the people then most vaine popular flattering.* For more then 600. yeeres after Christ the people in France (rustici & rusticanæ) vnderstood the Latine seruice, as appeareth by Cæsarius Arelatensis H. 13. Nemo dicat, non possum aliquid de hoc quod in ecclesia legitur retinere, sine dubio enim si velis, poteris. It is manifest also by Raban. Maiur. who liued 855. yeeres after Christ, that the publik prayers & lessons read in the Church were vnderstood of the people. Inst. Cler. lib. 2. cap. 52. Est autem lectio non parua audientium ædificatio: vnde oportet, vt quando psallitur, psallatur ab omnibus; cum oratur, oretur ab omnibus; cum lectio legitur facto silentio æquè audiatur à cunctis, &c. Pronunciantur autem lectiones in Christi ecclesijs de scripturis sanctis. Cap. 53. Therefore the people vnderstoode that which was sung or saide in Latine: for without vnderstanding there coulde bee no edifying. So that although prayer in Latine was alowable when men vnderstoode Latine, yet when Latine is not vnderstoode, it is not tolerable to pray in Latine, by the elder Churches iudgement, and specially by the doctrine of the Scripture. Wherefore they that pray in a tongue vnknowen, can haue no comfort of spirite, no true zeale or affection of prayers (though they haue neuer so great superstition, and blinde deuotion) when it is not possible for the heart to thinke, that which the tongue soundeth.

XIIII. 14 *Such holy Oraisons be in maner consecrated and sanctified in and by the Holy Ghost that first inspired them, and there is a reuerence and Maiestie in the Churches tongue dedicated in our Sauiours Crosse, and giueth more force and valure to them saide in the Churches obedience, then to others. The children cried* * Hosanna *to our Sauiour, and were allowed, though they knewe not what they saide. It is well neere a thousand yeeres that* * *our people which could nothing els but* barbarum frendere, *did sing* Alleluia, *and not,* Prayse ye the Lord. *and longer agoe since the poore husbandmen sang the same at the plough in other Countries.* Hiero. tom. 1. Epist. 58. *And* Sursum corda, *and* Kyrieleison, *and the Psalmes of Dauid sung in Latin in the seruice of the Primitiue Church, haue the ancient and flat testimonies of S. Cyprian, S. Augustine, S. Hierome and other fathers.* Gregor. lib. 7. epi. 63. Cypr. exp. orat. Do. nu. 13. Aug. c. 13. de dono perseuer. & de bono vid. cap. 16. *and* ep. 178. Hiero. præfat. in psal. ad Sophron. August. de Catechiz. rud. c. 9. de Doct. Chr. li. 2. cap. 13. *See* ep. 10. August. *of S. Hieromes Latine translation read in the Churches of Africa. Prayers are not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct vs. but their speciall vse is, to offer our hartes, desires, and wants to God, and to shew that we hang of him in all things: and this euery Catholike doeth for his condition, whether he vnderstand the wordes of his prayer or not. The simple sort cannot vnderstand all Psalmes, nor scarse the learned, no though they be translated or read in knowen tongues: men must not cease to vse them for all that, when they are knowen to conteyne Gods holy praises. The simple people when they desire any thing specially at Gods hand, are not bounde to know, neither can they tell, to what petition or part of the* Pater noster *their demaund pertaineth, though it be in English neuer so much. they cannot tell no more what is,* Thy kingdome come, *then* Adueniat regnum tuum. *nor whether their petition for their sicke children or any other necessitie, pertaine to this part, or to* Fiat voluntas tua, *or* Ne nos induc as, *or to what other part els. It is ynough that they can tell, this holy Oraison to be appointed to vs, to call vpon God in all our desires, more then this, is not necessarie. And the translation of such holy things often breedeth manifolde danger and irreuerence in the vulgar (as to thinke God is auctor of sinne, when they reade,* Leade vs not into tentation) *and seldome any edification at all. For, though when the prayers be turned and read in English, the people knoweth the wordes, yet they are not edified to the instruction of their minde and vnderstanding, except they knew the sense of the wordes also and meaning of the Holy Ghost. For if any man thinke that S. Paul speaking of edification of mans minde or vnderstanding, meaneth the vnderstanding of the wordes onely, hee is fouly deceiued. for, what is a childe of fiue or sixe yeeres olde edified or increased in knowledge by his* Pater noster *in English? It is the sense therefore, which euery man cannot haue, neither in English nor Latine, the knowledge whereof properly and rightly edifieth to instruction. and the knowledge of the wordes onely, often edifieth neuer a whit, and some times buildeth to errour and destruction: as it is plaine in all Heretikes and many curious persons besides. finally both the one and the other without charitie and humilitie maketh the Heretikes and Schismatikes with all their English and what other tongues and intelligence so euer, to be as* Sonans & Cymbalum tinniens, *sounding brasse and a tinkling cymbal.* 1. Cor. 13.

The seruice alwayes in Latine through out the west Church.

Mat 24. * *Greg. li. 27. Moral. c. 6.*

It is not necessarie to vnderstand our prayers.

How farre is sufficient for the people to vnderstand.

How the minde or vnderstanding is edified.

XIII. 14 If the holy Ghost did euer consecrate and inspire holy praiers in any language, they are prophaned and abused by them that pronounce them, and doe not vnderstand them, as these of the Cormthians, which were inspired doubtles by the holy Ghost, yet were prophanely abused, when they were vttered of pride and ambition, and not interpreted for the Churches edification. But there is a great reuerence (you say) in the Churches tongue dedicated in our Sauiours Crosse. But why should there not be as great reuerence and Maiestie in all languages, that were sanctified by the holy Ghost, to expresse the great prayses of God? Act. 2. As for the dedication vpon the Crosse, is a friuolous reason grounded vpon Pilates auctoritie, who set vp that inscription in three most notorious languages. And yet for the Hebrue tongue that is there named, it is most like it was the Syrian tongue, which in the newe Testament is often called the Hebrue tongue, because it was the vulgar tongue of the Iewes that were Hebrues, Act. 22. 2. and twise in the 19. of S. Iohn verse 13. 17. And where you pretend

All things sanctified by the holy Ghost.

pretend the Churches obedience, to giue force and valure to ſuch prayers, it is vaine. For the Church hath no power graunted of Chriſt, but to edification, 2. Cor. 10. 8. Therefore can require no obedience, where edification is not ſought but hindred. But yet you will not giue ouer the matter ſo: *for the children cried Hoſanna to our Sauiour, and were allowed, though they knewe not what they ſaid.* How dare you affirme they knewe not what they ſaid? for firſt they ſpake in their owne tongue. Secondly they expreſſe plainely, that they did acknowledge our Sauiour Chriſt and his kingdome, and praiſed God for the ſame, and prayed to God in the higheſt to proſper the ſame. Howe then are you not aſhamed to ſay, they knewe not what they ſaid? becauſe they were children? doth not our Sauiour Chriſt acknowledge that they were inſpired of God? what? like Parates to ſound thoſe wordes? or to acknowledge in heart alſo that which they ſpake with their tongues? Moreouer you ſay, it is wel neere a thouſand yeeres ſince our people which could nothing elſe but bray barbarouſly, did ſing *Alleluia*, and not, Prayſe ye the Lord. That the Saxons ſung *Alleluia*, it was when they vnderſtood it to be, prayſe ye the Lord, as we doe nowe vnderſtand *Amen*, to be all one with, So be it. If I ſhould ſtand in contention with you, whether all the Saxons were then altogether ignorant of the Latine tongue, and void of Chriſtianitie, notwithſtanding Gregories authoritie, I might trouble you to anſwere all that I could obiect, but I will not ſtand vpon that point. But long before that (you ſay) the husbandmen ſung the ſame at the plough in other countries. Hierome telleth you in what countrie, namely in Paleſtine, about Bethlehem, where it was in maner the vulgar tongue of the countrie. And Gregorie telleth you, it was brought from the Church of Hieruſalem, firſt by Hierome in the daies of Damaſus lib. 7. ep. 63. That *Surſum corda*, and the Pſalmes were ſung in Latine in the Weſt Church where they were vnderſtood, becauſe the Latine tongue was then vulgar to all the nations of Italie, Spaine, France, Africa &c. you neede not haue brought ſo many quotations: for we doe eaſily graunt it, as alſo that Hieromes tranſlation was read in Africa, for then the Latine tongue was commonly ſpoken and vnderſtood in all ſuch places as the ſeruice was in Latine. S. Auguſtine confeſſeth, that he learned the Latine tongue from his infancie among the flatterings and playing of his nurſes, not teaching him, but ſpeaking to him. Conf. lib. 1. cap. 14. The vulgar people therefore ſpake Latine in Africa, no marueile then if they had Latine ſeruice. And although ſome Biſhops and miniſters of the Church vſed ſoleciſmes and barbariſmes, it was either of purpoſe, as S. Auguſtine himſelfe did, that the people might vnderſtand him the better, who though they ſpake Latine, yet not ſo finely as Cicero, or other learned Romanes, but vnderſtood beſt ſuch barbarous termes and phraſes, as they were beſt acquainted withall, as witneſſeth S. Auguſt. in pſ. 123. 128. de Doct. Chriſt. li. 2. cap. 13. Or if they vſed any ſoleciſmes or falſe Latin of ignorance, ſo that they did not vnderſtand ſome words, which they pronounced and kept not right diſtinctions, S. Auguſtine ſaith: *they were to be reformed, that the people may ſay* Amen, *to that which they vnderſtand plainely.* De Catech. Rud. cap 9.

Now for *Kyrieleiſon* and *Chriſteleiſon*, which are Greeke wordes ſignifying, Lorde haue mercie vpon vs, Chriſt haue mercie vpon vs: Gregorie acknowledgeth that he was the firſt that brought them into the Latine Church, more then ſixe hundred yeeres after Chriſt, to be ſaid by the Clerkes onely, and not by the people. Yet it is not to be thought but the people did ſufficiently vnderſtand the meaning of theſe wordes, which was eaſily learned. *But prayers were not made* (you ſay) *to teache or increaſe knowledge, but their ſpeciall vſe is to offer our hearts, deſires, and wantes to God.* S. Paul requireth in praiers, that they ſhould teach and inſtruct others, if they bee publike, and our ſelues at leſt if they be priuate: for wee can no more ſay *Amen* to a praier pronounced by our ſelues, then we can to a prayer pronounced by an other, if we vnderſtande it not. Neither is it the ſpeciall vſe of prayers, to offer our heartes, deſire, and wantes to God, who knoweth them before we pray, but to ſtirre vp our ſelues in true faith and obedience, to depend vpon Gods promiſes, and to acknowledge his infinite benefites towardes vs: which can not bee by any wordes of prayer, that is not vnderſtood of vs. For as for offering our heartes, deſire, wantes &c. the ſpirite maketh interceſſion for vs with gronings that can not be vttered. You adde moreouer, *That the ſimple ſort can not vnderſtand all Pſalmes, nor the learned alwayes in the vulgar tongue.* What then? there are pſalmes ynough that they may vſe as prayers, and ſtudie to vnderſtande the reſt at more leaſure: yet againe you preſſe vs. *The ſimple people when they deſire any thing of God ſpecially, are not bounde to knowe, neither can they tell to what petition of their Pater noſter, their demaunde perteyneth.* At the leſtwiſe they are bound to knowe, that all things meete for them to demaund, and God to graunt, are comprehended in that forme of prayer, becauſe Chriſt hath taught them when they pray, to ſay: Our father, &c. And they can according to their owne want and meaning ſay. Lord graunt this or that, although they can not alway tell to which petition their demaund pertaineth: for it may pertaine to diuers petitions. But where you ſay: *They can tell no more what is, Thy kingdome come, then Adueniat regnum tuum.* I thinke the ſimpleſt Papiſtes in England, that hath any loue of trueth, will ſay you ſpeake vntruely. For though they knowe not ſo well as learned men, ſpecially if they be not any thing inſtructed wherein the kingdome of God doth chiefly conſiſt: yet common ſenſe teacheth them, that there is great glory, power, and maieſtie wiſhed vnto God by the very worde of kingdome: whereas they can haue no true and certaine concept of the Latine wordes which they doe not vnderſtand. Whether the requeſt for their ſicke children perteine to) *Thy will be done, or leade vs not into temptation:*) you woulde make them very ignorant that knowe not. Our people (God be thanked) are taught, that all things pertaining to this life, are contained in daily bread, with the condition of Gods will in all things, which goeth before. But whereas you ſay: *There is no more neceſſarie for them to know, but that this Oraiſon is appointed to vs to call vpon God in all our deſires:* you affirme boldly as your maner is, without all proofe or reaſon. For our Sauiour Chriſt deliuered this forme of praier, to teach vs what things we ſhould aske at Gods hands, and what not. How we ſhould aske them in faith at our heauenly fathers hands, what things chiefely, namely, ſuch things as perteine to Gods glory, and what thoſe be: ſuch things as be neceſſarie for our ſelues, and what they be. Theſe and ſuch things by Chriſtes inſtitution, that taught this forme of praier, are neceſſarie to bee knowen, and not onely to knowe, that this oraiſon is appointed vs to call vpon God in all our deſires. For we are not ſo bound to this forme of praier, that we muſt alwaies vſe it, and onely, but we may vſe other formes by the example of the Apoſtles, but this is appointed to be the paterne of all other formes of prayers: therefore there is more neceſſitie for all men to knowe that ſhall pray aright, or vſe this principall forme of prayer rightly, *then that it is appointed to vs to call vpon God in all our deſires.* Further you ſay, *the tranſlation of ſuch holy things often breedeth manifold dangers and irreuerence in the vulgar, as to thinke God is author of ſinne, when they reade, Leade vs not into temptation, and ſeldome any edification at all.* You may as truely ſay, the teaching of theſe holy things by Chriſt, to his vnlearned diſciples, might breede ſuch dangers and irreuerence, as the tranſlation of them, and ſo you ſhould blaſpheme directly, as you doe now couertly. But neither the teaching, nor the tranſlation, breedeth any ſuch danger, but rather keepeth men from ſuch inconueniences: and breedeth properly edification of Gods children: though wicked men both learned and vnlearned, peruert all that good is, to their condemnation.

nation. Where you say, the people to their right edification, must aswell know the sense, as the words, I agree with you: but first they must know the wordes, and after they must be taught the sense and meaning, if any thing be obscure, or hard to be vnderstood in the wordes. And S. Paule speaking of the edification of mens mindes, will haue both the wordes, and the sense to be vnderstood, but you by your will, would haue neither: for it is not possible to vnderstand the sense of wordes, before the wordes be vnderstood. But to haue the words vnderstood, you haue no care, nor thinke it necessary, how should then the sense of those words be vnderstood? Children with vs are first taught to speake, and then learne to vnderstand, because the wordes must needes be knowen before the sense. And therefore the learning of the Scripture euen from infancie, is commended by S. Paul, though you would malingely cauill and say: what? was Timothie being a childe of fiue or sixe yeeres olde, edified or increased in knowledge, by knowing the holy Scriptures? We confesse therefore, that the sense is necessary to be had, by teaching of parents and pastors: but the vnderstanding of the wordes must be had before there can any meaning of them be taught, and both in charitie, humilitie, and faith must be practised, that men may learne to pray rightly. 1. Tim. 3. 15.

THEM. 15 *To conclude, for praying either publikely or priuately in Latin which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest and godliest to be most expedient, and is certainely seene to be nothing repugnant to S. Paul. If any yet will be contentious in the matter, we must answere them with the same Apostle,* The Church of God hath no such custome, *and with this notable saying of S. Augustine,* ep. 118. c. 5. Any thing that the whole Church doth practise and obserue throughout the world, to dispute thereof as though it were not to be done, is most insolent madnesse. 1. Cor. 11. 16. A notable rule of S. August.

THERE IS Your conclusion therefore, is a most beggerly and shamelesse petition of the whole matter in question. That it is thought by you (which are the wisest and godliest) that prayers priuate or publike in Latin, be most expedient and nothing repugnant to S. Paul. For that the wisest and godliest in the Primitiue Church, yea of the later Church for 800. or 900. yeeres after Christ, were of a contrary iudgement, I haue prooued before sufficiently. And by the very wordes of S. Paul. I haue shewed, that publike prayer expressly and principally, and priuate prayer consequently in a tongue not vnderstood, is repugnant to S. Paul. I haue also shewed, that the Latin tongue is no more holy then any other tongue, seeing God by sending his Spirit in fierie tongues, hath consecrated all tongues to speake the great and worthie praises of God. Act. 2. Therefore for Gods trueth, and the edifying of his Church, it is the custome of Gods Church, to striue euen to the death. And the saying of S. Augustine doth nothing touche this case, seeing prayers in an vnknowen tongue, was neuer practised nor obserued of the whole Church through the whole world, as I haue proued before.

THEM. 16 34 Let women hold their peace.) *There be, or were, certaine Heretikes in our Countrie (for such euer take the Scriptures diuersly for the aduantage of time) that denied women to hold lawfully any kingdome or temporall Soueraintie: but that is false and against both reason and the Scriptures. This onely in that sexe is true, that it is not capable of holy orders, spirituall Regiment or Cure of soules: & therefore can not do any function proper to Priests and Bishops: not speake in the Church, & so not preach, nor dispute, nor haue or giue voyce either deliberatiue or definitiue in Councels and publike Assemblies, concerning matters of Religion, nor make Ecclesiasticall lawes concerning the same, nor binde, nor loose, nor excõmunicate, nor suspende, nor degrade, nor absolue, nor minister Sacraments, other then Baptisme in the case of mere necessity, whẽ neither Priest nor other man can be had: much lesse prescribe any thing to the Cleargie, how to minister them, or giue any man right to rule, preach, or executo any spirituall function as vnder her and by her authoritie: no creature being able to impart that whereof it selfe is incapable both by nature and Scriptures. This Regiment is expressly giuen to the Apostles, Bishops, and Prelates: they onely haue authoritie to binde and loose,* Mat. 18. *they onely are set by the Holy Ghost to gouerne the Church.* Act. 20: *they onely haue cure of our soules directly, and must make account to God for the same,* Heb. 13. Women may haue any temporall Soueraintie, but no Ecclesiasticall function.

THERE 16 The errour of them that did write against the Regiment of women, is easily confuted by the fifth Commandement, where ciuill auctoritie and gouernment is established as well to the Mother, Mystres, Lady, and Queene, as to the Father, master, Lord and King, the naturall order of sexe, neuertheles obserued. But the sexe of woman kinde is not capable of spirituall gouernment, and therefore may not ordinarily exercise any Ecclesiastic all function of auctoritie in the Church, as preaching, ministring the Sacraments, excommunication, &c. And yet the Scripture alloweth a ministerie or seruice of women to the Church, Namely to comfort and helpe the poore, as we read *Rom.* 16. 1. *Phœbe* a minister of the Church of *Cenchris*: and 1. *Tim.* 5. The Widowes that serued the Church in the same office. But when you exclude them from all spirituall regiment, Ecclesiasticall function, and cure of soules, I marueile whether the office of an Abbesse, or Prioresse among you, be compted meere ciuill and temporall functions, and haue no cure of soules directly pertaining to them. But howsoeuer they are accompted with you, in the Church of God, to whomsoeuer God committeth auctoritie and gouernment, he committeth also directly and specially the care of soules, and not of bodies only, yet this cure to be exercised according to the distinct and seuerall limites of Ecclesiasticall and ciuill functions. Therefore the father and mother, master and mistres, Lord and Lady, King and Queene, haue care of the soules of their children, schollers, seruants and subiectes, and not of their bodies onely. Parents are commanded to bring vp their children in the discipline and instruction of the Lord, *Ephes.* 6. 4. Whereby it is manifest they must haue care of their soules, and so must all other gouernours, as masters, Magistrates and Princes, euery one in his calling, and according to his auctoritie. Therefore Princes (be they men or women) ought to haue care of their subiects soules, and to prouide for the same by making Ecclesiasticall lawes, and compelling their subiects to serue God according to his lawes. Therefore to deny vnto women all care of soules, and to say they haue no auctoritie to make Ecclesiasticall lawes, by which their subiects shall be compelled to serue God according to his word, is in effect to deny them all auctoritie and gouernment, and not spirituall gouernment onely. S. Augustine compteth him madde that will denie that Princes ought to haue no care of their subiects soules. *Ep.* 50. *Bonifacio. Quis mente sobrius? &c. Who being in his right wittes would say to Kings, Take you no care by whom in your kingdome the Church of your Lord God is defended or oppugned, let it not pertaine vnto you who in your kingdome will be religious or sacrilegious, to whom it cannot be said, Let it not pertaine vnto you, who in your kingdome will be chaste or vnchast.* The gouernment of women, and of ciuill Princes.

And concerning their auctoritie and dutie in making Ecclesiasticall lawes, He saith likewise: *Aliter enim seruit, &c. The Prince serueth otherwise as a man, and otherwise as he is a King. Because he is a man he serueth God liuing faithfully, but because he is a King, he serueth God by making lawes in conuenient strength, which command iust things, and forbid the contrary, as Ezechias serued God in destroying the groues & temples of Idols.* Therfore Princes without confusion of the functions ciuill and Ecclesiastical, may command and prescribe Ecclesiastical persons to execute any spiritual function (according to the word of God) and punish the neglect of their dueties in them. And this may a Queene doe by her Soueraigne auctoritie, though she may not execute any of those functions in her

owne person. *Dauid, Salomon, Iosaphat, Ezechias, &c.* commanded the Priestes to execute their office according to the Law of God, yet was it not lawfull for them to execute any thing that was proper to the Priestes office in their owne persons. So did *Constantine, Theodosius, Martianus, Iustinianus,* make Ecclesiasticall lawes to compel Ecclesiasticall persons to doe their dueties, and called generall Councels to decide questions of Religion, and gaue order how to proceede in them according to the Scriptures. *Constantinus* spake thus in the *Nicen* Councell: *The bookes of the Gospels and Apostles, and the Oracles of the ancient Prophets* (saith he) *doe plainely instruct vs in the vnderstanding of God. Therefore setting all hatefull discord aside, let vs take out of the sayings of God the explication of the questions. Theod. hist. lib. 1. cap. 1. Theodosius* in the Councel of *Constantinople* the first, elected *Nectarius* Bishop of that See *Sozom. lib. 7. c. 8.* Also when the Councell had decreed among other things that the See of *Constantinople* should be in dignitie next to the See of Rome, and in priuileges and auctoritie equall. *The Emperour gaue his voyce of assent and made a lawe, that the faith of the Nicene Councell should prewaile. Sozom. lib. 7. cap. 9. Theodosius the yonger* (saith *Euagrius lib. 1. cap. 12.*) *made a lawe, whereby he condemned the Nestorian heretikes, and made other lawes accommodated, or made fit for our Religion. Valentinianus* called the Councel of *Chalcedon*, where *Martianus* himselfe was present, and appointed Iudges and a Senate to order the Councel, by whose auctoritie *Dioscorus* bishop of *Alexandria*, was commanded to sit in the Councell, (contrary to the commaundement of *Leo* bishop of Rome giuen to his Legates and there vttered,) vntill good cause was shewed, why he ought not to sit in Councell. *Conc. Chal. Action 1.* The same Iudges with the Councell decreed, that the bishop of *Constantinople* should haue the same honour and auctoritie that the bishop of Rome hath, notwithstanding the contradiction of the bishop of Romes Legates. *Act 16.* And the Emperour confirmed the same. *Liberat c. 13.* S. Augustine testifieth, that an Ecclesiasticall cause was committed to the hearing of *Melchiades* bishop of Rome, by the commandement of *Constantinus* the Emperour. *De vnico baptismo, cap. 16. Socrates* witnesseth that he comprehendeth in his storie the Romane Emperours: *Because vpon them (since they began to be Christians) the Ecclesiasticall matters doe depend, and the greatest Councels by their decree, haue beene gathered and are gathered, Lib. 5. in præm.*

Now let vs see what substantial reasons you bring, to proue that a woman (being a Prince) may not *prescribe any thing to the Cleargie how to minister the Sacraments, or giue any man right, to rule, preach, or execute any spiritual function, as vnder her, and by her auctoritie.* First you say, *No creature is able to impart that whereof it selfe is incapable, both by nature and Scriptures.* I answere, First a woman being a Prince, hath as great auctoritie as a man. But I haue shewed before, that godly Kings of the Israelites commanded and prescribed the Priests to minister the Sacrifices, and Sacraments of the old Testament, which it was not lawful for them to doe themselues. And although the auctority of ordeinmg Ecclesiastical Ministers, perteineth not to ciuill Magistrates, yet may they command meete persons to be ordeined, (and being ordeined) to execute all parts of their function according to the word of God, vnder their auctoritie, and by their auctoritie: although the spirituall vertue of their office doe depend vpon an higher auctoritie of Christ, which is not subiect to men. The Prince may command a bishop or minister to baptise a person, whom by Gods word it is lawfull for them to baptise. But the vertue of regeneration is not subiect to the Princes commandement, and so of all other partes of their office.

Your second reason is: *This regiment is expresly giuen to the Apostles, bishops and prelates, they only haue auctority to binde and loose.* I answere, The auctoritie of ciuill Magistrates doeth giue them nothing that is peculiar to Ecclesiasticall ministers, yet is it of power to commande them to doe and execute all those things, as they ought to doe by the word of God, and not after the corrup affection of the Prince. Thirdly you say: *They only are set by the holy Ghost to gouerne the Church, Act. 20.* I answere, Their gouernment doth not exclude the auctority of the Christian Magistrate, which is no way contrarie to their spirituall gouernment, but is appointed to mainteine it. and to see it to be exercised, as it ought to be. Fourthly you say: *They onely haue cure of soules directly, and must make accompt to God for the same, Heb. 13.* The text saith not, That they onely haue cure of soules, but Princes also haue cure of soules in their office, and must giue accompt to God for the same, as parents, masters, and all that haue any auctoritie commited by God vnto them, haue it for the benefite of mens soules, more specially then for their bodies.

CHAP. XV.

The 7. part. Of the resurrection of the dead.

He proueth the Resurrection of the dead by the Resurrection of Christ, and with many other arguments: and 31 answereth also obiections made against it. 49 And then exhorteth in respect of it, vnto good life.

THE Epistle vpon the 11. Sunday after Pentecost.

AND I doe you to vnderstand, brethren, the Gospell which I preached to you, which also you receiued, in the which also you stand,

2 By the which also you are saued, after what maner I preached vnto you if you keepe it, vnles you haue beleeued in vaine.

3 For[c] I deliuered vnto you first of all which I also receiued: that Christ died for our sinnes * according to the Scriptures:

4 And that he was buried, and that he rose againe the third day, * according to the Scriptures:

5 And that he was * seene of Cephas: and after that of the eleuen.

6 Then was he seene of moe then fiue hundred brethren together: of which many remaine vntill this present, and some are a sleepe.

7 Moreouer

[c] tradidi *I deliuered*

Es. 53. 8. Dan. 9. 26. Ps. 5, 10. Ion 2, 2. Lu. 24.

*MOreouer * brethren, I declare vnto you, the Gospell which I preached vnto you, which also ye haue receiued, and wherein ye haue †continued,* Galat. 1. 11.

† Or, stoode.

2 By the which also ye are saued, if ye keepe the doctrine which I preached vnto you, except ye haue beleeued in vaine.

3 For I deliuered vnto you first of all, that which also I receiued, how that Christ died for our sinnes, according to the Scriptures:

*4 * And that he was buried, and that he arose the third day, according to the Scriptures:* Ion. 2. 1.

*5 * And that he was seene of Cephas, then of the twelue:* Iohn 20. 19.

6 After that he was seene of moe then fiue hundred brethren at once: of which, the more part remaine vnto this day, and some are fallen asleepe.

7 And

7 Moreouer he was ſeen of Iames, then of al the Apoſtles.

8 And laſt of al, as it were of ‘ an abortiue * he was ſeen alſo of me.

9 For I am the leaſt of al the Apoſtles, who am not worthy to be called an apoſtle, becauſe I perſecuted the Church of God.

10 But by the grace of God I am that which I am: and his grace in me hath not been ‡ void, but I haue laboured more aboundantly then al they: yet not I, but the grace of God ‖ with me.

11 For whether I, or they, ſo we preach, and ſo you haue beleeued.

12 But if Chriſt be preached that he is riſen againe from the dead: how doe certaine among you ſay, that there is no reſurrection of the dead?

13 And if there be no reſurrection of the dead, neither is Chriſt riſen againe.

14 And if Chriſt be not riſen againe, then vaine is our preaching, vaine alſo is your faith.

15 And we are found alſo ‡ falſe witneſſes of God: becauſe we haue giuen teſtimonie againſt God, that he hath raiſed vp Chriſt, whom he hath not raiſed vp, if the dead riſe not againe.

16 For if the dead riſe not againe, neither is Chriſt riſen againe.

17 And if Chriſt be not riſen againe, vaine is your faith, for yet you are in your ſinnes.

18 Then they alſo that are aſleepe in Chriſt, are periſhed.

19 If in this life onely we be hoping in Chriſt, we are more miſerable then al men.

20 But now Chriſt is riſen againe frō the dead, the * firſt fruits of them that ſleepe:

21 For * by a man death: and by a man the reſurrection of the dead.

22 And as in Adam al die, ſo alſo in Chriſt al ſhal be made aliue.

23 But * euery one in his owne order: the firſt fruits Chriſt, then they that are of Chriſt, that beleeued in his comming.

24 Then the ende, when he ſhall haue deliuered the kingdome to God and the Father, when he ſhall haue aboliſhed all principalitie and authoritie and power.

25 And he muſt reigne, *Vntil he put al his enimies vnder his feete.*

26 And the enimie death ſhalbe deſtroied laſt. *For he hath ſubdued al things vnder his feete.* And whereas he ſaith,

27 *Al things are ſubdued to him:* Vndoubtedly, except him that ſubdued al things vnto him.

28 And when al things ſhal be ſubdued to him: then the Sonne alſo himſelf ſhal be ſubiect to him that ſubdued al things vnto him, that God may be all in al.

29 Otherwiſe what ſhal they do that are baptized

7 *And after that he was ſeene of Iames, then of all the Apoſtles.*

8 * *And laſt of all hee was ſeene of me, as of one borne out of due time.* Act 9.4. cph.3.8.

9 *For I am the leaſt of the Apoſtles, which am not worthy to be called an Apoſtle, becauſe I perſecuted the Church of God.*

10 * *But by the grace of God, I am that I am, and his grace which is in me, was not vaine: but I laboured more aboundantly then they all, yet not I, but the grace of God which is with mee.* Eph.3.7.

11 *Therefore, whether it were I or they, ſo we preach, and ſo haue ye beleeued.*

12 *If Chriſt be preached, howe that he roſe from the dead: howe ſay ſome among you, that there is no reſurrection of the dead?*

13 *If there be no riſing of the dead, then is Chriſt not riſen.*

14 *If Chriſt be not riſen, then is our preaching vaine, and you faith is alſo vaine.*

15 *Yea, and we are found falſe witneſſes of God, becauſe we haue teſtified of God, how that he raiſed vp Chriſt: whom he raiſed not vp, if ſo be that the dead riſe not.*

16 *For if the dead riſe not, then is not Chriſt riſen.*

17 *If it be ſo that Chriſt is not riſen, then is your faith vaine, ye are yet in your ſinnes:*

18 *But alſo they which are fallen aſleepe in Chriſt, are periſhed.*

19 *If in this life onely we haue hope in Chriſt, then are we of all men moſt miſerable.*

20 *But now is Chriſt riſen from the dead, he is become the firſt fruits of them that ſlept.*

21 *For ſince by man* came *death, euen ſo by man* came *the reſurrection of the dead.*

22 *For as by* † *Adam all die, euen ſo* † *by Chriſt ſhall all be made aliue,* † Or, in Adam. † Or, in Chriſt.

23 *But euery man in his owne order. The firſt fruites* is *Chriſt, afterward, they that are Chriſts at his comming.*

24 *Then* commeth *the ende, when he ſhall haue deliuered vp the kingdome to God the father, when he ſhall haue put downe all rule, and al auctoritie, and power.*

25 *For he muſt reigne** *till he ſhall haue put all his enimies vnder his feete.* Pſal.110.1. actes 2.34. heb.1.13.

26 *The laſt enimie that ſhall be deſtroied,* is *death.*

27 * *For he hath put downe all things vnder his feete: But when he ſaith, All things are put vnder him, it is manifeſt that he is excepted which did put all things vnder him.* Pſal.8.7. heb.2.8.

28 *When all things ſhall be ſubdued vnto him, then ſhall the ſonne alſo himſelfe be ſubiect vnto him that put all things vnder him, that God may be all in all.*

29 *Els what ſhall they do which are baptized*

baptized for the dead, if the dead rise not a-gaine at al?

30 Why also are they baptized for them? why also are we in danger euery houre?

31 I die daily by your glorie brethren, which I haue in Christ Iesvs our Lord.

32 If (according to man) I fought with beastes at Ephesus, what doth it profite me, if the dead rise not againe? *Let vs eate and drinke, for to morow we shal die.*

Esa.22.

Menander.

33 Be not seduced, *Euil communications corrupt good manners.*

34 Awake ye iust, and sinne not. for some haue not the knowledge of God, I speake to your shame.

35 But some man saith, How do the dead rise againe? and with what maner of body shal they come.

36 Foole, that which thou sowest is not quickened, vnlesse it die first.

37 And that which thou sowest, not the body that shal be, doest thou sow: but bare graine, to wit, of wheate, or of some of the rest.

38 And God giueth it a body as he wil: and to euery seede his proper body.

39 Not al flesh is the same flesh: but one of men, an other of beasts, an other of birdes, an other of fishes.

40 And bodies celestial, and bodies terrestrial: but one glorie of the celestial, and an other of the terrestrial.

41 One glorie of the sunne, an other glorie of the moone, and an other glorie of the starres. For ‡ starre differeth from starre in glory.

42 So also the resurrection of the dead. It is sowen in corruption, it shall rise in incorruption.

43 It is sowen in dishonour, it shal rise in glorie. It is sowen in infirmitie, it shal rise in power.

44 It is sowen a natural body: it shal rise a ‡ spiritual body. If there be a natural body, there is also a spiritual,

Gen.2,7.

45 As it is written, *The first man Adam was made into a liuing soul*: the last Adam into a quickening spirit.

46 Yet that is not first which is spiritual, but that which is naturall: afterward that which is spiritual.

47 The first man of earth, earthly: the second man from heauen, heauenly.

48 Such as is the earthly, such also are the earthly. and such as the heauenly, such also are the heauenly.

‡ Flesh and bloud signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fall of Adam.

49 Therefore as we haue borne the image of the earthly, let vs beare also the image of the heauenly.

50 This I say brethren, that ‡ flesh & bloud can not possesse the kingdom of God: neither shall corruption possesse incorruption.

51 ♭ Behold

for the dead, if the dead rise not at all? Why are they then baptized for the dead?

30 *And why stande we in ieopardie euery houre.*

31 I protest *by our reioycing which I haue in Christ Iesu our Lord, I die daily.*

32 *If I haue fought with beastes at Ephesus, after the manner of men, what aduantageth it me, if the dead rise not?* * *Let vs eate and drinke, for to morowe we die.* Esa.22,14.

33 *Be not deceiued: Euill wordes corrupt good maners.*

34 *Awake to righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame.*

35 *But some man will say, How are the dead raised vp? With what body do they come?*

36 *Thou* † *foole, that which thou sowest, is not quickend, except it die.* † Or malicious man.

37 *And that which thou sowest, thou sowest not that body that shalbe, but bare corne, it may chaunce of wheate, or of some other* corne.

38 *But God giueth it a body, as it hath pleased him, and to euery seede his owne body.* †† Or one maner of flesh.

39 *All flesh, is not* † *the same flesh, but there is one* maner *of flesh of men, another flesh of beastes, another of fishes, and another of birdes.*

40 *There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and* the glory *of the terrestrial another.*

41 *There is one glory of the Sunne, and another glory of the Moone, and another glory of the starres: For* one *starre differeth from* another *starre in glory.*

42 *So is the resurrection of the dead. It is sowen in corruption, it riseth in incorruption.*

43 *It is sowen in dishonour, it riseth in honour. It is sowen in weakenesse, it riseth in power.*

44 *It is sowen a naturall body, it riseth a spirituall body: There is a naturall body, and there is a spirituall body.*

45 *And so it is also written: The first man* * *Adam was made a liuing soule, and the last Adam was made a quickening spirit.* Gen.2,7.

46 *Howbeit, that is not first which is spiritual, but that* which is *naturall, and then that* which is *spirituall.*

47 *The first man* is *of the earth, earthy, the second man* is *the Lord from heauen:*

48 *As is the earthy, such* are *they that are earthy: and as is the heauenly, such are they also that are heauenly.*

49 *And as we haue borne the image of the earthy, we shall also beare the image of the heauenly.*

50 *This say I brethren, that flesh and blood can not inherite the kingdome of God: neither doeth corruption inherite incorruption.*

51 *Beholde,*

51 [b] Behold I tell you a myſterie. We ſhall all in deed riſe againe: but we ſhall not all be changed.

52 In a moment, in the twinkling of an eie, at the * laſt trompet (for * the trompet ſhall ſound) and the dead ſhal riſe againe incorruptible: and we ſhall be changed.

53 For this corruptible muſt doe on incorruption and this mortall doe on immortalitie.

54 And when this mortall hath done on immortalitie, then ſhall come to paſſe the ſaying that is written, *Death is ſwallowed vp in victorie.*

55 *Death where is thy victory? death where is thy ſting?*

56 And the ſting of death, is ſinne: and the power of ſinne is the Law.

57 But thanks be to God that hath giuen vs the victory by our Lord IESVS Chriſt.

58 Therefore my beloued brethren, be ſtable and vnmoueable: abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord.

51 *Beholde, I ſhew you a myſterie. We ſhall not all ſleepe, but we ſhall all be changed.*

52 *In a moment, in the twincklyng of an eye, * at the laſt trumpe (for the trumpe ſhal blow) and the dead ſhall riſe incorruptible, and we ſhall be changed.* Mat.24.31. 1.Theſ.4.16. Ioan.5.28.

53 *For this corruptible muſt put on incorruption, and this mortall* muſt *put on immortalitie.*

54 *When this corruptible ſhall haue put on incorruption, and this mortall ſhall haue put on immortalitie, then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed vp in victorie.*

55 * *O death, where is thy ſting? O hell, where is thy victorie?*

56 *The ſting of death* is *ſin, and the ſtrength of ſinne is the law.*

57 *But thankes be vnto God, which giueth vs the victorie through our Lord Ieſus Chriſt.*

58 *Therefore my beloued brethren, be ye ſtedfaſt, vnmoueable, alwaies abounding in the worke of the Lord, for as much as ye know that your labour is not in vaine in the Lord.*

MARGINALL NOTES. CHAP. XV.

RHEM. 1 3 I deliuered vnto you.) *This deliuerie in the Latine and Greeke importeth* tradition, *ſo by Tradition did the Apoſtles plant the Church in al truth, before they wrote any thing.*

FVLKE. 1 The text is plaine, which I maruaile not, if your blinde eyes cannot ſee, that S. Paul deliuered the doctrine of Chriſtes death and reſurrection, according to the ſcriptures, he deliuered no vnwritten verities. Vnwritten verities.

RHEM. 2 10 Void, but I.) *In him Gods grace is not void, that worketh by his free will according to the motion and direction of the ſame grace.*

FVLKE. 2 It hath beene often anſwered, mans will is free from conſtraint, but not from the thraldome vnto ſinne. Therefore I may ſay, with S. Auguſtine. *Why doe men preſume ſo much of the poſſibilitie of nature? it is wounded, it is maymed, it is vexed, it is loſt, it hath neede of a true confeſſion, and not of a falſe defence.* De nat. & grat. Cap. 53. *Free will made captiue or thrall auaileth to nothing but to ſinne, to iuſtice (except it be deliuered and holpen by God) it auaileth not.* Cont. 2. ep. pel. lib. 3. Cap. 8. Freewill.

RHEM. 3 15 Falſe witnes of God.) *So may we ſay, If the Cath. faith in al points be not true, then our firſt Apoſtles were falſe witneſſes, then hath our Countrie beleeued in vaine all this while, then are all our fathers dead in their ſinnes and periſhed, which (preſuppoſing Chriſt to be God) were the greateſt abſurditie in the world.*

FVLKE. 3 Our firſt Apoſtles, were the Apoſtles of Chriſt and not of Gregorie. But although Gregorie, and Auguſtine, in all pointes did not teach the true faith to the Saxons, yet ſeeing they taught the true faith, in all pointes neceſſarie to ſaluation, our Countrey hath not beleeued in vaine, nor all our forefathers are dead in their ſinnes. True Apoſtles.

RHEM. 4. 41 Starre differeth.) *The glorie of the bodies of Saincles ſhall not be all alike, but different in heauen according to mens merits.*

FVLKE. 4 As the ſtarres differ in glorie, not according to their merites, but according to Gods gift in their creation: So the bodies of ſaincts ſhall differ in glory, not according to their merites, but according to Gods free gift in the reſurrection. Merits.

RHEM. 5 44 Spiritual body.) *As to become ſpiritual doth not take away the ſubſtance of the body glorified: no more when Chriſtes body is ſaid to be in ſpirituall ſort in the Sacrament, doth it import the abſence of his true body, and ſubſtance.*

FVLKE. 5 We acknowledge the true body and bloud of Chriſt, to be eaten, and drunke of the worthy receiuer after a ſpiritual maner. But your hereticall deuiſe of the preſence of his body carnally, and corporally in the Sacrament, deſtroyeth the truth and ſubſtance of his naturall body, which though it be now ſince his reſurrection a ſpirituall body, yet it reteyneth all eſſentiall properties of a true body, and ſo ſhall our bodies after the reſurrection, being made comformable to his glorious body. *Phil.* 3. 21. not be incircumſcriptible, inſenſible, without quantity, and dimenſion, and extenſion of place, or in many places at once, as you are inforced to affirme the body of Chriſt to be. Therefore as our bodies, being made ſpirituall, ſhall notwithſtanding be circumſcriptible, ſenſible, reteyning quantitie, and dimenſion, or ſpaces of place, and be in one oncly place at once, ſo is the body of Chriſt now glorified. The real preſence. The body of Chriſt.

ANNOTATIONS. CHAP. XV.

RHEM. 6 11 With me.) *God vſeth not man as a brute beaſt or a blocke, but ſo worketh in him and by him that free will may concurre in euery action with his grace, which is alwaies, the principal. The heretikes to auoide this concurrence in working and labouring, tranſlate,* which is with me, *where the Apoſtle rather ſaith,* which laboureth with me. Free will with grace. Heret. tranſlation.

FVLKE. 6 We acknowledge the concurrence of mans will, free from conſtraint, but not free to conſent to God, before it be enlarged by Chriſt. For our tranſlation, (beſide the right conſtruction, according to the phraſe,) S. Hierome is a warrant, which tranſlateth it *Gratia dei quæ in me eſt.* The grace of God which is in me *lib. 2. adu. Iouinianum,* and in *Hier. Cap.* 13. which alſo *Rab. Maur.* followeth in *Hier. c.* 13. *lib.* 6. and *Gratia dei qua mecum eſt.* Freewill. Caueling.

The grace of God which is with me, *lib. 2. aduers. Pelag. & Ep. ad Principiam.* The rest of your vaine cauils, are confuted in my defence of our translations. *Chap. 10. sect. 1. 2. 3. 4. 5. 6.*

RHEM. 7 32 Let vs eate and drinke.) *S. Ambrose applyeth these words to our Christian Epicurians that takes away fasting and denie the merite thereof.* How can we be saued (*saith he*) if we wash not away our sinnes by fasting, seeing the Scriptures say, fasting and almes deliuer from sinne? What are these new masters that exclude all merite of fasting? is not this the very voice of the heathen saying. Let vs eate and drinke to morrow we shall die? li. 10. Epist. ep. 82. Fasting is meritorious.

FVLKE. 7 An impudent slander, we take not away fasting, nor derogate any thing from the due estimation thereof, which S. Ambrose calleth merite. But that he acknowledgeth no merite, or desert of our works, to stande before Gods iudgement, his words are plaine, *Exhort. ad virg. Every one is iustified by the Lord, not of workes, but of faith, for as the euent of destinie is not in our power: but such as chance hath brought, so the grace of our Lord is giuen, not as of merite of hire, but as of his will.* Againe, *Vnde mihi tantum meriti est &c.* whence haue I so great merite, when mercy is my Crowne. And in the same Epistle ad Vercellenses, *he saith*, that vnto Gods iudgement, *Onely faith shall accompany you. Iustice also shall be your companion, if faith goe before you.* These places are sufficient to declare, that he speaketh of the fruites of faith and repentance, not of the proper causes of iustification and saluation, when he saith, *we wash away our sinnes by fasting &c.* Slander. Merits.

CHAP. XVI.

He prescribeth an order for their contributing to the Christians at Ierusalem, 3 promising to come vnto them. Of Timothee and of Apollos comming thither. 13 and so with exhortation, and diuers commendations, he endeth.

The 8. part Of the contributions.

AND concerning the collections that are made for the saincts, as I haue ordei ned to the churches of Galatia, so do ye also.

That is Sunday *Hiero. q. 4. Hedibia.* So quickly did the Christians keepe Sunday, holiday, and assembled, to Diuine Seruice on the same.

2 In the first of the Sabboth let euery one of you put a part with him selfe, laying vp what shall well like him: that not when I come, then collections be made.

3 And when I shall be present: whom you shall approoue by letters, them will I send to carie your grace into Hierusalem.

4 And if it bee worthie that I also goe, they shall goe with me.

5 And I will come to you, when I shall haue passed through Macedonia. for I will passe through Macedonia.

6 And with you perhaps I will abide, or will winter also: that you may bring me on my way whithersoeuer I goe.

7 For I will not now see you by the way, for I hope that I shall abide with you some litle time, if our Lord will permit.

8 But I will tary at Ephesus vntill Pentecost.

9 For a great doore and euident is opened vnto me: and many aduersaries.

10 And if Timothee come, se that he be without feare with you, for he worketh the worke of our Lord, as also I.

11 Let no man therefore despise him, but conduct ye him in peace: that he may come to me. for I expect him with the brethren:

12 And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vnto you with the brethren: [c] and at all it was not his minde to come now, but he will come when he shall haue leisure.

[c] πάντως.

13 Watch ye, stand in the faith, do manfully, and be strengthened.

14 Let all your things be done in charity.

15 And I beseeche you brethren, you know the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, and haue ordained them selues to the ministerie of the saincts:

16 That

C *Oncerning the * collection for the saincts, as I haue ordained in the Churches of Galatia, euen so doe ye,* * Or, gathering. Act. 11. 29.

2 *Vpon the first of their Sabbothes, let euery one of you put aside by himselfe, laying vp as God hath prospered him, that then there be no gatherings when I come.* ‖ Or, euery first day of the weeke.

3 *When I am come, whomsoeuer ye shall allow by your letters, them will I send to bring your liberalitie vnto Hierusalem.*

4 *And if it be meete that I goe also, they shall goe with me.*

5 *I will come vnto you, after that I shal haue gone ouer Macedonia, (For I doe now passe thorough Macedonia.)*

6 *And it may be that I will abide, yea, or winter with you, that ye may bring me on my way, whithersoeuer I goe.*

7 *For I will not see you now in my passage, but I trust to abide a while with you, if the Lord suffer me.*

8 *I will tarry at Ephesus vntill* ‖ *Whitsuntide.* ‖ Or Pentecost.

9 *For a great doore and effectuall is opened vnto me, and there are many aduersaries.*

10 *If Timotheus come, see that ye may be without feare with you: for he worketh the worke of the Lord, as I doe.*

11 *Let no man therefore despise him, but conuey him foorth in peace, that he may come vnto me: for I looke for him with the brethren.*

12 *As touching* our *brother Apollo, I greatly desired him to come vnto you with the brethren, but his will was not at all to come at this time: but he wil come when he shall haue conuenient time.*

13 *Watch ye, stand ye fast in the faith, quite you like men, be strong.*

14 *Let all your thinges be done with charitie.*

15 *I beseech you brethren, (ye know the house of Stephana, that it is the first fruites of Achaia, and that they haue addicted themselues to the ministerie of the saincts.*

16 *That*

16 That you alſo be ſubiect to ſuch, and to euery one that helpeth and laboureth with vs.

17 And I reioice in the preſence of Stephanas and Fortunatus and Achaicus, becauſe ‘ that which you wanted, they haue ſupplied.

18 For they haue refreſhed both my ſpirit and yours. Know them therefore that are ſuch.

19 The churches of Aſia ſalute you, Aquila and Priſcilla with their domeſticall church ſalute you much in our Lord.

20 Al the brethren ſalute you. Salute one an other in a holy kiſſe.

21 The ſalutation with mine owne hand Paules.

22 If any man loue not our Lord IESVS Chriſt, be he *Anathema.* ‘ *Maranatha.*

23 The grace of our Lord IESVS Chriſt be with you.

24 My charitie be with you al in Chriſt IESVS Amen.

16 *That ye be alſo obedient vnto ſuch, and to all that helpe with vs, and labour.*

17 *I am glad of the comming of Stephana, and Fortunatus, and Achaicus: for that which was lacking* vnto me *on your part, they haue ſupplied.*

18 *For they haue comforted my ſpirit and yours: therefore know ye them that are ſuch.*

19 *The Churches of Aſia ſalute you: Aquila and Priſcilla ſalute you much in the Lord, with the Church that is in their houſe.*

20 *All the brethren greete you.* * *Greete ye one another with an holy kiſſe.* Rom.16.16. 2.cor.13.12. 1.pet.5.14.

21 *The ſalutation of* me *Paul, with myne owne hand.*

22 *If any man loue not the Lord Ieſus Chriſt the ſame be Anathema maranatha.*

23 *The grace of our Lord Ieſus Chriſt* be *with you.*

24 *My loue be with you all in Chriſt Ieſus, Amen.*

The firſt Epiſtle to the Corinthians, was written frō Philippi, by Stephana, & Fortunatus, & Achaicus, & Timotheus.

MARGINALL NOTES. CHAP. XVI.

REM. I ‘ Pentecoſt.) *The Heretikes and other new fangled ſtriue among them ſelues, whether Pentecoſt ſignifie here the terme of fiftie daies, or elſe the Iewes holy day ſo called. But it commeth not to their mindes that it is moſt like to be the feaſt of Whitſontide kept and inſtituted euen then by the Apoſtles, as appeareth by the Fathers.* See S.Aug. ep.119. c.15. & 16. Ambr. in c.17.Lucæ.

VLLE. I That the feaſt of Pentecoſt, was not inſtituted and kept by the Apoſtles, as it was in the later time, it is manifeſt by the diſſention, that aroſe betweene *Anicetus and Polycarpus, Victor* and the eaſt churches, about the celebration of Easter, for whitſontide, followeth the accompt of Easter. If the Apoſtles had kept and inſtituted thoſe feaſtes, they ſhould haue beene vniformely kept of all, but there was no certaine order, of keeping theſe feaſtes, before the councel of Carthage 4.C.65. Neither do Ambroſe or Auguſtine ſay, that theſe feaſtes were inſtituted by the Apoſtles, as they were obſerued afterwarde. By this place, it can no more be proued, that Whitſontide was inſtituted & obſerued by the Apoſtles, then that the feaſt of vnleauened bread, was inſtituted and obſerued by them, of that which is written Act.20. 6. or the Iewiſh faſt Act.27.9. But the matter of feſtiuities, is not ſo great, that we wil ſtriue, one with another for them, as *Victor* did with the Biſhops of the Eaſt, and was countermaunded by them, and ſharply rebuked by other Biſhops of the Weſt, for his contention about matters vnneceſſarie. *Euſeb. lib.5.C.25.26.* The feaſt of Pentecoſt.

THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

HIM. I *FOR the time when this Epiſtle was written, looke the Argument of the epiſtle to the Romanes: to wit, about the eighteenth yeere after his conuerſion, and our Lords paſſion, becauſe in the 11 Chapter he maketh mention of 14 yeeres, not onely after his Conuerſion, as to the Galathians, but alſo after his rapte, which ſeemeth to haue bene when he was at Hieruſalem Act.9.26. foure yeeres after his Conuerſion (Gal.1.18.) in a trance or exceſſe of mind, as he calleth it, Act.22.17. It was written at Troas (it is thought) and ſent by Titus, as we reade Chap.8.* 1.Cor.11.2. Gal.2.1.

It is for the moſt part againſt thoſe faiſe Apoſtles whom in the firſt part of the firſt to the Corinthians, he noted, or rather ſpared, but now is conſtrained to deale openly againſt them, and to defend both his owne perſon which they ſought to bring into contempt, making way thereby to the correption of the Corinthians, and withall to maintaine the excellencie of the Miniſterie and Miniſters of the new Teſtament, aboue which they did magnifie the Miniſterie of the old Teſtament: bearing themſelues very high becauſe they were Iewes.

Againſt theſe therefore S Paul auoucheth the preeminent power of his Miniſterie, by which power alſo he giueth a pardon to the inceſtuous fornicator whom he excommunicated in the laſt Epiſtle, ſeeing now his penance, and againe threateneth to come and excommunicate thoſe that had greeuouſly ſinned and remained impenitent. Two chapters alſo he interpoſeth of the contributions to the Church of Hieruſalem, mentioned in his laſt, exhorting them to doe liberally, and alſo to haue all in a readines againſt his comming.

LKE. I The text is playne, that he conſenteth, that the Church ſhould pardon him, that was excommunicated 2. Cor.2.10. Pardon.

THE

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Aſia he comforteth them, and (againſt his aduerſaries the falſe Apoſtles of the Iewes) alledgeth to them the teſtimonie of his owne and alſo of their conſcience. 17 anſwering them that obiected lightnes againſt him, for not comming to Corinth according to his promis.

The tranſlation of Rhemes.

PAVL an Apoſtle of IESVS Chriſt by the wil of God,& Timothee our brother: to the Church of God that is at Corinthe, with all the ſaincts that are in al Achaia.

2 Grace vnto you and peace from God our father,and from our Lord IESVS Chriſt.

THE Epiſtle for a Martyr that is a Biſhop.

3 Bleſſed be the God and father of our Lord IESVS Chriſt,the father of mercies, & God of al comfort.

4 Who comforteth vs in al our tribulation: that we alſo may be able to comfort thē that are in al diſtreſſe, ᶜ by the exhortation wherewith we alſo are exhorted of God.

ᶜ διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα.

5 For as the paſſions of Chriſt abound in vs: ſo alſo by Chriſt doth our cōfort abound.

6 And whether we be in tribulation: for your exhortation and ſaluation,whether we be exhorted,for your exhortation and ſaluation, which worketh the toleration of the ſame paſſions which we alſo do ſuffer.

7 And our hope is firme for you:knowing that as you are partakers of the paſſions, ſo ſhal you be of the conſolation alſo.

8 For we wil not haue you ignorant brethren : concerning our tribulation, which hapened in Aſia,that we were preſſed aboue meaſure aboue our power, ſo that it was tedious vnto vs euen to liue.

9 But we in our ſelues had the anſwer of death: that we be not truſting in our ſelues, but in God who raiſeth vp the dead.

10 Who hath deliuered and doth deliuer vs out of ſo great dangers: in whom we hope that he wil yet alſo deliuer vs.

11 You helping withal in praier for vs, that by many mens perſons, thanks for that gift which is in vs,may be giuen by many in our behalfe.

12 For our glorie is this, the teſtimonie of our conſcience, that in ſimplicity and ſinceritie of God, and not in carnal wiſedom, but in the grace of God we haue conuerſed in this world : and more aboundantly towardes you.

13 For we write no other things to you then that you haue read and knowe. And I hope that you ſhal know vnto the end.

14 As alſo you haue knowen vs in part, that we are your glory, as you alſo ours in the day of our Lord IESVS Chriſt.

15 And

The tranſlation of the Church of England.

PAul an Apoſtle of Ieſus Chriſt,by the will of God, and brother Timotheus, vnto the Church of God, which is at Corinthus,with all the ſaincts which are in al Achaia.

2 *Grace be with you,and peace from God the father,and from the Lord Ieſus Chriſt.*

3 * *Bleſſed be God the father of our Lord Ieſus Chriſt,* which is *the father of mercies, and the God of al comfort:* Ephe.1.3. 1.pet.1.3.

4 *Which comforteth vs in al our tribulation, that we may be able to comfort them which are in al maner trouble,with the comfort wherewith we our ſelues are comforted of God.*

5 *For as the afflictiōs of Chriſt are plenteous in vs:euen ſo is our conſolation plenteous by Chriſt.*

6 *Whether we be troubled,*it is *for your conſolation & ſaluation,which* ſaluation *is wrought by the ſuffering of the ſame afflictions which we alſo ſuffer : or whether we be comforted* it is *for your conſolation and ſaluation, and our hope of you is ſtedfaſt :*

7 *Knowing that as ye are partakers of the afflictions, ſo* ye ſhalbe partakers *alſo of the conſolation.*

8 *For we would not,brethren,haue you ignorant of our trouble which came vnto vs in Aſia, that we were grieued out of meaſure, paſſing ſtrength, in ſo much that we were in great doubt,euen of life.*

9 *But we receiued the ſentence of death in our ſelues, that we ſhould not put our truſt in our ſelues,but in God,which raiſeth the dead.*

10 *Who deliuered vs from ſo great a death, and doeth deliuer:in whom we truſt that hereafter alſo he wil deliuer vs.*

11 * *You alſo helping together by prayer for vs, that for the benefites* beſtowed *vpon vs by the meanes of many perſons : thankes may be giuen of many on our behalfe.* Rom.15.30.

12 *For our reioicing is this, the teſtimony of our conſcience,that in ſimplicitie and godly pureneſſe, not with fleſhly wiſedome, but by the grace of God, we haue had our converſation in the world,and moſt of all to youwards.*

13 *For we write none other things vnto you then that ye read,and alſo that ye acknowledge: and I truſt you ſhall acknowledge vnto the end.*

14 *Euen as ye haue acknowledged vs partly, that we are your reioycing,euen as ye are ours in the day of the Lord Ieſus.*

15 And

15 And in this confidence I would first haue come to you, that you might haue a second grace:

16 And by you passe into Macedonia, & againe from Macedonia come to you, and of you be brought on my way into Iewrie.

17 Whereas then I was thus minded, did I vse lightnes? Or the things that I mind, do I mind according to the flesh, that there be with me, *It is* and *It is not?*

18 But God is faithfull, because our preaching which was to you, there is not in it, ‖ *It is*, and *It is not.*

19 For the Sonne of God IESVS Christ, who by vs was preached among you, by me and Syluanus and Timothee, was not, *It is*, and *It is not*, but *It is*, was in him.

20 For all the promises of God that are, in him *It is*: therefore also by him, Amen to God, vnto our glorie.

21 And he that confirmeth vs with you in Christ, and that hath annointed vs, God:

22 Who also ‖ hath sealed vs, and giuen the pledge of the Spirit in our harts.

23 And I call God to witnesse vpon my soule, that sparing you, I came not any more to Corinth,

24 ‖ Not because we ouerrule your faith: but, we are helpers of your ioy. for in the faith you stand.

15 *And in this confidence was I minded first to haue come vnto you, that he might haue had* †*one pleasure more:*

† Or, the second time.

16 *And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth of you into Iurie.*

17 *When I therefore was thus minded, did I vse lightnesse? or mind I carnally those things which I minde, that with me should be yea, yea, and nay, nay?*

18 *Yet God is faithfull, for our preaching to you, was not yea, and nay.*

19 *For Gods sonne Iesus Christ, which was preached among you by vs, euen by me, and Syluanus and Timotheus, was not yea and nay, but in him it was yea.*

20 *For all the promises of God in him are yea, and are in him, Amen, vnto the glorie of God through vs.*

21 *And he which stablisheth vs with you in Christ, and hath annointed vs,* is God

22 *Which hath also sealed vs. and hath giuen the earnest of the spirit in our harts.*

23 *I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.*

24 *Not that we be Lordes ouer your faith, but are helpers of your ioy: For by faith ye stand.*

ANNOTATIONS. CHAP. I.

RHEM. 1 5 Passions of Christ.) *All the afflictions of the faithfull be called Christs owne passions, not onely because they be suffered for him, but for that there is so straite coniunxion and communion betwixt him being the head, and euery of the liuing members of his body, which is the Church, that whatsoeuer is suffered by any one of the same, is counted as a piece of his owne passion. As likewise whatsoeuer good works be done to any of them or by any of them, be accepted as done to or by Christ himselfe. Which thing if the Protestants well weighed, they would not maruell that the Catholike Church attributeth such force of merite and satisfaction to the worke of holy men.*

All our afflictions be Christs afflictions, for the coniunction betweene the head and the body.

FVLKE. 1 The communion betweene Christ and his members being rightly weighed prooueth not that any force of merite or satisfaction, is to be attributed to the works of holy men. It onely prooueth that such works are accepted of God for the righteousnes of Christ, which is imputed to all his members, not that their workes merite, iustice or satisfie.

Merite and satisfaction.

Merite.

Satisfaction.

RHEM. 2 5 The comfort abound.) *Worldly men that see onely the exterior miseries and afflictions that Catholikes doe suffer being persecuted by the Heathen or Heretikes, deeme them exceeding miserable. but if they felt or could conceiue the abundance of consolation which Christ euer giueth according to the measure of their affliction, they would neuer wonder at the voluntarie toleration of what torments soeuer for Christs sake, but would wish rather themselues to be in any dungeon in England with the comfort that such haue from God, then to liue out of the Church in all the wealth of the world.*

Worldly men feele not the comfort of afflicted Catholikes.

FVLKE. 2 The cause and not the punishment maketh Martyrs of God, and therefore the Papists suffering in England for horrible treason and rebellion, or for their heresie, may be brought into a fooles paradise, but neuer can haue the true comfort of spirit, that Gods children haue, which suffer for the truth, and for righteousnes.

Popish Martyrs, traitors.

RHEM. 3 11 You helping in prayer.) *S. Paul knew that the helpe of other mens praiers was nothing derogatory to the office of Christs mediation intercession for him, nor to the hope that he had in God: and therefore he craueth the Corinthians aide herein as a support and succours for himselfe in the sight of God. With what reason or Scripture then, can the Protestants say that the praiers of Saincts be iniurious to Christ, or not to stand with the confidence we haue in him? As though it were more dishonour to God that we should vse the aide of Saincts in heauen, then of sinners in earth: or that the intercession of these our fellowes beneath, were more auailable then the prayers of those that be in the glorious sight of God aboue.*

Intercession of Saincts or holy men for vs, no derogation to Christ. *Hiero. cont. Vigil.*

FVLKE. 3 The prayers of the faithfull in this life, haue testimony and warrant of the scripture, and therefore ought of charitie to be desired, and granted. So haue we not for inuocation of saincts, which is a sufficient reason, why we ought not to call vpon them. And it is iniurious to Christ, to make any more mediators in heauen, then Christ. For we haue but one mediator (saith S. Paul) the man Iesus Christ, when he speaketh expresly, of praiers and intercession, 1. Tim. 2. 5. Againe, they stand not with our confidence in Christ, seeing we cannot call vpon them, in whom we beleeue not, Rom. 10. 14. And our faith ought to be only in God by Christ, 1. Pet. 1. 21. By prayer to Saincts in heauen, we should ascribe vnto them, that which is proper to the diuinitie, to know our harts, and to heare so many mens prayers at once. Whether they pray for vs, because the Scripture doth not teach vs, we cannot define, we know the mediation, aduocation, and intercession of Christ, is sufficient for vs.

Inuocation of Saincts.

RHEM. 4 11 By many mens.) *He meaneth that as the praiers of many ioyned together for him, shall be rather heard, then of any alone: so their common thanks giuing to God for granting their request, shall be more acceptable and glorious to God, then*

Publike prayers and fastes.

then any one mans thankes alone. Which thing doth much commend the holy Churches publike prayers, processions, stations, and pilgrimages, where so many meet and vniformely ioyne their prayers and lauds together vnto God.

FVLKE. 4 The thankesgiuing of many in the Church, is acceptable to God, but hereof it followeth not, that Idolatrous processions, stations and pilgrimage of Papists, be acceptable any more, then the like solemnities of Paganes and Turkes. — Processions, Stations, Pilgrimage.

RHEM. 5 14 Your glorie.) *The Apostles, teachers and preachers that conuert countries or particular persons to Christ, and the peoples or parties by them conuerted, shall in the day of iudgement haue much mutuall ioy and glorie of and for eath other, one giuing to the other great matter of merite in this life, and of reward in the next.* See. 1. Thess. 2. v. 19. — Their glorie in heauen that conuert other.

FVLKE. 5 The trauell of teachers, and the obedience of their hearers, giueth matter of reward, according to Gods mercifull promise, but not merite of worke, or reward in respect of merite. — Merite.

RHEM. 6 18 It is, it is not.) *As he dischargeth himselfe of all other leuitie touching his promise or purpose of comming to them, so much more of all inconstancie in preaching Christs doctrine and faith. Wherein, one day to affirme, another day to denie, to dissent from his fellowes or from himselfe, to change euery yeere or in euery epistle the forme of his former teaching, to come daily with new deuises repugnant to his owne rules, were not agreeable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Whereof we haue notorious examples in the Protestants: who being destitute of the spirit of peace, concord, constancie, vnitie and veritie, as they vary from their owne writings which they retract, reforme or deforme continually, so both in their preachings and forme of Seruice, they are so restles, changeable, and repugnant to themselues, that if they were not kept in awe with much a doe, by temporall lawes or by the shame and rebuke of the world, they would coine vs euerie yeere or euery Parliament, new communions, new faiths, and new Christs, as you see by the manifold endeuours of the Puritans. And this to be the proper note of false Apostles and Heretikes, See* in S. Irenæus, lib. 1. c. 18. & Tertul. de præscript. S. Basil. ep. 82. — The Protestants inconstancie in changing their writings, translations, seruice bookes, &c.

FVLKE. 6 They are not voyd of the spirit of peace, constancie, and veritie, that retract some of their writings, in which they perceiue, that they haue declined from the trueth. But seeing they confesse themselues to bee men that may be deceiued, they are indued with the spirit of humilitie, that retract their owne writings, and submit them to the trueth. So did S. Augustine writing speciall bookes of retractations. But concerning the substance of doctrine necessary to saluation, God be praised, the Protestants continue constant without any alteration or change. As for ceremonies and formes of seruice, they may be changed so often as the Church shall see cause. Yet haue we made no great alteration these fortie yeeres: and therefore our doctrine being alwaies the same, agreeable to the Scriptures, the note of false Apostles and Heretikes, doth by no meanes agree to vs, but rather to Papists. Who as their doctrine is contrarie to the Scriptures, so are they driuen daily to inuent new shifts of descant to couer their shame, as their new doctrine of merite of condignitie, of the first and second iustification, of the shedding of Christs blood in the sacrifice of the Masse, and many other like fantasies, vnknowen or vnallowed of their teachers the Schoole men, beside the olde controuersies of the Schoole men themselues, and of the Diuines and Canonists, among which, that famous Question is not yet decided: whether the Councell be aboue the Pope, or the Pope aboue the Councell. And whether of them cannot erre, to omit your new Portoises, Primars, Callenders, and alteration of the whole course of the yeere, whereby it is manifest, that in chaunges and alterations you goe farre beyond vs. — Constancie in faith. Change in forme and ceremonies.

RHEM. 7 22 Hath sealed.) *The learned Diuines proone by this place, and by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not only giue grace, but imprinteth and sealeth the soule of the baptized, with a spirituall signe, marke, badge or token, which can neuer be blotted out, neither by sinne, heresie, apostasie, nor other waies, but remaineth for euer in man for the cognisance of his Christendome, and for distinction from others which were neuer of Christes folde, by which also he is as it were consecrated and deputed to God, made capable and partaker of the rights of the Church, and subiect to her lawes and discipline. See S. Hierome* in Ephes. 4. *S. Ambrose* Lib. 1. de Sp. sancto, cap. 6. *S. Cyrill Hierosol.* Catechesi. 17. *at the ende, and S. Dionysius Areopag.* cap. 2. Eccl. Hierarch. *The which fathers expresse that spirituall signe by diuers agreeable names, which the Church and most Diuines, after S. Augustine, call the* character *of Baptisme. by the truth and force of which spirituall note or marke of the soule, he specially conuinceth the Donatists, that the said Sacrament though giuen and ministred by Heretikes or Schismatikes, or who else so euer, can neuer be reiterated. See* ep. 57. & lib 6. cont. Donatist. cap. 1. & lib. 2. cont. Parmenianum cap. 13. *As the like indeleble characters giuen also by the Sacraments of Confirmation and orders, doe make those also irreiterable and neuer to be receiued but once. Whereas all other Sacraments sauing these three, may be often receiued of the selfe same person. And that holy orders cannot be iterated. See S. Augustine* lib. 2. cont. Parmen. c. 13 li. de bono coniug. c. 24. *and S. Gregorie* lib. 2. Regist. ep. 32. *The like of Confirmation is decreed in the most ancient Councell Tarracon,* cap. 6. *Finally that this character is giuen onely by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councels Florentine and Trent. Which yet is no new deuise of them, as the Heretikes falsly affirme, but agreeable (as you see) both to the Scriptures and also to the ancient fathers and Councels.* — Eph. 4. 30. The indeleble character of Baptisme, Confirmation, Holy Orders. See Conc. Tarrac. 2. Concil.

FVLKE. 7 The Apostle speaketh manifestly of the spirituall and inward seale of Gods spirit, whereof baptisme is an outward seale in our bodies, and giueth not grace of the worke wrought. for then the baptisme of Heretikes out of the Church should giue the grace of regeneration, before the baptised come into the Church, which is a foule absurditie. *August. ep. 50.* And although the baptisme of Christ is not to be repeated, being giuen in the Church, or out of the Church, yet hauing no vertue but in the Church: yet the popish fantasie of the indeleble character, hath no ground in the Scripture. And it were a monstrous absurditie, to hold that hee that hath vtterly, maliciously, and aduisedly, renounced Christianitie, blasphemed Christ, and circumcised himselfe to be a Iew, or a Mahometist, should still retaine this character of baptisme, as a cognisance of his Christendome. In deed there is a difference of him from one that was neuer baptized, for his case is more damnable and vnrecouerable, Heb. 6. And in that he was once consecrated to God, and hath not ignorantly nor of infirmitie, but wilfully and maliciously reiected his profession, he hath no interest in the right of the Church, neither can he be renewed by repentance. — The worke wrought. Indeleble character. Apostasie.

FVLKE. 7 S. Hierome *in 4. ad Ephes.* doth not referre the seale of the spirit to baptisme. In the short Comment. that goeth vnder his name, he saith: *You haue receiued the seale of the holy ghost, in the day of your baptisme you began to haue a new seale,* but that this seale is indeleble, he saith not. S. Ambrose proueth, that we are sealed not onely in body by the water, but also in heart by the holy Ghost, but that the seale of baptisme by water is indeleble, he saith not, nor any thing to that effect. Cyrillus hath words sounding to the contrarie. *If thou doest counterfeit, nauerthelesse, men do baptise thee, but the spirit doth not baptise thee. But if thou commest of faith, men truly do minister that which may be seene, and with all the holy ghost doth worke great things inuisible.* Againe, *Thou shalt receiue armour, terrible to the diuels, which armour if thou shalt not cast away, thou shalt haue a seale vpon thy soule, vnto which the*

the diuell will not come. Dionyse hath nothing to the purpose. Thus you delude your Reader commonly with blinde quotations.

S. Auguſtine in deede doth righdly conuince the Donatiſtes, that the ſacrament of Baptiſme ought not to be reiterated, becauſe it is the ſeale or character of regeneration, which being once giuen, by Gods ordinance is not to be repeated, the like he ſayth of ordination. But the generall Councell of Nice, decreed contrary to his opinion, of them that came from the Nouatians, that they ſhould be ordeyned againe, and ſo continue in the Clergie, *Can.* 8. Likewiſe of them that were Clerkes among the Paulianiſtes and Cataphryges, if they were found blameleſſe and vnreprooueable, that they ſhould be ordained agayne by a Biſhop of the Catholike Church. *Can.* 19. As for confirmation by impoſition of hands, S. Auguſtine doubteth not, but it might be reiterated, becauſe it was no Sacrament, but prayer ouer a man. *De baptiſm. cont. Donatiſt. lib.* 3. *cap.* 16. Neither hereof doth follow, nor of any thing that he ſayth, the indeleble character, which a man cannot looſe by any apoſtaſie and wilful renouncing of Chriſtian religion. For confirmation, you quote the Councell of Tarracon which is of good antiquitie, yet not moſt ancient, for it was holden about 500. yeeres after Chriſt, & yet there is no ſuch matter in the acts of that Councell. Gratian indeed citeth ſuch a decree which is not there to bee found, therefore it is either forged, or els taken out of ſome other Councell of Tarracon of later tyme. And therefore as your conceipt of indeleble character, hath no iote in the Scriptures to maintaine it, ſo hath it no teſtimonie of the ancient fathers and Councels to auow it.

RHEM. 8 24 Not becauſe we ouerrule.) *Caluin and his ſeditious Sectaries with other like* which deſpiſe dominion, *as S. Iude deſcribeth ſuch, would by this place deliuer themſelues from all yoke of ſpirituall Magiſtrates and Rulers: namely, that they be ſubiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no maruel that the malefactors and rebels of the Church would come to no tribunal but Gods, that ſo they may remaine vnpuniſhed at leaſt during this life. For though the Scriptures plainely condemne their hereſies, yet they could writhe themſelues out by falſe gloſes, conſtructions, corruptions, and denials of the bookes to be Canonical, if there were no lawes or iudicial ſentence of men to rule and repreſſe them.*

The Caluiniſte will be ſubiect to no tribunall in earth, for tuitall of their religion.

Notwithſtanding then theſe words of S. Paul, whereby only tyrannical, inſolent, and proud behauiour and indiſcrete rigour of Prelates or Apoſtles towards their flocke is noted, as alſo in the firſt of S. Peter. c. 5. *(the Greeke word in theſe places, and in the Goſpel,* Mt. 20. 25. Mr. 10. 42 *ſignifying lordly and inſolent dominion: yet he had and exerciſed iuſt rule, preeminence and prelacie ouer them, not onely for their life, but alſo and principally touching their faith. for he might and did call them to account for the ſame, and excommunicated heretikes for forſaking their faith.* 1. Cor. 4, 5. 2. Cor. 10, 4. 13, 10. 1. Tim. 1, 20. Tit. 1, 11. *And all Chriſtian men are bound to obey their lawful Prelates in matters of faith and doctrine ſpecially, and muſt not vnder that ridiculous pretence of obeying Gods word onely (which is the ſhift of all other Heretikes, as Anabaptiſts, Arians, and the like, as well as the Proteſtants) diſobey Gods Church, Councels, and their owne Paſtors and Biſhops, who by the Scriptures haue the regiment of their ſoules, and may examine and puniſh as wel Iohn Caluin as Simon Magus, for falling from the Catholike faith. for though God alone be the Lord, author and giuer of faith, yet they are his* * *cooperators and coadiutors, by whom the faithful do beleeue and be preſerued in the true faith, & be defended from wolues, which be Heretikes ſeeking to corrupt them in the ſame. And this ſame Apoſtle* * *chalengeth to be their father as he that begate and formed them by his preaching in Chriſt.*

Tyrannicall dominion is forbid in Prelates, not Eccleſiaſticall Soueraintie for examination of faith or maners.

* συνεργοί. 3. Cor. 3 9. 1. Cor. 4. 15.

FVLKE. 8 This is nothing els but a lewd and ſenſeleſſe ſlander of Caluin and vs, that we deſpiſe lordſhip, becauſe we wil not be ſubiect to the tyranny of Antichriſt: that would be Lord of our faith, and arrogateth vnto himſelfe auctoritie, to make new articles of fayth, which haue no ground or warrant in the word of God. But Caluine did willingly acknowledge all auctoritie of the miniſters of the Church, which the Scripture doth allow vnto them, and both practiſed, and ſubmitted himſelfe to the diſcipline of the Church, and the lawfull gouernours thereof, although he would not yeeld vnto the tyrannicall yoke of the Pope, who is neither ſoueraigne of the Church, nor any true member of the ſame. Yea, Caluin and we ſubmit our ſelues, not only to the auctoritie of the Church, but alſo of the Ciuile magiſtrates to be puniſhed, if we ſhal be found to teach or doe any thing contrary to the doctrine of fayth, receyued and approoued by the Church, where as the Popiſh clergy, in cauſes of religion, will not be ſubiect to the temporal gouernors, iudgement, and correction.

CHAP. II.

Proſecuting the true cauſe which in the laſt chapter he gaue of his not comming, 6 he pardoneth now after ſome part of penance him that for inceſt he excõmunicated in the laſt epiſtle, requiring them obediently to conſent thereunto. 12 Then, of his going from Troas into Macedonia, God euery where giuing him triumph.

AND I haue determined with my ſelfe this ſame thing, not to come to you agayne in ſorow.

2 For if I make you ſorie: and who is it that can make me glad, but he that is made ſorie by me?

3 And this ſame I wrote to you: that I may not, when I come, haue ſorow vpon ſorow, of the which I ought to reioyce: truſting in you all, that my ioy is the ioy of you all.

4 For of much tribulation and anguiſh of hart I wrote to you by many teares: not that you ſhould be made ſory: but that you may know what charitie I haue more aboũdantly toward you.

5 And if any man hath made ſorowfull, not me hath he made ſorowfull, but in part, that

BVT I determined this in my ſelfe, that I would not come agayne to you in heauineſſe.

2 *For if I make you ſory, who is he that maketh me glad, but the ſame which is made ſorie by me?*

3 *And I wrote this ſame vnto you, leſt when I came, I ſhould take heauines of them of whom I ought to reioice, hauing confidence in you al, that my ioy, is* the ioy *of you all.*

4 *For in great affliction and anguiſh of heart I wrote vnto you with many teares: not that yee ſhould be made ſory, but that ye might perceiue the loue which I haue moſt aboundantly vnto you.*

5 *But if any man hath cauſed ſorow, the ſame hath not made me ſory, but partly, leaſt I ſhould* ouer-

that I burden not all you.

6 To him that is such a one, ‖ this rebuke sufficeth that is giuen of many:

7 So that contrarywise you should rather pardon and comfort him, lest perhaps such an one be swallowed vp with ouer great sorow.

8 For the which cause ‖ I beseech you that you confirme charitie toward him.

9 For therfore also haue I written that I may know the experiment of you, whether in all things you be ‖ obedient.

10 And whom you haue pardoned any thing, ‖ I also. For, my selfe also that which ‘I pardoned, if I pardoned any thing, ‖ for you ‖ in the person of Christ.

11 That we be not ‖ circumuented of Satan, for we are not ignoraunt of his cogitations.

12 And when I was come to Troas for the Gospel of Christ, and a doore was opened vnto me in our Lord,

13 I had no rest in my spirit, for that I found not Titus my brother, but bidding the farewel, I went forth into Macedonia.

14 And thanks be to God, who alwayes triumpheth vs in Christ IESVS, and manifesteth the odour of his knowledge by vs in eucry place.

15 For we are the good odour of Christ vnto God in them that are saued, & in them that perish.

16 To some in deed the odour of death vnto death: but to others the odour of life vnto life. And to these things who is so sufficient?

17 For we are not as very many, ‖ adulterating the worde of God, but of sinceritie, and as of God, before God, in Christ we speake.

ouergrieue you all.

6 It is sufficient vnto the same man that he was rebuked of many.

7 So that now contrarywise ye ought rather to forgiue him, and comfort him, least that same person *should bee swallowed vp with ouer much beauinesse.*

8 Wherefore, I pray you, that you would confirme your loue towards him.

9 For to this ende also did I write, that I might know the proofe of you, whether ye be obedient in all things.

10 To whom ye forgiue any thing, I forgiue *also: for if I forgaue any thing, to whom I forgaue it, for your sakes* forgaue I it *in the sight of Christ,*

11 Least we should be circumuented of Satan: for we are not ignorant of his deuises.

12 Furthermore, when I came to Troada, to preach *Christes Gospell, and a doore was opened vnto me of the Lord,*

13 I had no rest in my spirite, because I found not Titus my brother, but when I had taken my leaue of them, I went away into Macedonia.

14 Now thankes be vnto God, which alwaies causeth vs to triumph in Christ, and openeth the sauour of his knowledge by vs in euery place.

15 For we are vnto God the sweete sauour of Christ in them that are saued, and in them which perish.

16 To the one are we *the sauour of death, vnto death: and vnto the other, the sauour of life, vnto life: * And who is meete vnto these things?* Rom.11.16.

17 For we are not as many are, which chop and change with the word of God: but as of pureneſſe, but as of God, in the sight of God, speake we ‖ in Christ. ‖ Or, of Chri.

MARGINALL NOTES. CHAP. II.

RHEM. 1 10 ‘I pardoned.) Κεχάρισμαι. *Though he did great Penance (saith Theodoret) yet he calleth this pardoning,* χάριν, *a grace, because his sinne was greater then his penance.*

FVLKE. 1 Theodorets words be these: *Saying more abundant sorrow, he sheweth that his repentance was great, yet he calleth the remission grace, shewing that his sinne was greater then his repentance.*

ANNOTATIONS. CHAP. II.

RHEM. 2 6 This rebuke sufficeth.) *This Corinthian for incest was excommunicated and put to penance by the Apostle, as appeareth in the former Epist. c. 5. And here order is giuen for his absolution and pardoning. Wherein first we haue a plaine example and proofe of the Apostolike power, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly we may hereby prooue that not onely amendment, ceasing to sinne, or repentance in hart and before God alone, is alwaies ynough to obtaine ful reconcilement, whereas we see here his separation also from the faithful, and the Sacraments, and from al companie or dealing with other Christian men, besides other bodily affliction: al which called of the Apostle before* interitus carnis, *the destruction of the flesh, and named here* Rebuke, *or (as the * Greeke word also importeth) mulct, penaltie, correction, chastisement, were enioyned him by the Apostles commandement in the face of the Church, and by the offender patiently susteined so long. Thirdly we see that it lieth in the handes of the Apostle, Bishops, and spirituall Magistrates, to measure the time of such penance or discipline, not onely according to the weight of the offence committed, but also according to the weakues of the persons punished, and other respectes of time and place, as to their wisedom shal be thought most agreeable to the parties good, and the Churches edification. Lastly by this whole handling of the offenders case, we may refute the wicked heresie of the Protestants, that would make the simple beleeue, no punishment of a mans owne person for sinnes committed, nor penance enioyned by the Church, nor any paines temporall or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied ynough for all. Which Epicurian doctrine is refelled, not onely hereby, but also by the Prophets, Iohn the Baptistes, Christes, and the Apostles preaching of penance and condigne workes or fruites of repentance, to euery man in his owne person, and not in Christes person onely: and by the whole life and most plaine speaches and penitential canons of the holy doctors and Councels prescribing times of penance, commending penance, enioyning penance, and continually vsing the word satisfaction in this case throughout al their workes, as our Aduersaries themselues can not but confesse.*

The Apostle excommunicateth, enioyneth penance and afterward pardoneth and absoluеth. 1. Cor. 3. 5. Ἐπιτιμία.

Pardon or remission of penance enioyned.

Penance and satisfaction euidently proued against the Protestants. Ioel. 2. 12. Mat. 3. & 4. Act. 2. & 3.

This

FVLKE.2 This Corinthian was excommunicated vntill his repentance ſhould appeere, which when it was ſufficiently declared to the ſatisfaction of the Church, the Apoſtle taketh order for his abſolution and reſtitution, reuerſing the band of excommunication wherein he ſtood bound. And this in deede is a plaine example of the power of the Apoſtles, and of the church, in binding and looſing, reteining and remitting of ſinne, which is puniſhing and pardoning, according to the diſcipline of the Church. We acknowledge alſo, that in ſuch open and notorious ſinnes, whereby the Church is offended, inward repentance is not ſufficient for reconcilement, but after ſharpe diſcipline, the penitent muſt in outward behauiour of ſorrow and humble confeſſion, make ſome peece of ſatisfaction to the Church. For bodily puniſhment or pecuniarie mulct, whereby you ſet the diſcipline of the Church to ſale, it may be laid on by the diſcretion of the Chriſtian magiſtrate, but it is not proper to the diſcipline of the Church, neither can it be gathered by the word ἐπιπλήξ, which ſignifieth rebuke, reprehenſion, chiding, &c. as the text is plaine. Satisfaction of the church.

Thirdly, we acknowledge that the gouernours of the Church are to meaſure the time of correction, as it may be moſt agreeable to the parties good, and the Churches edification. But your laſt collection of the whole handling of this offenders caſe is an impudent and malicious ſlander of the Proteſtants, that all eccleſiaſticall diſcipline is ſuperfluous, becauſe Chriſt hath ſatisfied enough for all. We affirme in deede, that no puniſhment laid vpon any mans perſon, either by himſelfe, or by the Church, is any ſatisfaction to the iuſtice of God for his ſinnes, becauſe Chriſt onely hath and was able to make ſuch ſatisfaction: yet temporall puniſhment for chaſtiſement, eccleſiaſticall diſcipline, for ſatisfaction of the Church, and amendment of open offenders are neceſſarie by the ordinance of Gods word, and in our Church are practiſed by vs. Slander. Satisfaction to God.

The doctrine of the Prophets, Iohn Baptiſt, Chriſt, and the Apoſtles, of repentance to be ſhewed by euerie man in his owne perſon, we acknowledge: but not to ſatisfie the iuſtice of God, which was performed onely by Ieſus Chriſt, who in his owne perſon hath purged vs from our ſinnes, and is ſet downe at the right hand of magnificence in the higheſt, Heb. 1. 3. and from thence ſhall come to iudge all them, that vnder hypocriticall colour, goe about to derogate from the glorie of his perfect redemption.

That which the ancient fathers and councels doe ſpeake and preſcribe of times of repentance, and enioyning of penance, perteineth to the diſcipline of the Church, which we acknowledge. And the word ſatisfaction which they vſe, ſignifieth the performance of the ſame to the ſatisfaction of the Church, and not to the iuſtice of God: as though all puniſhment due for our ſinnes were not ſatisfied by Chriſt, who was ſmitten for our ſinnes, and wounded for our tranſgreſſions, and by whoſe ſtripes we are healed. Eſa. 53. 1. Pet. 2. 24.

RHEM. 8 I beſeech you.) *They which at the beginning did beare to much with the offender, and ſeemed loth to haue him excommunicated in ſo auſtere manner: yet through their obedience to the Apoſtle became on the otherſide ſo rigorous, and ſo farre deteſted the malefactor after he was excommunicated, that the Apoſtle now meaning to abſolue him, was glad to intreat and command them alſo to accept him to their companie and grace againe.* Zeale againſt the excommunicate.

RHEM. 3 9 Obedient.) *Though in the laſt chapter he diſcharged himſelfe of tyrannical dominion ouer them, yet he chalengeth their obedience in al things as their Paſtor and Superior, and conſequently in this point of receiuing to mercie, the penitent Corinthian. Whereby we ſee, that as the power and authoritie of excommunicating, ſo of abſoluing alſo was in S. Paules perſon, though both were to be done in the face of the Church: elſhe would not haue commanded or required their obedience.* The Apoſtle chalengeth their obedience to his Eccleſiaſticall authoritie.

FVLKE.3 The Apoſtle chalengeth their obedience in all things that were agreeable to the commandement of God, and not abſolutely in any thing that he ſhould command of his owne will. For if I my ſelfe (ſaith he) preach an other goſpell, let me be holden accurſed. *Gal.* 1. Obedience.

RHEM. 4 10 I alſo.) *The Heretikes and others not wel founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitles or vnlawful or no elder then S. Gregorie. But in deede the authoritie, power, and right of them is of Chriſtes owne word and commiſſion, principally giuen to Peter, and ſo afterward to al the Apoſtles, and in their perſons to all the cheefe Paſtors of the Church, when it was ſaid,* Whatſoeuer you looſe in earth ſhal be looſed in heauen. *By which commiſſion the holy Biſhops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence,* before they had accompliſhed the meaſure of their appointed or deſerued puniſhment. *and that is to giue pardon. And ſo S. Paul here did towardes the Corinthian, whom he abſoiled of meere grace and mercie, as the word* donare or condonare *doth ſignifie, when he might longer haue kept him in penance and temporal affliction for his offence. Whereof though he had alreadie before God inwardly repented, yet was he iuſtly holden vnder this correction for ſome ſatisfaction of his fault paſt, during the Apoſtles pleaſure. To remit then the temporal puniſhment or chaſtiſement due to ſinners after the offence it ſelfe and the guilt thereof be forgiuen of God, is an indulgence or pardon. which the principall Magiſtrates of Gods Church by Chriſtes warrant and the Apoſtles example, haue euer done, being no leſſe authoriſed to pardon then to puniſh, and by imitation of our Maiſter (who forgaue* the aduoutereſſe and diuers other offenders, *not onely their ſinnes, but alſo often the temporal puniſhments due for the ſame) are as muchgiuen to mercie as to iuſtice.* The authoritie of Indulgences whereupon it is grounded. *Mat.* 18. 18. *Cypria. ep.* 13. 14. 15. χαρίσασθαι. *See Theodoret in hunc loc.* What is a pardon or indulgence. *Io.* 8, 11.

FVLKE.4 Al men may worthily maruell at the high pride of Antichriſt, that preſumeth by his buls to giue pardons of ſo many thouſands yeeres, or els plenarie for all ſinnes *a pœna & culpa* both from the paine and the fault, which is not ſo ancient as S. Gregories time by many hundred yeeres. For the firſt inſtitutor of Iubely pardons was Boniface the eight, *Anno* 1300. And not long after, the councell of Vienna, found many abuſes in pardoners, & made orders for them which tooke little place, becauſe their occupation was ſo greatly for the popes profit. But becauſe you goe about to eſtabliſh them by auctoritie of ſcripture: firſt it is manifeſt that the auctoritie of binding and looſing, remitting and reteining of ſinnes, perteineth generally to all the apoſtles alike, and to euery paſtor in his cure: And therefore Allen himſelfe confeſſeth, that the pope hath no more power to remit ſinnes then euery ſimple prieſt. *Yea we attribute a great deale more power* (ſaith he) *to any ſimple and baſe prieſt in this caſe, and by the force of the ſacrament of penance, then we doe to the higheſt pope or patriach in the world out of the ſacrament* in his booke of pardons. cap. 2. Secondly, concerning the power of binding and looſing in diſcipline, we acknowledge that the church hath power to releaſe or remit and pardon ſuch exerciſe of humiliation and penance, as is appointed by the ſame, for trial of the repentance of notorious offenders. So did Cyprian and the churches of Affrica with him, when they ſawe it moſt conuenient for the edifying of the church, and confirming of the parties to endure perſecution that was at hand. But this maketh nothing for the popes pardons that are bought and ſolde for money, beſide his vſurpation of pardoning not onely the penalties, but alſo the ſinnes, as I haue prooued ſufficiently againſt Allen in my confutation of his booke before named. But where you ſay S. Paul might longer haue kept this offender in temporall puniſhment, when his repentance was ſufficiently prooued and declared, you ſpeake beſide the booke. As alſo, when you ſay (he Pardons. Iubelies.

was iustly holden vnder correction for some satisfaction of his fault past during the apostles pleasure) you would ascribe vnto him a tyrannicall power, from which he was most free, to holde men in punishment during his pleasure. But he acknowledgeth that his power was to edifie, and not to destroy, and therefore fearing least he should be preuented by Satan, to the destruction of him whom he desired to saue, he sheweth that it is high time to reconcile the offender: and saith this rebuke is sufficient that was giuen of many, therefore the church ought to be satisfied therewith. Wherefore here is not properly any pardon of longer time appointed, but release and loosing of the censure and bond of excommunication. Yet you will say that the apostle for his pleasure, notwithstanding any doubt of Satans preuention, notwithstanding this rebuke was sufficient, might still haue kept him in temporall affliction, which were as great tyranny as any could be. As for satisfaction to Gods iustice for his fault past, the Scripture knoweth no such, neither doth Theodoret once mention any such matter, but rather the contrarie, as appeareth by his wotds vpon the sixt verse, which I haue set downe sect. 1. He sheweth that his repentance (though it were great) was no satisfaction to God, seeing his reconciliation which was in the name of God is called grace, which must be free and without all respect of merit or satisfaction. Therefore a Christian indulgence and pardon is not a remission and pardon of temporall punishment due to the iustice of God for sinnes by God forgiuen: but either a declaration and assurance of Gods remission of sinnes, most freely for Christes sake, to all them that are truely penitent: or els a release of the censure of the church to them that haue shewed tokens of repentance and sorrow for their sinnes, sufficient for the satisfaction of the church, that by the euill example was offended. As for sickenesse and other temporall scourges, wherewith God chastiseth his children for their reformation, and not for satisfying of his iustice, all the popes pardons that euer were, are not able to release one fitte of an ague, much lesse any thing due to Gods iustice not satisfied by Christ. Where you say Christ forgaue the adulteresse, not onely her sinnes, but also temporall punishment due for the same: first it is vnfitly gathered that he forgaue the punishment due by the law for adulterie, because he did not condemne her, being not appointed to execute such ciuill and temporall punishment. He forgaue the theefe vpon the crosse, but he did not deliuer him from execution. Secondly, it is fondly collected of that extraordinarie example, what the seruants of Christ must doe, or may doe at their pleasure, hauig a rule whom to cast out, and whom to receiue, whose sinnes to binde, and whose to loose. Satisfaction.

RHEM. 5 10 For you.) *Theodoret vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus & Titus. And we may read in sundrie places, of S. Cyprian namely, that Indulgences or remissions were giuen in the primitiue Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactorie workes of one to an other, to which end they gaue their letters to Bishops in the behalfe of diuers their Christian brethen, a thing most agreeable to the mutual entercourse that is betweene the members of Christes mystical body, and very answerable to Gods iustice, *which by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In which kinde the Apostle confesseth that himselfe by his suffering and tribulations, supplieth the wantes of such passions as Christ hath to suffer, not in his owne person, but in his body, which is his Church. Whereupon we inferre most assurely, that the satisfactorie and penal workes of holy Saincts suffered in this life, be communicable and applicable to the vse of other faithfull men their fellow-members in our Lord, and to be dispensed according to euery mans necessitie and deseruing, by them whom Christ hath constituted ouer his familie, and hath made the dispensers of his treasures.* Indulgences or pardons in the primitiue church. Cypr. ioca ciuan. 2. Cor. 8. Col. 1. 24.

FVLKE. 5 That remissions were granted in the Primitiue church sometimes at the request of the Confessors and Martyrs, it is true, yet so, that they were admonished also, not to be too pitiful in making such requests whereby the rigor of the discipline without iust cause might be weakened, as appeereth by Cyprian. Ep. 11. where he writeth to the Martyrs and Confessors for the same purpose. But where you say those remissions and indulgences were granted *by communicating the satisfactorie workes of one to another*, citing the Epistles of Cyprian, it is an impudent forgerie, as many other you commit, for there is no such thing in these epistles. And where you say they *gaue their letters to that end to Bishops in the behalfe of diuers their Christian brethren*: the truth is, they gaue their letters of request for the restitution of such as had fallen, but not to communicate the satisfactorie workes of one to an other. Ancient pardons and remissions. Communicating of satisfaction and merits.

Cyprian writing to the Martyrs about their letters, saith: *Whereas you directed your letters vnto me, in which you required that your desires might be examined, and that peace might be giuen to certaine that had fallen, when after the persecution should be ended, we should begin to be gathered togither againe with the Clergie, they contrarie to the law of the Gospel, and also contrary to your honourable petition before repentance performed, before confession made of a most greeuous and extreme offence, before hand was laid on by the bishop and the clergie vnto repentance, were bold to offer peace to them that were fallen, and to giue them the Eucharistie, that is, to prophane the holy body of our Lord.* Ep. 11. You see plainelie their letters were of petition and desire, and not of communicating their satisfactorie workes. Or if you will needes say, without warrant, they were of communicating their satisfactorie workes, you cannot be ignorant what Cyprian writeth of these letters in Ep. 15. which you cite: *that without discretion and examination of euerie person, thousands of letters were daily giuen contrary to the law of the gospell*, by the Martyrs and Confessors which were corrupted and drawen to giue them by the ambitious and importunate intreatie of such as had polluted themselues with wicked sacrifices. That such communication of satisfactorie works is agreeable to the intercourse of Christs members, and the iustice of God, you cite 2. Corinth. 8. Where the apostle speaketh of the mutuall communication of Gods graces and gifts, not of satisfactorie works, as we shall declare more at large when we come to that text and your note vpon it. But where the Apostle confesseth the want of such passions as Christ had to suffer in his members, he is farre from that blasphemie that Christ should want the satisfactorie workes of his seruants to supplie the want of his passion. And therefore you can neuer in anie lawfull forme or argument inferre either that any works of men are satisfactorie to Gods iustice, or that they are communicable or applicable to others, or that the pope or any other hath the dispensing or application of them. Make your syllogismes when you dare, you blasphemous heretiks, and the world shall see how assuredly you inferre these things.

RHEM. 6 10 In the person of Christ.) *For that many might of ignorance or pride reproue the practise of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens soules as to punish & to pardon in this sort, S. Paul doth purposely and precisely tell them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therfore that no man may maruel of his power herein, except he thinke that Christes power, authoritie and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these wordes,* In the person of Christ, *and not as the Protestants would haue it (the better to auoide the former conclusion of the Apostles giuing indulgence)* In the face or sight of Christ, *you may easily vnderstand by the Apostles like insinuation of Christes power, when he committed this offender to Satan, affirming that he gaue that sentence in the name and with the* vertue *or* power of our Lord IESVS Al pardon remission the vertue name of Ch & ye 2 Cor. 5. 1. Cor. 5.

IESVS CHRIST. *In all which cases the Protestants blindnes is exceeding great, who cannot see that this is not the way to extoll Christes power, to deny it to his Priests, seeing the Apostle chalengeth it by that that Christ hath such power, and that himselfe doth it in his name, vertue, and person. So now in this, and in no other name, give Popes and Bishops their pardons. Which pertaining to releasing only of temporall punishment due after the sinne and eternall punishment be forgiuen, is not so great a matter as the remission of the sinne it selfe: which yet the Priests* by expresse commission do also remit.* Hereticall translation.

FVLKE. 6 It is well that you confesse that Christ hath more vicars in earth then S. Peter and his successors. But as for our translation, the circumstance of the text doth rather require that the Apostle did pardon, not of any priuate corrupt affection, but sincerely in the sight of Christ: yet doe we neither condemne your translation, or mislike the sense. That the ministers in the person of Christ doe binde and loose, remit and retaine sinnes. But that our translation is not hereticall, the ancient fathers doe testifie which approoue it. Theodoret expounding these wordes, saith, *I doe this* (saith he) *Christ beholding and ratifying that which is done.* Chrysostome saith in 2. Corinth. Hom. 3. *What is in the face of Christ? either after God, or vnto the glorie of Christ.* Oecumenius vpon this place saith? *Doing this according to Christ, and doing this as it were in the sight of Christ, or vnto the glorie of Christ, that his name and person may be glorified, seeing the benignitie of his disciples is the glorie of Christ.* These fathers of the Greeke Church were as like to vnderstand the Greeke phrase as any other, at leastwise they discharge vs of hereticall translation. That Popes pardons release not onely temporall punishment, you shall be conuicted by the Popes pardons themselues. Pope Boniface the eight in his grand and first Iubilee pardon that euer was granted, doth grant, *Non solum plenam &c. Not onely full and large pardon, but a most full pardon of all their sinnes.* And many other pardons doe testifie that the Pope doth grant pardon not onely of many thousand yeeres and lents of penance, but also remission of the seuenth part, or the third part of all their sinnes, yea the full remission of all their sinnes. As is to be seene in a printed pardon granted by Pope Leo the tenth *Anno* 1513. to the hospitall of *S. Spiritus in saxia almæ vrbis.* In whose name he presumeth those things it is not materiall, but who gaue him the auctoritie. As for the power to remit all sinnes granted to euery priest, by Allens confession, perteineth nothing to the Popes pardons. Christes vicars. Cauillings. Popish pardons.

RHEM. 7 11 Circumuented of Satan.) *We may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the power and handes of Gods ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter while, as shal be thought best to their wisdom. for the end of al such correction or pardoning must be the saluation of the parties soul, as the Apostle noted* 1. Cor. 5, 5. *Which to some, and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie and humane dealing* (so pardoning of penance is called in old Councels) *rather then by ouermuch chastisement. for consideration whereof, in some ages of the Church, much discipline, great penance and satisfaction was both enioyned and also willingly sustained, and then was the lesse pardoning and fewer indulgences, because in that voluntarie vse and acceptation of punishment, and great zeale and feruor of spirit, euery man fulfilled his penance, and few asked pardon. Now in the fall of deuotion and lothsomnes that men commonly haue to do great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knowing with the Apostle the cogitations of Satan, how he would in this delicate time, driue men either to desperation, or to forsake Christ and his Church and al hope of saluation, rather then they would enter into the course of canonicall discipline, enioyneth smal penance, and seldome vseth extremitie with offenders as the holy Bishops of the primitie Church did, but condescending to the weaknes of her children, pardoneth exceeding often and much, not onely al enioyned penance, but also al or great part of what punishment temporal soeuer due or deserued, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primitiue Church, they be like to the Iewes* that condemned Iohn the Baptist of austeritie, and Christ of too much freedom and libertie: not knowing nor liking in deed either Christs ordinance and comission in binding or loosing, or his prouidence in the gouernment of the church.* All binding and loosing must be vsed to the parties saluation. *Conc. Nic. can. 12. Ancyran. can 2. & 5.* The great penance in the primitiue church. Why more pardons and Indulgences now then in old time. *Mat. 11, 18.*

FVLKE. 7 By the circumstance of the text it is manifest, that the earnest and heartie repentance of the partie bound, being sufficiently knowne, is the cause that should moue the Church to release the bond of excommunication. So decreeth the councell of Nice. *Can.* 11. That chiefly their mindes and fruites of repentance must be obserued, and they that shew their repentance, not onely in wordes, but also in truth, the bishop is appointed to deale more gently with them, then that they should tarie the time of trial enioyned them. So by the second Can. of the Ancyran councell, the bishop being priuie to the labour, humilitie, and mildenes of such Deacons as had fallen in persecution, may remit somwhat of the seueritie of the discipline toward them. In the first Canon it is said: *That the bishop must haue his libertie, that considering the conuersation of euery one of them that had eaten in the idols temples, he appoint vnto them a forme and rule of conuersation, that is, that he deale more gently, appointing to some according to the maner of their life, a shorter time of repentance, to other a longer, as shall be necessary for their correction: and let their former conuersation, and their later of all these to be considered, and let the gentlenesse of the priest moderate it selfe about them.* By these Canons it appeereth, that the heartie repentance and speedie reformation of the offenders is the onely cause that should moue them to deale more gently, and to grant remission. Christian absolution and pardon.

Therefore the practise of the Popish church is preposterous, and contrarie to the ancient discipline of the Church, which confessing the sinnes of this time to be farre greater, with the fall of deuotion, and lothsomnesse that men commonly haue to doe great penance, is so free of her pardons in this time to all that will pay for them, and sometime offereth them when no man will desire them, nor pay for them. Whereas the generall councell of Nice decreed, *that they which made no great accompt of their sinne, and thought it sufficient for them that they came into the Church, should in any wise fulfill the times appointed, and not bee receiued except it were at their death.* Can. 11. & 12. It is not therefore the wisedome of the popish Church, but the couetousnesse of the Pope, that in latter daies haue granted such monstrous pardons for thousands and hundred thousands of yeeres, and lents, beside full remission of all sinnes. Whose insatiable symonie, seeing the popish church approoueth she sheweth her selfe to be rather a baud vnto sinne, then a fauorable mother, who if she spare the rodde, by Salomons iudgement, hateth her children. But all this glosse is nothing els but a shameles shift to colour the pride, couetousnesse, and tyranny of Antichrist, who if hee were a bishop, as he is a bitesheepe, should not arrogate more auctoritie in pardoning then his fellow bishops. But hee limiting them to their fortie daies pardons, is lauish himselfe of his tenne thousands of yeeres, by what Scripture? by what example of the primitiue Church doth hee either restraine them, or grant such libertie to himselfe? seeing it was said to all Apostles of the discipline of the Church, whatsoeuer you shall binde or loose, shall be bound and loosed in heauen. Mat. 18. Popish pardon.

As for our allowing of ancient rigor, or present lenitie, it is according to the scripture, and the practise of the Primitiue Church whatsoeuer you fallsly auow to the contrary. For that moderation must be obserued, that neither men by too much remission be emboldened to sinne, nor by ouermuch seueritie be swallowed vp of sorrow, and so become a pray for the deuill. But of pardons, who would require at my handes a larger discourse, I remit him to my confutation of Allens booke of pardons. Slander.

RHEM. 8 17 Adulterating.) *The Greeke word signifieth to make commoditie of the word of God, as vulgar Vintners doe of their wine. Whereby is expressed the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their owne phantasies, by false translations, glosses, colourable and pleasant commentaries, to deceiue the tast of the simple, as tauerners and tapsters doe, to make their wines salable by manifolde artificial deceits. The Apostles contrariwise, as all Catholikes, deliuer the Scriptures and vtter the word of God sincerely and entirely, in the same sense and sort as the fathers left them to the Church, interpreting them by the same spirit by which they were written or spoken.* καπηλεύοντες. The Heretikes corrupting of the Scripture.

FVLKE. 8 That you slander vs with all, is most true of your selues, as in my defence of our translation, and in the confutation of these your slanderous and heretical notes, I haue shewed abundantly. That we follow, (beside the euident wordes of the text) the interpretation of the ancient writers in all places almost of difference betwixt vs, it is a good argument that we doe interpret the Scriptures by the same spirit by which they were written. When you doe nothing else but choppe and change, to deceiue the ignorant with your vaine glosses and heretical annotations, cleane contrarie both to the wordes and meaning of the holie Scriptures. Slander. Interpretation of the scripture.

CHAP. III.

Lest the Iudaical false Apostles should obiect againe that he praiseth himselfe, he saith that the Corinthians are his commendation: and they in their harts being iustified by his ministerie, he thereof inferreth that the ministers of the new Testament are farre more glorious then they of the old, 12 and our people more lightned then theirs.

BEGIN we againe to commend our selues? or do we neede (as certaine) Epistles of commendation to you, or from you?

2 Our Epistle you are, written in our hartes, which is knowen and read of al men:

3 Being manifested that you are ‖ the epistle of Christ, ministred by vs, and written not with inke, but with the Spirite of the liuing God: not in tables of stone, but in the tables carnall of the hart.

The Epistle vpon the 12. Sunday after Pentecost.

4 And such confidence we haue by Christ to God.

5 Not that we be sufficient to thinke any thing ‖ of our selues, as of our selues: but our sufficiencie is of God.

6 Who also hath made vs meete ministers of the new Testament: not in the letter, but in the Spirit. For ‖ the letter killeth: but the Spirit quickneth.

7 And if the ministration of death with letters figured in stones, was in glorie, so that the children of Israël could not behold the face of Moyses for the glorie of his countenaunce, that is made voide:

8 How shal not the ministration of the Spirit be more in glorie?

9 For if the ministration of damnation be in glorie: ‖ much more the ministerie of iustice aboundeth in glorie.

10 For neither was it glorified, which in this part was glorious, by reason of the excelling glorie.

11 For if that which is made void, is by glorie: much more that which abideth, is in glorie.

12 Hauing therefore such hope, we vse much confidence:

13 And

DO we begin to commend our selues againe? Or neede we, as some other, *Epistles of commendation vnto you? or* letters *of commendation from you?*

2 *Ye are our Epistle written in our heartes,* † *vnderstoode and read of all men:* † Or, known.

3 *For as much as ye are manifestly declared that ye are the Epistle of Christ ministred by vs, written not with inke, but with the spirit of the liuing God, not in stony tables, but in fleshy tables of the hart.*

4 *Such trust haue we through Christ to Godward.*

5 *Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie* is *of God:*

6 *Which hath made vs able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life.*

7 *But if the ministration of death in letters figured in stones, was with glory, so that the children of Israel could not stedfastly behold the face of Moses for the glorie of his countenance, which* glory *is done away:*

8 *How shall not the ministration of the spirit be much more in glory?*

9 *For if the ministration of condemnation be glorie: much more doeth the ministration of righteousnesse exceed in glorie.*

10 *For euen that which was glorified, was not glorified in this behalfe, because of the exceeding glory.*

11 *For if that which is put away was glorious: much more that which remaineth, is glorious.*

12 *Seeing then that we haue such hope, we vse great boldnes of speach:*

13 *And*

Exod.34.33. 13 And *not as Moyſes put a vele vpon his face, that the children of Iſraël might not behold his face, which is made voide,

14 But their ſenſes were dulled. For vntil this preſent day, ‖the ſelf ſame vele in the lecture of the old teſtamēt remaineth vnreuealed (becauſe in Chriſt it is made voide)

15 But vntil this preſent day, when Moyſes is read, a vele is put vpon their hart.

16 But when we ſhal be conuerted to our Lord, the vele ſhal be taken away.

Ioh.4.24. 17 And * our Lord is a Spirit. And where the Spirit of our Lord is, there is ‖ libertie.

18 But we al, beholding the glorie of our Lord with face reuealed, are transformed into the ſame image from glorie vnto glorie, as of our Lords Spirit.

13 *And not as Moſes, which put a vaile ouer his face, that the children of Iſrael ſhould not ſtedfaſtly looke into the ende of that which is aboliſhed.*

14 *But their mindes were † blinded: for vntill this day remaineth the ſame vaile vntaken away in the reading of the old teſtament, which* vaile *is put away in Chriſt.*

15 *But euen vnto this day when Moſes is read, the vaile is laid vpon their heart.*

16 *Neuertheleſſe, when it ſhall turne to the Lord, the vaile ſhall be taken away.*

17 ** The Lord is the ſpirit: and where the ſpirit of the Lord* is, *there* is *libertie.* Iohn 4.24.

18 *But we all beholding* as *in a myrrour, the glory of the Lorde, with his face open, are changed vnto the ſame image from glory to glorie, euen as of the ſpirite of the Lord.*

† Or, hardned.

ANNOTATIONS. CHAP. III.

RHEM. 1 3. The Epiſtle of Chriſt.) *S. Paul and other holy writers of Scriptures did ſet downe many things in writing, by penne, inke, and paper, al which be of the Holy Ghoſt: but the ſpecial and proper booke of Chriſtes truth and Goſpel, is not the external writing in thoſe dead creatures, but in the hartes of the faithful, being the proper ſubiecte of theſe truthes and graces preached in the new Teſtament, and the habitacle of the Holy Ghoſt. In the which booke of faithful mens hartes S. Paul wrote diuers things not vttered in any Epiſtle: as ſundry of the Apoſtles wrote the Chriſtian religion in the hartes of their hearers onely, and in other material bookes not at al. Whereof S. Irenæus* li.3.c.4. *ſaith,* What and if the Apoſtles alſo had left no Scriptures, ought we not to folow the order of the tradition, which they deliuered vnto them to whom they committed the Churches? to the which ordinance many nations of thoſe barbarous people that haue beleeued in Chriſt, do conſent, without letter or inke, hauing ſaluation written in their hartes, and keeping diligently the tradition of the elders. *And S. Hierom,* (cont. Io. Hieroſ. c.9. ad Pam.) In the Creede of our faith and hope, which being deliuered by tradition from the Apoſtles, is not written in paper and inke, but in the tables carnal of the hart. *And this is the Churches booke alſo, whereby and wherein ſhe keepeth faithfully al truth written in the hartes of thoſe to whom the Apoſtles did preach, with the like diligence as ſhe keepeth and preſerueth the other booke which is of holy Scriptures, from al corruption of Heretikes and other iniuries.*

The Apoſtles wrote the Goſpel in mens hartes much more then in paper.

Scripture written, and Tradition vnwritten.

PVLKE. 1 The Corinthians were Chriſtes teſtimoniall letter, of S. Paules ſinceritie and trauell, in their conuerſion vnto the faith, which was the word of Gods ſpirit, by his miniſterie. But may we thereof conclude, that the writings of the Apoſtles, are not the ſpecial and proper Booke of Chriſtes trueth and Goſpel? O horrible blaſphemie. Verely the doctrine of trueth, and the Goſpel of Chriſt, is truely and perfectly conteined in them. And although the ſame doctrine be not effectuall to ſaluation, neither as it is read, nor as it is preached, but when it is beleeued, yet the trueth thereof, is preſerued in all ages of the Church, in the certaine Canon of the holy Scriptures, and not in the ſlipperie memorie of men onely. Neither are you euer able to proue, that S. Paule did write any thing in any mans heart, which is not written in the holy Scriptures. And though diuers of the Apoſtles did write no Bookes at all, yet they preached nothing, but that which was and is conteined in the Scriptures of the olde and new teſtament. *For that which they then preached* (ſayth Irenæus) *afterward, by the will of God, they deliuered to vs in the Scriptures, which ſhould be the foundation and piller of our faith,* lib.3.c.1. Therefore he meaneth not by the other ſaying, *Cap* 4. that either the Scriptures are needles, or that the Church had any tradition, beſide the Scriptures. For although ſome beleeued, that knew neuer a letter of the boooke, yet they were inſtructed by them that learned the trueth out of the Scriptures. And although the Creede, whereof Hierom ſpeaketh, be not written in that forme of wordes, yet the doctrine of the whole, and of euery article, is moſt cleerly conteined and expreſſed in the holy Scriptures, and writings of the Apoſtles. Therefore the Church of Chriſt hath no doctrine written in mens hearts by Gods ſpirite, but that which is written in the Scriptures by Gods ſpirite, by which, all that men beleeue, muſt be examined and tried, whether it be the doctrine of the ſpirite of God or no. So did the Berhæans daily examine the doctrine of the Apoſtles by the Scriptures, which they coulde not haue done, if the Apoſtles had taught any doctrine, which was not conteined in the Scriptures. Act. 17.11.

The Apoſtles writings are the proper booke of Chriſt.

Sufficiencie of the Scriptures.

RHEM. 2 5 Of our ſelues.) *This maketh firſt againſt the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free wil onely, and not of Gods ſpecial grace. Secondly againſt the Proteſtants, who on the contrary ſide referre al to God, and take away mans freedom and proper motion in his thoughts and doings: the Apoſtle confeſſing our good cogitations to be but owne, but not as comming of our ſelues, but of God.*

Gods grace and free wil both muſt concurre.

PVLKE. 2 This maketh againſt the Papiſtes, which defend their preparations, without the grace of God. But againſt vs, it maketh no whit, who referre all to God, as the Apoſtle doth, and take away all freedom of mans will vnto good, vntill it be enlarged by the ſpirit of God. Yet doe we acknowledge mans will to be free from compulſion, and his cogitations to be his owne, but all goodnes in them, to be of Gods meere gift and grace, Iam. 1.17. Chryſoſtome vpon this text ſaith: *I ſpeake not this as hauing confidence, that to thinke any good, it is partly ours, and partly Gods, but I doe attribute and aſcribe the whole to him. In* 2. *Corinth. Hom.* 6.

Preparatory workes. Freewil.

RHEM. 3 6 The letter killeth.) *As the letter of the old law not truely vnderſtood, not referred to Chriſt, commaunding and not giuing grace and ſpirit to fulfil that which was commaunded, did by occaſion kil the carnal Iew: ſo the letter of the new Teſtament not truely taken or expounded by the Spirit of Chriſt* (which is onely in his Church) *killeth the Heretikes: who alſo being carnal and void of ſpirit, gaineth nothing by the externall precepts or good leſſons of the Scriptures, but rather taketh hurt by the ſame. See S. Auguſtine* to. 10. Serm. 70. & 100. de tempore. & li. de Sp. & lit. c. 5.6. & ſeq.

The letter killeth both Iew and Heretike.

PVLKE. 3 Although it be true, that the Scripture of the new Teſtament and the preaching alſo, to the reprobate is

the sauour of death, yet the Apostle meaneth not by the letter, the Scripture, either of the old or newe Testament, but the Law or commaundement written, without power to keepe it: and by the spirite, the grace of Gods spirite, exhibited in the new Testament, effectuall to all, that beleeue the doctrine of the Gospell. The Scripture is not the letter that killeth.

RHEM. 4. 9 Much more.) *The preeminence of the new Testament and of the priesthood or Ministerie thereof before the old, is, that the new, by al her Sacraments and priests as ministers immediate of grace and remission of sinnes, doth so* ex opere operato *giue the spirit of life and charitie into the hartes of the faithfull, as the old did giue the letter or externall act of the Law.* The preeminence of the new Testament Sacraments, &c.

FVLKE. 4 That the Sacraments of the new Testament, of the worke wrought doe giue the spirite of life and charitie, it can not be concluded out of the text, more then that preaching of the Gospell doth giue grace or the spirite of life, of the worke wrought. But the spirite of God, by the ministerie of preaching, and the Sacraments, doth most freely giue life and grace in Gods elect, and in none other. For if this preeminence were in the Sacraments, *Ex opere operato*, S. Paul neglected a great part of this preeminence, whereof he glorieth, in that he baptized so few, among the Corinthians. 1. Cor. 1. Therefore S. Luke saith, that at the preaching of the Apostles, so many beleeued as were before ordeined vnto life Act. 13. 48. The worke wrought.

RHEM. 5 14 The selfe same vele.) *As the Iewes reading the old Testament, by reason of their blindnes (which God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eies and hartes) can not see Christ in the Scriptures which they daily heare read in their Synagogs, but shal, when they beleeue in him and haue the couer removed, perceiue all to be most plainly done & spoken of him in their law & Scriptures: euen so Heretiks hauing (as S. Augustine noteth) a farre greater couer of blindnes and incredulitie ouer their hartes in respect of the Catholike Church which they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous euidence of the Catholike Church and truth in all points: but when they shall returne againe to the obedience of the same Church, they shall finde the Scriptures most cleere for her and her doctrine, and shall wonder at their former blindnes.* The Heretikes more blinde in not seeing the Church, then the Iewes in not seeing Christ.

Aug. in Psal. 30. Conc. 2.

FVLKE. 5 No maruaile, though the Papistes can see neither Christ nor his Church, in the Scriptures, because they seeke neither of both in the Scriptures, but as the Donatists did in their owne presumptions, and slander the Scriptures of insufficiencie and imperfectnes, as the Valentinians did, saying, they cannot be vnderstoode of them that know not their tradition. *Lib. 3. Cap. 2.* The sufficiencie of the Scriptures

RHEM. 17 Libertie.) *The spirit and grace of God in the new Testament dischargeth vs of the bondage of the Lawe and sinne, but it is not a warrant to vs of fleshly licence, as S. Peter writeth: nor dischargeth Christians of their obedience to order, law, and power of Magistrates spirituall or temporall, as some Heretikes of these daies do seditiously teach.* True Christian libertie. 1. Pet. 2. 16.

CHAP. IIII.

RHEM. 1 *That according as so glorious a ministery requireth, he liueth and preacheth sincerely.* 7 *the which glorie his Aduersaries can not count vaine, considering his persecutions, because persecution is to God glorie, and to our humilitie and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules afterward.*

FVLKE. 1 In the text is neuer a worde to prooue that persecutions are meritorious, either of increase of grace in this life, or of glory in the life to come.

THerefore hauing this ministration: according as we haue obteined mercie, we faile not,

2 But we renounce the secret things of dishonestie, not walking in craftines, nor ‖ adulterating the word of God, but in manifestation of the truth cõmending our selues to euery conscience of men before God.

3 And if our Gospel be also hidde, in them that perish it is hidde,

4 In whom the God of this world hath blinded the mindes of the infidels, that the illumination of the Gospel of the glorie of Christ who is the image of God, might not shine to them.

The Epistle for S. Athanasius. *Mar. 2.*

5 For we preach not our selues, but IESVS Christ our Lord: and vs, your seruants by IESVS,

6 Because God hath commaunded light to shine of darkenes, he hath shined in our harts to the illumination of the knowledge of the glorie of God, in the face of Christ IESVS.

7 But we haue this treasure in earthen vessels, that the excellencie may be of the power of God, and not of vs.

8 In al things we suffer tribulation, but are not in distresse: * we want, but are not destitute:

* *aporiamur. See S. Ambr. Theoph.*

9 We suffer persecution, but are not forsaken: we are cast downe, but we perish not.

10 Alwaies

THerefore, *seeing that we haue such a ministerie, as we haue receiued mercie, we faint not:*

2 *But haue cast from vs the clokes of vnhonestie, walking not in craftinesse, neither handling the word of God deceitfully, but in opening of the trueth, commending our selues to euery mans conscience in the sight of God.*

3 *If our Gospell be hid, it is hid in them that are lost:*

4 *In whom the God of this world hath blinded the mindes of them which beleeue not, least the light of the Gospell of the glorie of Christ should shine vnto them, (which is the image of God.)*

5 *For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.*

6 *For it is God that * commaunded the light to shine out of darkenesse, who hath shined in our hearts, for* to giue *the light of the knowledge of the glorie of God, in the face of Iesus Christ.* Gen. 1. 3.

7 *But we haue this treasure in earthen vessels, that the excellencie of the power may be Gods, and not of vs.*

8 * *We are troubled on euery side, yet are we not* † *without shift: We are in powertie, but not in extreme powertie.*

† Or, driuen into a narow corner.

9 *Wee are persecuted, but are not forsaken therein: we are cast downe, but we perish not:*

10 *We*

10 Alwaies bearing about in our body the mortification of IESVS, that the life alſo of IESVS may be manifeſted in our bodies.

11 For we that liue, are alwaies deliuered vnto death for IESVS: that the life alſo of IESVS may be manifeſted in our mortall fleſh.

12 Death then worketh in vs, but life in you.

13 And hauing the ſame ſpirit of faith, as it is written, *I beleeued, for the which cauſe I haue ſpoken*, we alſo beleeue, for the which cauſe we ſpeake alſo:

Pſal.115.10.

14 Knowing that hee which raiſed vp IESVS, will raiſe vp vs alſo with IESVS and ſet vs with you.

15 For all things are for you: that the grace abounding by many in giuing of thanks, may abound vnto the glory of God.

16 For which cauſe we faile not: but although that our man which is without, [b] corrupte: yet that which is within, is renewed from day to day.

b corrumpitur.

17 For that our tribulation which preſently is momentanie and light, ‖ [c] worketh aboue meaſure exceedingly an eternall weight of glorie in vs,

c κατεργάζεται.

18 We not conſidering the things that are ſeene, but that are not ſeene. For the things that be ſeen, are temporal: but thoſe that be not ſeene, are eternall.

10 *We alwaies beare about in the body the dying of our Lord Ieſus, that the life of Ieſus might alſo be made manifeſt in our body.*

11 *For we which liue, are alwaies deliuered vnto death for Ieſus ſake, that the life alſo of Ieſus might bee made manifeſt in our mortall fleſh.*

12 *So then, death worketh in vs, but life in you.*

13 *Seeing then that we haue the ſame ſpirit of faith (according as it is written, *I beleeued: and therefore haue I ſpoken:) We alſo beleeue, and therefore ſpeake:*

* Pſal.116.10.

14 *Knowing that he, which raiſed vp the Lord Ieſus, ſhall raiſe vp vs alſo by the meanes of Ieſus, and ſhall ſet vs with you.*

15 *For all things* † do I *for your* ſakes, *that the plenteous grace by thankes giuing of many, may redound to the praiſe of God.*

† Or, are done.

16 *Wherefore we are not wearied: but though our outward man periſh, yet the inward man is renued day by day.*

17 *For the momentanie lightneſſe of our tribulation, prepareth an exceeding and an eternall weight of glorie vnto vs:*

18 *While we looke not on the things which are ſeene but on the things which are not ſeene: for the things which are ſeene, are temporall: but the things which are not ſeene, are eternall.*

MARGINALL NOTES. CHAP. IIII.

RHEM. 2 17 Worketh aboue.) *The Engliſh Bible* 1577, *doth falſely tranſlate*, prepareth.

FVLKE. 2 The Greeke Verbe ſignifieth alſo to prepare, as the learned in that tongue know, and the reſt may trie by the Dictionarie. Cauilling.

ANNOTATIONS. CHAP. IIII.

RHEM. 3 Adulterating.) *He giueth often warning of falſe teachers, whoſe ſpeciall and proper ſtudie is to falſifie and adulterate by deceitfull conſtructions, interpretations, and applications, the word of God: hauing no other end but to make their aduantage of the Scriptures, and to gaine glorie and eſtimation among the ſinfull and ſimple, by new deuiſed expoſitions. Wherein the Proteſtants do excell the ancient Heretikes, none euer more impurely handeling the word of God then they do. Origen calleth ſuch* Scripturarum fures & adulteros, *theeues and adulterers of the Scriptures. S. Cyprian* (de vnit. Ec. nu. 7.) *calleth them, corrupters of the Goſpell, falſe interpreters, artificers and craftimaſters in corrupting the truth. On the other ſide, for ſpeciall reuerence and ſincerities of dealing in thoſe matters, the fathers and all Catholike preachers or Expoſitors were of old called according to S. Paules words to Timothee,* Recte tranctantes verbum Dei, *right handlers of the word of God.*

Heretikes corrupters of Gods word: Catholike Doctors, right handlers thereof.

Sanct. lib. 1. c. 1.

In Ad Rom.

2. Tim. 2.

FVLKE. 3 Whether you or we adulterate the Scriptures, by new expoſitions, let it be tried by theſe your notes, and my confutations: in which I haue ſhewed, that our expoſitions are taken out of the ancient Fathers, and yours for the moſt part, are contrarie to them.

Interpretation of the Scriptures.

RHEM. 4 17 Worketh.) *The temporall and ſhort tribulations which we patiently and willingly ſuffer for Chriſt, do winne vs euerlaſting ioy and glory. And it is here to be noted againſt the Heretikes, that tribulations do worke or cauſe the ſaide ſaluation, which they deny to be giuen for ſuch things, but for or by faith onely. S. Auguſtine maketh ſuch tribulations for Chriſt ſo much the meriterious cauſe of euerlaſting life and reſt, that he ſaith it is ſalable and bought thereby. And it is written. Sap.* 10. God rendreth or repaireth to iuſt men the hire of their labours.

Tribulations meritorious of glorie.

In Pſ. 93. Expoſit. num. 1. 13.

FVLKE. 4 You are not able to bring one of the ancient Fathers interpreting this place, which gathereth of it, that the perſecutions of the godly, are meritorious. Neither doth S. Auguſtine ſay, that tribulation is the meritorious cauſe of eternall life or reſt, when he ſaith, that it is ſalable, or to be bought thereby, but cleane contrarie, as when God by the Prophet, calleth men to buy without money, Eſay. 55. 1. *Thou heareſt* (ſaith Auguſtine) *that thou haſt labour here, but hearken, what kinde of reſt he promiſeth: canſt thou conceiue it? If thou couldeſt conceiue it in thy minde, thou ſhouldeſt ſee, that thou laboureſt nothing vnto compenſation, or to the valew of that which is giuen thee. Heare him which in part did ſee it, in part which ſaid, I know now in part, what ſaith the Apoſtle? The preſent temporall lightnes of our tribulation &c.* Againe, when he talketh of the ſale you ſpeake of: that you may know he ſpeaketh not of the merite of condignitie, he ſaith. *What labor is worthie of eternall reſt? if thou wilt compare the truth and iudge the truth, eternall reſt is rightly bought with eternall labour. This is true, but be not afraide, God is merciful.* In the end repeating this text, he ſaith. *Behold how great a price we giue, as it were one graine, or one ſhale, to receiue eternall treaſures. A graine, or ſhale of labour, to incredible reſt, as it is ſaid: it worketh an incredible and exceeding great weight of eternall glorie.* Therefore this working is not of the merite of the labour, but of the infinite mercie of him, that giueth eternall life, to all them whom he iuſtifieth freely by faith. And therefore S. Auguſtine ſaith alſo

Merite.

Small pieces of coine ſo called.

also in the same treatise of the persecutions of the iust. *Toleret &c. Let the iust tolerate the vniust, let the temporall labour of the iust, tolerate the temporall impunitie of the vniust, but yet the iust man liueth by faith. For there is none other iustice of a man in this life, but to liue by faith which worketh by loue: for if he liue by faith, let him beleeue also, that he shall haue rest after his labor, and they shall haue eternall torments after their present ioy.* What faces haue these men to say, that S. Augustine maketh these tribulations, the meritorious cause of eternall life? when he acknowledgeth none other iustice of a man in this life, but to liue by faith: where as if tribulations so suffered, should be the meritorious cause of eternall life, they should be the iustice of a man in this life, but that are they not, but faith onely which worketh by loue, as S. Augustine iudgeth. That which you cite out of Sap. 10. chap. though it be no canonicall scripture, yet it is falsely translated. For whether it be God or wisedome, that hath rendred to iust men the reward of their labours (meaning the deliuerance of the children of Israel out of Egypt) he rewarded the labors of his children as of mercie, not of hirelings, as of merite.

CHAP. V.

That after death of the body the soule may to heauen: therefore, although naturally we abhorre death, by grace he desireth it rather: 9 in considering of Christs iust iudgement, liuing as in the sight of God, yea & of their consciences. 12 Which he speaketh not to praise himselfe, but because of his Aduersaries who did glorie in carnall respects: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his legates for that purpose.

FOR we knowe that if our earthly house of this habitation be dissolued, that wee haue a building of God, a house not made with hand, eternall in heauen.

2 For in this also doe we grone, desirous to be ouerclothed with our habitation that is from heauen:

3 Yet so, if wee be found clothed, not naked.

4 Eor we also that are in this tabernacle, grone being burdened: because we would not be spoiled, but ouerclothed, that that which is mortall, might be swallowed vp of life.

5 And he that maketh vs to this same, is God, who hath giuen vs the pledge of the Spirit.

6 Being bolde therefore alwaies, and knowing that while we are in the bodie, we are pilgrimes from God,

7 (For wee walke by faith and not by sight)

8 But we are bold, and haue a good will to be pilgrimes rather from the body, and ‡to be present with our Lord.

9 And therefore we endeuour, whether absent or present, to please him.

10 For *wee must all be manifested before the iudgement seat of Christ, that euerie one may receiue ‖the proper things of the body, according as he hath done, ‖either good or euill.

11 Knowing therefore the feare of our Lord we vse persuasion to men: but to God we are manifest. And I hope also that in your consciences we are manifest.

12 We commend not our selues againe to you, but giue you occasion to glory for vs: that you may haue against them that glorie in face, and not in hart.

13 For whether we exceed in minde, to God: or whether we be sober, to you.

14 For the charitie of Christ vrgeth vs: iudging this, that if one died for all, then all were dead.

15 And

‡ This place proueth that the Saints departed now since Christ, sleepe not till the day of iudgemẽt, and that they be not holden in any seuerall place of rest from the fruition of God till the resurrection of their bodies, but that they be present with God in their soules. Rom.14.10.

FOR *we knowe that if our earthly house of this tabernacle were destroyed, wee haue a building of God, euen an habitation not made with hands, but eternall in heauen.* Apoc.16.15.

2 *For therefore sigh we, desiring* vpon our clothing *to be further clothed with our house which is from heauen.*

3 *If so be that we *being clothed shall not be found naked.* Apoc.16.15.

4 *For we that are in this tabernacle, sigh, being burdened, because we would not put off our clothing, but vpon the same put on more, that mortalitie might be swallowed vp of life.*

5 *He that hath ordeined vs for the selfe same thing,* is *God, which hath also giuen vnto vs the earnest of the spirit.*

6 *Therfore we are alway of good cheare, and know that as long as we are at home in the body, we are absent from the Lord.*

7 *(For we walke by faith, not after outward appearance.)*

8 *Neuertheless, we are of good comfort, and had rather to be absent from the body, and to be present with the Lord.*

9 *Wherefore, whether it be at home, or from home, we endeuour our selues to be accepted vnto him.*

10 **For we must al appeare before the iudgement seate of Christ, that euery man may receiue the workes of his body, according to that he hath done, whether it be good or bad.* Rom.14.10.

11 *Knowing therfore the feare of the Lord, we perswade men, for we are knowen wel ynough vnto God: I trust also that wee are knowen in your consciences.*

12 *For wee commend not our selues againe vnto you, but giue you an occasion to glory on our behalfe, that ye may haue somwhat against them which glory in the face and not in the hart.*

13 *For if we be too feruent, to God are we* too feruent: *Or if we keepe measure, for your cause* keepe we measure.

14 *For the loue of Christ constraineth vs, because we thus iudge, that if one died for all, then were all dead.*

15 *And*

15 And Christ died for al: that they also which liue, may not now liue to themselues, but to him that died for them and rose againe.

16 Therefore we from henceforth know no man according to the flesh: And if wee haue knowen Christ according to the flesh: but now we know him more.

17 If then any be in Christ a new creature: the old are passed, behold * all things are made new.

Esa.43.19. Apoc.21.5.

18 But all of God, who hath reconciled vs to himselfe by Christ: and hath giuen ‖ vs the ministerie of reconciliation.

19 For God in deede was in Christ, reconciling the world to himselfe, not imputing to them their sinnes, and hath put in vs the word of reconciliation.

20 For Christ therefore we are legates, God as it were exhorting by vs. For Christ we beseech you, be reconciled to God.

21 Him that knew no sinne, for vs he made ‘sinne: that wee might be made ‖ the iustice of God in him.

‘That is to say, a sacrifice and an host for sinne. See the last annot. of this chapter.

15 *And he died for all, that they which liue, should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe.*

16 *Wherefore henceforth know we no man after the flesh: Insomuch though we haue knowen Christ after the flesh, now yet henceforth know we him no more.*

17 **Therefore if any man* be *in Christ, he is a new creature: Old things are passed away, behold, all things are become new.* Esa.43.19. Apoc.21.5.

18 *And all things are of God, which hath reconciled vs vnto himself by Iesus Christ, & hath giuen to vs the ministerie of reconciliation.*

19 *For God was in Christ, reconciling the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the preaching of the atonement.*

20 *Now then are we messengers for Christ, euen as though God did beseech you through vs: so pray we you in Christs steade, that ye be reconciled vnto God.*

21 *For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnes of God in him.*

ANNOTATIONS. CHAP. V.

RHEM. 1 10 The preper things of his body.) *S. Augustine* (Enchirid. c.110) *obiecteth this speach of the Apostle, as in the person of such as deny the prayers, almes, and sacrifices of the liuing to be auaileable for the dead, and he answereth as followeth.* This practise (*saith he*) of Gods Church in the commendation of the dead, is nothing repugnant to the sentence of the Apostle, where he saith, that we shall all stand before the iudgement seate of Christ, that euerie one may receiue according to his deserts in the bodie, either good or euill. For, in his life and before death he deserued this, that these workes after his death might be profitable vnto him, for in deede they bee not profitable for all men. and why so? but because of the difference and diuersitie of mens liues whiles they were in the flesh. *The like he hath in diuers other places. August. lib. de Præd. Sanct. cap. 12. & ad Dulcit. q. 2.* And so hath S. Denys. c. 7. *Ec. Hierarch.* The obiection against prayers for the dead, answered by S. Augustine.

FVLKE. 1 S. Augustine holding that errour without auctoritie of Scripture, that prayers were profitable to the dead, is driuen to inuent a distinction, how they may seeme to stand with this text, and not be contrarie to the Scriptures. But you falsifie his wordes in translating this text: for hee saith not: *that euery one may receiue according to his deserts in the body*, but *vt referat vnusquisq; secundum ea quæ per corpus gessit*, that euerie man may receiue according to those things which he hath done in his body. But euen as S. Augustine in the place by you quoted *de prædest. sanct. cap.* 10. (where he speaketh nothing of prayers for the dead) vrgeth the wordes of this text against the Palagianes which said, that infantes were iustified not by meere grace, but by workes, which God foreseeth that they should haue done, if they had liued longer. *Gessit inquit, non adiungit vel gesturus fuit. The Apostle saith which he hath done, he addeth not which he would haue done:* So we may vrge the wordes of the text against prayers, almes, or any other workes done for the dead. The Apostle saith, euery man shall receiue according as he himselfe hath done, he addeth not, as other men shall doe for him. But S. Dionyse Hier. Ec. cap 7. proueth by this text, that no prayers for the dead are auaileable, but such as are made by the minister of the Church in faith, and doe rather declare what God hath done according to his promises, then desire any thing which he hath not done alreadie, as in the sentence of excommunication and absolution: where the minister is but an interpreter of Gods iudgement. *Therefore the godly Bishop* (saith he) *asketh those things which God hath promised, and which are acceptable to him, and which doubtlesse are to be granted, wherein he both declareth to God the good disposition of his mind, resembling the goodnesse of God, who loueth them that are good, and to them that are present, declareth as an interpreter, the gifts which shall be vnto the holy. So also the Bishops haue auctoritie of separation, as iiiterpreters of Gods iudgements, not that the most wise Godhead (that I may vse a gentle terme) doth follow as a minister, their vnreasonable affections, but that they doe separate those which according to their worthines, are iudged already of God, by that spirit which is the auctor of the mysteries, moning them as interpreters.* This was his iudgement of prayers for the dead in that time, when the error was not yet confirmed. The effect of them is also so set forth by S. Augustine, that they which should seeme to haue most neede of them, haue least helpe by them: that they auaile no further, then a mans good works deserued while he liued: secondly they auaile (saith he) either that there may be full releasse, or that their damnation may be more tolerable. But whether there be any purgatorie paines after this life, S. Augustine saith, it may be doubted, and either be found, or be still hidden. *De octo quæst. dulc. quæst. 1.* But in his latter daies writing against the Pelagianes, he vtterly denieth any third place to be found in the Scripture *cont. Pel. Hyrac. lib. 3.* So he writeth *de verb. apost. ser. 14. This he calleth the kingdome, this damnation with the deuill: there is no middle place left, where you may set infants. Iudgement shalbe of the quicke and the dead, some shalbe at the right hand, some at the left hand, I know none other. Thou that bringest in the midd. place, get thee from the middest, let not him offend thee which seeketh the right hand, & admonisheth thee to depart from the middest, but goe not to the left hand. If therefore there shalbe the right hand and the left hand, and we know no middle place in the Gospell, behold in the right hand is the kingdome of heauen.* That which he speaketh against the middle place inuented by the Pelagians for infants, may as truely be said of Purgatorie inuented for them, to whom prayers should be profitable. In the Scriptures we finde no third place: in the Gospell we know no middle place, but Heauen and hell. Seeing therefore Prayers for the dead. Purgatorie.

therefore neither the place, nor the prayers haue any ground in the Scriptures, mans auctoritie is vnsufficient to perswade so great a matter.

RHEM. 2 10 Either good or euill.) *Heauen is as well the reward of good workes, as Hell is the stipend of ill workes. Neither is faith alone sufficient to procure saluation, nor lacke of faith the onely cause of damnation: by good deeds men merite the one, and by ill deeds they deserue the other. This is the Apostles doctrine here and in other places, how so euer the Aduersaries of good life and works teach otherwise.* Works meritorious and demeritorious.

FVLKE. 2 Heauen is the reward of good works, not due by the merite of them, but by the grace & mercie of God, who hath promised to giue it freely to them that beleeue in him by Christ, and bring forth the fruits of a liuely faith. It is the free gift of God in Christ Iesus (saith S. Paule) Rom.6.23. You are saued by grace through faith, and that not of your selues, it is the gift of God, not of works, least any man should boast, Ephes.2.8.9. But hell is the stipend of ill workes, deserued by the merite of sinne. That faith void of works, is sufficient to procure saluation, none of vs affirmeth. But that onely lacke of faith is sufficient to damnation, the scripture is plaine, because it is not possible to please God without faith Hebr.11. And where faith lacketh, there can be no good workes: for what so euer is not of faith is sinne. Therefore though wicked men by ill deeds, deserue dammation, yet the Apostle saith not here, nor any where else, that men by good deedes merite saluation, but the contrarie, howsoeuer the enimies of Gods grace, of faith and of good workes, renewing the old heresie of the Pelagians teach otherwise. For what could Pelagius speake more blasphemously against the grace of God, then to say: *Heauen is as well the reward of good works, as hell is the stipend of ill works.* Merite. Slander. Pelagianisme.

RHEM. 3 18 The ministerie of reconciliation.) *Christ is the chiefe Minister, according to his manhood, of all our reconcilement to God: and for him, as his ministers, the Apostles and their successers the Bishops and Priests of his Church, in whom the word of reconcilement, as well by ministring of the sacrifice and Sacraments for remission of sinnes, as by preaching and gouernment of the world to saluation, is placed. And therefore their preaching must be to vs, as if Christ himselfe did preach: their absolution and remission of sinnes, as Christs owne pardon: their whole office being nothing else (as we see by this passage) but the Vicarship of Christ.* Bishops and Priests vnder Christ ministers of our reconciliation.

FVLKE. 3 The Apostles and their successours, haue no word of reconcilement committed to them by ministring the sacrifice, but that is proper to Christ, whose sacrificing priesthood passeth not from himself to any other by succession Heb.7.24. He hath offred himself once for euer, & found by that one oblation eternal redemption, Heb. 9.12.&10.14. Therefore in offering the sacrifice propitiatorie, he hath no Vicars, but performed all himselfe. Sacrifice propiatorie.

RHEM. 4 21 The iustice of God.) Euen as (*saith S. Augustine*) when we reade, Saluation is our Lords, it is not meant that saluation whereby our Lord is saued, but wherby they are saued whom he saueth: so when it is said, Gods iustice, that is not to be vnderstood wherewith God is iust, but that wherewith men are iust whom by his grace he iustifieth. *See S. August* de Sp.& lit.c.18,& ep.120.ad Honorat. *and abhorre Caluins wicked and vnlearned glose on this place, that teacheth iustice no otherwise to be in man, then sinne in Christ. Whereas the Scriptures call man iust, because* *he doth *iustice; but not so call they Christs sinne, because he doth sinne, but because he taketh away sinne, & is a sacrifice for sinne, as the Heretiks know very well, that know the vse and signification of the Hebrew word in all the old Testament, namely* Psa.39,8. *and in the booke of* Leuiticus *very often*, c.5.6.9.12.14.16. *and* Num.c.29. Gods iustice, wherewith he maketh vs iust. 1.Io.3.7. חטאת

FVLKE. 4 This text inuincibly proueth, that we are not iustified in Gods sight by iustice inherent in vs, but by the iustice of Christ, imputed to vs through faith. And that is the iustice whereof S. August speaketh, wherewith men are iust, whom God by his grace doth iustifie through faith: and therfore he saith expressly in the same chapter. *Hanc ministrationem &c. The Apostle saith, that this ministration of iustice is not of our merits, but of the mercy of God.* Againe he saith vpon the Palme which the same Apostle citeth for testification of this grace. *Blessed is he to whom the Lord imputeth not sinne, neither is there guile in his hart. This is the confession of humble Saincts, which boast not themselues to be that they are not.* Againe. *When the Apostle commending the same grace more abundantlie in our Lord Iesus Christ, commeth to the same clothing of the iustice of faith wherewith being clothed, we shall not be found naked &c. See what he addeth. He which hath made vs* (saith he) *vnto the same end: is God, which hath giuen vs the pledge of his spirite, and after a few words he inferred, that we might be the iustice of God in him. This is that iustice of God, not whereby he is iust, but whereby we are made iust by him.* And ep.120.Honorato. He expoundeth these wordes. *That we might be made the iustice of God in him, that is, in his body, which is his Church whereof he is head. We are the iustice of God, which they not knowing, & willing to set vp their owne, that is as it were glorying of their owne works, are not subiect to the iustice of God.* Againe he saith. *To this iustice of God pride is contrarie, whereby men haue trust, as in their owne workes: therefore it followeth there, let not the foote of pride come vpon me. This is the iustice of God, whereby they are iust by his faith, which liue now of faith.* Againe. *De verbis Apostoli* Ser.6. expounding this text, he saith. *Videte duo &c. See these two things, that is, the iustice of God, not our iustice, in him, not in vs.* Therefore Caluines collection of the manifest wordes of the text, that a man is iust in Gods sight, by imputation of the iustice of Christ, as Christ was sinne, by imputation of our sinne, doth plainely agree with S. Augustines doctrine. As for the iustice whereof S. Iohn speaketh, is in deede inherent, and is a fruit and effect of iustification by faith, not a cause thereof. Therefore S. Augustine saith, *That good or iust workes do follow him that is iustified, they go not before him that is to be iustified. De fide & operibus Cap.*14. That Christ was made sinne for vs, because he was a sacrifice for sinne wee confesse, but therefore he was a sacrifice for sinne, because our sinne was imputed to him, and punished in him. And therefore the sacrifices of the law that were for sinne, were called by the name of sinne, because the sinne of the offender, was sacramentally imputed to the sacrifice which was slaine, as though it had deserued, that which the offender had merited, for whom it was offered. Therefore also Christ was made a curse for vs, Galat.3.13. because the curse which we had deserued, was imputed to him, that the blessing of Abraham might be vpon vs. And that the auncient fathers confirme this interpretation of Caluine, you shall heare by their owne wordes, First Chrysostom vpon this text, Hom.11.in 2.Cor. *That we should be made the iustice of God in him* (saith he) *what speach, what mind, can set forth these things worthily? For him that was iust* (saith he) *he made a sinner, that he might make sinners iust: but rather he said not so, but that which was much more: for he named not the qualitie, but the essence, he said not a sinner, but sinne it selfe, not onely him which sinned not, but him which knew no sinne, that we might be made, he said not iust, but iustice it selfe, and the iustice of God. For this is the iustice of God, when iustification commeth not of works, seeing it is necessarie that no spot be found, but by grace: by this meanes all sinne vanisheth cleane away. In the meane time he suffereth them not to be extolled, seeing God performeth all, and sheweth the greatnesse of the giuer: that former iustice was of the lawe and of workes, but this is the iustice of God.* Primasius vpon this text saith. *God the father made his sonne sinne for vs, that is, a sacrifice for sinne for vs, The sacrifice offered for sinne, was called sinne in the law, although it did not sinne at al, as it is written. And he shall lay his hand vpon the head of his sinne: by the blood of these sacrifices, that bloud which was shed for vs was prefigured, so Christ being offered for our sinnes, was called by the name of sinne, that we might be made the iustice of God, not our iustice, in him, not in vs.* Theodoret vpon this text saith. *For when he was free from sinne, he suffe-* Iustification by imputation, not by iustice inherent.

red

red the death of sinners, that he might loose the sinne of men, and being called that which we were, made vs that which he was: for he gaue vs the riches of his iustice. S. Ambrose vpon this text saith. *He which did no sinne, was slaine as a sinner, that sinners might be iustified before God in Christ.* Oecumenius saith. *He made him sinne, that as a sinner he should be condemned, that we might be made the iustice of God in him: he said not, that we might be made iust, but that which was more, iustice it selfe, and the iustice of God. And that is the iustice of God which is not of works, but that we might be iustified in him, that is, by him, forgiuing and pardoning vs.* Theophylacte saith. *What is this that God gaue his Sonne, which knew no sinne, that is, which was iustice it selfe to death for vs, and caused him to die as a sinner and wicked man? for accursed is he that hangeth on the tree, & he was reputed among the vniust.* He saith, *Not that he made him a sinner, but sinne it selfe, which is more: why was this done? that we might be iustified not of workes, and the Lawe, but of the grace of God. For this is the iustice of God, when a man is iustified by grace, so that no blemish or small spot is found in him: for therefore he said not, that we might be made iust, but the iustice of God, shewing the excellencie of grace.* I will conclude with S. Augustine, that your impudencie in citing him for the contrarie sense, may be more manifest. Enchir. Chapter 41. expounding this text, he saith. *God made Christ sinne for vs, to whom we are to be reconciled, that is, a sacrifice for sinnes, by which we might be reconciled. He therefore was made sinne, that we might be made iustice, not our iustice, but Gods iustice, neither in vs, but in him, as he declared sinne, not to be his, but ours, not placed in him, but in vs, by the similitude of sinfull flesh in which he was crucified.* Therefore you must not abhorre Caluines interpretation, as wicked and vnlearned, except you will abhorre the iudgement of all the ancient Fathers, as wicked and vnlearned: for his iudgement is their iudgement vpon this text, and none other.

CHAP. VI.

That he helpeth with his exhortations, and in all things behaueth himselfe as becommeth a minister of God. 11 *Which he speaketh so openly, because his hart is open vnto them: exhorting them to be likewise open-harted towards him,* 14 *and to auoide those Infidels.*

The Epistle vpon the first Sunday in Lent. Esa. 49. 8.

AND we ‖helping doe exhort, that you receiue not the ‖grace of God in vaine.

2 (For he saith, *In time accepted haue I heard thee: and in the day of saluation haue I holpen thee.* Behold now is the time acceptable: behold now the day of saluation.)

3 To no man giuing any offence, that our ministerie be not blamed:

The Epistle for many Martyrs.

4 But in all things let vs exhibite our selues as the ministers of God in much patience, in tribulations, in necessities, in distresses.

In stripes, in prisons, in seditions, in labours, ‖in watchings, in fastings,

6 In chastitie, in knowledge, in longanimitie, in sweetnes, in the holy Ghost, in charitie not feined.

7 In the word of truth, in the vertue of God, by the armour of iustice on the right hand, and on the left,

8 By honour and dishonour, by infamie and good fame: as seducers, and true: as they that are vnknowen, and knowen:

9 As dying, and behold we liue: as chastened, and not killed:

10 As sorowfull, but alwaies reioycing: as needie, but enriching many: as ‡ hauing nothing, and possessing all things.

11 Our mouth is open to you o Corinthians, our hart is dilated.

12 You are not straitened in vs: but in your owne bowels you are straitened.

13 But hauing the same reward (I speak as to my children) be you also dilated.

It is not lawfull for Catholikes to communicate with Heretikes or Infidels. See S. Hieron. comment. Iouiniani. 1. Cor. 5. 9. & 10. 21.

14 ‡ Beare not the yoke with infidels. For what participation hath iustice with iniquitie? or ‖ what societie is there betweene light and darkenes?

15 And what agreement with Christ and Belial? or what part hath the faithfull with the infidell?

16 And what agreement hath the temple of

WE also as helpers to him *exhort you, that ye receiue not the grace of God in vaine.*

2 *(For he saith, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: Behold, now is that accepted time, behold, now is that day of saluation.)* Esa. 49. 8.

3 *Giuing no offence in any thing, that the ministerie be not blamed:*

4 *But in all things behauing our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes,*

5 *In stripes, in prisonments, in strifes, in labours, in watchings, in fastings.*

6 *By pureness, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfeigned:*

7 *By the word of truth, by the power of God, by the armour of righteousnesse on the right hand and on the left.*

8 *By honour and dishonor, by euil report and good report, as deceiuers, and yet true,*

9 *As vnknowen, and yet knowen: as dying, and behold we liue: as chastened, and not killed:*

10 *As sorowing, & yet alway mery: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.*

11 *O ye Corinthians, our mouth is open vnto you, our heart is enlarged.*

12 *Ye are not pressed into a narow roome in vs, but are pressed into a narowe roome in your owne bowels.*

13 *Now for the same recompence (I speake as vnto my children) be ye also enlarged.*

14 *And † beare not ye the yoke together with the vnbeleeuers. For what felowship hath righteousnes, with vnrighteousnes? or what communion hath light with darkenes?* † Or, be not ye vnequally yoked.

15 *Or what concord hath Christ with Belial? either what part hath he that beleeueth with an infidell?*

16 *Or what agreement hath the temple of*

God

of God with Idols? For you are the temple
Leu.26,11. of the liuing God. as God saith, *That I will dwell, and walke in them, and will be their God: and they shall be my people.*

Es.52,11. 17 For the which cause, *Go out of the mids of them, and separate your selues*, saith our
Hier.31.1. Lord, *and touch not the vncleane: and I will receiue you,*

18 *And I will be a father to you, and you shall be my sonnes and daughters, saith our Lord omnipotent.*

*God with Idoles? For ye are the temple of the liuing God, as said God, *I will dwell in them, and walke* in them, *and will be their God, and they shall be my people.* 1.Cor.3.13. Leuit.26.11.

17 **Wherefore come out from among them, and be ye separated* from them *(saith the Lord) and touch no vncleane thing, and I will receiue you.* Esai.52.11.

18 * *And will be a father vnto you, and yee shall be my sonnes and daughters, saith the Lord Almightie* Iere.31.1.

MARGINALL NOTES. CHAP. VI.

RHEM. 1 10 Hauing nothing.) *S. Augustine (in ps.113.) gathereth hereby, that the Apostles did vow pouertie.*
FVLKE. 1 S. Augustine in the exposition of that Psalme hath no word of any such matter.

ANNOTATIONS. CHAP. VI.

RHEM. 1 Helping.) *For that he declared before the Ministers of the new Testament to be Christs deputies, and that when they preach or do any function, God as it were speaketh or doeth it by them, he boldly now saith,* Helping therefore: *that is to say, ioyning or working together with God, we do exhort.* Gods Ministers are his coadiutors.

RHEM. 2 1 Grace in vaine.) *The grace of God worketh not in man against his will, nor forceth any thing without his acceptation & consent: and therfore it lieth in mans wil to frustrate or to follow the motion of God, as this text plainly proueth.* συνεργοῦντες. Gods grace forceth no man against his will.

FVLKE. 2 It lieth not in mans free wil to follow the motion of God, except God by his grace of vnwilling do frame it to be willing. *It is in the power of man to change his will into better, but this power is none at all, except it be giuen of God. August. retract. lib. 1. c. 22. For man vsing amisse his free will, lost himselfe and it. Enchir. c. 30.* Free will.

RHEM. 3 5 In watchings.) *When in the middes of many miseries and persecutions, the Apostles yet of their owne accord added and required voluntarie vigils, fastings, and chastitie, we may well perceiue these workes to be wonderfull gratefull to God, and specially needfull in the Clergie.* Voluntarie penance.

FVLKE. 3 The works whereof the Apostle speaketh, are acceptable to God, but not as penance satisfactorie for sinne, nor as meritorious of saluation (which is of grace,) and not of workes: and these exercises are also needfull for the Ministers of the Church, to make them more apt to doe their duetie. But where you exact chastitie, (meaning abstinence from mariage) the worde signifieth puritie, and by *Theodoret* is interpreted, *Contempt of money. Chrysostome, Reiecting of gifts, and preaching the Gospell freely. Ambrose, Either chastitie of the body, or of the Gospell. Oecumenius, Modestie and preaching the Gospell freely, and sincerely in all things.* This place therefore chargeth not the Ministers of the Church with continencie, except they haue the gift, and will vse it to Gods glorie. Satisfaction. Merite. Continencein the Clergie.

RHEM. 14 What societie.) *Generally here is forbidden conuersation and dealing with all Infidels, and consequently with Heretikes, but specially in prayers, or meetings at their Schismaticall Seruice, preaching, or other diuine office whatsoeuer. Which the Apostle here vttereth in more particular and different termes, that Christian folke may take the better heed of it. No societie (saith he) nor fellowship, no participation nor agreement, no consent betweene light and darknes, Christ and Baal, the temple of God and the temple of idols: all Seruice, as pretended worship of God set vp by Heretikes or Schismatikes, being nothing else but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. from such therefore specially we must seuer our selues alwaies in hart and minde, and touching any act of religion in body also, according as the children of Israel were commaunded by God to separate themselues from the Schismatiks Core, Dathan, and Abiron, and their tabernacles, by these words:* Depart from the tabernacles of the impious men, and touch ye not those things which pertaine to them, lest you be enwrapped in their sinnes. Not to communicate with Heretiks in any act of religion. Num.16.26.

CHAP. VII.

RHEM. 1 *He proceedeth to exhort them to puritie, and to receiue him into their charitie.* 3 *Which lest they should thinke he speaketh to accuse them, he commendeth them highly, both for their behauiour toward Titus, and for their penance which they had done vpon his other epistle.*
FVLKE. 1 The Apostle commendeth the Corinthians for their repentance, not for Popish satisfactorie penance.

HAuing therefore these promises, my deerest, let vs cleanse our selues from all inquination of the flesh & spirit, perfiting sanctification in the feare of God.

2 Receiue vs. We haue hurt no man, we haue corrupted no man, we haue circumuented no man.

3 I speake not to your condemnation. for I said before that you are in our hartes to die together and to liue together.

4 Much is my confidence with you, much is my glorying for you: I am replenished with consolation: I do exceedingly abound in ioy in all our tribulation.

5 For also when we were come into Macedónia, our flesh had no rest, but we suffered all tribulation: without, combats: within, feares.

6 But

HAuing therefore these promises (dearly beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.

2 †*Receiue vs: we haue wronged no man, we haue corrupted no man we haue defrauded no man.* † Or, vndertake

3 *I speake not this to condemne* you, *for I haue shewed you before, that ye are in our harts to die and liue with you.*

4 *I vse great boldnesse of speach towardes you, I glory greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.*

5 *For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side: without were fightings, within were feares.*

6 *Neuer-*

6 But God that comforteth the humble, did comfort vs, in the comming of Titus.

7 And not onely in his comming, but also in the consolation, wherewith he was comforted among you, reporting to vs your desire, your weeping, your emulation for me, so that I reioyced the more.

8 For although I made you sorie in an Epistle, it repenteth me not: albeit it repented me, seeing that the same Epistle (although but for a time) did make you sory.

9 Now I am glad: not because you were made sorie, but because you were made ‖ sorie to penance. For you were made sory according to God, that in nothing you should suffer detriment by vs.

10 For ‡the sorow that is according to God, worketh penance vnto saluation that is stable: but the sorow of the world worketh death.

11 For behold this very thing, that you were made sorie according to God, how great carefulnes it worketh in you: yea defense, indignation, yea feare, yea desire, yea emulation, yea reuenge. in al things you haue shewed your selues to be vndefiled in the matter.

12 Therefore although I wrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that we haue for you before God.

13 Therefore we are comforted. But in our consolation, we did the more aboundantly reioyce vpon the ioy of Titus, because his spirit was refreshed of all you.

14 And if to him I gloried any thing of you, I am not confounded: but as we spake al things to you in truth, so also our glorying that was to Titus, is made a truth,

15 And his bowels are more aboundantly toward you: remembring the obedience of you al, how with feare and trembling you receiued him.

16 I reioyce that in al things I haue confidence in you.

6 Neuertheless, God that comforteth the humble, comforted vs by the comming of Titus.

7 And not by his comming onely, but also by the consolation which he receiued of you, when he tolde vs your vehement desire, your weeping, your feruent minde toward me: so that I reioyced the more.

8 For though I made you sory with a letter, I repent not, though I did repent: For I perceiue that the same Epistle made you sorie, though it were but for a season.

9 I now reioyce: not that ye were made sory, but that ye were made sorie to repentance: for ye were made sorie to God ward, that in nothing ye might be hurt by vs.

10 **For godly sorow, causeth repentance vnto saluation, not to be repented of: but the sorow of the world causeth death.* 1.Pet.2.19.

11 For beholde, this selfe same thing that ye were made sorie to God ward, how much carefulnesse it hath wrought in you: yea what *clearing of your selues, yea* what *indignation, yea* what *feare, yea* what *vehement desire, yea* what *zeale, yea* what *punishment? for in all things ye haue shewed your selues that ye were cleare in that matter.*

12 Wherefore, though I wrote vnto you, I did it *not for his cause that had done the hurt, neither for his cause that was hurt: † but that your good minde toward vs, might appeare among you in the sight of God.*

† Or, but that our care towards you in the sight of God, might appeare vnto you. So hath Codex Complutensis, Ambrosius, and Theophylactus, and so readeth the olde translation, and the translation of Stephanus.

13 Therfore we are comforted in your comfort: yea and exceedingly the more ioyed we for the ioy of Titus, because his spirit was refreshed by you all.

14 But if I haue boasted any thing vnto him of you, I haue not bene ashamed therin, *for as we speake all things vnto you in trueth, euen so our boasting which I made vnto Titus, is found a truth*

15 And his † inward affection is more aboundant toward you, while he remembreth the obedience of you all, how with feare and trembling ye receiued him.

† Or, his bowels are.

16 I reioyce that I haue confidence in you in all things.

MARGINALL NOTES. CHAP. VII.

ANHEM. 2 10 The sorow that.) *Contrition or sorowfull lamenting of our offences, is the cause of saluation. Not onely faith then saueth, as the Heretikes affirme.* Slander.

VLKE.2 The Apostle saith, That sorow for sinne worketh repentance which is necessarie vnto saluation. But euerie thing that is necessary to saluation, is not a proper efficient cause thereof. We affirme not that onely faith saueth, as though nothing els were necessary to saluation. But we affirme that onely faith is the instrumentall cause of our iustification before God, apprehending the mercy of God in Christ (whereby we are iustified,) yet is repentance and the fruites of faith necessary to them that shall be saued, as by the iustice of faith. Iustification by faith.

ANNOTATIONS. CHAP. VII.

HEM. 3 9 Sorie to penance.) *The sorow which a man taketh for worldly losses or any temporall aduersity, is not here commended, but that which is and ought to be in all men for their sinnes past, which is called here, Sorow towards God and for penance, otherwise called Contrition, and is a thing exceedingly requisite and much praised, the fruites whereof are these that the Apostle reckoneth, working saluation. Which doctrine is farre distant from * Luthers, and Caluins, and such wicked Libertines, that teach contrition to be altogether a meanes to make sinners either hypocrites, or to put them in despaire.* Contrition for a mans sinne worketh saluation.

* To 2. *in assert. art. 6. a Leone damnat.*

VLKE. 3 Contrition or sorrow for sinnes past, is necessarie vnto true repentance, (some fruites whereof the Apostle rehearseth,) neither doth Luther or Caluine teach otherwise: Luther speaketh against the Popish heresie of penance, or sorow to be satisfactorie for sinne, and not against sorow which worketh true repentance, and amendment of life through faith in remission of sinnes. Slander.

CHAP. VIII.

RHEM. 1 *By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7 and by praising of them, 9 and by the example of Christ. 14 and by their owne spirituall profite in being partakers of that Churches merits, 16 and by commending the collecters that he sendeth.*

FVLKE. 1 S. Paul speaketh nothing of participation of merits.

AND we do you to vnderstand, brethren, the grace of God, that is giuen in the Churches of Macedonia,

2 That in much experience of tribulation they had aboundance of ioy, and their very deepe pouertie abounded vnto the riches of their simplicitie,

3 For according to their power (I giue them testimonie) and aboue their power they were willing,

4 With much exhortation requesting vs the grace and communication of the ministerie that is done toward the saincts.

5 And not as we hoped, but their owne selues they gaue, first to our Lord, ‡ then to vs by the will of God:

6 In so much that we desired Titus, that as he began, so also he would perfit in you this grace also.

7 But as in al things you abound in faith, and word, and knowledge, and al carefulnes, moreouer also in your charitie toward vs, that in this grace also you may abound.

8 I speake not as commaunding: but by the carefulnes of others, approuing also the good disposition of your charitie.

THE Epistle for S. Paul's Inn, 22. 9 For you know the grace of our Lord IESVS Christ, that for you he was made poore, whereas he was rich: that by his pouertie you might be rich.

10 And in this point I giue counsell: for this is profitable for you, which haue begonne not onely to doe, but also to be willing, from the yeere past:

11 But now performe ye it also in deed: that as yonr minde is prompt to be willing, so it may be also to perfourme, of that which you haue.

12 For if the will be prompt: it is accepted according to that which it hath, not according to that which it hath not.

13 For not that other should haue ease, and you tribulation: but by an equalitie.

14 Let in this present time your ‖ aboundance supplie their want: that their aboundance also may supply your want, that there be an equalitie,

Exod. 16, 18. 15 As it is written: *He that had much, abounded not: and he that had little, wanted not.*

THE Epistle vpon S. Lukes day, *Octob.* 18. 16 And thankes be to God, that hath giuen the selfe same carefulnes for you in the hart of Titus,

17 For that he admitted in deed exhortation: but being more carefull, of his owne will he went vnto you.

18 We

MOreouer, we doe you to wit, brethren, of the grace of God, which was giuen in the Churches of Macedonia,

2 How that in much triall of afflictions their ioy abounded, and their deepe pouertie abounded into the riches of their liberalitie.

3 For to their powers (I beare them record) yea and beyond their powers, they were *willing of themselues:*

4 Praying vs with great instance, that we would receiue this grace and society of the ministerie which is toward the saincts.

5 And this they did *not as we looked for: but gaue their owne selues first to the Lord, and* after *vnto vs by the will of God,*

6 That we should desire Titus to accomplish the same grace among you also, euen as he had begunne.

7 Now therefore, as ye are plenteous in all things, in faith, and in word, and in knowledge, and in all feruentnesse, and in loue, which ye haue to vs: euen so, see that ye be plenteous in this grace also.

8 This say I not by commandement, † *but because of the feruentnes of other, and prouing the vnfainednesse of your loue.*

† Or, read, but through the feruentnesse of other, prouoking also the perfectnesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that though he was rich, yet for your sakes he became poore, that ye through his pouerty might be made rich.

10 And I giue counsell herein: for this is expedient for you, which haue begun not to doe onely, but also to will a yeere agoe,

11 Now therefore perfourme to doe it *also: that as there* appeared in you *a redines to will, euen so there may appeare a readinesse to perfourme, of that which ye haue.*

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Truely, not that other be set at ease, and you burdened:

14 But of like condition now at this time your aboundance supplieth *their want, that their aboundance also may supplie your want, that there may be equalitie:*

15 As it is written, * *He that* had gathered *much, had nothing ouer, and he that* had gathered *little, had no lacke.* * Exod. 16, 18.

16 Thankes be vnto God, which put the same earnest care for you in the heart of Titus.

17 Because he accepted the exhortation: and being the more carefull, came of his owne accord vnto you.

18 *We*

18 We haue ſent alſo with him the brother, whoſe praiſe is in the Goſpell through al the Churches:

19 And not onely that, but alſo he was ordeined of the Churches felow of our peregrination, for this grace which is miniſtred of vs to the glory of our Lord, and our determined will:

20 Auoiding this, leſt any man might reprehend vs in this fulneſſe that is miniſtred of vs.

Rom.12,17. 21 For we prouide good things *not only before God, but alſo before men.

22 And we haue ſent with them our brother alſo, whom we haue prooued in many thinges often to be carefull: but now much more careful, for the great confidence in you.

23 Either for Titus which is my fellow and coadiutor towarde you, or our brethren Apoſtles of the churches, the glory of Chriſt.

24 The declaration therefore which is of your charitie and our glorying of you, declare ye towarde them in the face of the Churches.

18 *We haue ſent with him that brother whoſe praiſe is in the Goſpell throughout al the Churches:*

19 *(And not that only, but he was alſo choſen of the Churches to be a fellow with vs in our iourney, concerning this* †*grace that is miniſtred by vs vnto the glory of the ſame Lord, and* declaration *of your ready minde.)*

† Or, beneficence.

20 *Eſchewing this, that any man ſhould rebuke vs in this plenteous diſtribution that is miniſtred by vs:*

21 *Making proviſion for honeſt things, not onely in the ſight of the Lord, but alſo in the ſight of men.*

22 *We haue ſent with them a brother of ours, whome we haue oftentimes prooued diligent in many things, but now much more diligent, for the great confidence* † which I haue *in you:*

† Or, which he hath.

23 *Whether* any doe inquire *of Titus, he is my fellow and helper concerning you: or of other which are our brethren, they are the meſſengers of the Churches, and the glory of Chriſt.*

24 *Wherefore, ſhew ye vnto them the proofe of your loue, and of our boaſting on your behalfe in the ſight of the Churches.*

MARGINALL NOTES. CHAP. VIII.

RHEM. 2 5 Then to vs.) *The principall reſpect next after God, is to be had of our maiſters in religion, in al temporal and ſpirituall dueties.*

FVLKE. 2 S. Paul neither excludeth nor ſetteth behind, the reſpect of the whole Church, nor of our Princes, nor of our parents. Although great duety is to be yeelded, to our maiſters, both temporall and ſpirituall. Yet are we not to preferre them in temporall duetie before our Prince or our parents, nor in any duetie before the whole Church. Duety to ſpirituall maiſters.

ANNOTATIONS. CHAP. VIII.

RHEM. 3 Abundance ſupply.) *He meaneth that ſuch as abound in worldly riches, ſhould communicate for ſupply of other their brethrens neceſſities, whatſoeuer they may: that on the otherſide they whom they helpe in temporals: may impart to them againe ſome of their ſpirituall riches, as prayers, and other holy workes and graces, which is a happie change and entercourſe for the wealthie men, if they could ſee it. And this place prooueth plainely that the faſtings and ſatisfactorie deeds of one man, be auaileable to others, yea and that holy Saincts, or other vertuous perſons may in meaſure and proportion of other mens neceſſities and deſeruings, allotte vnto them, as well the ſupererogation of their ſpirituall workes, as theſe that abound in worldly goods, may giue almes of their ſuperfluities, to them which are in neceſſitie. Which enterchange and proportion of things the Apoſtle doth euidently ſet downe.* Temporal benefites vpon ſpirituall perſons. One may ſatisfie and ſupererogate for an other.

FVLKE. 3 This place proueth not, that one may ſatisfie or ſupererogate for him ſelfe, much leſſe for any other or that there can be any communication of merits, neither can any ſuch thing be gathered out of the text, neither doe any of the ancient fathers conclude any ſuch thing out of the text, But that as euery one aboundeth in the gifts and graces of God, ſo he ſhould be willing and readie, to communicate them vnto other, and that God rewardeth this louing and charitable communication of his gifts, bringing al in the end, to an equalitie, though his gifts be diuers for this preſent, in that he will reward euery man according to his good wil, though euery mans abilitie be not equal, as he ſaith in the 12. verſe. And the equalitie of Manna was not made by mens ſuperogation, but by the wonderful worke of God, therefore here is no place for men, to allotte or ſell their merits ſpirituall, for gifts or rewardes temporall, which is the marke you ſhoote at. *Chryſoſtome* ſaith. *Hom. 16. You floriſh in riches, they in life, and truſt in God, therefore giue you them of the riches in which you abound and they haue not, that you may receiue of the truſt according to which they be rich and you are poore.* Theodoret ſaith, *Your reward ſhall be very great, and giuing leſſer things, you ſhall receiue greater things, for you ſhal be partakers with them, of commendable patiens. And very conueniently he addeth the teſtimonie of Scripture. For in the gathering of Manna, the Lord ſheweth the ſame equalitie, for it did nothing more profit him which gathered more. For God being bountifull, ioyned a meaſure to his gift.* Primaſius ſaith. *Rich men be in this world, as an elme bearing vp a vine. By helpe of it, the vine bringeth foorth plentifull fruite. And by the fertiltie of the vine, the elme is ſeene full of fruite. So the ſeruants of God and poore in ſpirite, are as the vine, which are ſuſteyned with the wealth of rich men, and communicate that wherein they abound one to an other, and both come full to eternall life.* To the ſame effect write S. Ambroſe, Photius, Oecumenius, Theophylact. Therefore here is no chopping and changing, of merits, or ſatisfactory works, but the holy communion of Saincts, which the ſpirit of God worketh in all the members of Chriſt. Superogation Communication of merits.

CHAP. IX.

RHEM. 1 *He proceedeth exhorting them to the foreſaid contribution 3 to verifie his commending of them. 6 and to doe it liberally, that ſo they may merite the more, and God be the more praiſed.*

FVLKE. 1 Great liberalitie ſhall be greatly rewarded, not of the merite of the worke, but of the grace of God, which crowneth (ſaith S. Auguſtine his gifts) not thy merits in Pſ. 101.

FOR concerning the ministerie that is done ‖ toward the saincts, it is superfluous for me to write vnto you.

2 For I know your prompt mind: for the which I glory of you to the Macedonians: That Achaia also is ready from the yere past, and your emulation hath prouoked verie many.

3 But I haue sent the brethren, that the thing which we glory of you, be not made voide in this behalfe, that (as I haue said) you may be ready.

4 Lest when the Macedonians shal come with me, and finde you vnready, we (that we say not, ye) may be ashamed [c] in this substance.

[c] That is, in this matter of almes Chrys. Theophyl.

5 Therefore I thought it necessarie to desire the brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing, ‖ nor as auarice.

THE Epistle for S. Laurence, Aug 10.

6 And this I say, he that soweth sparinglie, sparingly also shall reape: and he that soweth in blessing, of blessinges also shall reape.

7 Euerie one as he hath determined in his hart, not of sadnesse or of necessitie.

Ecl.35,11. 8 For *God loueth a cheerefull giuer.*

9 And God is able to make all grace abound in you: that in all things alwaies hauing al sufficiencie, you may abound vnto al

Ps.111,9. good workes. As it is written: *He distributed, he gaue to the poore,* ‡ *his iustice remaineth for euer.*

10 And he that ministreth seede to the sower, will giue bread also for to eate: & will multiplie your seede, and will augment the increases of the fruites of your iustice.

11 That being enriched in al things, you may abound vnto al simplicitie, which worketh by vs thankes giuing to God.

12 Because the ministerie of this office doth not onely supplie those things that the Saincts want, but aboundeth also by many thankes-giuing in our Lord.

13 By the proofe of this ministerie, glorifying God in the obedience of your confession vnto the Gospell of Christ, and in the simplicitie of communicating vnto them, and vnto al.

14 And in their praying for you, being desirous of you because of the excellent grace of God in you.

15 Thankes be to God for his vnspeakeable gift.

FOr of the ministring to the saincts, it is superfluous for me to write vnto you.

2 For I know the readinesse of your minde, whereof I boast on your behalfe vnto them of Macedonia, that Achaia was prepared a yere agoe: and ‖ *your zeale hath prouoked many.* ‖ Or, zeale in you.

3 Yet haue I sent the brethren, least our boasting of you should be in vaine in this behalfe, that (as I haue said) *ye may be prepared.*

4 Least haply if they of Macedonia come with me, and finde you vnprepared, we (*I will not say you*) *should be ashamed in this boldnesse of boasting.*

5 Therefore I thought it necessarie to exhort the brethren, that they would come before vnto you, and prepare your forepromised beneficence, that it might be ready as a beneficence, and not as an extortion.

6 This yet I say, *he which soweth sparingly, shal reape sparingly: and he that soweth bountifully, shal reape bountifully.*

7 * *Euerie man according as he purposeth in his hart, so let him giue, not grudgingly, or of necessitie:* * *for God loueth a cheerefull giuer.* Rom.12,8. Eccle.35,11.

8 God is able to make you plentifull in all grace, that ye in all things hauing alwaies sufficient vnto the vttermost, may be plentifull in euery good worke.

9 As it is written, * *He hath dispersed abroad, he hath giuen to the poore, his righteousse remaineth for euer.* Psa.112,9.

10 Moreouer I beseech him *that ministreth seede vnto the sower, to minister bread also for foode, and to multiply your seede, and to encrease the fruits of your righteousnesse.*

11 That in al things you may be made rich vnto all bountifulnesse, which causeth through vs thankes giuing vnto God.

12 For the administration of this seruice, not onely supplyeth the want of the saincts: but also is abundant by the thankes giuing of many vnto God.

13 (Whiles by the experiment of this ministration, they glorifie God for the obedience of your consenting to the Gospell of Christ, and for your liberall distribution to them, and to all men.)

14 And by their prayers for you, which ‖ *long after you for the abundant grace of God in you.* ‖ Or, are greatly affectioned ward you.

15 Thankes be vnto God, for his vnspeakeable gift.

MARGINALL NOTES. CHAP. IX.

RHEM. 2 9 His iustice remaineth.) *The fruite of almes is the encrease of grace in all iustice and good workes to life euerlasting: God giuing these things for reward and recompence of charitable workes, which therefore he called the seede or meritorious cause of these spirituall fruits.*

FVLKE. 2 It is God which increaseth the fruits of iustice, as in the next verse, not of the merite of almes, but of his abundant grace and mercy, which to small and temporall gifts, rendreth infinite and eternall rewards.

ANNO-

ANNOTATIONS. CHAP. IX.

RHEM. 1 Toward the Saincles.) *By the Apoſtles earneſt and often calling vpon the Corinthians to giue almes for releiuing the faithfull in diſtreſſe, the Paſtors of Gods Church may learne, that it ſpecially pertaineth to their office to be proctors for holy men in priſon, powertie, and all other neceſſitie, ſpecially when their want commeth for confeſſion of their faith.* Proctors for Catholike priſoners.

RHEM. 5 Not as auarice.) *The couetous man that parteth with his peny painfully and with ſorow as though he loſt a lim of his body, is noted, and cheerefull, ready, voluntarie, and large contribution is commended.* Cheereful giuing.

RHEM. 3 6 Soweth ſparingly.) *Almes is compared to ſeede, for as the ſeede throwen into the ground, though it ſeeme to be caſt away, yet is not loſt, but is laid vp in certaine hope of great increaſe: ſo that which men giue in almes, though it ſeeme to be caſt away and to periſh in reſpect of the giuer, yet in deede it is moſt fruitfull, the benefite thereof manyfoldly returning to him againe. Whereupon the Apoſtles concluſion is cleere, that according to the meaſure of the almes or ſeeding (which is more or leſſe in reſpect of the will and abilitie of the giuer) the encreaſe and abundance of harueſt, that is, of grace and glory ſhall enſue. See S. Auguſtine* in Pſal. 49. circa med. & q. 4. ad Dulcitium. The greater almes, the greater merite and reward.

FVLKE. 3 The greater the almes is, that is giuen in faith, with a liberall minde, according to abilitie of the giuer, the greater ſhall be the reward, but not of merite, for when the reward ſhall come, ſaith S. Auguſtine, he will crowne his gifts, not thy merites. Pſ. 70. Con. 2.

RHEM. 12 Doth not onely ſupply.) *When almes are giuen, ſpecialy to holy men, not onely the giuers obtaine great benefite thereby, and the wants of others be ſupplied, but God alſo by the receiuers continuall prayers and thankes giuing therefore, is exceedingly honored: ſo that charitie beſtowed in this ſort, is an acte of Gods worſhip and of religion.* Almes redound to Gods honor.

CHAP. X.

Againſt the falſe Apoſtles, graunting the infirmitie of his perſon, he doth not withſtanding ſet out the power of his Apoſtleſhip, 12 reprehending them alſo for challenging to them ſelues the praiſe of other mens labours.

AND I Paul my ſelfe beſeech you by the mildnes and modeſtie of Chriſt, who in preſence in deede am humble among you, but abſent am bold on you.

2 But I beſeech you, that being preſent I need not be bold by that confidence wherwith I am thought to be bold againſt ſome: which thinke vs as though we walke according to the fleſh.

3 For walking in the fleſh, we warre not according to the fleſh.

4 For the ‖ weapons of our warfare are not carnall: but mightie to God vnto the deſtruction of munitions, deſtroying counſels.

5 And all loftines extolling it ſelfe againſt the knowledge of God, and bringing into captiuitie al vnderſtanding vnto the obedience of Chriſt.

6 And hauing in a readines ‖ to reuenge al diſobedience, when your obedience ſhall be fulfilled.

7 See the thinges that are according to appearance. If any man haue affiance in him ſelfe, that he is Chriſts: let him thinke this againe with himſelfe, that as he is Chriſts, ſo we alſo.

8 For and if I ſhould glorie ſomewhat more of our power, which our Lord hath giuen vs ‖ vnto edification and not to your deſtruction: I ſhall not be aſhamed.

9 But that I may not be thought as it were to terrifie you by Epiſtles.

10 For his Epiſtles in deed, ſay they, are ſore and vehement: but his bodily preſence weake, and his ſpeach contemptible.

11 Let him this thinke that is ſuch a one, that ſuch as we are in word by Epiſtles, abſent: ſuch alſo we are in deede, preſent.

12 For we dare not match or compare our ſelues with certain, that commend them ſelues: but we meaſure our ſelues in our ſelues,

I Paul my ſelfe beſeech you by the meekeneſſe and gentleneſſe of Chriſt: which in preſence am lowly among you: but am bold toward you being abſent.

2 I beſeech you, that I may not needе *to be bolde when I am preſent, with that ſame boldneſſe, Wherewith I am ‖ ſuppoſed to haue beene bolde againſt ſome, which repute vs as though we walked according to the fleſh.* ‖ Or, Where with I meane to be bold.

3 For walking in the fleſh, yet we doe not war according to the fleſh.

4 (For the weapons of our warfare are not carnall, but mightie through God, to the ouerthrowing of ſtrong holdes.)

5 Wherewith we ouerthrowe counſels, and euery high thing that is exalted againſt the knowledge of God, and bring into captiuitie all imagination to the obedience of Chriſt.

6 And hauing in a readineſſe wherewith to take vengeance on all diſobedience, when your obedience is fulfilled.

7 Looke ye on things after the vtter appearance? If any man truſt in him ſelfe that he is Chriſtes, let him conſider this againe of himſelfe, that as he is *of Chriſt, euen ſo* are *we of Chriſt.*

8 For though I ſhould boaſt ſomewhat more of our auctoritie, which the Lord hath giuen to vs for edification, and not for your deſtruction, I ſhould not be aſhamed.

9 Leaſt I ſhould ſeeme as it were to make you afraid by letters.

10 For the letters (ſaith he) are ſore and ſtrong: but his *bodily preſence is weake, and his ſpeach nothing worth.*

11 Let him that is ſuch a one, thinke on this wiſe, that as we are in word by letters when we are abſent, ſuch alſo are we in deede when we are preſent.

12 For we dare not number or compare our ſelues with certaine which praiſe them ſelues: neuertheleſſe, while they meaſure them ſelues with them ſelues, and compare them ſelues with

selues, and compare our selues to our selues.

13 But we wil not glory aboue our measure: but according to the measure of the rule, which God hath measured to vs, a measure to reach euen vnto you.

14 For not, as though we reached not vnto you, doe we extend our selues beyond. For we are come as far as to you in the Gospell of Christ.

15 Not glorying aboue measure in other mens labors: but hauing ‘hope of your faith increasing, to be magnified in you according to our rule aboundantly.

16 Yea vnto those places that are beyond you, to euangelize: not in an other mans rule, to glory in those things that are prepared before.

17 But he that gloryeth, let him glory in our Lord.

18 For not he that commendeth himselfe, the same is approoued: but whom God commendeth.

‘ελπίδα αὐξομένης τ πίστεως ὑμῶν.

Ier.9.23.

themselues: they vnderstand not,

13 But we wil not boast aboue measure, but according to the measure of the rule which God hath distributed vnto vs, a measure to reach euen vnto you.

14 For we stretch not out our selues beyond measure, as though we reached not vnto you: For euen to you also haue we come with the Gospel of Christ.

15 Not boasting our selues out of measure in other mens labours: but hoping when your faith is encreased, to be magnified among you according to our measure aboundantly.

16 That I may preach the Gospell in those regions *which* are *beyond you: and not glory of those things which by an other mans measure are prepared already.*

*17 * But let him that glorieth, glory in the Lord.* Ier.9.24. 1.Cor.1.31.

18 For he that commendeth himselfe, is not alowed, but whom the Lord commendeth:

ANNOTATIONS. CHAP. X.

RHEM. 4 Weapons.) *He meaneth the ample spirituall and Apostolicall power giuen by Christ for the punishment of false Apostles, Heretikes, and rebelles to Gods Church, who are here noted specially by pride and insolence (which is the proper marke of such fellowes) to extoll themselues aboue the measure of the science of God, which consisteth in humble obedience to the faith and the preachers of the same.* Punishing of Heretikes. Their pride.

RHEM. 1 6 To reuenge.) *You may see hereby that the spirituall power of Bishops is not onely in preaching the Gospel, and so by persuasion and exhortation onely (as some Heretikes hold) to remit or retaine sinnes, but that it hath authoritie to punish, iudge, and condemne Heretikes and other like rebelles: which power * one of the principall rebelles of this time being conuinced by the euidence of the place, acknowledgeth to be grounded vpon Christes worde.* Whatsoeuer you binde in earth, shal be bound in heauen: Mat.18.18. *applying also the words spoken to Hieremie* (c.1.10.) Behold I appoint thee ouer Nations and kingdomes, that thou plant plucke vp, build and destroy: *to confirme and explicate the power Apostolike here alleaged by S. Paul. Mary they would gladly draw this power from the lawfull successors of the Apostles, to themselues, their ministers and consistories which are nothing else but the shops and Councels of sedition and al the conspiracies of this time, against the lawfull Princes of the world.* The spirituall power of Bishops against Heretikes *Caluin vpon this place.* Heretical Consistories.

FVLKE. 1 Caluine neuer denied the lawfull auctoritie of the Church in punishment of heretikes, according to the Ecclesiastical censures. And they be the lawfull successors of the Apostles, which succeede them in doctrine, not they, that challenge their place in the Church, and condemne the Apostles doctrine of heresie. Your Seminaries, haue manifestly proued that to be true of you, whereof you slaunder our Consistories: namely to be the shops and Councels, of sedition and conspiracies: as the executions of Campion, Somerule, Parry, Throckmorton, Ballard, Babington, Sauage, &c. and other horrible traytors, sent out of those shops of treason and rebellion, to murther our most lawfull Soueraigne Lady Queene ELIZABETH, and to trouble the peace of her gouernment, doe make most manifest, the like examples, you are neuer able to shew, of any that came from our Consistories against any lawfull Prince, being of the contrary religion. Slander.

RHEM. 8 Vnto edification.) *This great powers of the Churches censures, specially of Excommunication, as it was giuen for the good and saluation of the people, so it must not be vsed against the innocent: no nor yet vpon Heretikes or other offenders, but where and when it may by likelihood benefite either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it cannot be, by reason of the multitude of offenders. Which caused the Apostle here to signifie that he would not vse his vttermost authoritie against the false Apostles which disturbed them, till them selues were in perfect obedience vnto him, lest by punishing the principall offenders, a greater disturbance and reuolt might fall among the people, if they were not before in perfect obedience.* Ecclesiastical censure (namely Excommunication) when and where to be executed.

CHAP. XI.

He reasoneth the matter with the Corinthians, why they should prefer the false Apostles before him. 16 And because they giue them leaue to bragge and commend them selues, and to abuse them so miserably, he trusteth they will also giue him the hearing: 21 and so he begimneth, and first shewing him selfe in all Iudaicall respectes (wherein onely stood all their boasting) to be as they are, he addeth afterward such a long roll of his sufferings for Christ, as is incomparable.

The Apostles and their successors did despouse the people whom they conuerted, to Christ, in all puritie & Chastitie of truth, & wholy vnde filled and void of errour and heresie.

WOuld God you could beare some little of my folly: but doe ye also support me.

2 For I emulate you with the emulatiō of God. For I haue ‡despoused you to one man, to present you a chaste virgin vnto Christ.

3 But I feare lest, as the serpent seduced Eue by his subtiltie, so your sences may be corrupted,

Gen.3.4

WOuld to God yee could suffer a litle my foolishnesse, and in deede suffer me.

2 For I am ielous ouer you with godly iealousie: for I haue coupled you to one man, to present you a chast virgin vnto Christ.

*3 But I feare lest by any meanes, that as the * serpent beguiled Eue through his subtiltie,* Gen.3.4. *euen*

corrupted, and fall ‖from the ſimplicitie that is in Chriſt.

4 For if he that ‡commeth, preach an other Chriſt whom we haue not preached, or you receiue an other ſpirite whom you haue not receiued: or an other Goſpel which you haue not receiued: you might wel ſuffer it.

5 For I ſuppoſe that I haue done nothing leſſe then the great Apoſtles.

6 For although ‖rude in ſpeach, yet not in knowledge, but in al things we are made manifeſt to you.

7 Or did I commit a ſinne, humbling my ſelfe, that you might be exalted? becauſe I euangelized vnto you the Goſpel of God gratis?

8 Other churches I ſpoyled, taking a ſtipend, for your miniſterie.

9 And when I was with you, and had neede, I was burdenous to none: for that which I wanted, the brethren ſupplied that came from Macedonia: and in all things I haue kept my ſelfe without burden to you, and wil keepe.

10 The truth of Chriſt is in me, that this glorying ſhal not be infringed toward me in the countries of Achaia.

11 Wherfore? becauſe I loue you not? God doth know.

12 But that which I doe, I will alſo doe, that I may cut away the occaſion of them that deſire occaſion: that, in that which they glorie, they may be found euen like vs.

13 For ſuch falſe apoſtles are ‡craftie workers, transfiguring themſelues into Apoſtles of Chriſt.

14 And no maruell: for Satan himſelfe transfigureth himſelf into an Angel of light.

15 It is no great matter, therefore if his miniſters be transfigured as the miniſters of iuſtice: whoſe ende ſhall be according to their workes.

16 Againe I ſay, (let no man thinke me to be fooliſh: otherwiſe take me as fooliſh, that I alſo may glory a litle,)

17 That which I ſpeake, I ſpeake not according to God, but as it were in fooliſhnes, in this ſubſtance of glorying.

18 Becauſe many glory according to the fleſh, I alſo wil glory.

19 For you do gladly ſuffer the fooliſh: whereas your ſelues are wiſe.

20 For you ſuffer if a man bring you into ſeruitude, if a man deuoure, if a man take, if a man be extolled, if a man ſtrike you on the face.

21 I ſpeake according to diſhonour, as though we had bene weake in this part. Wherein any man dare (I ſpeake foliſhly) I dare alſo.

22 * They are Hebrewes: and I. They are Iſraëlites: and I. They are the ſeed of Abraham;

euen ſo your mindes ſhould be corrupted from the ſingleneſſe that is toward Chriſt.

4 *For if he that commeth, preacheth another Ieſus, whom we haue not preached: or if ye receiue another ſpirite whom ye haue not receyued: either another Goſpel which ye haue not receined, you would well haue ſuffered* him.

5 *Verily, I ſuppoſe that I was not behind the chiefe Apoſtles.*

6 *But though* I be *rude in ſpeaking, yet not in knowledge: but in all things among you wee haue bene well knowen to the vttermoſt.*

7 *Haue I committed an offence becauſe I ſubmitted my ſelfe, that yee might bee exalted, becauſe I preached to you the Goſpel of God freely?*

8 *I robbed other Churches, taking wages of them to doe you ſeruice.*

9 *And when I was preſent with you, and had need,* * *I was chargeable to no man by my idleneſſe: for that which was lacking vnto mee, the brethren which came from Macedonia ſupplied: and in al things I haue kept my ſelfe not chargeable to you, and ſo will I keepe my ſelfe.* 2.Cor.12.13.

10 *The trueth of Chriſt is in me, that this boaſting ſhal not be ſhut vp againſt me in the regions of Achaia.*

11 *Wherefore? becauſe I loue not you? God knoweth.*

12 *But what I doe, that wil I doe, that I may cut away occaſion from them which deſire occaſion: that they might be found like vnto vs, in that wherein they glory.*

13 *For ſuch falſe apoſtles, are deceitfull workers, transformed into the Apoſtles of Chriſt.*

14 *And no maruaile: for Satan himſelfe is transformed into an angel of light.*

15 *Therfore it is no great thing if that his miniſters alſo be transformed as the miniſters of righteouſneſſe: whoſe ende ſhall be according to their workes.*

16 *I ſay againe, Let no man thinke that I am fooliſh: or elſe euen now take yee mee as a foole, that I alſo may boaſt my ſelfe a litle.*

17 *That I ſpeake, I ſpeake it not after the Lord, but as it were fooliſhly in this boldneſſe of boaſting.*

18 *Seeing that many glory after the fleſh, I will glory alſo.*

19 *For ye ſuffer fooles gladly, ſeeing ye your ſelues are wiſe.*

20 *For yee ſuffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face.*

21 *I ſpeake concerning reproch, as though we had bene weake: Howbeit, wherein ſoeuer any man is bold (I ſpeake fooliſhly) I am bold alſo.*

22 **They are Hebrewes, euen ſo am I: they are Iſraelites, euen ſo am I: they are the ſeed of Abraham,* Phil.3.5.

Abraham: and I.

23 They are the ministers of Christ: and I. (I speake as one scarse wise) more I: in many moe labours, in prisons more aboundantly, in stripes aboue measure, in deaths often.

24 Of the Iewes fiue times, did I receiue
Deut.25,3. * fourtie, sauing one.

Act.16,23. 25 Thrise was I beaten * with rods, * once I was stoned, thrise I suffered * shipwracke, night and day haue I bene in the depth of the sea,
14,18.27.15.

26 In iourneying often, perils of waters, perils of theeues, perils of my nation, perils of Gentiles, perils in the citie, perils in the wildernesse, perils in the sea, perils among false brethren,

27 In labour and miserie, in much watchyngs, in hunger and thirst, in fastings often, in cold and nakednes,

28 Beside those things which are outwardly: my daily [b] instance, the carefulnes of al churches.

[b] ἐπισύστασις. S. Chrysostom and Theophylact interpret it of daily conspiracie against him o-thers, of multitude of cares instant and vrgent vpon him.

29 Who is weake, and I am not weake? who is scandalized, and I [c] am not burnt?

[c] non vror? πυρόμαι? Act 9,24.

30 If I must glorie: I will glorie of the things that concerne my infirmitie.

31 The God and Father of our Lord IESVS Christ, who is blessed for euer, knoweth that I lie not.

32 At Damascus the Gouernour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me:

33 And through a window in a basket was I let downe by the wall, and so escaped his hands.

Abraham, euen so am I,

23 They are the ministers of Christ, (I speake as a foole) I am more, in labours more aboundantly, in stripes aboue measure, in prison more plentiously, in deaths often.

24 Of the Iewes fiue times receiued I fourtie stripes saue one,

*25 * Thrise was I beaten with rods, * once stoned, * thrise I suffered shipwracke, a night and a day haue I bene in the depth:* Acts 16.35. Acts 15.19. Acts 27.1.

26 In iourneying often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Heathen, in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren,

27 In labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse,

28 Besides the things which outwardly come vnto me: the trouble which priuily conspireth against me daily, is the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needes glory, I wil glory of the things that concerne mine infirmities.

31 The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In the citie of Damascus, the gouernor of the people appointed by king Aretas, layed waite in the citie of Damascus, desirous to haue caught me:

33 And at a window was I let downe in a basket thorow the wall, and escaped his hands.

ANNOTATIONS. CHAP. XI.

RHEM. 3 From the simplicitie.) *People fall from their first fayth, virginitie, and simplicity in Christ, not by soden reuolt, but by little and little, in giuing eare to the subtil persuasion of the Serpent, speaking to them by the sweete mouthes and illurements of Heretikes, of which kind of seduction, he giueth Eue for an example, who was by her greedy desire of knowledge & the Diuels promis of the same, drawen from the native simplicitie and obedience to God. as at this day, promis and pretense of knowledge driueth many a poore soule from the sure, true, sincere, and onely beliefe of Gods Church.* As Eue by the Serpent, so the people are seduced by Heretikes.

RHEM. 1 6 Rude in speach.) *Hereby we see that the seditious and false teachers haue often the gift of eloquence whereby the simple be easily beguiled. Such were Core and Dathan, as Iosephus writeth* Antiq. lib. 4. c. 2. *for the same S. Augustine* (lib. 5. Confes. c. 3. & 13.) *calleth the Heretike Faustus Manichæus,* Magnum laqueum Diaboli, *A great snare of the Deuill, saying that he passed the glorious Doctor S. Ambrose in shew of wordes, but far inferior to him (without al comparison) in substance and matter. In which sort the Apostle here is glad to compare himselfe with the false Apostles, whom the Corinthians did folow and extoll farre aboue him by reason of their eloquence, graunting to them that gift, but chalanging to himselfe superioritie in knowledge, which al wise men preferre before vaine words. And it is the bane of our poore countrey, that the people now a dayes giue credit rather to new orators and foolish yonkers, for their sweete speaches: then to the glorious Doctors of Christes Church, for their singular knowledge and more graue eloquence.* Heretikes some time eloquent, Knowledge better then gay words. Yong orators among Heretikes preferred before the ancient doctors.

FVLKE. 1 Thankes be to God that hath endued the ministers of his Church, not with vaine eloquence, but with sound learning, that they are able euen by testimony of the ancient doctors of the Church (beside the manifest auctoritie of the holy Scriptures) both to iustifie the doctrine which they teach, and to confute your heresies, in the most necessary pointes of difference betweene vs. Therefore this is but an hereticall bragge to chalenge the doctors to be yours, for two or three of the least of your errors, which are sparingly found in some of them, not in all, nor in the most ancient of them, nor in any so maintained, as they are holden by you: when in the greatest matters, and them so many, they are all, or most, expressly & directly as it were your professed enemies.

CHAP. XII.

He telleth of his incomparable visions, 5 but for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is faine thus to rehearse his owne commendations. 13 Where agayne he reasoneth the matter with them like a father, why they should preferre those false Apostles before him. 20 And feareth least at his comming he shall be compelled to excommunicate many of them.

If

IF I muſt glory (it is not expedient in deed) but I wil come to the ‖ viſions and reuelations of our Lord.

2 I know a man in Chriſt aboue fourteene yeeres agoe (whether in the body, I know not: or out of the body, I know not: God doth know) ſuch a one ‡ rapt euen to the third heauen.

3 And I know ſuch a man (whether in the body, or out of the body, I know not: God doth know)

4 That he was rapt into Paradiſe: and heard ſecret wordes, which it is not lawful for a man to ſpeake.

5 For ſuch an one I wil glorie: but for my ſelfe I wil glorie nothing, ſauing in my infirmities.

6 For & if I wil glorie, I ſhal not be fooliſh: for I ſhal ſay truth. but I ſpare, leaſt any man ſhould eſteme me aboue that which he ſeeth in me, or heareth any thing of me.

7 And leaſt the greatnes of the reuelations might extoll me, there was giuen me a pricke of my fleſh, an angel of Satan, to buffet me.

8 For the which thing thrise I beſought our Lord, that it might depart from me:

9 And he ſayde to me, My grace ſufficeth thee, for power is perfited in infirmitie. Gladly therefore will I glorie in mine infirmitie, that the power of Chriſt may dwell in me.

10 For the which cauſe I pleaſe my ſelfe in infirmities, in contumelies, in neceſſities, in perſecutions, in diſtreſſes for Chriſt. for when I am weake, then am I mightie.

11 I am become fooliſh: you haue compelled me. For I ought to haue bene commended of you: for I haue bene nothing leſſe then they that are aboue meaſure Apoſtles: although I am nothing.

12 Yet the ſigns of my Apoſtleſhip haue bene done vpon you in al patience, ‖ in ſigns and wonders and mightie deeds.

13 For what is there that you haue had leſſe then the other churches: but that I my ſelf haue not burdened you? Pardon me this iniurie.

14 Behold, now the third time I am ready to come to you: and I wil not be burdenous vnto you. For I ſeeke not the things that are yours: but you. For neither ought the childrē lay vp treaſures for the parents, but the parents for the children.

15 But I moſt gladly wil beſtow, and wil my ſelfe moreouer be beſtowed for your ſoules: although louing you more, I am lōued leſſe.

16 But be it ſo: I haue not burdened you: but being craftie, I tooke you by guile.

17 Haue I circumuented you by any of them whom I ſent to you?

18 I

IT is not expedient doubtleſſe for me to glorie, I will come to viſions and reuelations of the Lord.

2 **For I knew a man in Chriſt aboue fourteene yeeres agoe (whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth) taken vp into the third heauen.* Act. 9 3.

3 *And I knew the ſame man (whether in the body, or out of the body, I cannot tell, God knoweth,)*

4 *How that he was taken vp into Paradiſe, and heard vnſpeakable wordes, which is not lawfull for man to vtter.*

5 *Of ſuch ‖ a man will I glory, yet of my ſelfe will I not glorie, but in mine infirmities.*

6 *For though I would deſire to glory of the, I ſhall not be a foole, for I will ſay the truth, but I now refraine, leaſt any man ſhould thinke of me aboue* that *which he ſeeth me to be, or* that *he heareth of me.*

7 *And leaſt I ſhould be exalted out of meaſure through the abundance of the reuelations, there was giuen to me a pricke to the fleſh, the meſſenger of Satan to buffet mee, becauſe I ſhould not be exalted out of meaſure.*

8 *For this thing beſought I the Lord thrise, that it might depart from me.*

9 *And he ſaid vnto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakeneſſe. Moſt gladly therefore I will rather glorie in my infirmities, that the power of Chriſt might dwell in me.*

10 *Therefore haue I delectation in infirmities, in rebukes, in neceſſities, in perſecutions, in anguiſhes for Chriſtes ſake: For when I am weake, then am I ſtrong.*

11 *I am become a foole in glorying, ye haue compelled me: for I ought to haue bene commended of you. For nothing was I inferiour vnto the chiefe Apoſtles, though I be nothing.*

12 *Truely the ſignes of an Apoſtle were wrought among you, in all patience, in ſignes and wonders, and mightie deeds.*

13 *For what is it wherein ye were inferiour vnto other Churches, except it be that I was not chargeable vnto you by my idleneſſe? forgiue me this wrong.*

14 *Behold now the third time I am readie to come vnto you, and yet will I not be chargeable vnto you by my idleneſſe. For I ſeeke not yours, but you. For the children ought not to lay vp for the parents, but the parents for the children,*

15 *I will very gladly ſpend, and will be ſpent for your ſoules, though the more abundantly I loue you, the leſſe I be loued againe.*

16 *But be it,* that *I was not chargeable vnto you: neuertheleſſe, being craftie, I caught you with guile.*

17 *Did I pil you by any of them whom I ſent vnto you?*

18 *I*

18 I requested Titus, and I sent with him a brother. Did Titus circumuent you? walked we not with one spirit? not in the selfe same steps?

‖ Againe. 19 Of olde thinke you that we excuse our selues to you? Before God, in Christ we speake: but all things (my dearest) for your edifying.

20 For I feare least perhaps when I come, I find you not such as I would: & I be found of you, such an one as you would not. least perhaps contentions, emulations, stomakings, dissensions, detractions, whisperings, swellings, seditions be among you.

21 Lest againe when I come, God humble me among you: & I mourne many of the that sinned before, and ‡ haue not done penance for the vncleannes & fornication and incontinencie that they haue committed.

18 *I desired Titus, and with him I sent a brother: Did Titus defraud you of any thing? Haue we not walked in the same spirit? not in the same steps?*

19 *Againe, thinke you that we excuse our selues vnto you? We speake in Christ in the sight of God: but we doe all things dearely beloued for your edifying.*

20 *For I feare least when I come, I shall not find you such as I would, and that I shall be found vnto you such as ye would not: least there be debates, enuyings, wraths, strifes, backbitings, whisperings, swellings, and seditions:*

21 *And that when I come againe, my God bring me low among you, and I shall bewaile many of them which haue sinned alreadie, and haue not repented of the vncleannes, and fornication, and wantonnesse which they haue committed.*

MARGINALL NOTES. CHAP. XII.

RHEM. 1 2 Rapt euen.) *By this we may proue that it is neither impossible, incredible, nor vndecent, that is reported by the ancient fathers of some that haue bene rauished or rapt (whether in body or out of body God knoweth) and brought to see the state of the next life, as well of the saued as damned.*

FVLKE. 1 But the report of such men as speake of their visions, must be examined by the word of God, for if they teach vs another Gospell, we must hold them accursed, Gal. 1. Deut. 13. Visions.

RHEM. 2 21 Haue not done.) *Of the penance, which as S. Augustine saith (epist. 108.) is spoken here of doing great penance for heinous sinnes, as Pœnitentes did in the Primitiue Church. So that it is not only to repent or to amend their liues, as the Protestants translate it.*

FVLKE. 2 To repent and amend their liues, is the same that S. Augustine speaketh of. But there be degrees of sorow in repentance, as there be degrees of offences. S. Augustine maketh three, One of them that repent before baptisme: the second of them that repent for heinous sinnes that deserue excommunication, as those named in this text and the third of repentance for daily transgressions, all which he termeth by the same word *Agere pœnitentiam*, to repent or to be sorowfull for sinne. To all which three kindes of repentance, our translation agreeth better then yours. Cauilling.

ANNOTATIONS. CHAP. XII.

RHEM. 3 1 Visions.) *S. Cyprian (ep. 69. nu. 4.) complaineth that the Aduersaries of Gods Church had Priests, giue no credite to visions, but their incredulitie is much more in our daies, that condemne all such reuelations, though they be reported and recorded for most certaine, of holy S. Gregory, S. Bede, or who els so euer. Yea they are so wicked in this case, that the vision which the holy author of the booke of Machabees* calleth fide dignum, *worthie of credite, is one cause why they denie the whole booke to be Canonicall: and as well might they for this vision deny al S. Paules Epistles, and for the like, the Actes of the Apostles,* Acts 9. 10. 11. 12. 27: *and the Gospel it selfe,* Mat. 1, 20. 2, 13, 19. Visions haue no credite with heretikes. 2. Mac. 15, 11.

FVLKE. 3 Whosoeuer reporteth any vision tending to mainteine any false doctrine contrary to the scriptures, or to teach vs any other Gospell or doctrine of saluation, or any other church then that which is builded vpon the foundation of the Prophets and Apostles: we must be bolde to condemne them, and say as S. Augustine saith of the visions and miracles of the Donatists, *De vnitate ecclesiæ cap. 16. Let them not say it is true, because Donatus or Pontius, or any other man hath done these or these miracles, or because men at the memories of our dead, doe pray and are heard, or because these or these things doe happen there, or because this our brother, or that our sister saw such a vision waking, or dreamed such a vision sleeping. Away with these fained miracles of lying men, or monsters of deceiuing spirits. For either these things are not true which are reported, or if heretikes haue any such miracles, we ought rather to take heede of them. But whether they hold the Church or no, let them shew none other wise but by the canonicall bookes of the holy scriptures.* If I my selfe (saith Paule) or an angell from heauen should preach another gospell &c. Gal. 1. But if any vision be reported that tendeth to mainteine the trueth deliuered in the scriptures, we doe not condemne the author, or the booke for the visions sake. And therefore you say vntruely that for the visions sake reported by the Author of the second booke of Machabees, we refuse the whole booke to be canonicall, we haue other maner of reasons, which if you could confute, you would not forge this. Visions. The church hath to be known. Slander.

RHEM. 4. 11 Aboue measure Apostles.) *Though al were in that they were Apostles, of one and the same order, yet we may see that some had maruelous great preeminence and priuilege aboue others in the same office: specially S. Peter and S. Iohn, whom S. Paul often calleth* great Apostles, aboue measure or passing Apostles, the pillers, &c. 2. Cor. 11, 5. 12, 11. Gal. 2. 9. The Apostles some greater then other.

FVLKE. 4 You can see that some of the Apostles are greater then other, yet you can not see that S. Paule was equall with them that were greatest, and therefore Peter was not greatest of all, but had some fellowes euen in that preeminence wherein he excelled other, as in dignitie and authoritie of Apostleship all the rest were equall with him. Therfore Chrysostome saith vpon this text. Hom. 23. *He doth not now compare himselfe with them, but euen with Peter and the rest.* Peters preeminence.

RHEM. 5 12 In signes.) *Miracles be necessarie, and be great signes of truth, when it is first newly taught. And therfore let al Catholike men hold fast that faith which was first preached and confirmed by miracles, as in England by S. Augustine, and in other nations by other holy Apostolike men. And let the Heretikes that preach extraordinarily, newly, and otherwise then we receiued at our first conuersion, shew their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.* We must flie to the faith planted by miracles.

Let

FYLKE.5 Let all men be aduiſed what doctrine they holde, howſoeuer confirmed by miracles, if it be not confirmed by the word of God. As for the doctrine of Auguſtine we are neither certeine what miracles he did to confirme it, or if he did any, whether it was to confirme any of that corruption which he brought in. Certeine it is, the catholike Britans would not receiue him, with whom Chriſtian religion had continued in ſucceſſion ſince the Apoſtles time. As for the doctrine that we teach, ſeeing it is none other but the doctrine of Chriſt and his Apoſtles (as we proue manifeſtly by the holy ſcriptures) it is not needfull for vs to confirme by miracles, which hath ſo long ſince bene confirmed by all the miracles of Chriſt and his Apoſtles. And yet in the chiefe and moſt eſſentiall points of faith, we teach the ſame that Gregory and Auguſtine his legate taught, as appeareth by many euidences of ſtory and writings of Gregory, Bede, Aelfrike, and others. Miracles.

CHAP. XIII.

He driueth into them the feare of excommunication: to the end that they doing penance before hand, he may not be compelled to vſe his authoritie when he commeth, and as he hath threatned. 11 *And ſo with a general exhortation he endeth.*

LO this the thid time I come vnto you: Deut.19.15. *In the mouth of two or three witneſſes ſhal euery word ſtand.

2 I foretold and doe foretel as preſent, and now abſent, to them that ſinned before, and al the reſt, that if I come againe, I wil not ſpare.

3 Seeke yon an experiment of him that ſpeaketh in me, Chriſt: who in you is not weake, but is mightie in you?

4 For although he was crucified of infirmitie: yet he liueth by the power of God. For we alſo are weake in him: but we ſhal liue with him by the power of God on you.

5 Trie your owne ſelues if you be in the faith: proue ye your ſelues. Know you not your ſelues that Chriſt IESVS is in you, vnleſſe perhaps you be reprobates.

6 But I hope you ‖ know that we are not reprobates. ‖ ſhal know.

7 And we pray God, that you doe no euil, not that we may appeare approued, but that you may doe that which is good, and we be as reprobates.

8 For we cannot any thing againſt the truth: but for the truth.

9 For we reioyce, for that we are weake, and you are mightie. This alſo we pray for, your conſummation.

10 Therfore theſe things I write abſent: that being preſent I may not deale hardly according to the ‘ power which our Lord hath giuen me vnto edification and not vnto deſtruction. ‘ Eccleſiaſticall power to punish offenders by the Iudges of the Church.

11 For the reſt brethren, reioyce, be perfect, ‘ take exhortation, be of one minde, haue peace, and the God of peace & of loue, ſhal be with you. ‘ An Epiſtle in the Maſſe for Trinitie.

12 Salute one an other in a * holy kiſſe. Al the ſaincts ſalute you. Mat.16,16. Luc.16,20.

13 The graee of our Lord IESVS Chriſt, and the charitie of God, and the communication of the holy Ghoſt be with you all. Amen.

NOw come I the third time vnto you. * *In the mouth of two or three witneſſes ſhall euery word be eſtabliſhed.* Deut.19.15. matt.18.16. iohn 8.17. heb.10.28.

2 *I tolde you before, and tel you before, as though I had bene preſent* with you *the ſecond time, ſo write I now being abſent, to them which in time paſt haue ſinned, and to all other: that if I come againe, I will not ſpare,*

3 *Seeing that ye ſeeke experience of Chriſt which ſpeaketh in me, which to youward is not weake, but is mightie in you.*

4 *For though he was crucified of weakeneſſe, yet liueth he of the power of God: And we alſo are weake in him, but we ſhal liue with him by the might of God toward you.*

5 * *Examine your ſelues whether you are in the faith: Proue your owne ſelues. Know ye not your owne ſelues how that Ieſus Chriſt is in you, except ye be reprobates?* 1.Cor.11.28.

6 *But I truſt that ye ſhall know that we are not reprobates.*

7 *Truely I pray to God that ye doe none euill, not that we ſhould ſeeme approued, but that ye ſhould doe that which is honeſt, though we be as reprobates.*

8 *For we can doe nothing againſt the trueth, but for the trueth.*

9 *For we are glad when we are weake, & ye are ſtrong. Truely this alſo we wiſh, euen your perfection,*

10 *Therefore write I theſe things being abſent, leaſt being preſent, I ſhould vſe ſharpnes, according to the power which the Lord hath giuen me to edification, and not to deſtruction.*

11 *Finally brethren, farewel, be perfect, be of good comfort, be of one minde, liue in peace, and the God of loue and peace ſhall be with you.*

12 *Greete one another in an holy kiſſe.*

13 *All the ſaincts ſalute you.*

14 *The grace of ‖ our Lord Ieſus Chriſt, and the loue of God, and the ‖ communion of the holy ghoſt be with you all, Amen.* ‖ Or, the Lord. ‖ Or, fellowſhip.

The ſecond Epiſtle to the Corinthians, was written from Philippi, a citie of Macedonia, by Titus and Lucas.

ANNOTATIONS. CHAP. XIII.

5. Trie your ſelues.) *The Heretikes argue hereupon, that euery man may know himſelf certainely to be in grace: where the Apoſtle ſpeaketh expreſly and onely of faith, the act whereof a man may know and feele to be in himſelf, becauſe it is an act of vnderſtanding, though he can not be aſſured that he hath his ſinnes remitted, and that he is in al* 1 IM. 1 *points in ſtate* We may know that we haue faith, but not that we are in grace.

ſtate of grace and ſaluation: becauſe euery man that is of the Catholike faith, is not alwaies of good life and agreeable thereunto, nor the actes of our wil ſo ſubiect to vnderſtanding, that we can knowe certainely whether we be good or euill. See S. Auguſtine to.7. de perfect. iuſtitiæ c.15. Li. de Cor. & grat, c.13. & *S. Thomas* 1.2.q.112.art.5.

FVLKE. 1 Seeing you confeſſe that we may know certeinly that we haue faith, it is eaſie to proue that we may knowe that we are in grace, and aſſured of ſaluation. *For by faith* (S. Paule ſaith) *we haue acceſſe vnto this grace, in which we ſtand, and glorie in the hope of the glorie of the ſonnes of God:* which hope ſhall not deceiue vs. Rom. 5. 2. 5. Againe when the Apoſtle ſaith, we may know that Chriſt is in vs, how ſhould we not knowe that we are in the grace and fauour of God? For Chriſt is not in the reprobate that are out of the fauor of God, but in his elect, in whom after they be called, he dwelleth by faith. Eph. 3.17. If Chriſt therefore dwell in our heartes by faith, we are aſſured that our ſinnes are forgiuen vs for Chriſt his ſake, and therefore are aſſuredly in the ſtate of grace and ſaluation. Your reaſon of the contrarie is that euery one that is of the catholike faith, is not alwaies of good life agreeable thereunto. In deede euery one that outwardly profeſſeth the catholike faith, is not of good life agreeably, but he that beleeueth in heart confeſſeth with his mouth, and is of good life agreeably, though not voide of all ſinne. *For a good life* (ſaith S. Auguſtine.) *is inſeparable from faith, which worketh by loue.* Therefore the popiſh catholike faith, is not the apoſtolike catholike faith, which worketh by loue, and is vnſeparable from a good life. *Yea it is it ſelfe a good life,* as S. Auguſtine ſaith, *De fide & oper. c.23.* Your ſecond reaſon is *that the actes of our will are not ſo ſubiect to vnderſtanding, that we can knowe certainely whether we be good or euill.* O miſerable and damnable ſtate of papiſts, which haue no certeintie of ſaluation grounded vpon Gods promiſes apprehended by faith, but depende vpon the actes of their will, and their carnall vnderſtanding. Wherby they ſhew themſelues void of Gods ſpirit, which teſtifieth to our ſpirits that we are the ſonnes of God, if ſonnes then heires, heires in deede of God, and ioynt heires with Chriſt. Rom. 8. S. Auguſtine whom you quote, teacheth no ſuch doctrine. *De perfect. hom. iuſtitiæ*, he ſaith: *It is ſinne when either there is not loue, which ought to be, or it is leſſe then it ought to be, whether this may be auoided by our will, or whether it cannot. For if it may, our preſent will doth it, or if it cannot, our will that is paſt hath done it. And yet it may be auoided, not when a proud will is praiſed, but when an humble will is helped.* In the other place he ſheweth, that the number and ſaluation of the elect is certaine, yet no man in this mortalitie muſt preſume that he is of the numbet of the predeſtinate, except he abide in Chriſt, and bring forth the fruites of election, by the gift of perſeuerance, which is giuen to euery one of the elect. As for the auctoritie of Thomas Aquinas is not to be regarded, though ſometime he writeth not farre from the truth in this matter. To conclude, our certeintie dependeth not vpon our will or workes, but vpon the promiſe of God through faith, that Chriſt is in vs, and we in him, therefore we ſhall not miſſe of the performance of his promiſes.

Certeintie of ſaluation.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE GALATIANS.

THAT *this Epiſtle may ſeeme to be the firſt that S. Paul wrote, was declared in the Argument of the Epiſtle to the Romans, notwithſtanding that in the ſecond chapter it is euident to haue bene written fourteene yeeres at the leaſt after his Converſion, and (as it is ſaid) from Epheſus, belike at that time of his being there, which is mentioned Act.18.*

The occaſion of it were ſuch Falſe apoſtles, as we read of, Act.15. Et quidam deſcendentes, &c. And certaine comming downe from Iewrie, taught the brethren (*that is the Chriſtian Gentiles at Antioche*) that vnles you be circumciſed according to the manner of Moyſes, you cannot be ſaued. *Such commers alſo to the Galatians (whom S. Paul had converted Act.16, as himſelfe mentioneth Gal.1. and 4.) did ſeduce them ſaying, that al the other Apoſtles to whom they ſhould rather harken, then to Paul (who came they knew not from whence) did vſe Circumciſion: yea and that Paul himſelfe, when he came among them, durſt do no other. And to winne them more eaſily, they did not lay on them the burden of the whole Law, but of Circumciſion only.*

Againſt theſe deceiuers, S. Paul declareth, that he receiued his Apoſtleſhip and learned the Goſpel that he preacheth of Chriſt himſelf after his Reſurrection: and that the other Apoſtles (although he learned nothing of them) receiued him into their ſocietie, and allowed wel of his preaching to the Gentiles, though themſelues being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iuſtification, but in Chriſt alone without them. He declareth moreouer, that the ſaid falſe Apoſtles belied him, in ſaying that he alſo preached Circumciſion ſometimes. Againe, that they themſelues in preaching no more but Circumciſion, did againſt the nature of Circumciſion, becauſe it is a profeſſion to obſerue the whole Law: finally, whatſoeuer they pretended, that in deed they did it onely to pleaſe the Iewes, of whom otherwiſe they ſhould be perſecuted.

So that in this Epiſtle he handleth the ſame matter, which in the Epiſtle to the Romans: but here leſſe exactly, and more briefly, becauſe the Galatians were very rude, and the Romanes contrariwiſe, repleti omni ſcientia (Rom.15.) repleniſhed with al knowledge.

THE

THE EPISTLE OF PAVL TO THE GALATIANS.

CHAP. I.

After the foundation laide in the ſaluation, 6 he exclaimeth againſt the Galatians, and their falſe apoſtles, 11 conſidering that the Goſpel which he preached to them, he had it immediately of Chriſt himſelfe. 13 Which to ſhew he beginneth to tel the ſtorie of his converſion and preaching ſince then, that as he learned nothing of the other Apoſtles, ſo yet he had their approbation.

The Tranſlation of Rhemes.

PAVL an Apoſtle not of men, neither by man, but by IESVS Chriſt, and God the Father that raiſed him from the dead,

2 And all the brethren that are with me: to the churches of Galatia.

3 Grace to you and peace from God the Father and our Lord IESVS Chriſt,

4 Who gaue him ſelf for our ſinnes, that he might deliuer vs from this preſent wicked world, according to the wil of our God and father:

5 To whom is glorie for euer and euer. Amen.

6 I maruel that thus ſo ſoone you are transferred from him that called you into the grace of Chriſt, vnto an other Goſpel:

7 Which is not an other, vnles there be ſome that trouble you, and wil ‡ inuert the Goſpel of Chriſt.

8 But although we, ‖ or an Angel from heauen, euangelize to you beſide that which we haue euangelized to you, be he anáthema.

9 As we haue ſaid before, ſo now I ſay againe, If any euangelize to you, beſide that which you haue receiued, be he anáthema.

10 For doI now vſe perſuaſion to men, or to God? Or do I ſeeke to pleaſe men? If I yet did pleaſe men, I ſhould not be the ſeruant of Chriſt.

11 ᶜ For I doe you to vnderſtand, brethren, the Goſpel that was euangelized of me, that it is not according to man.

12 For neither did I receiue it of man, nor learne it: but by the reuelation of IESVS Chriſt.

13 For you haue heard my conuerſation ſometime in Iudaiſme, that aboue meaſure I perſecuted the Church of God, and expugned it,

14 And profited in Iudaiſme aboue many of mine equals in my nation, being more aboundantly an emulator of the traditions of my fathers.

15 But when it pleaſed him that ſeperated me from my mothers wombe, and called me by his grace, to reueale his ſonne in me,

16 That

‡ New Goſpellers that peruert, corrupt, or alter the one onely true and firſt deſigned Goſpel are to be auoided. See S. Auguſtine Cons. Fauſtum l. 32. c. 7.

ᶜ The Epiſtle on the Commemoration of Paul, Jan. 30.

The Tranſlation of the Church of England.

PAVL an Apoſtle not of men, neither by man, but by Ieſus Chriſt, and by God the Father, which raiſed him vp from the dead:

2 *And all the brethren which are with me, vnto the Churches of Galatia:*

3 *Grace be with you, and peace from God the father, and from our Lord Ieſus Chriſt:*

4 *Which gaue himſelfe for our ſinnes, to deliuer vs from this preſent euill world, according to the will of God, and our father:*

5 *To whom be glorie for euer and euer, Amen.*

6 *I maruell that ye are ſo ſoone turned from him that had called you in the grace of Chriſt, vnto another Goſpel:*

7 *Which is not another* Goſpel, *but that there be ſome which trouble you, and intend to peruert the Goſpel of Chriſt.*

8 *Neuertheleſſe though we, or an angel from heauen, preach any other Goſpel vnto you, then that which we haue preached vnto you, let him be accurſed.*

9 *As we ſaid before, ſo ſay I now againe, If any man preach any other Goſpel vnto you, then* that *ye haue receiued, let him be accurſed.*

10 *Do I now perſuade men, or God? Either doe I ſeeke to pleaſe men? For if I yet pleaſed men, I ſhould not be the ſeruant of Chriſt.*

11 * *I certifie you brethren, that the Goſpel which was preached of me, is not after man.* 1. Cor. 15. 1.

12 *For I neither receiued it of man, neither was I taught* it, *but by the reuelation of Ieſus Chriſt.*

13 *For ye haue heard of my conuerſation in time paſt, *in the Iewes religion,* how *that beyond meaſure I perſecuted the Church of God, and ſpoiled it:* Act. 9. 1.

14 *And profited in the Iewes religion aboue many of my* ‖ *companions in mine owne nation,* ‖ Or, mine age. *being a very feruent mainteiner of the traditions of my fathers.*

15 *But when it pleaſed God, which ſeparated me from my mothers wombe, and called* me *by his grace.*

16 That I ſhould euangelize him among the Gentils, incontinent I condeſcended not to fleſh and bloud,

17 Neither came I to Hieruſalem to the Apoſtles my anteceſſors: but I went into Arabia, and againe I returned to Damaſcus.

18 Then, after three yeres I came to Hieruſalem ‖ to ſee Peter: and taried with him fiftene daies.

19 But other of the Apoſtle ſaw I none: ſauing Iames ‡ the brother of our Lord.

20 And the things that I write to you: behold before God, that I lie not.

21 After that, I came into the partes of Syria and Cilicia.

22 And I was vnknowen by ſight to the churches of Iewrie, that were in Chriſt:

23 But they had heard only, That he which perſecuted vs ſometime, doth now euangelize the faith which ſometime he expugned:

24 And in me they glorified God.

16 *To reueale his ſonne by me, that I ſhould by the Goſpel preach him among the heathen: immediately I communed not with fleſh and bloud:*

17 *Neither went I vp to Hieruſalem, to them which were Apoſtles before me: but went my waies into Arabia, and came againe vnto Damaſcus.*

18 *Then after three yeeres, I went vp to Hieruſalem to ſee Peter, and abode with him fifteene daies.*

19 *But other of the Apoſtles ſaw I none, ſaue Iames the Lords brother.*

20 *The things therefore which I write vnto you, behold before God I lie not.*

21 *Afterward I came into the coaſts of Syria and Cilicia, and was vnknowen in face vnto the Churches of Iewrie which were in Chriſt:*

22 *But they had heard onely, that he which perſecuted vs in times paſt, now preacheth the faith, which before he deſtroied.*

23 *And they glorified God in me.*

‡ S. Iames was called our Lords brother after the Hebrew phraſe of the Iewes by which neere kinſmen are called brethren. for they were not brethren in deed, but rather ſiſters children.

ANNOTATIONS. CHAP. I.

RHEM. 1 1 Neither by man) *Though he were not firſt by mans election, nomination, or aſſignement, but by Gods owne ſpecial appointment, choſen to be an Apoſtle: yet by the like expreſſe ordinance of God he tooke orders or impoſition of hands of men, as is plaine. Act. 13. Let vs beware then of ſuch falſe Apoſtles, as now a daies intrude themſelues to the office of Miniſterie and preaching, neither called of God, nor rightly ordered of men.*

S. Paul ſent to preach by ordinarie impoſition of hands.

FVLKE. 1 The text is heere plaine, that S. Paules calling was not *by man*, therefore that impoſition of hands, Act. 13. was not the giuing of holy orders, but the commending of his labors vnto God. Except you will ſay that he preached euer ſince his conuerſion, vntill he went from Antioch, without holy orders, which is a ſhamefull abſurditie. Yet they that intrude themſelues into the miniſterie without calling of God, and lawfull ordeining of men, are not excuſed by his example. Much leſſe, they that ſet vp a new ſacrificing Prieſthood, to deface the glorie of the eternall Prieſthood of Chriſt.

Lawfull calling.

RHEM. 2 8 Or an Angel.) *Many worthie obſeruations are made in the fathers writings, of the earneſt admonition of the Apoſtle, and much may we gather of the text it ſelfe. firſt, that the credit of any man or Angel for what learning, eloquence, ſhew of grace or vertue ſoeuer, though he wrought miracles, ſhould not moue a Chriſtian man from that truth which he hath once receiued in the Catholike church: of which point Vincentius Lirinenſis excellently treateth. li. cont. prophan. hæreſ. Nouitates. Whereby we may ſee that it is great pitie and ſhame, that ſo many ſolow Luther and Caluin and ſuch other leud fellowes, into a new Goſpel, which are ſo farre from Apoſtles and Angels, that they are not any whit comparable with the old Heretikes in gifts of learning or eloquence, much leſſe in good life.*

No ſhew of learning or vertue muſt moue vs from the faith.

FVLKE. 2 Luther and Caluine taught not a new Goſpell, but for the ſubſtance of their doctrine, they taught the ſame which S. Paul taught vnto the Galathians, and which is fully ſet downe in the holy Scriptures. For giftes of learning and eloquence, all the Popiſh Heretikes of Rhemes, are not worthy to beare their bookes after them, and yet they neither deſired nor deſerued credite by learning or eloquence, but only by demonſtration of truth out of the holy Scriptures. For good life though Heretikes haue inuented ſuch impudent ſlanders of them, as their forefathers did againſt Chriſt, and his Apoſtles, and the Arrians againſt Athanaſius, yet the teſtimonie of the Churches in which they liued, is ſufficient to teſtifie, that in compariſon of the beſt Popes, that haue bene theſe 500. yeeres, their life was Angel-like, and before men vnreproueable. Yet no more for their life, then for their learning, they were to be accepted, but onely for the truth which they taught plainly, out of the holy Scriptures, confirmed both with learning and holines of life.

Slander.

RHEM. 3. *Tract. 98. in Ioan.* *Secondly S. Auguſtine noteth vpon the word, Beſide, that not al other teaching, or more preaching then the firſt, is forbidden, but ſuch as is contrary and diſagreeting to the rule of faith.* The Apoſtle did not ſay, *ſaith he*, If any man euangelize to you more then you haue receiued, but, beſide that you receiued. for if he ſhould ſay that, he ſhould be preiudicial to himſelfe, who coueted to come to the Theſſalonians, that he might ſupplie that which was wanting to their faith. Now he that ſupplieth, addeth that which was lacking, taketh not away that which was, &c. *By which we ſee how fraudulouſly and calumnioufly the Heretikes charge the Church with addition to the Scriptures.*

Preaching contrary to the faith receiued is forbidden, not other preaching.

FVLKE. 3 Firſt the words are plaine, that not only a contrary Goſpel, but alſo *an other Goſpel* is condemned, & therefore al addition of Goſpels, to the only true Goſpel, is execrable both by this text, and by the curſe that God addeth to them, that adde vnto his word. Therefore he is void of common ſenſe, that vnderſtandeth not S. Auguſtine, to ſpeake of them which haue not receiued the Goſpel al at once, whoſe want muſt be ſupplied. But they that once haue receiued the goſpel fully, as it is taught in the holy ſcriptures, muſt receiue no addition, though it be not directly contrary vnto that which they haue receiued. Hereupon Chryſoſtom ſaith: *That he might ſhew, that a very ſmal matter added amiſſe, doth corrupt the whole, he ſaith, the Goſpel is ſubuerted.* Againe, *Let them heare what Paul ſaith, that they had ſubuerted the Goſpel, which brought in but a very little new matters.* Vincentius Lirinenſis vpon this text, concludeth, in theſe words: *Adnunciare, &c. To declare or preach vnto Catholike Chriſtians any thing beſide that which they haue receiued, it was neuer lawfull, it ſhal neuer be lawful. And to accurſe them which teach any thing beſide that which hath once bin receiued, it was alwaies neceſſary, it is euery where neceſſary, it ſhalbe alwaies neceſſary.* To the goſpel therfore, fully receiued frō the Apoſtles, according to the holy ſcriptures, nothing may be

Addition to the Goſpel of Scripture. The ſufficiency of the ſcripture.

be added afterward. S. Cyprian also vseth this text, to the same end, saying: *Seeing therfore, neither an Apostle, nor any angel frō heauen, can preach or teach otherwise, beside that which Christ once taught, & his apostles preached, I marvaile how this hath bin vsed, that cōtrary to the rule of the Gospel, & the apostle, in some places, water is offered in the Lords cup, which being alone, can not expresse the bloud of Christ.* ep.63. Theodoret vpon this text, saith: *Being incensed by remembrāce of contraries, & moued with iust indignation, he calleth euen him an enemy to piety, which goeth about to preach other things, and crieth out. But if we, &c,* and in the end cōcludeth the Apostles purpose to be: *That he might driue away al noueltie of men.* Oecumenius vpon this text saith: *Besids that, signifieth, although it be neuer so litle differing from that which he had preached. Finally,* Chrysostom vpon this text, *in Gal. Hom.* 1. hath these words: *He said not, if they preach contrary things, or if they ouerthrow the whole Gospel, but if they euangelize or preach, but a litle beside the Gospel, which you haue receiued, if they weaken it in any point, let them be accursed.* And that he meaneth of the Gospel conteined in the Scriptures, his words declare vpon the same sentence repeated. *Christ himselfe bringeth in Abraham, speaking in the parable, declaring that he will haue more credite to be giuen to the Scriptures, then if the dead should reuise againe. But Paule, (when I say Paule, I say Christ himselfe, for it was he which moued his minde,) preferreth the Scriptures before Angels, descending from heauen, and very rightly. For the Angels, be they neuer so great, are seruants and ministers. But all the Scriptures came vnto vs, not from seruants, but from the Lord of all. For this cause he saith, if any shall preach vnto you, beside that which we preach vnto you, &c.* By this you may see how iustly, and agreeably to the ancient Fathers iudgement, we charge the Popish Church, with addition to the Scriptures.

RHEM. 4 *Thirdly, as wel by the word* euangelizamus (*we euangelize*) *as the word* accepistis (*you haue receiued*) *we may note that the first truth, against which no second Gospelling or doctrine may be admitted, is not that onely which he wrote to the Galatians, or which is conteined either in his or any other of the Apostles or Euangelistes writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therefore the aduersaries of the Church that measure the word of God or Gospel by the Scriptures onely, thinking them selues not to incurre S. Paules curse, except they teach directly against the written word, are foully beguiled. As therein also they shamefully erre, when they charge the Catholikes with adding to the Gospel, when they teach any thing that is not in expresse words written by the Apostles or Euangelistes, not marking that the Apostle in this Chapter, and els where, commonly calleth his and his fellowes whole preaching, the Gospel, be it written or vnwritten.* The Gospel is not only in the written word of Scripture, but in vnwritten tradition also.

Fourthly, by the same wordes we se condemned al after preachings, later doctrines, new sectes and authors of the same: that only being true, which was first by the Apostles and Apostolike men as the lawful husbandmen of Christes field, sowed and planted in the Church: and that false, which was later and as it were ouersowen by the enemy. By which rule not onely Tertullian (de præscript. nu. 6. & 9.) but al other ancient Doctors, and specially S. Irenæus (li. 3. c. 2. 3. 4.) tried truth from falshod, and condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and such like, false Apostles, because they came in with their noueltes long after the Church was setled in former truth. After preaching and ouersowing of noueltes, argueth false doctrine.

Fiftly, This curse or execration pronounced by the Apostle, toucheth not only the Galatians, or these of the Apostles time, that preached otherwise then they did, but it pertaineth to al times, preachers, and teachers, vnto the worldes end, and it conceerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. To preach any thing to Christian Catholike men (*saith he*) besides that which they haue receiued, neuer was it lawful, neuer is it, nor neuer shal it be lawful. to say anathema to such. it hath been, and is, and shal be alwaies behooful. *So S. Augustine by this place holdeth al accursed, that draw a Christian man from the societie of the whole Church, to make the seueral part of any one sect: that cal to the hidden conuenticles of Heretiks, from the open and knowen Church of Christ: that allure to the priuate, from the common: finally al that draw with chatting curiositie the children of the Catholike Church, by teaching any thing besides that they found in the Church.* ep.48. Psal.103. Con.2.* *mentioning also that a Donatist feined an Angel to haue admonished him to cal I is frende out of the Communion of the Catholike Church into his sect. and he saith, that if it had been an Angel in deede, yet should he not haue heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anathema to al false teachers not once but twise, to proue that the zeale of Catholike men ought to be so great toward al Heretikes and their doctrines, that they should giue them the anathema, though they were neuer so deere vnto them. In which case, saith this holy Doctor, I would not spare mine owne parents.* Ad Pammach. c. 3. cont Io. Hieros. The Apostles curse vpon al that teach new doctrine, & draw men from the Cath. Church. Zeale against heretikes.

FVLKE. 4 Wee acknowledge, that as well that which the Apostles preached, as that which they did write, is the Gospel. But we affirme, that they preached nothing for the Gospell, but that which was written in the Scriptures, of the olde Testament, Rom 1. 2. Act. 26 22. And afterward, was also written in the Scriptures of the new Testament. Therefore when wee teach neither vnctuary, nor beside the word written, we are sure to auoid the Apostles curse whereinto all Papists incurre, teaching both contrary, and beside the Scriptures, vnder cōlour of vnwritten traditions. But we know whatsoeuer the Apostles taught, is conteined in the Scriptures. *For the Gospel which they preached* (saith Irenæus) *afterward by the wil of God, they deliuered in writing, to be the foundation and pillar of our faith, Lib. 3. Cap. 1.* Tertullian against Hermogenes the Heretike, saith: *Let him shew that his opinion is written, if it be not written, let him be afraid of that woe, which is appointed for them that adde or take away.* Athanasius in the beginning of his booke against Idols, saith: *The holy Scriptures inspired of God, are by them selues sufficient to teach the truth. Cyrillus in Ioan. lib. 12. cap. vltimo,* hath these wordes: *All things which our Lord did, are not written, but such things as they which did write, thought to be sufficient, as well for manners, as for doctrine, that glistering in right faith, and workes, and vertue, we might come to the kingdome of heauen, by our Lord Iesus Christ.* Hierom *in Agg. cap. 1.* saith: *Other things, which without the auctoritie and testimonie of the Scriptures, they inuent and faine of their owne accord, the sword of Gods word doth strike.* Therefore, all after preaching, and sowing of noueltes, beside the holy Scriptures, is that which Tertullian, Irenæus, Vincentius, Augustine, and Hierom condemne, which ought to be accursed of all Christian Catholikes. The sufficiencie of the scriptures

RHEM. 5 18. To see Peter.) *In what estimation S. Peter was with this Apostle, it appeareth: seing for respect and honour of his person, and of duety as Tertullian* de præscript *saith (notwithstanding his great affaires Ecclesiastical) he went so farre to see him not in vulgar maner, but (as S. Chrysostom noteth the Greeke word to import) to behold him as men behold a thing or person of name, excellencie, and maiestie. for which cause, and to fil himself with the perfect vew of his behauiour, he abode with him fiftene daies. See S. Hierom* ep. 103. ad Paulinum. to. 3. *who maketh also a mysterie of the number of daies that he taried with S. Peter. See S. Ambrose* in Comment. huius loci, *and S. Chrysostome vpon this place, and* ho. 87. in Ioan. B. Paul doth visite S. Peter of honour and reuerence toward him.

FVLKE. 5 That S. Paule doth visite Peter, of honour and reuerence to him, it shall easily be graunted, but that he ought any duety to him as Pope, and his great superior in auctority, you are neuer able to proue. That he came so farre of duetie, you alledge Tertullian *de præscript*, who saith: *He came vp to Hierusalem to know Peter, of office and dueties and right veritie of the same faith and preaching. For both they would not haue marueiled, that of a persecuter, he was made a Preacher, if he had preached any thing contrary, neither would they haue magnified the Lord, because* Paule Peters primacie.

Paule his aduersarie was come to them. Therefore they gaue him the right hand, in signe of concord and agreement, and ordeined betweene them, the distribution of the office or duety, not separation of the Gospell. Therefore his comming was about his office and auctoritie of preaching, not of duety vnto Peter as his superiour in auctoritie, who willingly yelded vnto him, the greatest and largest charge of preaching among the Gentiles. But he came to see Peter, as Chrysostome sayth: *to behold him as men behold a thing, or person of name, excellencie, or maiestie.* It is well he came not to kisse his foote, as Emperours doe to the Pope. But Chrysostoms words are these: *He came to see him, as they are wont to speake, which goe to see great and noble cities, to know them.* Where is the person of excellency and maiestie? But what writeth Chrysostome immediatly before, vpon this text? *What can be more modest then this mind? After so great and so many good actes, when he had no neede at all of Peter, neither wanted his voice, but was equall in honour vnto him (for I will here say no more) yet he went vp vnto him, as to his greater and elder. Againe that blessed man went not to learne any thing of him, nor to receiue any correction, but onely to see him, and honour him with his presence.* Hierom making a mysteric of the number of the daies, maketh not Peter Pope: and sayth in his Commentaries, *that he went not to learne of him, but to giue honour to him, which was an Apostle before him, for he had no neede of great instruction, and therefore tarried but a short time with him.* S. Ambrose sayth: *It was meete that he should desire to see Peter, because he was first among the Apostles, to whom our Sauiour committed the charge of the Churches, not to learne any thing of him, who had already learned of that auctor, by whom Peter him selfe was instructed, but for affection of Apostleship, that Peter might know that the same licence was giuen to him, that he him selfe had receiued. Therefore when he came to him, he was lodged and abode with him 15 daies, as a fellow Apostle of the same mind and agreement.* Chrysostom *in Ioan. Hom* 87. sayth, that Paule went to see him, *because he was the mouth and chiefe of the Apostles.* And yet as he sayth vpon this text, *he was equall in honour with Peter*, And vpon the next Chapter, he sayth: *Paul was equal in dignitie with Peter the highest.* Maximus doubteth not to call S. Paule often *Summum apostolum*, the high apostle *oecon. cent. 1. 97. cent. 2. 7.*

CHAP. II.

He telleth forth the storie begonne in the last chapter, and how he reprehended Peter, 15 and then specially vrgeth the ensample of the Christian Iewes, who sought vnto Christ for iustification, and that by warrant also of their Law it self, as also because otherwise Christs death had been needles.

THen after fourtene yeres I went vp againe to Hierusalem with Barnabas, taking Titus also with me.

2 And I went vp according to reuelation: and ‖ conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, least perhaps ‖ in vaine I should runne or had runne.

3 But neither Titus which was with me, whereas he was a Gentil, was compelled to be circumcised:

4 But because of the false brethren craftely brought in, which craftely came in to espie our libertie that we haue in Christ IESVS, that they might bring vs into seruitude.

5 To whom we yelded not subiection no not for an houre, that the truth of the Gospel may remaine with you.

6 But of them that seemed to be something, (what they were sometime, it is nothing to me. *God accepteth not the person of man) for to me, they that seemed to be something, ‖ added nothing.

Deut. 10. 17.

7 But contrariwise when they had seen, that to me was cõmitted the Gospel of the ‘prepuce, as ‖ to Peter of the circumcision.

* See the marginall Annotation Rom. 2. v. 25.

8 (For he that wrought in Peter to the Apostleship of the circumcision, wrought in me also among the Gentils)

9 And when they had knowen the grace that was giuen me, Iames and Cephas and Iohn, which seemed to be pillers, ‖ gaue to me and Barnabas the right handes of societie: that we vnto the Gentiles, and they vnto the circumcision:

10 Only that we should be mindeful of the poore: the which same thing also I was careful to doe.

11 And

THen fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke Titus with me.

2 *I went vp by reuelation, and I declared vnto them the Gospell which I preach among the Gentiles: but priuately with them which were esteemed the chiefe, least by any meanes I should runne, or had runne in vaine.*

3 *But neither Titus which was with mee, being a Greeke, was compelled to be circumcised:*

4 *And that because of incommers, being false brethren, which came in priuily to spie out our libertie which we haue in Christ Iesu, that they might bring vs into bondage.*

5 *To whome, no not for an † houre, we gaue place by subiection, that the trueth of the Gospell might continue with you.*

† Or, moment

6 *Of them which seemed to be somewhat (what they were in times passed it maketh no matter to me,* God accepteth no mans person:) *for they which seemed chiefe, added nothing to me.*

Deut. 10. 17. Iob. 34. 19.

7 *But contrariwise, when they sawe that the Gospell of the vncircumcision was committed vnto me, as the Gospell of the circumcision was committed vnto Peter:*

8 *(For he that was mightie in Peter to the Apostleship of the circumcision, the same was mightie in me toward the Gentiles:*

9 *When they perceiued the grace that was giuen vnto me,* then *Iames, Cephas, and Iohn, which seemed to be pillers, gaue to me and Barnabas the right handes of fellowship: that we* should be Apostles *vnto the heathen, and they vnto the circumcision.*

10 *Onely † that we shoulde remember the poore: wherein also I was diligent to doe the same.*

† They admonished.

11 *But*

11 And when Cephas was come to Antioche, ‖ I resisted him ‘ in face, because he was ‖ reprehensible.

12 For before that certaine came from Iames, he did eate with the Gentiles: but when they were come, he withdrew and separated himself, fearing them that were of the circumcision.

13 And to his simulation consented the rest of the Iewes, so that Barnabas also was ledde of them into that simulation.

14 But when I saw that they walked not rightly to the veritie of the Gospel, I said to Cephas before them all: If thou being a Iewe, liuest Gentile-like and not Iudaically: how doest thou compel the Gentils to Iudaize.

15 We are by nature Iewes, and not of the Gentiles sinners.

Rom.3.19,20. 16 But knowing that * man is not iustified by the workes ‡ of the Law, but by the faith of IESVS Christ: we also beleeue in Christ IESVS, that we may be iustified by the faith of Christ, and not by the workes of the Law, for the which cause, by the workes of the Law no flesh shal be iustified.

17 But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid.

18 For if I build the same things againe which I haue destroied, I make my selfe a preuaricatour.

19 For I by the Law, am dead to the Law, that I may liue to God: with Christ I am nailed to the crosse.

20 And I liue, now not I: but Christ liueth in me. And that that I liue now in the flesh, I liue in the faith of the sonne of God, who loued me, & deliuered him self for me.

21 I cast not away the grace of God. For if iustice be by the Law, then Christ died in vaine.

11 *But when Peter was come to Antioch, I withstoode him to the face, because he was to be blamed.*

12 *For before that certaine came from Iames, he did eate with the Gentiles: but when they were come, he withdrew, and separated him selfe, fearing them* which were *of the circumcision.*

13 *And the other Iewes dissembled likewise with him: insomuch that Barnabas also was brought into their simulation.*

14 *But when I sawe that they went not the right way to the trueth of the Gospel, I said vnto Peter before them all, If thou being a Iewe, liuest after the maner of the Gentiles, and not as doe the Iewes: Why compellest thou the Gentiles to liue as doe the Iewes?*

15 *We* which are *Iewes by nature, and not sinners of the Gentiles,*

16 *Know that a man is not iustified by the deedes of the law, but by the faith of Iesus Christ: and we haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the deedes of the law, because by the deedes of the Lawe no flesh shall be iustified.*

17 * *If then while we seeke to be made righteous by Christ, we our selues also are found sinners: is therefore Christ the minister of sinne? God forbid.* Rom.3,19.

18 *For if I builde agayne the thinges which I destroied, then make I my selfe a trespasser.*

19 *For I, through the Lawe, am dead to the Lawe, that I might liue vnto God: I am crucified with Christ.*

20 *Neuertheless, I liue: yet now not I, but Christ liueth in me: and the life which I nowe liue in the flesh, I liue by the faith of the Sonne of God, which loued me, and gaue him selfe for me.*

21 *I reiect not the grace of God: For if righteousnesse* come *of the Law, then Christ is dead in vaine.*

MARGINALL NOTES. CHAP. II.

RHEM. 1 11 In face.) *That is, in presence, before them al, as Beza him self expoundeth it. Yet the English Bezites to the more disgracing of S. Peter, translate, to his face, No. Test. an. 1580.*

FVLKE. 1 A vaine cauillation, your owne vulgar Latine is *In faciem*, To his face, that is not, behind his backe, but in his presence, and in the presence of other. Cauilling.

RHEM. 2 16 Of the law.) *By this and by the discourse of this whole epistle, you may perceiue, that when iustification is attributed to faith, the workes of Charitie be not excluded, but the workes of Moyses law: that is, the ceremonies, sacrifices and sacraments thereof principally, and consequently al workes done meerely by nature and free wil, without the faith, grace, spirit, and aide of Christ.*

FVLKE. 2 It is manifest, that iustification by faith without the workes of the Lawe, excludeth not onely ceremoniall workes, but all mortall workes, from being cause of iustification, but not the worke of charitie, from being the effects of iustification, and of a iustified man. Iustification by faith.

ANNOTATIONS. CHAP. II.

RHEM. 3 2 Conferred with them.) *Though S. Paul were taught his Gospel of God and not of man, and had an extraordinarie calling by Christ him self, yet by reuelation he was sent to Hierusalem to conferre the said Gospel which he preached, with his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and societie or communion with them. For there is no extraordinarie or miraculous vocation, that can sever or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinarie knowen societie of Gods people and Priestes. Therefore whosoeuer he be (vpon what pretence soeuer) that will not haue his calling and doctrine tried by the ordinarie Gouernors of Gods Church, or disdaineth to go vp to the principall place of our religion, to conferre with Peter and other pillers of the church, it is euident that he is a false teacher, a Schismatike, and* S. Paul conferreth with S. Peter and the rest, for trial of his doctrine. The heretikes submit their doctrine to no trial of Bishops or Councels.

and an Heretike. By which rule you may trie al your new teachers of Luthers or Caluins schoole: who neuer did nor euer durst put their preaching to such conference or trial of holy Councel or Bishops, as they ought to do, and would do, if it were of God, as S. Paules was.

FVLKE. 3 S. Paul went not to put his doctrine and calling vnto the triall of others, for then he should haue done so at the first, for his doctrine and calling was of as high auctoritie as theirs, but he went to declare vnto other, vpon occasion of slanders, his consent and agreement with the rest of the Apostles. *It is one thing to conferre* (saith S. Hierom,) *an other thing to learne. Among them that conferre, there is an equalitie, but of him that teacheth, and him that learneth, he is lesse that learneth.* Therefore Paul went to conferre as with his equals, not that any triall or approbation of his calling or doctrine were necessarie, as if he had bene their inferior. But for them which haue not the like extraordinarie calling, and auctorising, as Paul had, it is necessarie for them, to submit their calling and doctrine, to the ordinarie gouernors of Gods Church. I say to the lawfull gouernors of Gods Church, not to Antichrist and the enimies of Gods Church, what place soeuer they vsurpe. As for going vp, to any principall place of our religion, we know none, but when a generall Councell is kept, neither is there any meanes to conferre with Peter and the Apostles, but by submitting our selues to their holy writings. As for Luther and Caluine, or they that ioine in doctrine with them, neuer refused to put their doctrine to such conference of lawfull Councell or holy Bishops as they ought to doe: but haue often desired that such a generall Councell, by consent of Christian Princes, might be gathered. But your quarrell against them, is because they will not, put their preaching in iudgement of your vnlawfull Chapter of Trent, where the Pope which is accused of heresie, should be the only iudge, which particular assemblie, for many other preiudices, the Popish Church of France also hath refused to acknowledge for a lawfull Councell.

Peters primacy. Lawfull calling. Conference with Peter. Slander.

RHEM. 4 2 In vaine.) *Though S. Paul doubted not of the truth of the Gospel which he preached, knowing it to be of the holy Ghost: yet because other men could not, nor would not acknowledge so much, till it were allowed by such as were without al exception knowen to be Apostles and to haue the spirit of truth, to discerne whether the vocation, spirit, and Gospel of Paul were of God, he knew he should otherwise without conference with them, haue lost his labour, both for the time past and to come.* He had not had (*saith S. Hierom*) securitie of preaching the Gospel, if it had not been approued by Peters sentence and the rest that were with him. Hiero. ep. 89. c. 2. See Tertul. li. 4. Cont. Marc. nu. 8. *Therfore by reuelation he went to conferre with the Apostles at Hierusalem, that by them hauing his Apostleship and Gospel liked and approued, he might preach with more fruit. Wherein we see, this holy Apostle did not as the seditious proud Heretiks do now a daies, which refusing al mans attestation or approbation, wil be tried by Scriptures onely. As also we may learne that it is no such absurditie as the aduersaries would make it, to haue the Scriptures approued by the Churches testimonie. Seeing the Gospel which S. Paul preached (being of as much certaintie and of the same holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without all derogation of the truth, dignitie, or certainty of the same. And the cauilling of heretikes, that we make subiect Gods Oracles to mans censure, and the Scriptures to haue no more force then the Church is content to grant vnto them, is vaine and false. For, to beare witnesse or to giue euidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more then the Goldsmith or touchstone that trie and discerne which is true gold, make it good gold, but they giue euidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater auctoritie, is superfluous: either giuing testimonie to the other, and both assured by the holy Ghost from al error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling temple, or subiect of God & his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudicial auctoritie by office and iurisdiction to determine of doubtfull questions touching the sense of the Scriptures and other controuersies in religion, and to punish disobedient persons. Of which iudiciall power the Scriptures be not capable, as neither the trueths and determination of the same can be so euident to men, nor so agreeable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the auctoritie of both: but in such diuers kindes, as they can not be well compared togither. The controuersie is much like as if a man touching the ruling a case in lawe or giuing sentence in a matter of question, should aske, whether the iudge, or the euidence of the parties, be of more auctoritie or credit, which were as frivolous a dispute, as it were a disordered part for any man to say, he would be tried by no other iudge but by his owne writings or euidences. With such triflers and seditious persons haue we to do now a daies in diuinitie, as were intollerable in any prophane science or facultie in the world.*

The approbation of S. Pauls doctrine by the rest of the Apostles, was requisite to confute the slander of the false Apostles, which reported that he agreed not in doctrine with the other Apostles: not *that all other men could not, or would not acknowledge that his doctrine was of the holy Ghost, till it were allowed by such as were without all exception knowen to be Apostles, or that without conference he knewe, he should haue lost his labor, both for the time past and to come:* for then he should, and would haue sought approbation at the first, not haue preached so many yeeres without conference: *not that Paul feared* (saith Hierome vpon this text) *lest by the space of 17. yeeres, he had preached a false Gospel among the Gentiles, but that he might declare to them that were Apostles before him, that he neither did nor had runne in vaine, as ignorant men thought.* If he feared not &c. he had securitie of preaching the Gospel, before it was confirmed by the sentence of Peter, and the rest of the Apostles that were with him. You see therefore, that Hierom vpon deliberation in his Commentarie, writeth contrary to that he did write in heat of contention, against S. Augustine. That he went vp by reuelation it prooueth not, *that hauing his Apostleship and Gospel liked and approoued by them, he might preach with more fruite:* for he preached before with as great fruite, to the conuersion of many nations, but that to stop the mouths of the slanderers, and to confirme the weake, it was expedient, that he should haue the approbation of the rest of the Apostles, and their acknowledging of the Apostleship of the Gentiles, to be chiefly committed to him. Tertullian writeth against Marcion, which receiued but one Gospel of S. Luke, shewing that Paul (of whom S. Luke learned his Gospel) refused not to haue it confirmed by the testimonie and auctoritie of the ancient Apostles, and so should Marcion receiue the Gospel of Matthew and Iohn, as well as of Luke. What Heretikes those be that will be tried onely by the Scriptures, and not by men iudging according to the Scriptures, I know not: but sure I am, those men whom you specially maligne, are none such. An other matter you may gather out of this place, that it is no absurditie, *to haue the Scriptures approued by the churches testimony, as the aduersaries make it.* But we make no such absurditie, but that you should holde, that the auctoritie of the scriptures doth depend vpon the Churches approbation. For to giue testimonie vnto the truth, and to discerne truth from falsehoode, is no derogation to the dignitie or certaintie of truth. But when you affirme, that the Church might haue refused the Gospel of Matthew or Iohn, and taken the Gospel of Bartholmew or Nicodemus, this we affirme to be a foule absurditie. And when you say, that *disputation whether the Scripture or the Church, be of greater auctoritie is superfluous:* you seeme to graunt equall auctoritie to the Church with the scripture, which is to match the auctoritie of men, with the auctoritie of God. Therefore let vs consider your reasons. First you say, *either giueth testimonie to other.* This is a fond reason:

FVLKE. 4

The auctoritie of Peter and the Church. Slander. Approbation of the Scriptures. Slander.

reason: for the lawyer may giue testimonie to the written law, and the written lawe giueth testimonie to him if he say true, but yet is of greater auctoritie then the lawyer: for the lawyer must obey the lawe, and the law written, will conuince the lawyer of error, if he giue a wrong testimonie. So the Church must obey the Scripture, which is able to conuince her of error (if she goe astray) the Scripture is not subiect to the Church, therefore of greater auctoritie. Further you say, *they be both assured by the holy Ghost from all error.* Of the scripture it is certeine: but that the Church is assured from error, it cannot be proued. For the Scriptures were needlesse, if the Church without them be assured from error. But the Church is no longer assured from error, then she followeth the word of God deliuered in the scriptures, which is the rule of truth. But by your correction that followeth: *The Church yet being before the Scriptures, the spouse of Christ, and proper dwelling temple, or subiect of God and his graces,* It seemeth you meane, that the Church in this respect should be of greater auctoritie then the scripture: wherin you commit a foule paralogisme or sophistication, by the scriptures, meaning the writing of them, and not the matter that is writtē, which is the word of God. For the word of God which is written in the scriptures, was doubtles before the Church was the spouse of Christ. For by the word of God, the Church was first gathered, to haue any being or excellencie that it hath. Your other argument is as absurd as this. *The scriptures were for the Church, and not the Church for the Scriptures.* Which is as good, as if a man would say, the Prince is for the people, and not the people for the Prince: therefore the people is of greater auctoritie then the Prince. Or thus, the lawe is made for people, and not people for the lawe, therefore the lawe is not aboue the people, neither are they subiect to it. Moreouer you say, *in the Church there is iudiciall auctoritie by office and iurisdiction to determine of doubtfull questions, touching the sense of the scriptures, and other controuersies of religion, of which iudiciall power, the scriptures be not capable.* I answere, there is no other iudiciall auctoritie in the Church, then in the common wealth, which is to determine controuersies according to the law, & the true meaning thereof: where in question of the sense of the law, the lawe makers minde is to be discussed by his words, and the circumstances and occasions of making the law. So the meaning of the scriptures, is to be taken onely out of the scriptures, so saith Clemens: *You ought not to seeke a strange and foren sense without the scriptures, that you may confirme it by any meanes by the scriptures: but the sense of trueth you must take out of the scriptures themselues.* Dist. 37. cap. Relatum. And that this is not so hard a matter to doe, S. Augustine testifieth, who saith, that *nothing is almost gathered out of any obscure places of scripture, which is not found in other places to be vttered most plainely.* And therefore the scripture hath authoritie to determine all controuersies of religion, though not speaking as men vpon the bench (for which cause some of you haue blasphemed the scriptures to be a dumbe iudge) yet the scripture speaketh sufficiently, to enforme the conscience of euery man that is desirous to heare the trueth, and seeke the resolution thereof out of the scriptures. Wherefore S. Paul doubteth not to say, when he had cited many testimonies of scripture, *we know that what things the law saith, it speaketh to them that are vnder the law,* Rom. 3. 19. The scriptures therefore in their kind, are capable of speach, and so of iudgement and iudiciall power: and the trueth and determination thereof, are as euident and particular, as is necessarie for any times or persons, so saith the Apostle. *The whole scripture inspired of God, is profitable to teach, to reproue, to exhort, to rebuke, that the man of God may be perfect and prepared to all good workes.* 2. Tim. 3. 16. yet the ministerie of man is necessarie by Gods ordinance, not of auctoritie aboue the scriptures, but subiect vnto them. The controuersie therefore is not like as you make it, in a case of lawe, whether the iudge or the euidence be of greater auctoritie: but whether the iudge or the law be of greater auctoritie. Where euery wise man will graunt that the law is of greater auctoritie, where vnto the iudge is to obey, and according to which to giue his sentence, or else by the law his erroneous sentence is to be reuersed. With such proud hypocrites haue we to doe, as will be iudges of the scriptures themselues, and not submit their iudgement to be tryed by the scriptures, whom no wise common wealth would tolerate, both because they arrogate iudgement without commission, and though they giue sentence against all iustice, yet by no law they will haue their iudgement to be examined.

RHEM. 5 6 Added nothing.) *The Gospell and preaching of S. Paul was wholy of God, and therefore though it were put to the Churches probation, as gold is to the touch-stone: yet being found in all points pure, nothing could be altered or amended therein by the Apostles. Euen so the Scriptures which are in deed wholy of the holy Ghosts enditing, being put to the Churches triall, are found, proued, and testified vnto the world to be such, and not made true, altered, or amended by the same. Without which attestation of the Church, the holy Scriptures in themselues were alwaies true before: but not so knowen to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine* cont. epi. fund. c. 5. *which troubleth the heretikes so much.* I would not beleeue the Gospell (*saith he*) vnlesse the auctoritie of the Church moued me.

The Scriptures alwaies true in themselues, are so knowen to be by the Church.

FVLKE. 5 The Gospel and preaching of Paul, was not put to the churches probation (as you surmise) but if it had been, this verse proueth plainely, that the Church added no auctoritie to his Gospell and preaching. No more doth it to the scriptures, which it receiueth & acknowledgeth to be true. And although the auctoritie of the Church doe moue men which neuer heard of the scriptures, to giue credit vnto them: yet are men bound to take them for trueth, although the Church did not moue them, nor testifie of the scriptures, that they are the trueth. For men are bound to beleeue the word of God, because it is the word of God, and not because it is approoued of men to be the word of God. As Adam, Noe, and Abraham did beleeue the worde of God, and were bound to beleeue it, when there was no Church that could moue them to it. The Apostles beleeued the Gospell of our Sauiour Christ, before he wrought any miracle, because it was testified by the scriptures, Ioh. 1. 45. And Christ himselfe preached, saying: *Repent & beleeue the Gospel,* when there was no Church, whose auctority could make men to beleeue: yet were the Apostles bound to beleeue in Christ, and the Iewes to beleeue the Gospell, because it was the word of God. The scriptures therefore being the word of God, are of full and sufficient auctoritie of themselues, and the spirit of God which speaketh in them, is of sufficient auctoritie to procure credite vnto them, euen without the testimonie of men, and doth procure the Church it selfe to acknowledge them to be the true and undoubted word of God. And as the whole Church is bound to beleeue them, for the spirit of truth that speaketh in them, so is euery particular person and people bound to beleeue them, and take them for the truth, although they neuer heard that the Church doth approue them. Neuertheles the testimony of the Church in respect of mens infirmitie of iudgement, is requisite to induce men to giue credit to the scriptures, & is a good confirmation of mens faith, not as the auctoritie of men, but as the auctority of Gods spirit in men, consenting vnto the truth, and framing the obedience of men vnto the truth. Therefore that saying of S. Augustine maketh nothing against vs, nor troubleth vs one whit. For first Augustine speaketh not of himselfe, at such time as he was a Christian, but putting the case he were an infidel yet to be conuerted: as it is plaine both by the words going immediately before, and by the whole discourse. Secondly he saith not, vnles the auctority of the Church moued me, as though nothing else should moue him, but the Churches auctoritie: for his word is not

Auctoritie of the Scriptures.

Moueret,

Mouеret, but *Commouеret*. But his ſaying is to this effect. *I for my part would not beleeue the Goſpel, vnleſſe the auctoritie of the Church, with other things did moue me, or did alſo moue me.* But when the queſtion was betweene him and the Donatiſtes, where the Church was, on his ſide or one theirs, then he fleeth not to that vnlearned petition of principle, (which yet is the whole bulwarke of papiſtrie) that the Catholike Church was on his ſide, but requireth the matter to be diſcuſſed, by the auctoritie of the ſcriptures. *Let vs not heare* (ſaith he) *this ſay I, and this ſaieſt thou, but let vs heare, This ſaith the Lord. There are the bookes of the Lord, vnto whoſe auctoritie we doe both conſent, both beleeue, both ſerue. There let vs ſeeke the Church, there let vs diſcuſſe our cauſe.* De vnitate Ec. cap. 3. and in the ſame chapter. *I will not haue the holy Church to be demonſtrated or ſhewed forth by humane documents, but by diuine oracles.* Againe, *Therefore let vs ſeeke her in the holy Scriptures.*

RHEM. 6 7 To Peter the circumciſion.) *We may not thinke, as the Heretikes deceitfully teach, that the charge of the Apoſtles was ſo diſtincted, that none could preach or exerciſe iuriſdiction, but in thoſe ſeuerall places or towards thoſe peoples or prouinces only, whereunto by Gods appointment or their owne lot or election, they were ſpecially deſigned. For, euery Apoſtle might by Chriſts commiſſion* (Mat. 28. Goe, and teach all nations) *vſe all ſpirituall function through the whole world, yet for the more particular regard and care of prouinces, and for peace and order ſake, ſome were appointed to one countrie, and ſome to another: as, of the other Apoſtles, we ſee in the Eccleſiaſticall hiſtories, and for S. Peter and S. Paul, it is plaine by this place and other, that to them as to the two chiefe and moſt renowmed Apoſtles, the Church of all nations was giuen, as deuided into two parts, that is, Iewes and Gentiles, the firſt and principall being S. Peters lot, that herein alſo he might reſemble our Sauiour, who was ſent namely * to the loſt ſheepe of Iſrael, and was properly *the miniſter of the circumciſion: the ſecond being S. Pauls, whom Chriſt choſe ſpecially to preach to the Gentiles: Not ſo for all that, that either he was limited to the Gentiles onely, (whom the Actes of the Apoſtles report in euery place, firſt to haue entred into the Synagogues and preached Chriſt to the Iewes, as he wrote alſo to the Hebrewes, and euer had ſpeciall regard and honour to them,) or Peter ſo bound to the Iewes onely, that he could not meddle with the Gentiles: ſeeing he was * the man choſen of God, by whom the Gentiles ſhould firſt beleeue, who firſt baptized them, and firſt gaue order concerning them. Therefore the treacherie of Caluine is intolerable, that vpon this diſtinction of the Apoſtles charge, would haue the ſimple ſuppoſe, that S. Peter could not be Biſhop of Rome (ſo might he barre S. Iohn from Epheſus alſo) nor deale among the Gentiles, as a thing againſt Gods ordinance and the appointment betweene him and S. Paul: as though thereby the one had bound himſelfe to the other, not to preach or meddle within his fellowes compaſſe. And which is further moſt ſeditious, he exhorteth all men to keepe faſt the foreſaid compact, and rather to haue reſpect to S. Pauls Apoſtleſhip, then to S. Peters: as though the preaching, auctoritie, and Apoſtleſhip of both were not alike true, and all of one holy Spirit, whether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewiſh ſtate and their incredulitie, and partly for that in Chriſtianitie the diſtinction of Iewe and Gentile ceaſed after a ſeaſon: both went to the chiefe citie of the Gentiles, and there founded the Church common to the Hebrues and all nations, Peter firſt, and Paul afterward. And therefore Tertullian ſaith, de præſcript. nu. 14. O happie Church, to which the Apoſtles powred out all doctrine with their blood: Where Peter ſuffereth like to our Lords paſſion, where Paul is crowned with Iohn (Baptiſts) death.*

The Apoſtles commiſſion generall through the world, and yet peculiar to certaine prouinces.

Iewes and Gentiles ſpecially committed to the two principal Apoſtles. *Mat. 15. Rom. 15.*

Act. 10. & 15. v. 7. Calu. lib. 4. c. 6. nu. 15. Inſtit.

Neither Peter onely of the Iewes, nor Paul Apoſtle of the Gentiles only. Caluins foliſh reaſon that Peter was not B. of Rome, and his derogation from Peters Apoſtleſhip.

The Church founded at Rome by S. Peter and S. Paul.

FVLKE. 6 Firſt you ſclander vs (as you doe commonly) to teach *that the Apoſtles charge was ſo diſtinct, that none could preach &c. but in their ſeuerall places, which by Gods appointment or their lot, for more particular regard of peace and orders ſake, were limited to euery one.* For contrariwiſe we teach, that euery one of the Apoſtles had as large & generall auctority as the other, and that any of the Apoſtles by their commiſſion, might lawfully haue preached and exerciſed his Apoſtleſhip and iuriſdiction at Rome, as well as Peter and Paul. But after this diſtinction was made by God for cauſes before mentioned, it was not lawfull for the Apoſtles to leaue or forſake their ſpeciall charges, and to intrude themſelues one into anothers limites, which would haue bredde the contrary enormities to thoſe cauſes, for which their charges were diſtincted: namely, neglect of ſome prouinces, diſſenſion and confuſion. Therefore it was not lawfull for Peter, to whom by God was committed the chiefe Apoſtleſhip of the circumciſion, to forſake this charge, and to take vpon him the chiefe Apoſtleſhip of the Gentiles. And certaine it is, that Peter did neuer conſent to breake that order, which was here taken by him and the reſt of the Apoſtles, and Paul. Therefore though he came to Rome, and preached at Rome, and died at Rome: yet was he the chiefe Apoſtle of the circumciſion ſtill, and Paul the chiefe Apoſtle of the vncircumciſion or Gentiles. And therefore the Pope might more probably haue conueied his title of ſupremacie from Paul, then from Peter. And although the Papiſtes would now ſeeme craftely to deriue his auctoritie from both, yet holding their owne principles, that is vnpoſſible. For if Peter were not chiefe Apoſtle of the Church of the Gentiles (as the text is plaine that he was not) his ſucceſſor, admitting he had Peters whole auctoritie, (which none that is a wiſe man will graunt) cannot haue chiefe auctoritie ouer the Church of the Gentiles, becauſe Paul was beheaded at Rome. For if there muſt be but one head, and that was Peter, (as the papiſtes affirme) then can the Pope deriue none auctoritie from Paul. But let vs ſee how cleanely you can conuey the matter. Firſt you ſay, *it is plaine by this place, that to S. Peter and S. Paul, as to the two chiefe and moſt renowmed Apoſtles, the Church of all nations, that is, of the Iewes and Gentiles was giuen.* I will not ſtand vpon your termes, for in truth the Apoſtles were rather giuen to the Churches, then the Churches to them, Eph. 4. You ſpeake of them as though they were two great benefices, or Biſhoprickes. But we agree (which perhaps is your meaning) that they were made chiefe Apoſtles, the one ouer the Church of the Iewes, the other ouer the Church of the Gentiles. Secondly you ſay, the firſt and principall was S. Peters lot: we graunt this alſo in principalitie, and preeminence of order. Prouided alwaies, that Chriſt is as properly the light & ſaluation of the Gentiles, as he is the glory of his people Iſrael, and that he was the miniſter of circumciſion for the truth of God, to confirme the promiſes of the fathers, that the Gentles might glorifie God for his &c. And therefore S. Pauls lot (the prerogatiue of elderſhip excepted) was no leſſe, but much more glorious then S. Peters. But he was not ſo limited to the Gentiles onely, but that he might preach to the Iewes alſo, and ſo might Peter to the Gentiles, as either did. Whether S. Paul did write to the Hebrues, diuers old Doctors doubt: and whether S. Peter was the firſt that preached to the Gentiles, I haue ſomewhat ſaid vpon Act. 15. Certaine it is, that Paul at his firſt conuerſion, was ſent immediatly to the Gentiles Act. 26. 17. Gal. 1. 6. Yet this diſtinction remaineth firme, Peter was chiefe of the Church of the Iewes, & Paul was chiefe of the Church of the Gentiles. And therefore it is no treacherie, but a neceſſarie concluſion of Caluin, that Peter could not be chiefe of the Church of the Gentiles, except he went againſt Gods ordinance, & the appointment made betweene him & Paul. That he might not preach at Rome, nor deale among the Gentiles, Caluin doth not ſay, but that he might not ſo deale among the Gentiles, or occupy any ſuch ſeat at Rome, whereby he ſhould take vpon him to be the chiefe Apoſtle of the Gentiles, which prerogatiue by Gods ordinance, & his owne appointment, was decreed vnto Paul. You ſay, *So he might barre S. Iohn from Epheſus alſo.* I anſwere, what place ſo euer S. Iohn had at Epheſus, as I doubt not but he had an higher

Slander.

Peters prerogatiue.

Slander.

place,

place,then the biſhop of that Church:ſo I wil be bold vpon the auctority of this text to affirme,that he was neither aboue Peter in Apoſtleſhip of the circumciſion, nor aboue Paul in the Apoſtleſhip of the Gentiles. But it is perilous ſedition in Caluine,to exhort all men to keepe faſt the foreſaid compact. Why ſo I pray you, was it not grounded vpon the ordinance of the holy Ghoſt? and teſtified vnto vs in the ſcriptures? Is it ſedition to keepe the ordinance of the holy Ghoſt? Or cannot your Popedome ſtand? vnles this compact decreed by the holy Ghoſt be broken? No verily, therefore you cry ſedition as Athalia, when ſhe was to be depoſed from her vſurped tyranny,cried treaſon,ſedition. But it is belike a worſe matter,that Caluin exhorteth all men rather to haue reſpect to *S. Pauls Apoſtleſhip, then to S. Peters, as though the preaching auctority and Apoſtleſhip of both were not alike true,& al of one holy ſpirit, whether they preached to Iewes or Gentiles.* In deed if Caluin ſhould make a difference of truth or ſpirit in the Apoſtles preaching,& the auctoritie of their doctrine,you might worthily charge him with more then ſedition,euen with hereſie & blaſphemy. But theſe be his words,by which he ſhall cleere himſelfe of all crimes,and make his impudent accuſers, if not aſhamed, yet worthy to be baſſulled of all honeſt minds,that loue truth and plaine dealing. *I do not greatly regard whether Peter were Biſhop of Rome,ſeeing Paul doth teſtifie,that the Apoſtleſhip of Peter doth perteine peculiarly vnto the Iewes,and that his Apoſtleſhip perteineth to vs. Therfore that this ſociety which they bet weene themſelues couenanted,may be ratified with vs,yea rather that the ordinance of the holy Ghoſt may be counted firme with vs: it is conuenient, that we ſhould haue reſpect to the Apoſtleſhip of Paul rather then of Peter: for ſo the holy Ghoſt diuided the prouinces bet weene them, that he appointed Peter to the Iewes, and Paul to vs. Now therefore let the Papiſts ſeeke their primacie eiſe where, then in the word of God, where it is not found to be grounded.* By theſe wordes it is manifeſt, that Caluine maketh no difference betweene the truth of the Apoſtles doctrine,or the authoritie of the holy ſpirit, by which they preached both to Iewes and Gentiles,but will haue vs that are Gentiles to keepe ſtedfaſt the difference of primacie, and diſtinction of prouinces, which the holy Ghoſt hath made, and to acknowledge Paul to be the chiefe Apoſtle of the Gentiles, and not Peter. Seeing therefore it is certaine, that Paul was once the chiefe Apoſtle of the Gentiles by Gods appointment, Peter had not chiefe auctoritie ouer all the Church by Chriſtes ſaying: Thou art Peter, and vpon this rocke I will build my Church &c. But let vs ſee how you will conuicie this primacie ouer the Church of the Gentiles from Paul to Peter. Firſt,you are not able to ſhew, that Paul was by the holy Ghoſt depriued of it, by whom he was inueſted in it. Secondly,you cannot ſhew that he did voluntarily reſigne it,and yet if you could,his reſignation were not yet good in lawe, except it were approued by Chriſt, of whom he had his inſtitution in it. Let vs ſee then what poore euidence you haue to bring it from Paul to Peter. You ſay,*partly by the daily decay of the Iewiſh ſtate, and their incredulitie,and partly for that in Chriſtianitie the diſtinction of Iew and Gentile ceaſed after a ſeaſon,they went both to the chiefe citie of the Gentiles, and there founded the Church common to the Hebrewes, and all nations.* Firſt, this decay of the Iewiſh ſtate,was not ſo long as Peter and Paul liued together, and ſpecially it was not before Paul came to Rome: for at ſuch time as Paul was apprehended at Hieruſalem,from whence he was ſhortly after caried to Rome,the Iewiſh ſtate was not decayed,as is manifeſt by the words of Iames to Paul, Act. 21.20. Thou ſeeſt(brother)how many ten thouſands there are of the Iewes that haue beleeued, and are all zealous of the law. This text doth alſo prooue,that the diſtinction of Iewes and Gentiles did not ceaſe at the ſame time, therefore there is no reaſon why Peter in that reſpect, ſhould found a Church common to both the Churches at Rome. Therefore theſe cauſes of S. Peters forſaking his charge and Apoſtleſhip ouer the Iewes,are falſe and forged,and ſo much the more apparantly,in that you confeſſe, that Peter founded the Church at Rome before Paul. And if the ſtories be true that write of his firſt comming, and ſitting there 25.yeeres: he founded the Church there, before this ordinance and compact was made, therefore vpon no ſuch pretenſed cauſe. And yet if all the Iewes, had beene dead, or reuolted from Chriſtian religion, it was not lawfull for him being left of the one Church, to vſurp primacie in the Church of the Gentiles, which was committed to another, except you could ſhew by what new commiſſion he was tranſlated into that primacie, and Paul depriued of it. The Church of Rome in deede was happie, that both the Apoſtles powred out there whole doctrine there, & confirmed the ſame with their blood: ſo was it happy that Iohn preached there in the daies of Domitian, when they both were dead, yet thereby the citie of Rome gayned not the ſupreme auctoritie ouer the Church, as the Emperour had ouer the world. And no man that is not mad will graunt, that S. Iohn being at Rome after that Peter was dead,was vnder the iuriſdiction of Linus,Clemens, Cletus or Anacletus, or whoſoeuer was Biſhop there in that time,for the ſtories doe not agree: but Iohn continued his Apoſtleſhip, and the auctoritie thereof ſo long as he liued, which was greater then any Biſhop that ſucceeded the Apoſtles, as it is plaine by the order of dignitie and degrees of the Church, ſet downe by the Apoſtle S. Paul 1.Cor.12.28. Where as by your vaine ſuppoſition of the Popes ſupremacie, Clemens, or ſome other Biſhop of Rome after S. Peter, was ſuperiour vnto S. Iohn. And as that aſſe, which counterfeited the Epiſtles of Clemens to Iames the Apoſtle ſuppoſeth, giuing him charge alſo of ſuch weightie matters, namely of ſhaking the clothes of the Lords table, out of the holy veſtrie, and of keeping the Sacrament from miſe doung, and rottenneſſe Epi.2.ad Iacob. that euery wiſe man which readeth him, may thinke the auctor of the Epiſtle, was more worthy to haue his eares nayled to the pillorie, then to take vpon him to teach one of the three pillars of the Church, who had learned of Chriſt himſelfe, and had ſo long gouerned the Church of Ieruſalem before Clemens was a Chriſtian. Finally, Rome was not the chiefe citie of the Chriſtian Gentiles by Gods election, as Ieruſalem was of the Iewes,but by tyranny and vniuſt oppreſſion of other nations,as Babylon was ſometimes in the Eaſt. Rome.

REM. 7 9 Gaue the right hands of ſocietie.) *There is and alwaies ought to be, a common fellowſhip and fraternitie of all Paſtors and Preachers of the Church. Into which ſocietie whoſoeuer entreth not,but ſtandeth in Schiſme & ſeparation from Peter and the chiefe Apoſtolike Paſtors, what pretence ſo euer he hath, or whence ſo euer he challengeth auctoritie, he is a Wolfe, and no true Paſtor. Which vnion and communion together was ſo neceſſarie euen in S. Pauls caſe, that notwithſtanding his ſpeciall calling of God, yet the Holy Ghoſt cauſed him to goe vp to his elder Apoſtles, to bee receiued into their fellowſhip or brotherhoode. for it is to be noted, that SS. Peter, Iames, and Iohn were not ſent to S. Paul, to ioyne with him or to be tried for their doctrine and calling, by him: but contrariwiſe he was ſent to them as to the chiefe and knowen ordinarie Apoſtles. They therefore gaue Paule their hands, that is to ſay, tooke him into their ſocietie, and not he them. And S. Hieromes rule concerning this, ſhall be found true to the worldes ende, ſpeaking of S. Peter ſucceſſor:* He that gathereth not with thee, ſcattereth. Epiſt.57. *And in an other place for the ſame cauſe he calleth Rome,*tutiſſimum Communionis portum, *the moſt ſafe and ſure hauen of communion or ſocietie.* Ep.16.cap.3. *And whereas the Heretikes by this alſo would preue that Peter had no preeminence aboue Paul being his fellow Apoſtle, it is ridiculous. As though all of one fellowſhip or brotherhood be alwaies equall, or as though there were not order and gouernment, ſuperioritie and inferioritie, in euerie ſocietie well appointed. And they might perceiue by this whole paſſage, that Peter was the ſpeciall and in more ſingular ſort, the Apoſtle of the Iewes, though Iames and Iohn were alſo: as S. Paul*

All Catholike preachers and Paſtors muſt communicate with Peter and his ſucceſſors.

The Heretikes ridiculous argument againſt Peters preeminence.

S.Paul is also called in more singular sort the Apostle and doctor of the Gentiles then S.Barnabas, and yet they were both alike taken here into this societie, as they were both at once and alike segregated into this ministerie, and ordered together Act. 13. It is a poore reason then to say or thinke, S.Peter not to be aboue S.Barnabas neither, because of this societie and fellowship vnto which he was received together with S.Paul.

FVLKE.7 All Catholike pastors must communicate not only with Peter, but also with euerie one of the true Apostles of Christ in all necessarie points of faith and doctrine, or else they be no shepheards but wolues. They must also communicate with all the lawful successors of the Apostles, as wel as with Peters successours: Successours I meane in faith and doctrine, not in place onely. And in this vnion and communion was S. Paul 17. yeeres (as *Hierom* noted) before he came vp at this time to Hierusalem, vnlesse you will say he was all that 17. yeeres no Pastor but a wolfe. He came not therefore now first to be ioyned vnto them, not to be tried for his doctrine and calling, but by this brotherly meeting to stoppe the mouthes of slanderers, and to confirme the faith of the weake in his doctrine, that it was agreeable to the doctrine of all the Apostles. That S.Paule was sent to them, and not they to him, it was both in respect of their Seniorite, and for that they were the greater number there remayning at that time at Hierusalem, not that they were his superiors, or better knowen to the Gentiles to be ordinary Apostles. And the giuing of hands of fellowship, was a mutuall acceptation of the one and the other, and no signe of superioritie in them aboue Paul. Neither was this the first time that they tooke him into their fellowship, but long before, namely when he came first to Hierusalem, Acts.9.27. And in the contents of that Chapter you confesse as much your selues, which now it seemeth you haue forgotten. S.Hieroms rule is not of euery one that sitteth in *Peters Chaire*, which is not a successour of S.Peters doctrine. For S.Hierom (as I haue often said) would not haue gathered with *Liberius*, whom he confesseth to haue subscribed to heresie, nor with *Marcellinus* sacrificing to idoles, nor with *Honorius* condemned for heresie in the Councell of Constantinople the 6. nor with other heretical bishops of Rome. Neither doth he for that cause call Rome the most sure hauen of Communion, absolutely, but saith, *That certaine Priests of Alexandria, & their Pope or bishop Athanasius, & one Peter declining the persecutiõ of the Arian heresie, fled to Rome as vnto the most sure hauen of their Cõmunion.* Because in no Church (with whom they had fellowship) they could be so safe from the persecution of the *Arians* at that time, as at Rome, while Rome was vnder *Constans* a Catholike Emperour, and *Iulius* a Catholike bishop gouerned the Church there. But soone after when *Constantius* obteined the Empire of the Citie of Rome, and *Liberius* by him was first banished and after restored and *Felix* banished at that time (as *Damasius* writeth) *There was exceeding great persecution of the Cleargie at Rome, so that many Priests and Clearkes were slaine within the Church, and that for sixe yeeres while Liberius reigned with the Arians, there could no Catholike Priest or Clearke be suffered to enter either into the Church, or into the common Bathes.* If *Athanasius* at that time had come to Rome, hee should not haue found so sure an hauen there, as he did before. For neither was Rome then of his communion, when the Emperour, the Bishop, and such as occupied the place of the Cleargie were *Arians*, neither was any place of his communion (for that season) a more dangerous rocke to his safetie and the rest that were with him, then Rome. Therefore this saying of Hierom is both falsly & vnlearnedly peruerted from his true meaning, to set vp your Idole of Rome. But you note a ridiculous argument of the heretikes, that would proue Peter to haue no preeminence aboue Paul, *being his fellow Apostle.* You would be glad we had none other Arguments: although we do not argue of the fellowship onely, which yet argueth an equalitie in auctoritie, though there were other preeminences of Peter and of Paul: yet had Peter no auctoritie ouer Paul, nor Paul ouer Peter. No nor ouer Barnabas, for then he would haue ouer ruled him in the case of their contention, that made them to part companie, Act.15. And Barnabas would haue obeyed. But all Primacie and preeminence doth not argue superioritie in power and auctoritie. And Chrysostome vpon this place saith. *Now he hath shewed himselfe equall in honor with the rest, he compareth not himselfe with the rest, but with the highest, declaring that each of them had obteined equall dignitie.* S.Ambrose saith, *He nameth only Peter, & compareth him with himselfe, because Peter receiued the Primacie to found the Church, and he also in equall maner or measure was elected to haue the primacie, in founding the churches of the Gentiles, yet so, that Peter might preach to the Gentiles if cause were, and Paul to the Iewes. For it is found that ech did both, but yet full auctoritie is knowen to be giuen to Peter in preaching among the Iewes, and the auctoritie of Paul is found perfect in preaching among the Gentiles, whereupon in faith and truth he calleth himselfe the Master of the Gentiles.* And after a few words vpon the verie words of this verse, he saith, *He saith that the gift which he receiued of God, to be worthy to haue the primacy in preaching to the Gentiles, as Peter had in preaching to the circumcision, was approued euen by those Apostles) which were more noble among the rest, whom for their stedfastnes he calleth Pillars, which were alwaies with our Lord in secret matters, and were worthy to see his glory in the Mount. And as he giueth fellowes to Peter, (notable men among the Apostles, so also he adioyneth Barnabas to himselfe, which by diuine iudgement was ioyned to him, yet he challengeth the grace of primacie granted by God to himselfe alone, like as it was granted to Peter alone among the Apostles, so that the Apostles of the circumcision did giue the right hands to the Apostles of the Gentiles, to declare the concord of their societie, that either of both knowing that they had obtayned the spirit of perfection of the Lord in dispensation of the Gospell, might shew that in nothing they had need the one of the other. Oecumenius* vpon this place saith, *Consider now how he maketh himselfe equall to Peter, for this was needfull, that he might be thought worthy of credite among the Galathians. Primasius* saith in the person of Paul, *Non illi, &c. I am not inferiour to him, for we are both ordeined of one into one Ministery, that I should preach to the Gentiles, as Peter to the Iewes.* These ancient fathers testifie for vs, of the equalitie of the two principall Apostles Peter and Paul.

Communicating with Peter.

Rome.

Peters preeminence.

RHEM. 8 11 Resisted him.) *Wicked Porphyrie (as Hierom writeth) chargeth S.Paul of enuie and malepart boldnes, and S. Peter of errour.* Præm. Comment. in Galat. *Euen so the like impious sonnes of Cham, for this, and for other things, gladly charge S.Peter, as though he had cõmitted the greatest crimes in the world. for it is the property of Heretiks and ill men, to be glad to see the Saincts reprehended & their faults discouered, as we may learne in the writings of S. Augustine against Faustus the Manichee, who gathered out all the acts of the holy Patriarchs, that might seeme to the people to be worthy of blame. Whom the said holy Doctor defendeth at large against him as both he, & before him S.Cyprian, find here vpon this Apostles reprehension, much matter of praising both their vertues: S.Paules great zeale, and S. Peters wonderful humilitie: that the one in the cause of God would not spare his superior, and that the other, in that excellent dignitie, would not take it in il part, nor by allegation of his Supremacie disdaine or refuse to be controuled by his iunior. which of the two they count the greater grace and more to be imitated.* For neither Peter (*saith S.Cyprian*) whom our Lord chose the first & vpon whom he built the Church, when Paul disputed with him of circumcision, chalenged insolently or arrogantly tooke any thing to himselfe, saying that he had the Primacie, and therefore the latter Disciples ought rather to obey him. *ep.71.ad Quintum.nu.2. And S.August. ep.19.c.2.in fine.* That (*saith he*) which was done of Paul profitably by the libertie of charitie, the same Peter tooke in good part by holy and benigne godlines of humilitie, and so he gaue vnto posteritie a more rare and holy example, if at any time perhaps they did amisse, to be content to be corrected

The heretikes maliciously digate from S. Peter.

Paules reprehension of Peter cheth vs the zeale of the and humilitie the other.

cted of their iuniors, then Paul, for to be bold and confident: yea the inferiors to resist their betters for defending the truth of the Gospel, brotherly charitie alwaies preserued. *By which notable speaches of the doctors we may also see, how friuolously the Heretikes argue hereupon, that S. Peter could not be Superior, to S. Paul, being so reprehended of him: whereas the Fathers make it an example to the Superiors, to beare with humilitie the correption or controlement euen of their inferiors. Namely by this example S. Augustine* li. 2. de bapt. c. 1.) *excellently declareth, that B Martyr S. Cyprian, who walked away touching the rebaptizing of them that were christened of Heretikes, could not, nor would not haue been offended to be admonished & reformed in that point by his fellowes or inferiors, much lesse by a whole Councel.* We haue learned, *saith he*, that Peter the Apostle, in whom the Primacie of the Apostles by excellent grace is so preeminēt, when he did otherwise concerning circumcision then the truth required, was correpted of Paul the later Apostle. I thinke (without any reproch vnto him) Cyprian the Bishop may be compared to Peter the Apostle. howbeit I ought rather to feare lest I be iniurious to Peter. for who knoweth not that the principalitie of Apostleship is to be preferred before any dignity of Bishop whatsoeuer? but if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one. *And who is so dull that cannot see, that the inferior, though not by office and iurisdiction, yet by the law of brotherly loue and fraternall correption, may reprehend his superior? Did euer any man wonder that a good Priest or any vertuous person should tell the Pope, or any other great Prelate or greatest Prince in earth, their faults? Popes may be reprehended, and are iustly admonished of their faults, and ought to take it in good part, and so they do & euer haue done, when it commeth of zeale and loue, as of S. Paul, Irenæus, Cyprian, Hierom, Augustine, Bernard: but of Simon Magus, Nouatus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of malice, and raile no lesse at their vertues then their vices, of such (I say) Gods Prelats must not be taught nor corrected, though they must patiently take it, as our Sauiour did the like reproches of the malicious Iewes, and as Dauid did the malediction of Semei.* 2. Reg. 16.

It proueth nothing against Peters superiorite, that he was reprehended.

The superior may be reprehended or admonished of the inferior.

Heretikes reprehension of Catholike Bishops is rather railing.

FVLKE. 8 With wicked *Porphyrie* and *Faustus* the *Manichee* we haue nothing to doe, neither doe we gladly charge Peter (as you do falsly slander vs) any further then the Scripture chargeth him to the glory of God. But to the matter in controuersie, (you say) we argue against the superioritie of S. Peter, because he was reprehended by S. Paul: which is false, for vpon the onely reprehending of him we doe not so argue. But the fathers (you say) make *it an example to the superiors, to beare with humilitie the correption and controlement of their inferiors. As Cyprian Ep.* 71. Verely the example may extend euen to superiors, to beare a iust reprehension of their inferiors. But *Cyprian* doth not so gather: for he saith that Peter did not challenge or take vpon him any thing as superior to Paul, which he could not haue done, but in time and senioritie onely. And further he saith, that Peter hereby *giueth vs a document of concord and patience, that we should not stubbornly loue our owne things, but such things as are suggested vnto vs, sometimes by our brethren and companions profitably and wholsomly (if they be true and lawfull,) we should compt them our owne.* That you translate in S. Augustine. *The inferiors to resist their betters*, his wordes are, *Minores maioribus*, The yonger to resist the elder, As he saith before, *A posterioribus corrigi quam Paulo, To be corrected of their inniors, then Paul*: So that his words argue no superioritie of Peter, but in time and senioritie. No more do they in the other place, where Paul is called the latter Apostle, that is, Iunior in time, yet might be (as he was) equall in auctoritie, as *Cyprian* saith, *All the Apostles were with Peter, de simplicitate Prælatorum.* That superiors may in some sort be reprehended of their inferiors, it is no question. But where you say, The Pope may be reproued, and ought to take it in good part as it proceedeth of zeale, and loue, and patiently, whence soeuer it come: I will set downe what is found in your Canon law, that men may see how well you agree, and consider whether the Pope will be ordered by that, rather then by your sentence. *Part.* 1. *dist.* 4. *Cap. Si. Papa*, Thus we read: *If the Pope be found negligent of his owne and his brethrens saluation, vnprofitable and remisse in his works, and also holding his peace of goodnes, which doth more hurt him and all men: neuertheless he leadeth with him innumerable people by heapes to the chiefe slaue of hell, with whom he shall be beaten with many stripes for euer: No mortall man doth here presume to reproue his faults, because he himselfe being to iudge all men, is to be iudged of no man, except he be found erring from the faith.* And in the *Extrauagant, De concession. Prebend. Titul.* 4. *cap.* 2. *ad apostolatus*, in the glosse, Where is shewed, that the Pope may doe that which to all other is forbidden, it is written. *Nec est qui audeat, &c.* Neither *is there any that may be bold to say, My Lord, or, Syr why do you so?* And in the Margent, *No man may be bold to say to the Pope, Domine cur ita facis, Syr, why do you so?*

Slander. Peters error.

Superioritie of Peter.

RHEM. 9 11 Reprehensible.) *The Heretiks hereof againe inferre, that Peter then did erre in faith, and therefore the Popes may faile therein also. To which we answere, that howsoeuer other Popes may erre in their priuate teachings or writings, whereof we haue treated before in the Annotation vpon these words,* That thy faith faile not: *it is certaine that S. Peter did not here faile in faith, nor erre in doctrine or knowledge. for it was* conuersationis non prædicationis vitium, *as Tertullian saith.* de præscript. nu. 7. *It was a default in conuersation, life, or regiment, which may be committed of any man, be he neuer so holy, and not in doctrine. S. Augustine and whosoeuer make most of it, thinke no otherwise of it. But S. Hierom and* * *many other holy fathers deeme it to haue beene no fault at all, nor any other thing then S. Paul himselfe did vpon the like occasion: and that this whole combate was a set thing agreed vpon betweene them. It is a schole point much debated betwixt S Hierom and S. Augustine* ep 9. 11. 19. apud August.

S. Peters errour was not in faith, but in conuersation or behauior. *Luc.* 22. 32. * *See S. Chrysost. Theophyl. &c.*

FVLKE. 9 S. Paul testifieth, it was an error against the truth of the Gospell, therefore not a default in life and conuersation only. It was an error of ignorance, not in fact onely, for he did not counterfect for any worldly respect, but because he was vntruly perswaded that it was not only lawfull, but also expedient for him so to do. Whereby Barnabas also was brought to be partaker of their simulation, till they both were corrected and better instructed by S. Paul. *Erasmus* in his Epistle to the Cardinall of *Loraine*, set before his translation of Chrysostome vpon this Epistle saith: That S. Augustine chargeth S. Peter with superstitious simulation, yea with a peruerse desire of laying the burden of the Law, vpon the shoulders of the Gentiles. And that the articles of your good Masters (the diuines of Paris,) do attribute vnto Peter error in faith. Therefore not Protestants onely, but Papists also do inferre of this place, that Peter erred in faith: It were good for you therefore to decide the question among your selues, before you take the matter so hotly against vs.

Peters error.

CHAP. III.

HEM. 1 *By their owne conuersion at the first,* 6 *and by the example of Abraham, and promise made to him, he sheweth that the way to obtaine the benediction, is to seeke vnto God by faith in Christ.* 10 *Seeing also that the Law curseth euery one that hath not euermore kept the Lawe.* 15 *And, that the Law was not giuen to alter Gods testament,* 19 *but to conuince the Iewes of sinne,* 23 *and so to be their pædagogue or leader vnto Christ,* 25 *and then to cease.*

RHEM. 1 S. Paul saith not, That the Lawe doeth cease after we be brought to Christ, but that we are not now vnder the Lawe, as vnder a Scholemaster.

O Sensles Galatians, who hath ‡ bewitched you, not to obey the truth, before whose eies IESVS Christ was proscribed, being crucified among you?

2 This only I would learne of you, By the workes of the Law, did you receiue the Spirit, or by the hearing of the faith?

3 Are you so foolish, that whereas you began with the spirit, now you will be consummate with the flesh?

4 Haue you suffered so great things without cause? if yet without cause.

5 He therefore that giueth you the Spirit and worketh miracles among you: by the works of the Law, or by the hearing of the faith doeth he it?

Gen.15,6. Ro.4,3. 6 As, *Abraham beleeued God, and it was reputed to him vnto iustice.*

7 Know ye therefore that they that are ‡ of faith, the same are the children of Abraham.

8 And the Scripture foreseeing that God iustifieth the Gentiles by faith, shewed vnto Abraham before, *That in thee shall all nations be blessed.*

Gen.12,3. 9 Therefore they that are of faith, shall be blessed with the faithfull Abraham.

10 For whosoeuer are of the workes of the Lawe, are vnder curse. For it is written: Deu.27,26. ‖ *Cursed be euery one that abideth not in all things that be written in the booke of the Law to do them.*

11 But that in the Law no man is iustified with God, it is manifest, because *The iust* Abac.2. Ro.1. ‖ *liueth by faith.*

Leu.18. 12 But the Law is not by faith: but, *He that doth those things shall liue in them.*

13 Christ hath redeemed vs from the curse of the Lawe, being made a curse for vs (because it is written, *Cursed is euery one that* Deu.21. *hangeth one a tree.*)

14 That on the Gentiles the blessing of Abraham might be made in Christ IESVS: that we may receiue the promise of the Spirite by faith.

The Epistle vpon the 13. Sunday after Pentecost. 15 Brethren (I speake according to man) yet a mans testament being confirmed no man despiseth, or further disposeth.

Gen.22,18. 16 To Abraham were the promises said, and to his seed. He saith not, *And to seedes*, as in many: but as in one, *And to thy seed*, which is Christ.

17 And this I say, the testament being confirmed of God, the Law which was made after foure hundred and thirtie yeeres, maketh not void to frustrate the promise.

18 For if the inheritance be of the Law, now not of promise. But God gaue it to Abraham by promise.

19 Why was the Law then? It was put for transgressions, vntill the seede came to whom he had promised: ordeined by Angels

O Foolish Galathians, who hath bewitched you, that ye should not obey the truth: to whom Iesus Christ was before described before the eies, and among you crucified?

2 This onely would I learne of you, whether ye receiued the spirit by the deeds of the lawe, or by the hearing of the faith?

3 Are ye such fooles, that after ye haue begunne in the spirite, ye woulde now ende in the flesh?

4 Haue ye suffered so great things in vaine? If it be yet in vaine.

5 He therefore that ministreth to you the spirit, and worketh myracles among you, doth he it through the deeds of the Lawe, or by hearing of the faith?

Gen.15,6. rom.4,3. iames 2,23. † Or, imputed. 6 **Euen as Abraham beleeued God, and it was †ascribed to him for righteousnes.*

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture seeing aforehande that God would iustifie the Heathen through faith, shewed beforehand glad tidings vnto Abraham, saying, **In thee shall all nations be blessed.* Gen.22,3. ecclꝛ.44.20.

9 So then, they which be of faith, are blessed with the faithfull Abraham.

*10 For as many as are of the deedes of the Law, are vnder the curse: for it is written, *Cursed is euery one that continueth not in all things which are written in the booke of the Law, to doe them.* Deut.27.26.

*11 But that no man is iustified by the Law in the sight of God, it is euident: *for the iust shal liue by faith.* Abac.2,4. rom.1.17.

*12 And the law is not of faith: *but the man that doth them, shall liue in them.* Leuit.18,5.

*13 Christ hath redeemed vs from the curse of the lawe, being made a curse for vs: For it is written, * Cursed is euery one that hangeth on tree:* Deut.21.23.

14 That the blessing of Abraham might come one the Gentiles through Iesus Christ, that wee might receiue the promise of the spirite thorough faith.

*15 Brethren, I speak after the maner of men, *though it be but a mans testament, yet if it be alowed, no man reiecteth it, or addeth thereto.* Heb.9.17.

*16 *To Abraham and his seed were the promises made. He saith not, To the seeds, as of many: but, To thy seed, as of one, which is Christ.* Gen.17.7.

17 This I say, that the lawe which began afterward beyond foure hundred and thirtie yeres, doeth not disanul the testament that was confirmed afore of God vnto Christward, to make the promise of none effect.

18 For if the inheritance be of the law, then not nowe of promise. But God gaue the inheritance *vnto Abraham by promise.*

19 Wherefore then serueth *the law? It †was added because of trāsgressions, til the seed should come to whom the promise was made: and it was* † The Law

ordeined

gels in the hand of a mediatour.

20 And a mediatour is not of one: but God is one.

21 Was the Law then against the promises of God? God forbid. For if there had beene a Law giuen that could iustifie, vndoubtedly iustice should be of the Law.

Ro.3.9.11,32. 22 But the Scripture * hath concluded al things vnder sinne: that the promise by the faith of IESVS Christ might be giuen to them that beleeue.

23 But before the faith came, vnder the Law we were kept shut vp, vnto that faith which was to be reuealed.

24 Therefore the Law was our Pedagogue in Christ: that we may be iustified by faith.

25 But when the faith came, now we are not vnder a pædagogue.

26 For you are al the children of God by faith in Christ IESVS.

27 For as many of you as are baptized in Christ, ‖ haue put on Christ.

28 There is not Iewe nor Greeke, there is not bond nor free, there is not male nor female. For all you are one in Christ IESVS.

29 And if you be Christes, then are you the seede of Abraham, heires according to promise.

ordeined by Angels in the hand of a mediatour.

20 *A mediatour is not* a mediatour *of one, but God is one.*

21 *Is the Law then against the promise of God? God forbid. For if there had beene a Law giuen which could haue giuen life, then no doubt righteousnes should haue beene by the Law.*

22 * *But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen vnto them that beleeue.* Rom.3.4.

23 *But before faith came, we were kept vnder the law, and were shut vp vnto the faith which should afterward be reuealed.*

24 * *Wherefore the Lawe was our scholemaster vnto Christ, that we should be iustified by faith.* Rom.10.4.

25 *But after that faith is come, we are no longer vnder a scholemaster.*

26 *For yee are all the children of God by faith in Christ Iesus.*

27 * *For* † *all yee that are baptized, haue put on Christ.* Rom.6.3.

† Some reade, all ye that are baptized into Christ, haue put on Christ.

28 *There is no Iewe, neither Greeke, there is neither bonde, nor free, there is neither male nor female: for ye are all one in Christ Iesus.*

29 *If* ye be *Christes, then are ye Abrahams seede, and heires according to the promise.*

MARGINALL NOTES. CHAP. III.

REM. 2 1 Bewitched you.) *For any people or person to forsake the faith of their first Apostles and Conuersion at the voice of a few nouellaries, seemeth to wise men a very bewitching and senseles brutishnes. Such is the case of our poore Countrie, Germanie, and others.*

PTIL. 2 If any people or person haue beene rightly instructed by the Apostles of Christ, it is senseleese brutishneese to forsake their faith which they first receiued. But if any people or person haue beene at the first peruerted, rather then conuerted by false Apostles and hetetikes vnto hereſie, as many haue beene, both people and persons, it is wisedome to forsake their faith, which is either wholy false, or corrupt in any part, and to learne the truth of the Apostles of Christ, as they haue set downe in their writings. So haue England and Germanie done. First faith and instruction.

HEM. 3 7 Of faith, the same.) *This faith whereby Abraham was iustified, and his children the Gentiles beleeuing in Christ, implieth al Christian vertues, of which the first is faith, the ground and foundation of al the rest, and therefore here and elsewhere often named of the Apostle.*

YKE. 3 The true iustifying faith is the roote of all vertues, and they doe doubtleese follow it, but they goe neither before it, nor with it to iustification, therefore be not included in faith, but follow faith. Iustifying faith.

ANNOTATIONS. CHAP. III.

HEM. 4 10 Cursed be.) *By this place the Heretikes would proue that no man is iust truely before God, all being guiltie of damnation and Gods curse, because they keepe not euery iote of the Law, where in deede the Apostle meaneth not such as offend venially (as it is plaine by the place of Deuteronomie whence he reciteth this text) but onely such as commit great and damnable crimes, and so by greeuous and mortall transgressions wholy breake Gods preceps, and thereby incurre the curse of the Law, from which the said Law could not deliuer them of it selfe, nor by any other meanes, but by the faith, and grace of* CHRIST IESVS. Notwithstanding veniall sinnes, men are truely iust, and may keepe the commandements.

YKE. 4 The Apostle knew not your distinction of veniall sinnes, and the text of the Law doth vtterly ouerthrow it which is generall of all transgressions of the Law, great or small. Neither can any be gathered, by the place of Deuteronomie, as you most impudently affirme, hauing nothing but a bold lye, to oppose against so manifest light of truth. For after Moses hath rehearsed the particular curses, against a great number of heynous crymes, he concludeth with the generall curse against all transgressions of the Law, whatsoeuer. And how should the Apostle prooue his purpose, that whosoeuer are of the workes of the Law, are vnder the curse, by this text of Deuteronomie, if onely such as commit great and heynous crimes, were subiect to this curse. For there are many Turkes, that commit not those heynous crymes, that are expressed in the particular curses. Therefore whosoeuer keepeth not euery iote of the Law, is guiltie of Gods curse, by this sentence. And this is the iudgement of all the ancient fathers vpon this text. Sinnes veniall and mortall. All sinnes accursed.

Chrysostome saith.) *That no man is iustified by the Law, it is cleere. For all haue sinned, and are subiect to the curse,* here is no exception of such as sinne venially. Theodoret sayth. *The Lawe commaundeth that all things be fulfilled, which are said in it, & those which by any meanes transgresse it, submitteth vnto curses,* S. Ambrose saith, *This is written in Deuteronomie, because if a man should omit any thing of the Law, he should be counted accursed, and the commaundements were so great, that it is impossible they should be kept.* S. Hierom saith. *That no man can fulfill the Law,* None keepeth the Law perfectly.

and doe all things that are commanded, the Apostle testifieth else where. For that which was impossible of the law, in that it was made weake by the flesh, God sending his Sonne in the similitude of sinfull flesh, condemned sinne of sinne, in the flesh, which if it be true, it may be obiected vnto vs: Then Moses and Esaie, and the rest of the Prophetes, which were vnder the workes of the Law, are vnder the curse, which thing he will not be afraide to confesse, which hath redde the Apostle, saying: That Christ hath redeemed vs from the curse of the Law being made a curse for vs, and to answere, that euerie one of the Saincts for his time, was made a curse to the people. Primasius saith. *Because the custome of sinning, hath so preuailed, that no man doth keepe the law, and therefore not vndeseruedly are subiect to the curse,* which afterward he expoundeth that euery man doth incurre *whosoeuer shall not keepe all the commaundements of the law vnto the end.* Oecumenius saith. *Because no man fulfilleth the lawe, they are all cursed, as they which haue departed from the lawe, and taken the curse vnto themselues.* The same in effect, hath *Theophylact.* Of which sayings, you see it is manifestly inferred, as also of the plaine text, that no man by workes is truly iust, before God, all being guiltie of damnation and Gods curse, and iustified onely by Christ through faith.

RHEM. 5 11 Liueth by faith.) *It is neither the Heretikes speciall presumption and confidence, nor the faith of Diuels, nor faith without workes which is dead in him selfe as S. Iames saith, that can giue life to the iust, for that which is dead, can not be the cause of life, but it is the Catholike faith, as S. Augustine writeth, which worketh by charitie (according to the Apostles owne explication of this whole passage) by which the iust liueth.* Li. 3. c. 5. cont. duas ep. Pelag. *See the Annotations vpon the same words. Rom. 1.* Not only faith

FVLKE. 5 It is a liuely faith, and a faith working by charitie, whereby the iust liueth, yet he liueth not by workes but by faith. See Rom. 1. sect. 8. Faith and workes.

RHEM. 6 27 Haue put on Christ.) *Here the aduersaries might haue seene, if they were not blinded by contentious striuing against Gods Church, that when Iustification is attributed to faith without mention of good works or other Christian vertues and Sacraments, it is not meant to exclude any of the same from the working of iustice or saluation, for here we learne that by the Sacrament of Baptisme also we put on Christ, which is to put on faith, hope, charitie, and all Christian iustice. By the same we proue also that the Sacraments of the new law giue grace, for that the receiuers thereof put on Christ. And the Aduersaries euasion, that it is faith which worketh in the Sacrament, and not the Sacrament it selfe, is plainelie false: Baptisme giuing grace and faith it selfe to the infant that had none before.* Baptisme giueth grace and iustification not faith only.

FVLKE. 6 Iustification is manifestly ascribed to faith without workes, whereby all workes are excluded, and not onely not mentioned, in the act of iustification, yet not excluded from folowing faith, to declare that we are iustified. And in this place the Apostle reasoneth, from the signe to the thing signified, to proue that by faith in Christ, we are the Children of God, because Baptisme representing our putting on of Christ as a garment, to couer our vnworthines, is a seale of iustification by faith, to all that are baptized, as circumcision was to all that were circumcised, and namely to Abraham, who was iustified before he was circumcised, and that to declare, that circumcision was no cause, but a testimony of his iustification. As also Cornelius, and they that were with him, had their hearts puryfied by faith, and receiued the holy Ghost, before they were baptized. Whereby God testified, that Baptisme giueth not grace of the worke wrought, but is a seale of grace & iustice of faith, and regeneration by Gods spirit. And where you say, that baptisme giueth faith to the infant, that had none before, you may aswell say, that it giueth faith to many that haue none after. But how are you able to proue, that baptisme giueth faith to an infant? when faith commeth by hearing (Rom. 8.) which infants cannot doe. And if you meane of some other kinde of faith, then that which commeth by hearing, how say you that baptisme giueth faith to the infant that had none before? when before you baptize him, you examine him whether he beleeue all the articles of faith, and the infant by his Godfathers answereth. *Credo, I doe beleeue.* Whether contentious arguing against Gods Church, hath made you forgetfull of your doctrine, and forme of minustring the Sacrament of Baptisme, let all indifferent men iudge. Iustification by faith.

CHAP. IIII.

That the Law was fit for the time of nonage: but being now come to full age, to desire such seruitude is absurd specially for Gentils. 12 *And that he writeth this not of any displeasure, but to tell them the truth, remembring how passingly they honoured him when he was present, and exhorting them therefore not to harken to the false Apostles in his absence.* 21 *By the allegory also of Abrahams two sonnes, shewing, that the children of the Iewes Synagogue shall not inherite, but we who are the children of the free woman: that is, of the Cath. Church of Christ.*

THE Epistle vpon twelfth eue.

AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be lord of al.

2 But is vnder tutors and gouernours vntill the time limited of the fathers.

3 So we also, when we were little ones were ‖ seruing vnder the elementes ‡ of the world.

‡ That is, the rudiments of religion, wherin the carnall Iewes were trained vp: or the corporal creatures, wherein their manifold sacrifices, sacraments, and rites did consist.

4 But when the fulnesse of time came, God sent his sonne made of a woman, made vnder the Law.

5 That he might redeeme them that were vnder the Law, that we might receiue the adoption of sonnes.

6 And because you are sonnes, * God hath sent the Spirit of his sonne into your harts crying: Abba, Father. Ro. 8, 15.

7 Therefore now he is not a seruant, but a sonne. And if a sonne, an heire also by God.

8 But

AND I say, That the heire as long as he is a child, differeth nothing from a seruant, though he be Lord of all.

2 *But is vnder tutors and gouernours: vntill the time appointed of the father.*

3 *Euen so we, when we were children, were in bondage vnder the rudiments of the world.*

4 *But when the fulnesse of the time was come, God sent his sonne made of a woman, and made vnder the law.*

5 *To redeeme them that were vnder the lawe,* * *that we might receiue the adoption of children.* Ro. 8. 15.

6 *Because ye are sonnes, God hath sent forth the spirit of his sonne into your hearts, crying Abba father.*

7 *Wherefore thou art no more a seruant, but a sonne: if thou be a sonne, thou art also an heire of God, through Christ.*

8 *Notwith-*

8 But then in deede not knowing God, you serued them that by nature are not Gods.

9 But now when you haue knowen God or rather are knowen of God: how turne you againe to the ‖ weake and poore elements, which you will serue againe?

10 ‖ You obserue daies, and monethes, and times, and yeeres.

11 I feare you, lest perhaps I haue laboured in vaine among you.

12 Be ye as I, because I also am as you: brethren, I beseech you, you haue hurt me nothing.

13 And you know that by infirmitie of the flesh I euangelized to you heretofore.

14 And your tentation in my flesh you despised not, neither reiected, but ‡ as an Angell of God you receiued me, as Christ IESVS.

15 Where is then your blessednes? for I giue you testimony that if it could be done, you would haue plucked out your eies and haue giuen them to me.

16 Am I then become your enemie, telling you the truth?

17 They emulate you not well: but they would exclude you, that you might emulate them.

18 But do you emulate the good in good alwaies: and not onely when I am present with you.

19 My litle children, whom I trauaile with al again, vntil Christ be formed in you.

20 And I would be with you now and chaunge my voice: because I am confounded in you.

21 Tel me you that wil be vnder the law, haue you not read the Law?

22 For it written that * Abraham had two sonnes: one of the bond-woman, and one of the free-woman.

23 But he that of the bond-woman, was borne according to the flesh: and he that of the free-woman, by the promisse.

24 Which things are said ‖ by an allegorie. For these are the two testamentes. The one from mount Sina, gendring vnto bondage: which is Agar,

25 (For Sina is a mountaine in Arabia, which ‘ hath affinitie to that which now is Hierusalem) and serueth with her Children.

26 But that Hierusalem which is aboue, is free: which is our mother.

27 For it is written: *Reioyce thou barren, that beareſt not: breake forth and cry, that trauaileſt not: because many are the children of the desolate, more then of her that hath a husband.*

28 But * we brethren, according to Isaac, are the children of promisse.

29 But

8 *Notwithstanding, when ye know not God, ye did seruice vnto them which by nature are no Gods.*

9 *But now after that ye haue knowen God: yea rather are knowen of God, how turne yee againe vnto the weake and beggerly ‖ rudiments, whereunto againe ye desire a fresh to be in bondage.*

‖ Or, elements.

10 *Ye obserue daies and monethes, and times, and yeeres.*

11 *I am in feare of you, least I haue bestowed on you labour in vaine.*

12 *Brethren, I beseech you, be as I am, for I am as ye are: Ye haue not iniured me at all.*

13 *Ye know how through infirmitie of the flesh, I preached the Gospell vnto you at the first:*

14 *And my temptation which was in my flesh yee despised not, neither abhorred: but receiued me as an Angell of God, euen as Christ Iesus.*

15 *What is then your felicitie? for I beare recorde, that if it had beene possible, yee would haue plucked out your owne eyes, and haue giuen them to me.*

16 *Am I therefore become your enemie, because I tell you the trueth?*

17 *They are iealous ouer you amisse: Yea, they intende to exclude you, that yee should be feruent to themward.*

18 *It is good alwaies to be zelous in a good thing, and not onely when I am present with you.*

19 *My litle children of whom I trauaile in birth againe, vntill Christ be fashioned in you.*

20 *But I desire to be present with you now, and to change my voice: for I stand in doubt of you.*

21 *Tell me, ye that desire to be vnder the law, doe ye not heare the law?*

22 *For it is written that Abraham had two sonnes: * the one by a bondmaid, * the other by a free woman.*

Gen.16.15. Gen.21.1.

23 *But he which was of the bonde woman, was borne after the flesh: but he which was of the free woman* was borne *by promise.*

24 *Which things are spoken by an allegorie: for these are two testamentes: the one from the mount Sina, which gendreth vnto bondage, which is Agar.*

25 *For ‖ Agar is the mount Sina in Arabia, and † bordereth vpon the citie which* is *now* called *Hierusalem, and is in bondage with her children.*

‖ Or, read, for Sina is a mount in Arabia.
† Or answereth to Hierusalem that is now.

26 *But * Hierusalem which is aboue, is free, which is the mother of vs all.*

Esay 45.2.

27 *For it is written, * Reioyce thou barren that beareſt no children, breake forth and crie, thou that trauaileſt not: for the desolate hath many moe children then she which hath an husbande.*

Esay 54.1.

28 *But brethren, we are * after Isaac the children of the promise.*

‡ This mutuall persecution, is a figure also of the Church iustly persecuting Heretikes, & contrariwise of Heretikes (which be the children of the bondwoman) vniustly persecuting the Catholike Church. *Aug. ep.* 48. Es.54,1. Ro.9,8. Gen.21,10.

29 But ‡ as then he that was borne according to the flesh, persecuted him that was after the spirit: so now also.

30 But what saith the Scripture? *Cast out the bond-woman and her sonne, for the sonne of the bond-woman shall not be heire with the sonne of the free-woman.*

31 Therefore brethren we are not the children of the bond-woman, but of the free: by the freedome wherewith Christ hath made vs free.

29 *But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now.*

30 *Neuertheless, what saith the Scripture? * Put away the bond-woman and her sonne: for the sonne of the bond-woman shall in no wise be heire with the sonne of the free woman.* Gen.21.10.

31 *So then brethren, we are not children of the bondwoman, but of the free.*

ANNOTATIONS. CHAP. IIII.

RHEM. 1

3 Seruing. *There can be no externall worship of God nor association of men in religion, either true or false, without the vse of corporall things or elements. The Heathen so vsed the creatures of elements that they serued them as their gods. The Iewes of whom the Apostle here speaketh, serued not the creatures them selues which they occupied in their ceremonies, but they serued the onely true God vnder the elements: that is to say, being seruilely clogged, yoked, kept occupied and in awe, with innumerable fleshly, grosse, and combersome offices about creatures. The Christians neither serue elements, as the one, nor be kept in seruile thraldome thereby, as the other: but occupie onely a few exceeding easie, sweete, seemely and significant, for an agreeable exercise both of body and minde. Whereof S. Augustine saith thus, li. 3. c. 9. de doct. Christ.* Some fewe for many, most easie to be done, most honorable for signification, and most cleane and pure to be obserued and kept, hath our Lord him selfe and the Apostolicall discipline deliuered. *And li. de ver. relig. c. 17.* Of the wisdome of God it selfe mans nature being taken, whereby we were called into libertie, a few Sacraments most holesome were appointed and instituted, which might containe the societie of Christian people, that is, of the free multitude vnder one God. *And againe, cont. Faust. li. 19. c. 13.* The Sacraments are changed, they are made easier, fewer, holsommer, happier. *the same he hath in the 118. epistle c. 1. and many other places besides. By which you may see, it is not all one to vse elements, visible Sacraments or ceremonies, and to serue them as the Pagans doe, or to serue vnder them as the Iewes did, wherewith the Heretikes calumniously charge the Christians. And as touching the small number, facilitie, efficacie and signification, wherein the said holy father putteth the special difference: who seeth not that for so many busie sacrifices, we haue but one: for Sacraments well neere infinite, but seuen: all so easie, so full of grace, so significant, as can be possible, as of euery one in their seuerall places is proued.*

Externall worship of God by vse of creatures necessarie: and how the Heathen Iewes, and Christians differ in the same. The vse of externall elements in the Sacraments.

Our Sacraments few and easie in respect of the Iewes.

FVLKE, 1

The Papists in like maner, as the heathen and Iewes, serue vnder the elements of the world, and serue those that by nature are no Gods: As the Iewes, they not onely obserue daies and times, but also are clogged with an infinite number of ceremoniall obseruations, as of hallowed fier, water, bread, ashes, oyle, waxe, flowers, branches, garments, cley, spittle, salte, incense, balme, chalices, paxes, pixes, alters, corporals, superalters, alterclothes, ringes, swordes, crownes, miters, belles, churches and churchyardes, with many more then I can rehearse, vnder which they are more slauishly (then the Iewes vnder the law,) yoked and occupied, with innumerable fleshly, grosse, and combersome offices about them. Secondly, as the Gentils, they serue them that by nature are no Gods, not onely Angels and Saincts, and the counterfect reliques of them, but Idols of them. Where you can not escape, by your vaine and vnlearned distinction, of *Latria* and *Doulia*, for the Apostle vseth the word ἐδουλεύσατε, *you haue serued, them that are no Gods by nature*, shewing that all religious seruice or *Doulia* of such as by nature are no Gods, is heathenish Idolatrie or seruice abhominable. Therefore the sayings of S. Augustine pertaine nothing vnto you. And where you say, for so many sacrifices of the Iewes, you haue but one, meaning your sacrifice of the masse, to omitte that you haue no auctoritie of Gods word for that one, what compt you those oblations of candles, and other things to your images of Christ, and Saincts? haue you any grosse conceipt, that they haue neede or vse of such things? or are they sacrifices and oblations, to honor God and the Saincts with them, as the heathens vsed many like? I omitte, that your Canonistes, doe holde, that tythes are still offered to God, as oblations, euen as they were in the Iewish law. *Rebuff. de decimis.* Therefore you haue more sacrifices then one.

Ceremonies superfluous and superstitious.

RHEM. 2

Here, let the good Readers take heede of a double deceite vsed by the Aduersaries about S. Augustines places alleadged, first, in that they say he made but two Sacraments, which is vntrue, for, although treating of the difference betweene the Iewish Sacraments & ours, he namely giueth example in Baptisme & the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor signe at all that there should be no more, but contrariwise in the foresaid epistle 118. he insinuateth, that besides those two, there be other of the same sort in the Scriptures. Yea, with water and bread, which be the elements of the two foresaid Sacraments, he expresly nameth oile also (li. 2. cont. lit. Petil. c. 104.) the element or matter of the Sacrament of confirmation: which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders li. 1. de bapt. c. 1. *and also of Matrimony* li. de bono coniug. c. 24. *of Penance likewise, he speaketh as of Baptisme which he calleth Reconciliation,* li. 1. de adult. coniug. c. 28. *Lastly, by the booke* de visitatione infirmorum in *S. Augustine,* li. 2. c. 4. *by* Prosper de prædictionibus p. 2 c. 29. *S. Innocentius ad Eugubinum to* 1. Conc. ep. ad Eugub. c. 8. *S. Syril* li. 2. in Leuiticum, *and S. Chrysostom* li. 3. de Sacerdotio, * Extreme vnction *is proued to be a Sacrament. It is false then that the Heretikes affirme of S Augustine, by whose doctrine it is plaine, that though the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer then seuen specified by him. Which number of seuen the holy Councels of Florence and Trent doe expresly define to haue beene instituted by Christ, against these late Heretikes. See more of these Sacraments in their places.* Act. 8. 1. Tim. 4. Ia. 20 Ia. 5. Ephes. 5.

S. Augustine falsely alleaged of the Heretikes for two Sacraments only. *Ep. 118. c. 1. & in Ps. 103. cont.* The other Sacraments proued out of S. Augustine. * *Aug. ser. 31 de temp. & de rectitud. Cathol. conuersat.*

FVLKE. 2

We vse no deceipte about S. Augustines places, but conclude plainely vpon his own words, Ep. 118. where he saith, that our Lord Iesus *hath ioyned together the societie of the new people, with Sacraments, in number the fewest, in obseruation the easiest, in signification the most excellent, such as is Baptisme, consecrated in the name of the Trinity, and the communication of his body and blood, and if any other be conteined in the canonicall Scripture.* Of these words we gather that S. Augustine knew but two Sacraments of this kinde. First because he saith they are *fewest in number, for two is the lest number.* Secondly because he saith, he hath *ioyned or bound together, the societie of the new people, by these,* for these are sufficient for that purpose, and neceffary for all men that liue to yeeres of discretion, to receiue if they can. So are not matrimony and ordination, and therefore not to be numbred with these. Repentance, although it be neceffary for all, yet hath it no outward element, which is necessary to make a Sacrament. Confirmation with oile hath no testimony in the Scriptures, nor extreme oile to be a perpetuall Sacrament or seale

Slander. The number of Sacraments.

EM. 3

ſeale of ſpirituall grace, which was vſed onely for a temporall Sacrament of bodily healing Ia. 5. Therefore by S. Auguſtines ſaying, there are but two Sacraments, in that ſenſe, that Baptiſme and the Lords Supper are called Sacraments. But yon reply, that he inſinuateth, that there be other beſide theſe two, of the ſame ſort in the Scriptures. I anſwere he doth not inſinuate any ſuch thing, but teſtifieth, that theſe two onely be found in the Scriptures. Yet not willing to ſtriue, if any man can finde *Quid aliud, any other Sacraments in the Scriptures*, whereas if he had knowen fiue beſide theſe two Sacraments, in ſuch ſort as they are, he would haue ſaid, and the reſt, or the other fiue, which are conteined in the Scriptures, but now he ſaith (if any one other) not acknowledging him ſelfe any other, but if any other may be found in the Scriptures, he thinketh it is not paſt one. *But contra Pet. lib. 2. c. 104. he nameth oyle alſo*, I graunt, but there he ſpeaketh of the oyle and anoynting that was vſed in Baptiſme, which of the Donatiſts was called the Sacrament of Chriſme, by Auguſtine *in the kinde of viſible ſignes holy, as Baptiſme it ſelfe*: and not of another Sacrament of confirmation, which elſe where, he affirmeth to be *nothing but prayer with impoſition of hands*. De bap. contr. Don. li. 3. cap. 16. In Pſal. 103. he ſaith. *The gift of the Sacraments in Baptiſme, in the euchariſt, in the reſt of the holy Sacraments what is the gift*. In which words he acknowledgeth more holy Sacraments, but not in ſuch ſort, as baptiſme and the eucharift are. In the ſame Pſalme, where he ſaith, *the Sacraments are hid from the Paganes*, he nameth onely the Sacrament of Baptiſme and the Sacrament of the eucharift.

Matrimony and ordination were not ſo hidden from them. Therefore though he name Matrimony, orders, chriſme, or any other thing Sacraments, as he doth many other things beſide, it followeth not, that they are ſacraments as baptiſme & the eucharift. But as for penance, he calleth it not a ſacrament but only he ſaith. *The ſame cauſe is of reconciliation, which is of Baptiſme, if perhaps daunger of ending his life doe preuent the penitent. For our mother the Church ought not to be willing, that euen they ſhould depart out of this life, without the pledge of their peace*: meaning the Sacrament of the communion, which is the pledge of their reconciliation. Now where you quote the booke *De viſitatione infirmorum*, for extreme vnction, *Eraſmus* telleth you, *It is the ſpeach of a brabler, neither learned nor eloquent, and moſt impudently intituled to Auguſtine*. Of the ſame mould *De Serm. 215. De tempore*, and the treatiſe *De rectitud. Cath. Conuerſ.* Yet doth not the auctor call extreme vnction a Sacrament, but promiſeth health of body, as well as of ſoule by it. *Proſper* ſpeaketh not of extreme vnction, but alluding to the widow, which gaue part of her meale and oyle to Helias ſaith. *So the ſoule is ſatisfied with her Lord departing in bodie, louing him that chaſtiſeth, keepeth the faith of mariage bed with chaſt loue, being defended with the ſacrament of meale, and the vnction of oyle, ſurely waiting for the acceptable raigne, when her Lord ſhall ſay vnto her: O good ſeruant, &c.* which words if you could haue conſtrued aright, I marueile how you ſhould haue applied to extreme vnction. But belike you would haue tranſlated, *Corpore abſcedente Domino, the body departing to the Lord*, whereas it is manifeſt to him that obſerueth the diſcourſe of *Proſper*, he meaneth to ſhew how the ſoule is a widow: namely by the Lordes departure in body, beſide, that the Latine tongue will abide no ſuch conſtruction, as you would make, and the reſt that followeth, doth not agree to him that is a dying and departing out of the world. Therefore either by the myſterie of meale, and the vnction of oyle, he meaneth the ſpiritual foode of the ſoule, or if he meane by the one, the Sacrament of the bread of life, by the other he meaneth the oyle vſed in baptiſme, yet calleth he it not a Sacrament, but diſtinguiſheth it from a Sacrament. *Innocentius* by his anſwere to the Biſhop of Eugubium, ſheweth, that this ceremony of vnction in ſickneſſe, was not vniuerſally receiued, nor thought neceſſary, neither was it well knowen of whom it ſhould be miniſtred. Therefore Innocentius of that place of S. Iames ſayeth, *That it might be vnderſtood of the faithfull that are ſicke, which may be annoynted with the holy oyle of Chriſme, which being once made by the Biſhop, it is lawfull not onely for Prieſts, but alſo for all Chriſtians, to uſe it in annoyntiug, in their or their friends neceſſitie. But this ſeemeth to be ſuperfluouſly added, that you ſhould doubt, that to be lawfull to a Biſhop, which without doubt is lawfull to Prieſts. For it is therefore ſaid of Prieſtes, becauſe the Biſhops being hindered by other buſineſſe, cannot goe to all ſicke perſons. But if the Biſhop can, and thinke it meete to viſite any man, he may both bleſſe him, and touch him with Chriſme without any doubting, ſeeing it pertaineth to him to make the Chriſme. But vpon penitents it cannot be powred, becauſe it is a kinde of Sacrament.* Firſt wee ſee, that by the Biſhop of Romes iudgement, not onely the Biſhop or Prieſt, but euery Chriſtian may miniſter this ceremony of vnction, contrarie to your new doctrine, whereby you make it proper onely to Prieſts. Secondly, he doth not affirme, that it is neceſſarie for all Chriſtians before they die in extremitie of ſickneſſe, but may be vſed of the faithfull that are ſicke, though not extremely: For in extremitie of ſickeneſſe, euen penitents are admitted to the Sacrament of the communion. Thirdly, where he ſaith, it is a kind of Sacrament, he meaneth by Sacrament, a holy ceremonie of the Church, except you will make an eight Sacrament of that leuen which cap. 5. he ſaith, being made by the Biſhop, was ſent on the Lordes day to the Prieſts of euery Church within the Citie of Rome which *I thinke* (ſaith he) *ought not to be done in the out pariſhes, becauſe the Sacraments are not to be caried farre of*, You ſee he calleth a conſecrated leuen, which they ſent about at that time for a ſigne of their fellowſhip, a Sacrament. Therefore Innocentius (though a Biſhop of Rome) is no patrone of your Sacrament of extreme vnction, as you meane and hold it to be a Sacrament. Cyrillus or Origen ſpeaketh not a worde of the Sacrament of extreme vnction, but ſaith, *This text of Iames is fulfilled in the ſeuenth hard and laborious kind of remiſſion of ſinnes by repentance, when the ſinner waſheth his bed with teares, and teares are made bread vnto him, day and night, when he is not aſhamed to declare his ſinne, vnto the Lords Prieſt, and to ſeeke medicine, according to him that ſayeth, I ſaid I will pronounce againſt my ſelfe mine vniuſtice, and thou haſt remitted the impietie of my hart. In whom alſo that is fulfilled which the Apoſtle Iames ſayeth: If any man be ſicke or weake, &c.* You ſee he meaneth onely of prayers made by the Prieſtes, to obtaine remiſſion of ſinnes for him that is a publike penitent. Chryſoſtome alſo gathereth out of it, the Prieſtes duetie, to pray for the people, and power to remitte ſinnes, but the Sacrament of extreme vnction, he doth not mention, nor yet the ceremony of annoynting with oyle. *Rabanus Maurus*, which liued *Anno* 855. knew but foure: Baptiſme, Chriſme, the Body, and the Blood of Chriſt: which in effect are but three. *De inſtit. Cler. lib. 1. c. 31. Iſidorus orig. lib. 6. cap. De officijs. Sunt autem Sacramenta, Baptiſma, & Chriſma, Corpus, & Sanguis Chriſti. Per Baptiſ. & Chriſm. vnum Sacramentum videtur intelligi: De impoſit. man. ſeorſim tract. Paſchaſius de Corpore & Sang. Sunt autem Sacramenta Chriſti in Eccleſia, Baptiſmus & Chriſma, Corpus quoque Domini, & Sanguis.* As for the yeſterday Councels of Florens and Trent, came too late to make Sacraments fifteene hundred yeeres after Chriſt. That Auguſtine extendeth the name of Sacrament, to more then ſeuen, I haue ſhewed in Math. 1. ſect. 2.

REM. 3 *The other forgerie of the Aduerſaries concerning the elements or ceremonies, is, that S. Auguſtine (epiſt. 119. cap. 19.) ſhould affirme, that the Church and Chriſtian people in his daies (whereupon they inferre that it is ſo much more now) were ſo loden with obſeruation of vnprofitable ceremonies, that they were in as great ſeruilitie and ſubiection to ſuch things as the Iewes. He ſaith ſo in deede of ſome particular preſumptions, inuentions, and vſages of certaine perſons, as*

S. Auguſtine falſly alleaged againſt the ceremonies of the Church.

that some made it a heinous matter to touch the ground with their bare feete wil in their owne Octaues, and such like vanities, whereby some simple folkes might be infected, which this holy Doctor specially misliked, and wisheth, such things (as they may without scandall) to be taken away. But that he wrote or meant so of any ceremonie that the Church vseth, either appointed by Scripture or Councel, or custome of the Catholike Church, himselfe denieth it in expresse termes in the same place, and in sundry other: where he alloweth all the holy ceremonies done in the ministration of the Sacraments: and elsewhere. Whereby it is cleere, that the Churches most comely orders and significant rites pertaine nowise to the yoke of the olde lawe, much lesse to the superstition of Gentilitie, as Heretikes affirme: but to the sweete yoke of Christ and light burden of his law, to order, decencie, and instruction of the faithfull, in all libertie, loue, faith, grace, and spirit.

FVLKE. 3 You say, we forge that S. Augustine should say, that the Church and Christians in his daies, *were loden with obseruation of vnprofitable ceremonies, that they were in as great seruilitie to such things, as the Iewes.* Whether we forge this, let his own words testifie: *That which is instituted beside custome, that it should be as it were an obseruation of a Sacrament, I cannot allow, although I dare not freely disallow many such things, for auoyding offence of certaine, either holy or troublesome persons. But this grieueth me very much, many most wholesome precepts that are in the holy Scriptures, are lesse regarded, and all things are so full of many presumptions, that he is more grieuously reproued which with in his Octaues hath touched the earth with his bare foote, then he which hath buried his minde in drunkennesse. Therefore all such things as are neither conteyned in the auctorities of holy Scriptures, nor found to haue beene decreed in the Councels of Bishops, nor are confirmed by the custome of the whole Church, but are varied innumerably after the diuers maners of diuers places, so that fearse or neuer there can be found out the causes which men in the institution of them followed, when they may conueniently, I thinke without all doubt, they are to be cut of. For although neither this can be found, how they be against the faith, yet they oppresse with seruile burthens the religion it selfe, which the mercie of God, would haue to be free in most few and most manifest celebrations of Sacraments, so that the condition of the Iewes, is more tollerable, who although they acknowledged not the time of their libertie, yet they are subiect to the burdens of the law, not to the presumptions of men.* Doth not Augustine say, as much as you report vs to say, and more also? And may we not iustly inferre that the state of the Papists is much worse now, wherein are infinite vaine ceremonies, beside the vile opinion of merite by vsing such things? But let vs see how you would shift of the matter, you say, *He speaketh of some particular presumptions and vsage of certaine persons*, but he saith, *All things are full of so many presumptions*, and that the multitude of them though they were not directly against the faith, did oppresse religion it selfe with seruile burthens, what say you to that? they are contrary to the freedom which the mercy of God hath giuen to religion. The state of the Iewes is more tollerable, being subiect to ceremonies of Gods institution, then of Christians, subiect to humane presumptions. Some of them were obserued as Sacraments, which were none: There was more grieuous punishment for transgressing mans ordinances (as among Papists for eating flesh on good Friday, then for swearing or being drunke on the Lords day) then for breach of Gods commandements. To all these things you say nothing. *But he neither writ nor meant* (you say) *of any ceremony either appointed by Scripture, Councel or custome of the Catholike Church.* It is true. But are all popish ceremonies such? if all such were remoued (according as August. iudgeth they ought to be) which you obserue, neither appointed by the holy Scriptures nor decreed in councels general (for prouincial councels neuer had auctoritiy to ordeine ceremonies, but for their owne prouinces) nor are confirmed by the custome of the whole Church, I say, if all such popish ceremonies, were taken away, you should leaue a very small number behind. You say, S. Augustine in other places, *alloweth all the holy ceremonies done in the ministration of the Sacraments, and else where.* You must tell vs where, and what ceremonies he doth allow, and we shall shape you an answere. In the meane time his iudgement vttered in this place, doth condemne the multitude of your popish rites to be seruile burdens, worse then the Iewes, and so you serue vnder the elements of the world, worse then euer the Iewes did.

The ancient Church loden with vnprofitable ceremonies.

RHEM. 4 9 Weake and poore.) *Whether he meane of the creatures which the Gentils serued (as it may seeme by the words before of serning straunge gods) so the elements were most base and beggerly: or of the Iudaical ceremonies and sacraments (as most expound it) euen so also their elements were weake and poore in themselues, not giuing life, saluation and remission of sinnes, nor being instruments or vessels of grace, as the 7. Sacraments of the new law be.*

FVLKE. 4 You must first proue your number of seuen Sacraments, before you can make so many instruments of grace. Another point is to proue, *That Sacraments are vessels of grace*, as though the fauour of God were caried in them. Instruments or seales to confirme our faith in the grace of God, we ackdowledge them to be. Thirdly, if none but Sacraments are exempt from being the weake and beggerly elements of the world, what is all other popish trash of holy bread, holy water, salt, spittle, fire, waxe, bowes, &c.

Sacraments.

RHEM. 5 10 You obserue daies.) *That which S. Paul speaketh against the Idolatricall obseruation of daies, monethes, and times, dedicated by the Heathen to their false gods, and to wicked men or spirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitions differences of daies, fatall, fortunate or dismol, and other obseruations of times for good lucke or ill lucke in mans actions, gathered either by particular fansie, or popular obseruation, or curious and vnlawfull artes, or (lastly) of the Iudaicall festiuities that were then ended and abrogated, vnto which notwithstanding certaine Christian Iewes would haue reduced the Galatians against the Apostles doctrine: all that (I say) doe the Heretikes of our time falsly and deceitfully interprete against the Christian holydaies, and the sanctification and necessary keeping of the same. Which is not onely contrary to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles and the whole Church.* Aug. cont. Adimant. c. 16. Ep. 118. c. 7. Hier. in hunc locum. *In the Apocalips c. 1. there is plaine mention of the Sunday, that is, our Lords day* (Dominicus dies) *vnto which the Iewes Sabboth was altered, their Pasche into our Easter, their Pentecost into our Whitsontide: which were ordained and obserued of the Apostles themselues. And the antiquitie of the feasts of Christs Natiuitie, Epiphanie, and Ascension is such, that they can be referred to no other origine, but the Apostles institution: who (as S. Clement testifieth li. 8. const. Apost. c. 39.) gaue order for celebrating their fellow Apostles, S. Steuens, and other Martyrs daies after their death: and much more no doubt did they giue order for Christs festiuities. According to which, the Church hath kept not onely his, but S. Steuens and the B. Innocents, euen on the same daies they be now solemnly kept, and his B. Mothers, and other Saincts, (as the Aduersaries themselues confesse) aboue 1300. yeeres, as appeareth in the barbarous combates betweene Westphalus the Lutheran, and Caluin, and by the writings betwixt the Puritans and Protestants.*

The Heathenish and Iudaicall obseruation of daies heretically compared with the Christian obseruation of festiuities and holy daies, &c. Sunday, Easter, Whitsontide. The festiuities of Christ. *Orig. hom. 3. in diuers. Aug. ep. 28. & Serm. de Sanct.* Fulgen. Leo. Other holydaies of Saincts. Festiuities of our B. Lady. * *Sesius Annotation, Ad. 1. v. 14. Ep. ad Tusculanum.*

*For which purpose, see also how old the holyday of S. Polycarpe is in Eusebius li. 4. c. 14. of the * Assumption of our Lady or her dormition in S. Athanasius, S. Augustine, S. Hierome, S. Damasc. and both of that feast and of her Natiuitie in S. Barnard, who professeth he receiued them of the Church, and that they ought to be most solemnly kept. epist. 174. Wherein we cannot but wonder at the new Church of England, that (though against the pure Caluinists will and doctrine) keepe other Saincts and Apostles daies of their death, and yet haue abolished this speciall feast of our Ladies departure, which they might keepe, though they beleeued not her Assumption in body (whereof yet S. Denys giueth so great testimonie) being assured she is departed at the least · except they either hate her, or thinke her worthy of lesse remembrance then any other*

Saincts,

Sainct, her selfe prophecying the contrary of al Catholike generations, that they should blesse her. And in deed the Assumption is her proper day, as also the feast of her Natiuities the other of the Purification and the Annunciation, which they keepe in England, being not so peculiar to her, but belonging rather to Christes Presentation in the Temple, and his Conception. To conclude, we may see in S. Cyprian, ep. 34. Origen ho. 3. in diuers. Tertullian de cor. mil. S. Gregory Nazianzene De amore pauperum. the councel of Gangres, yea and in the councel of Nicene it self, giuing order for Easter and the certaine celebrating thereof, that Christian festiuities be holy, ancient, and to be obserued on prescript dayes and times, and that this is not Iudaical obseruation of dayes, as Arrius taught, for which he was condemned of heresie, as S. Epiphanius witnesseth. But of holydayes S. Augustine sheweth both the reason and his liking in these memorable wordes. First for the feastes belonging to our Lord, thus: We dedicate and consecrate the memorie of Gods benefites with solemnities, feastes, and certaine appointed dayes, least by tract of times there might creepe in ingratefull and vnkind obliuion. *Of the festiuities of Martyrs, thus:* Christian people celebrate the memories of Martyrs with religious solemnitie, both to moue themselues to imitation of them, and that they may be partakers of their merites, and be holpen with their prayers. Cont. Faust. li. 20. c. 21. *And of all Saincts dayes, thus:* Keepe yee and celebrate with sobriety the Natiuities of Saincts, that we may imitate them which haue gone before vs, and they may rejoice of vs which pray for vs. In Ps. 88. Conc. 2. in fine.

Luc. 1 v 48. See S. Gregor. li. 7. ep. 29. of Martyrs feasts all the veere, & Masses in the same. *Conc. Gang. c. 20. Epiphan. Har. 75.* S. Augustines wordes of festiuities and holy dates. *Aug. de ciuit. Dei li. 10. c. 16.*

FYLKE. 5 When your obseruation of dayes is as ful of superstition & idolatry, as those of the Gentiles or Iewes, we do not falsly or deceiptfully interpret the Apostles saying, against your popish obseruation of holydayes, which here also you affirme to be necessary. For that the Lordes day, testified in the scriptures ought to be kept, and that other dayes also may be kept by the Churches ordinaunce for the assembly of Christians to the exercise of religion, we acknowledge. But that any are necessary more then be of the holy ghostes appoynting in the Scriptures, we deny. S. Augustine *contra Adimant.* speaking of the obseruation of the Lordes day, Easter, and other Christian festiuities of daies, saith: *Because we vnderstand whereto they appertaine, we obserue not the times, but those things that are signified by those times.* Where is then the holy time of Lent, the good and holy time of this or that feast? S. Hierom likewise vpon this text, defending the Christian solemnities from Iudaisme, sayeth: *Least the vnordered and vnappointed gathering together of the people, should diminish the faith of Christ, for this cause certayne dayes are appointed, that we should all meete together in one place. Not that this day in which we come together, is* Celebrior, *more noble or holy, but that on what day soeuer we must come together, greater ioy might arise by sight one of another.* You see Hierom maketh none other end of obseruing such dayes then we doe, denying the celebritie, much more the sanctification of such dayes. Touching the antiquitie of the feastes of the Natiuitie, Epiphanie and Ascension of Christ, there is no credit to be giuen to that bastard booke of Clemens constitutions, although we acknowledge those festiuities haue bene obserued of auncient time; whereof see the notes, Math. 2. *sect.* 5. where also the places of Origen, *hom.* 3. *in diuers.* And Augustine *ep.* 18. are discussed, and see also, Act. 2. *sect.* 7. That any contention should arise, for keeping or not keeping of such feasts, it is a fault in our time, but yet such a fault as was very auncient, as appeareth by the contentions of Victor and the bishops of the East, for the celebration of Easter, and pursued with more bitternesse by Victor bishop of Rome, then by any of our time, for he presumed to excommunicate as heretikes all such as would not keepe Easter after his maner. Euseb. *lib.* 5. *cap.* 25. We acknowledge it was a very auncient custome of the Church, to celebrate the memories of Martyrs, as the Church of Smyrna doth write in their epistle. Euseb. *li.* 4. *c.* 32. *For the remembrance of them that haue fought before vs, and for the exercise and preparation of them that shall fight hereafter.* But your popish maner of celebration is nothing like, either in the forme or the end, for you keepe your holydayes, as the Iewes did the feast of the Calfe. Where of it is written, *The people sate downe to eate and drinke, And rose vp againe to play.* In your Churches you solemnize them with idolatrous worshipping of the creatures, and their images: out of the churches with banketting, reuelling and idlenesse. So that the people by your festiuities of Martyrs, are not taught what true martyrdome is, not prepared to suffer for Christ, but rather to become epicures, whose belly is their God, and glory in their shame, when they see the solemnities of Saincts kept with all worldly pompe, and shew of pleasant things in the Church, and all carnall delights abroad.

Popish holy dayes.

Concerning the Assumption of the virgin Mary and her festiuities, I haue answered sufficiently, Act. 1 *sect.* 7. In abrogating and reteining of feastes, our Church hath vsed that libertie which Christians haue in obseruation of dayes. But your vrging of a feast of her departure, as a thing necessarie, declareth that you doe seruilely like Iewes, and not freely as Christians obserue dayes and times. You gather of our not obseruing of her Assumption, that either we hate her, or els thinke her worthy of lesse remembraunce, then any other Saincte: As though we were bound to shew our loue toward her, by keeping a festiuall day, or as though there were none other way to keape the remembraunce of her then by holydayes. Our Sauiour Christ hath taught vs to keepe the remembraunce of Mary Magdalene by preaching the Gospell, Math. 26. 13. And we are well assured, that we cannot testifie our loue vnto her better, nor honour her more, then in ascribing all honour of our redemption and saluation, to her sonne our Lord Iesus Christ. But it is a weightie argument why we shoulde haue one holyday more for her, then we haue, because she prophecieth the contrarie of all Catholike generations that they should blesse her. If there be no way to blesse her, or to celebrate her blessednesse, but by some new found Lady day, then her prophecie failed of the effect, for many hundred yeeres after she vttered the same. For she saith ἀπὸ τοῦ νῦν, euen from this present time hence forward all generations shall call me blessed. At lest the feast of her natiuitie should haue bene kept holy then presently, and so forth during her life. But Durand testifieth, *That this feast of old time was not celebrated, vntill a certaine religious man for many yeeres together, heard the angels, as this night, solemnizing it in heauen, to whom when he enquired the cause, it was reuealed, that the angels did reioyce, because the blessed virgin was borne as that night, which the apostolike Pope did approue to be authentical, and commanded the feast to be celebrated, that in solemnizing it, we might be conformable to the court of heauen.* Also in the second lesson read in your church in the feast of her natiuitie, it is said, *That after other her more ancient solemnities, the deuotion of the faithfull was not content till it had added this present solemnitie of her natiuitie.* By this text you see, this feast is none of the ancient feasts, and also that the other solemnities of her purification and annunciation are her festiuities also. But seeing this feast was but of late instituted, and her assumption was not heard of in the Church for many hundred yeeres after her death, all catholike generations blessed her otherwise, then by keeping these holy dayes, or els her prophecie could not be true. By Cyprian *ep.* 34. we learne how the ancient feasts of martyrs were celebrated. *We offer sacrifice for them* (saith he) *alwaies, as you remember, so often as we celebrate the passions and daies of the martyrs by yeerely commemoration.* Thele sacrifices were praise and thanksgiuing to God, the commemoration for example to men.

To conclude, we learne by many testimonies of the auncient fathers, how Christian solemnities may bee kept, that they be not Iewish or heathenish obseruations, as when they are free from superstition, idolatrie,

or

or opinion of holinesse in the times, & when they be kept freely as things indifferent, wherein the Church may vse her libertie, to appoint or abrogate what is best for edification, and not be seruilely bound to keepe them of necessitie, as you defend that they are. The saying of S. Augustine *contra Faust. lib. 20. cap. 21*, if you had set it downe at large, and rightly translated it, would not haue made so great shew for you, as you imagine. *The Christian people* (saieth he) *doth celebrate together the memories of the Martyrs, with religious solemnitie, both to stirre them vp to imitation, and that they may be adioined to their merites, and holped with their prayers: yet so that we set vp aultars to none of the martyrs, but to the God of the martyrs himselfe. For which of the prelates standing in the places of their holy bodies, said at any time, we offer to thee O Peter, or O Paule, or O Cyprian? but that which is offered, is offered to God which hath crowned the martyrs, at their memories whom he hath crowned: that by admonition of the very places, greater affection may arise, to kindle loue both towards them whom we may follow, and him by whose aide we may be able to follow them. Therefore we worship the martyrs with that worship of loue and societie, wherewith holy men of God are worshipped also in this life, whose heart we perceiue to be ready to such sufferings for the trueth of the Gospell.*

Now let all indifferent men iudge, whether you worship the sainctes departed on their festiual daies, as they did in S. Augustines time, whether with the same kinde of worship wherewith godly men liuing may bee worshipped, with the onely difference of greater deuotion, and more securely, because they are past all daunger, which also he addeth. That you translate of partaking their merites, S. Augustine meaneth of being ioyned to them in woorthinesse, by imitation of their vertues, not by communication of merites. For the word merite oftentimes he vseth for the dignitie or woorthinesse of any person, and he saieth not *Communices meritis*, but *Consocieris meritis*: which signifieth not communication of merites, but association or adioyning, or to be made fellow in merites. Christ doth communicate his merites to vs, and we are partakers of his merites. But he doth not consociate vs to his merites, which were to make vs fellowes in merites with him. That he saieth of sainctes departed praying for vs, because we finde it not in Scripture, we leaue it in doubt. But seeing praier is a sacrifice due onely to God, as the sacrifice of praise, (which in the same chapter he confesseth to bee a part of the worship due onely to God, out of the fiftie Psalme) we may conclude out of his wordes, that our prayers are not to bee offered to sainctes, although some seede of that superstition was sowed in his time.

Merites.

Prayer to Saincts.

RHEM. 6 *And as is sayd of prescript dayes of feastes, so the like is to bee sayd of fastes, which els where we haue shewed to be of the Apostles ordinance. And so also of the Ecclesiastitall diuision of the yeere into Aduent, Septuagesime, &c. the weeke into so many Ferits, the day into Houres of praiers, as the Prime, the Third, the Sixth, the None, &c. Whereof see * S. Ciprian, who deriueth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretikes reproue, to be full of mysterie. Like vnto this also is it, that the holy Scriptures were so disposed of, and deuided, that certaine peeces (as is alwayes obserued and practised vntill this day) should be read at one time, and others at other times and seasons, throughout the yeere, according to the diuersitie of our Lordes actions and benefites, or the Saincts stories then recorded. Which the Puritans Caluinists also condemne of superstition, desiring to bring in hellish horror and all disorder. See com. Carthag. 3. c. 47. & pag. 288. of this booke.*

Prescript fasting daies.

* *Hilar. proleg. in psal. Epiphan. haer. 63. conc. Basil. 3. conc. Carthag. 3. c. 47.* Canonical houres.

* *Cyprian. ser. de Dom. 15.*

FVLKE. 6 Concerning prescript dayes of fasting, and of Aduent, and Canonicall houres, &c. we haue answered elsewhere. *In Matth. 15. sect. 3. Act. 13. sect. 5. Act. 10. sect. 6.*

Reading of the Scriptures according to the vse of the yeere.

Deuiding of the Scripture to be read at certaine times, is a thing indifferent, and hath bene diuersly vsed. And although some more contentiously then aduisedly, haue inueighed against such diuision as the Church of England vseth, yet they meant not thereby to bring in hellish horror, and all disorder. For those churches, which vsing their libertie, keepe no such diuision of reading, yet haue all things, done decently, and according to an order.

RHEM. 7 24 By an allegorie.) *Here we learne that the holy Scriptures haue beside the litteral sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy wordes, but of the very facts and persons reported: both the speaches and the actions being significatiue ouer and about the latter. Which pregnancie of manifold senses if S. Paul had not signified himselfe in certaine places, the Heretikes had bene lesse wicked and presumptuous in condemning the holy fathers allegorical expositions almost wholy: who now shew themselues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, which our holy fathers the Doctors of Gods Church saw.*

The Scriptures haue an allegoricall sense beside the litterall.

FVLKE. 7 We learne that Abrahams house being the Church, was a figure or paterne of the Church to come, and that all notable mutations therein doe prefigure or set forth, the like in the whole Church that followed. But we doe not learne to draw the Scriptures from the sense of the wordes which you call the literall sense, to any allegoricall interpretation, which is fained and counterfected in mans braine, and hath no ground of the spirit of God, whereby Origen fell into heresies, and diuers ancient fathers, handled not the Scriptures according to the sense of the holy ghost. But that the Apostle in this place vsing the terme of allegory, meaneth no such descanting vpon the Scripture, as you call a deeper and spirituall, and more principall meaning, diuers of the ancient fathers also doe beare witnesse. First Chrysostome vpon this place saieth: *A figure he calleth vnproperly an allegory. But this is the meaning of that he saieth. This history declareth not onely that which appeareth, but also setteth forth higher matters.* Theodoret vpon this place sayth: *The diuine Apostle hath sayd these things are sayd by allegory, meaning that they are otherwise vnderstood, for he hath not taken away the story, but teacheth what things are prefigured in the story.*

Allegoricall interpretation.

S. Ambrose saith: *Isaac was borne to be a figure of Christ. Therefore he saith, these things are said by allegorie, because the persons of Ismael and Isaack by one thing signifie another.* Photius saith: *They are spoken allegorically, that is, the natiuities of these two sonnes were figures of two testaments.* These prefigurations differ much from allegoricall interpretation. And if we should admit that the Apostle, who was certeine of the sense of the Holy ghost, did make an allegoricall interpretation, yet is it not lawfull for euery man which hath no such assurance to make allegories of the holy Scripture, where he hath no ground of the words to yeeld any such sense. Neither is it sufficient, that nothing but truth be gathered out of them, which is els where plainly set forth: for it is not lawfull to conclude euery truth out of any text of scripture, where the Holy ghost meaneth not to teach any such matter. How vaine a thing therefore those allegories are, the varietie of them gathered by diuers men out of the same text, doth declare, seeing they haue no foundation in the word, but only in the braine of the inuenter. And it is as easie a matter to interpret Virgils Aeneades, or Ouids Metaphorphosis allegoricallie as the scriptures, and to applie all things in them to truth and spirituall vnderstanding. Which if it be an abuse of the prophane writings of those Poets, to draw their sayings to a farre other meaning then euer they had, how much more is it in like maner an abuse of the holy sayings of the Prophets, of Christ, and his Apostles?

RHEM. 31 Freedom.) *He meaneth the libertie and discharge from the old ceremonies, sacraments, and the whole bondage of the law, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do what euery man list, or to*

True Christian libertie.

be

be vnder no obedience of ſpiritual or temporal lawes and gouernors: not a licence neuer to pray, faſt, keepe holyday or worke day, but when and how it ſeemeth beſt to euery mans phantaſie. Such a diſſolute licentious ſtate is farre from the true libertie which Chriſt purchaſed for vs.

CHAP. V.

Againſt the lie of the falſe Apoſtles, he proteſteth his mind of Circumciſion. 13 and teſtificth, that they are called to libertie. But yet leſt any miſconſter Chriſtian libertie, he telleth them that they ſhal not inherite the kingdom, vnles they abſtaine from the workes of the fleſh, which are al mortal ſinnes: and do the fruitful works of the Spirit, fulfilling al the commandements of the Law by Charitie.

STAND, and be not holden in againe with the yoke of ſeruitude.

2 Behold I Paul tel you that if you be circumciſed, Chriſt ſhal profite you nothing.

3 And I teſtifie againe to euery man circumciding him ſelf, that he is a detter to doe the whole Law.

4 You are euacuated from Chriſt, that are iuſtified in the Law: you are fallen from grace.

5 For we in ſpirit, by faith, expect the hope of iuſtice.

Gal.6.15. 6 For in Chriſt IESVS *neither circumciſion auaileth ought, nor prepuce: but ‖faith that worketh by charitie.

7 You ranne wel, who hath hindered you not to obey the truth?

8 The perſuaſion is not of him that calleth you.

1.Cor.5.6. 9 A litle leauen corrupteth the whole paſte.

10 I haue confidence in you in our Lord: that you wil be of no other minde: but he that troubleth you, ſhal beare the iudgement, whoſoeuer he be.

11 And as for me, brethren, if as yet I preach circumciſion, why doe I yet ſuffer perſecution? then is the ſcandal of the croſſe euacuated.

12 I would they were alſo cut of that trouble you.

13 For you, brethren, are called into libertie: only make not this ‖libertie an occaſion to the fleſh, but by charitie ſerue one an other.

14 For al the Law is fulfilled in one word: *Thou ſhalt loue thy neighbour as thy ſelf.*

15 But if you bite and eate one an other: take heede you be not conſumed one of an other.

16 And I ſay, walke in the ſpirit, and the luſtes of the fleſh you ſhal not accompliſh.

17 For the fleſh luſteth againſt the ſpirit: and the ſpirit againſt the fleſh. for theſe are aduerſaries one to an other: ‡that not what things ſoeuer ‖ you wil, theſe you doe.

18 But if you be ledde by the ſpirit, you are not vnder the Law.

19 And the workes of the fleſh be manifeſt, which are, fornication, vncleannes, impudicitie, lecherie,

20 Seruing of Idols, witch-craftes, enmities, contentions, emulations, angers, brawles, diſſenſions, ſectes,

21 Enuies,

*STand * faſt therefore in the libertie wherewith Chriſt hath made vs free, and be not entangled ‖ againe with the yoke of bondage.* Acts 15.1. ‖ Or, contrariwiſe.

2 Beholde, I Paul ſay vnto you, that if ye be circumciſed, Chriſt ſhall profite you nothing.

3 For I teſtifie againe to euery man which is circumciſed, that he is a detter to doe the whole law.

4 Chriſt is become but vaine to you, as many of you as are iuſtified by the law, are fallen from grace.

5 For we through the ſpirit, waite for the hope of righteouſneſſe by faith.

6 For in Ieſus Chriſt, neither is circumciſion any thing worth, neither yet vncircumciſion: but faith, which worketh by loue.

7 Ye did runne well, who was a let vnto you, that ye ſhould not obey the trueth?

8 This perſuaſion commeth not of him that called you.

*9 * A litle leauen leaueneth the whole lumpe of dowe.* 1.Cor.5.6.

10 I haue truſt toward you in the Lord, that ye will be none otherwiſe minded: but he that troubleth you, ſhall beare iudgement, whatſoeuer he be.

11 And brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? Then is the ſlander of the croſſe ceaſed.

12 I would to God they were cut off which trouble you.

*13 For brethren, ye haue bene called vnto libertie: onely * let not libertie be an occaſion to the fleſh, but by loue ſerue one another.* Rom.13.9. mat.22.39. mar.12.31.

14 For all the lawe is fulfilled in one word, which is this, ** Thou ſhalt loue thy neighbour as thy ſelfe.* Leuit.19.18. iacob.2.8.

15 If ye bite and deuoure one another, take heed leaſt ye be conſumed one of another.

*16 * Then I ſay, walke in the ſpirit, and ‖ ye ſhall not fulfill the luſts of the fleſh.* ‖ Or, fulfill ye not. Rom.13.14.

17 For the fleſh luſteth contrary to the ſpirit, and the ſpirit contrary to the fleſh: theſe are contrary one to the other, ſo that ye cannot doe what ye would. 1.pet.2.12.

18 But if you be led of the ſpirit, then are you not vnder the law.

19 The deeds of the fleſh are manifeſt, which are theſe, adulterie, fornication, vncleanneſſe, wantonneſſe,

20 Worſhipping of images, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, ſects,

21 *Enuyings,*

21 Enuies, murders, ebrieties, commessations, and such like. which I foretell you, as I haue foretold you, that they which doe ᶜ such things, shal not obteine the kingdom of God.

22 But the fruite of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie,

23 Mildnes, faith, modestie, continencie, chastitie. Against such there is no law.

24 And they that be Christs, haue crucified their flesh with the vices and concupiscences.

THE Epistle vpon the 15 Sunday after Pentecost.

25 If we liue in the spirit, in the spirit also let vs walke.

26 Let vs not be made desirous of vaine glorie, prouoking one an other, enuying one an other.

21 *Enuyings, murders, drunkennesse, gluttonies, and such like, of the which I tell you before, as I haue tolde you in time past, that* euen *they which doe such things, shall not inherite the kingdome of God.*

22 *But the fruite of the spirite is loue, ioy, peace, long suffering, gentleneſſe, goodneſſe, faith.*

23 *Meekeneſſe, temperance: against such there is no law.*

24 *They truely that* are *Christes, haue crucified the fleſh, with the affections and lusts.*

25 *If we liue in the spirit, let vs also walke in the spirit.*

26 *Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.*

MARGINALL NOTES. CHAP. V.

RHEM. 1 17 That not what things) *Here men thinke (saith S. Augustine) the Apostle denieth that we haue free libertie of wil: not vnderstanding that this is said to them, if they wil not hold fast the grace of faith conceiued, by which only they can walke in the spirit, and not accomplish the concupiscences of the flesh.* in c. 5. Gal.

FVLKE. 1 Euen by this saying you may see he denyeth the will of man to be free from thraldome of sinne, before it be enlarged by grace: yet is it alwayes free from constraint or compulsion. These men therefore are they that say when they haue committed any heinous crimes: *I am vnwilling to doe it, I am constrained, I am compelled, I am ouercome, I doe that I will not, as the Apostle saith. &c. Bede ex August. ser. De verbis Apostoli* vpon this text. So he saith: *There be men vnthankefull to grace, which ascribe much to poore and wounded nature. It is true, man when he was created, receiued great strength of free will, but by sinning he lost it.* De verb. Apost. ser. 2. Beside this the text is plaine against the freedome of our will captiue vnto sinne. Freewil.

RHEM. 2 21 ᶜ Such things.) *S. Augustine sheweth hereby that not onely infidelitie is a damnable sinne.*

FVLKE. 2 All other sinnes follow of infidelitie, as vertues doe of faith. And all sinnes of their owne nature are damnable, euen those which are committed by them that haue faith: yet if they haue true faith, there is no condemnation to them that are in Christ, which walke not after the flesh, but after the spirit, that is, which are they in whom sinne doth not reigne, not they that are void of sinne, as Augustine doth interpret. All sinne is damnable of it selfe.

ANNOTATIONS. CHAP. V.

RHEM. 3 6 Faith.) *This is the faith working by charitie, which S. Paul meaneth els where, when he saith that faith doth iustifie. And note wel that by these termes circumcision and prepuce not auailable to iustification, it is plaine that in other places he meaneth the workes of Circumcision and Prepuce (that is, of the Iewes and the Gentils) without faith, which auaile not, but faith working by charitie: as who should say, faith and good workes not workes without faith.*

Againe note here, that if the Protestants would pretend conference of places to be the best or only way to explicate hard speaches of the holy Scriptures, had folowed but their owne rule, this one text would haue interpreted and cleared vnto them al other whereby iustice and saluation might seeme to be attributed to faith alone: the Apostle here so expresly setting downe, the faith which he commendeth so much before, not to be alone, but with charitie: not to be idle, but to be working by Charitie: as S. Augustine noteth. de fid. & op. c. 14. *Further the good reader must obserue, that whereas the Protestants some of them confesse, that Charitie and good workes be ioyned and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good workes are no part of our iustice or any cause of iustification, but as fruites and effects of faith onely, which they say doth all, yea though the other be present: this false glosse also is reproued euidently by this place, which teach vs cleane contrarie: to witte, that faith hath her whole actiuitie and operation toward iustice and saluation, of charitie, and not contrariwise: without which it can not haue any act meritorious or agreeable to God for our saluation. for which cause S. Augustine saith,* li. 15. de Trin. c. 18. *Fidem non facit vtilem nisi charitas.* nothing maketh faith profitable but charitie. *But the Heretikes answer, that where the Apostle saith, faith worketh by charitie, he maketh charitie to be the instrument only of faith in wel working, and therfore the inferior cause at the least. but this also is easily refuted by the Apostles plaine testimonie, affirming that charitie is* * *the greater vertue, and that if a man had al faith and lacked charitie, he were worth nothing. And againe,* * *that Charitie is the perfection and accomplishment of the Law (as faith is not) which can not agree to the instrument all or inferior cause. And therfore when it is said that faith worketh by charity, it is not as by an instrument, but as the body worketh by the soule, the matter by the forme, without which they haue no actiuitie. Whereupon the Schooles call Charitie, the forme or life of faith, that is to say, the force, actiuitie, and operatiue qualitie thereof, in respect of merite and iustice. Which S. Iames doth plainely insinuate, when he maketh faith without Charitie, to be as a dead corps without soule or life, and therfore without profitable operation. c. 2. v. 26.* Iustification by faith only, disproued by conference of Scriptures. How the Protestants admit charitie and good works to iustification. Charitie is more principal then faith in iustification. 1. Cor. 13. Rom. 13. 1. Tim. 1. How faith worketh by charitie.

FVLKE. 3 In the margent you promise vs that iustification by faith onely is disprooued by conference of scriptures. First you say it is a working faith that doth iustifie, and we neuer said otherwise. Secondly, you say the works of circumcision and prepuce that is of Iewes and Gentiles, without faith auaile not: we say as much, but yet faith iustifieth without the workes of Iewes or Gentiles, *ergo* onely faith doth iustifie. But faith which worketh by charitie, not which is idle or dead. *This is* (say you) *as who should say faith and good workes, not workes without faith.* But we answer, whosoeuer should so say, should say contrarie to the Apostle, which saith a man is iustified by faith without works, and therefore not by works and faith, but by faith onely, without the merit of works. For onely faith excludeth nothing but the merit of works. This conference therefore doth nothing derogate from the truth of iustification by faith onely, for we neuer meant any other faith but a true, a liuely, a working faith, whereby onely a man is iustified. Therefore S. Ambrose saith vpon this text: *Neither vncircumcision auaileth any thing, nor circumcision, but only faith in loue is needfull vnto iustification.* And Augustine *De fide & operibus* reasoneth manifestly Iustification by faith only.

manifestly against them that thought to be iustified by a dead faith, which is void of good workes. For euen in the same place he saith of good works: *Sequuntur iustificatum non præcedunt iustificandum, They follow him that is iustified, they go not before him that is to be iustified.* Wherupon it followeth inuincibly, that they be no cause of iustification, for the cause goeth before the effect: but they be the effect of iustification, which followeth it as the cause. But against this (you say) it is proued by this place, *that faith hath her whole actiuitie and operation toward iustice & saluation, of charitie, and not contrariwise: without which it cannot haue any act meritorious, or agreeable to God for our saluation.* For act meritorious it needeth not, seeing we are not iustified by the merit of faith, but by the merit of Christ apprehended by faith. And it is most agreeable to God, who iustifieth the vngodly freely, and saueth by his grace, to iustifie vs by the only instrument of faith: whereby the whole glorie of our saluation is ascribed to grace, as the Apostle saith: By grace you are saued, not of works, Eph. 2. Charitie by which faith worketh therefore, declareth faith to be liuing and not dead, as the fruit declareth the tree to be liuing and a good tree, but thereof it followeth not that faith hath no effect peculiar to her, in which charitie doth not concurre, though it be not separated from faith. And your selues acknowledge the first iustification (which we acknowledge to be the onely iustification before God to saluation) to be of meere grace without works, therefore by faith onely, where is then the actiuitie of charitie whereof you speake? And that which S. Augustine saith in the place cited, is of bare knowledge, such as is in deuils, not of iustification. For it followeth immediately: *Faith may be without charitie, but it can not profit.* Therefore the Apostle Paule saith: *In Christ Iesus neither circumcision nor vncircumcision auaileth any thing, but faith which worketh by loue: So distinguishing it from that faith by which deuils doe beleeue and tremble.* You see plainly of what faith he speaketh, which is not profitable, being void of charitie. And where you feare least we will make charitie the instrument onely of faith in well working and so the inferior cause, we make not charitie a dead instrument, but the first effect of faith next our iustification, whereof proceedeth all obedience of loue to our neighbour. That the Apostle saith charitie is the greater, it is in respect of larger continuance, not in respect of iustification. That which he saith of all faith without charitie, he meaneth of faith by which miracles may be done, not of iustifying faith. That charitie is the perfection of the law, it is true: but no man hath perfect charitie, therefore no man performeth the law. And where you say faith is not the perfection of the law, S. Augustine saith, *faith obteineth that which the law commandeth. De natura & gratia. cap. 16. Againe it may be rightly said, that all the commandements of God perteine to faith onely, if not a dead faith be vnderstood, but that liuing faith which worketh by loue.* De fide & operibus. cap. 22. But faith (you say) worketh by charitie, as the bodie by the soule, the matter by the forme. This is an vnproper working, for the matter is passible, and the forme actiue, the soule rather worketh by the body, then the body by the soule. But that charitie is the forme or life of faith, you say S. Iames doth plainely insinuate, when he maketh faith without charitie to be as a dead corps without life. I answer, S. Iames by that example sheweth, that a dead and fruitlesse faith is nothing worth: and that as by actions of life, a body is knowen to liue: so by works, which is an act or effect of faith, faith is knowen to be liuing and not dead. But that charitie is the forme or life of faith, you can not proue out of his words, or the whole discourse of that chapter.

RHEM. 4 13 Libertie an occasion.) *They abuse the libertie of the Gospel to the aduantage of their flesh, that vnder pretense thereof, shake of their obedience to the lawes of man, to the decrees of the Church and Councels, that will liue and beleeue as they list, and not be taught by their Superiors, but fornicate with euery Sect-maister that teacheth pleasant and licentious things: and al this vnder pretense of spirit, libertie, and freedom of the Gospel. Such must learne that al heresies, schismes, and rebellions against the Church and their lawful Prelates, be counted here among the workes of the flesh. See S. Augustine* de fid. & op. c. 24. 25. True libertie, not carnal & fleshly.

FULKE. 4 Carnall libertie is doubtlesse condemned, but S. Augustine doth not charge them with carnall libertie, which refuse to be taught by such superiours, as will not teach them out of the word of God: for such be sect maisters, and no lawfull superiours. But while you seeme to restraine all men from licentiousnesse, you would haue libertie to teach what you list, and to enforce men to receiue it, or els charge them with fleshly and carnall libertie. What is carnal libertie.

CHAP. VI.

If any do sinne, the rest that do the workes of the Holy Ghost, must not therfore take pride in them selues, but rather make humilitie of it, partly by fearing their owne fall, partly by looking straitly to their owne works. 6 He exhorteth earnestly to good works, assuring them that they shal reape none other then here they sow. 11 With his owne hand he writeth, telling them, the true cause why those false Apostles preach circumcision, to be only to please the Iewes: 17 and a plaine argument that he preacheth it not, to be this, that he is persecuted of the Iewes.

BRETHREN, and if a man be preoccupated in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine owne self, lest thou also be tempted.

2 Beare ye one an others burdens: and so you shal fulfil the law of Christ.

3 For if any man esteeme him self to be something, whereas he is nothing, he seduceth him self.

4 But let euery one proue his owne worke, and so in himself only shal he haue the glorie, and not in an other.

5 For euery one shal beare his own burden.

6 And let * him that is catechized in the word, communicate to him that catechizeth him, in al his goods.

7 Be

Brethren, if a man be preuented in any fault, ye which are spirituall, restore such a one in the spirit of meeknesse, considering thy selfe least thou also be tempted.

2 Beare ye one anothers burden, and so fulfill the law of Christ.

3 For if any man seeme to himselfe that he is somewhat, when he is nothing, the same deceiueth himselfe in his owne fantasie.

4 But let euery man proone his owne worke: and then shall he haue reioycing onely in his owne selfe, and not in another.

*5 * For euery man shall beare his owne burden.* 1. Cor. 3. 8.

6 Let him that is taught in the worde, minister vnto him that teacheth him, in all good things.

7 Be

7 Be not deceiued, God is not mocked.
8 For what things a man shal sow, those also shal he reape. For he that soweth in his flesh, of the flesh also shal reape corruption. but he that soweth in the spirit, of the spirit shal reape life euerlasting.
2.Thes.3,13. 9 And * doing good, let vs not faile. For in due time we shal ‡ reape not failing.
10 Therfore whiles we haue time, let vs worke good to al, but ‖ especially to the domesticals of the faith.
11 See with what maner of letters I haue written to you with mine owne hand.
12 Whosoeuer wil please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ.
13 For neither they that are circumcised, do keepe the Law: but they wil haue you to be circumcised, that they may glorie in your flesh.
THE Epistle for S.Francis, Octob.4. 14 But ‡ God forbid that I should glorie, sauing in the crosse of our Lord IESVS Christ: by whom the world is crucified to me, and I to the world.
15 For in Christ IESVS neither circumcision auaileth ought, nor prepuce, but ‖ a new creature.
16 And whosoeuer shall folow this rule, peace vpon them, and mercie, and vpon the Israël of God.
17 From hencefurth let no man be troublesome to me. for I beare the markes of our Lord IESVS in my body.
18 The grace of our Lord IESVS Christ be with your spirit brethren. Amen.

7 *Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall hee also reape.*
8 *For he that soweth in his flesh, shall of the flesh reape corruption: but he that soweth into the spirit, shall of the spirit reape life euerlasting.*
9 *Let vs not be wearie in well doing: for in due season we shall reape, if we faint not.*
10 *While we haue therefore time, let vs doe good vnto all men, specially vnto them which are of the houshold of faith.*
11 *Ye see how large a letter I haue written vnto you with mine owne hand.*
12 *As many as desire with outward appearance to please ‖ carnally, the same constraine you to be circumcised: onely lest they should suffer persecution for the crosse of Christ.* ‖ Or, in the flesh.
13 *For they themselues which are circumcised, keepe not the law: but desire to haue you circumcised, that they might glorie in your flesh.*
14 *God forbid that I should glorie, but in the crosse of our Lord Iesus Christ: wherby the world is crucified vnto me, and I vnto the world.*
15 *For in Christ Iesu neither circumcision auaileth any thing, nor vncircumcision, but a new creature.*
16 *And as many as walke according to this rule, peace be on them, and mercie, and vpon the Israel* that is *of God.*
17 *From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Iesus.*
18 *Brethren, the grace of our Lorde Iesus Christ be with your spirite, Amen.*

MARGINALL NOTES. CHAP. VI.

RHEM. 1 9 Reape not.) *The workes of mercie be the seede of life euerlasting, and the proper cause thereof, and not faith only.*
FVLKE. 1 Faith, by which only we are iustified, is the roote, whereon those seedes doe grow, which by Gods merciful promise, not by the merite of the workes, are made the seede of eternall life.
RHEM. 2 14 God forbid.) *Christ (saith S. Augustine) chose a kinde of death, to hang on the Crosse and to fixe or fasten the same crosse in the foreheads of the faithful, that the Christian may say, God forbid that I should glorie sauing in the crosse of our Lord* IESVS CHRIST. Expos. in Euang. Io. tract. 43.
FVLKE. 2 You falsefie S. Augustine. For his word is *in cordibus*, not *in frontibus*, he hath fastened his crosse in the hearts of the faithfull. For they only can say, God forbid that I should glorie but in the crosse of Christ, in whose harts the crosse of Christ is fastned by faith, which can not be fastened on mens foreheads, and many haue it signed in their foreheads, that haue it not fastned in their hearts by faith. The crosse of Christ.

ANNOTATIONS. CHAP. VI.

RHEM. 3 6. Communicate.) *The great duety and respect that we ought to haue to such as preach or teach vs the Cath. faith, and not in regard only of their paines taken with vs, and wel-deseruing of vs by their doctrine: but that we may be partakers of their merites, we ought specially to do good to such, or (as the Apostle speaketh) communicate with them in al our temporal goods, that we may be partakers of their Spiritual. See S. Augustine* li.2. Euang. quæst. q.8. Duetie to our spiritual teachers.
FVLKE. 3 The forme of words which S. Augustine vseth, doth declare, that he taketh not merite in that sense you speake of. *He would not say, they shall giue into your bosome, but because they shall merit to receiue an heauenly reward, by the merites of them to whom they shall giue but a cuppe of colde water.* He sayth not, other men shall bestowe part of their merites vnto them, but they shall merite by other mens merites, that is, God shall reward by occasion of them, to whom they shall giue a cup of colde water. For admit he be an Hypocrite, to whome almes is bestowed in the name of a Disciple, or a iust man, or a Prophet, shall not the giuer in faith and simplicitie, haue as great a reward, as if he were a true Prophet, iust man, or Disciple? yes verely. Therefore the reward dependeth not in participation of other mens merites, but only vpon Gods promise. What Augustine thought of merites, he hath best expressed in those bookes, which we wrote against the Pelagians, where he sheweth plentifully, that we are saued by grace, without merites; and of the reward of good workes, he sayth often, that *God crowneth vs, because he crowneth in vs his giftes, not our merites. In Ps.69.* & *Ps.70. Con.2.* Communicating of merites.
RHEM. 10 Especially.) *In giuing almes, though we may do wel in helping al that are in necessitie, as farre as we can, yet we are more bound to succor Christians, then Iewes or Infidels:* & *Catholikes, then Heretikes. See S. Hierom* q.1. ad Hedibiam. In almes we to preferre Iustice an herent qua in vs.
RHEM. 4 15 A new creature.) *Note wel that the Apostle calleth that here a new creature, which in the last chapter he termed,* faith working by charitie, *and* (1.*Cor.*7,19.) the obseruation of the commaundements of God. *Whereby we*

may

may learne that vnder the name of faith is conteined the whole reformation of our soules and our new creation in good workes, and also that Christian iustice is a very qualitie, condition and state of vertue and grace resident in vs, and not a phantastical apprehension of Christes iustice onely imputed to vs. Lastly, that the faith which iustifieth, ioined with the other vertues, is properly the formal cause, and not the efficient or instrumentall cause of iustification, that is to say, these vertues put together, being the effect of Gods grace, be our new creature and our iustice in Christ.

Faith with the other vertues is the formal cause of iustification.

FVLKE. 4 You might as well say, note here, that whatsoeuer S. Paule hath written in this whole Epistle, of iustification by faith without the workes of the Lawe, he ouerthroweth it all in the ende and conclusion. But we must confesse, that in the 5. Chapter, he speaketh of faith, as the cause of our iustification, here of workes and obedience, the fruits of faith, and end of our iustification. For none of your conclusions can be gathered out of the text, in any lawfull forme of argument. There is in deed in the iustified, a new creature of iustice inherent, but they are thereby declared iust, not made iust. But where you denie faith to be the instrumentall cause of our iustification, you go against the doctrine of your owne Doctors. For Thomas Aquinas confesseth, that we are iustified by faith instrumentally, or as by an instrumentall cause. And what can apprehend or receiue the grace and mercie of God, by which we are saued, but faith, the roote and beginning of al vertues? To denie faith therefore to be the instrument of our iustification, is to deny that we haue receiued the grace of iustification. And seeing God iustifieth the vngodly man, that beleeueth in him, Rom. 4. 5 no vertue inherent can be of the forme or essence of iustification. For an vngodly man hath no vertue inherent in him, and good workes are not the forme, but the end of our iustification, Eph. 2. 9. 10. Neither doth faith iustifie merite iustification, but God reputeth faith without merite of workes, vnto iustice, Rom. 4. And that faith doth not merite in the cause of iustification, S. Augustine prooueth effectually *Ep. 106. and ad Simp. lib. 1. Qu. 2.* The formal cause of our iustification therefore, is the promise of the Gospell, which is the seede of immortalitie, Eph. 2, 20. 1. Pet. 1, 23. and the materiall cause is the iustice of Christ, imputed through faith, 2. Co. 5, 21. 1. Cor. 1, 30.

Faith and workes.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE EPHESIANS.

OF S. Paules first commyng to Ephesus, & short abode there, we read Act. 18. And immediately Act. 19. of his returning thither according to his promise, what time he abode there 3. moneths, speaking to the Iewes in the Synagogue. Act. 19. v. 8. and afterward apart from them (because they were obstinate) 2. yeres in a certaine schoole, so that al that dwelt in Asia, heard the word of our Lord, Iewes & Gentiles. Act. 19. v. 10 The whole time himself calleth 3. yeres, in his exhortation at Miletū to the clergy at Ephesus. Act. 20. v. 31.

After al this he writeth in this Epistle vnto them from Rome (as it is said) being then prisoner and in chaines. and that as it seemeth not the first time of his being in bonds there, whereof we read Act. 28: but the second time, whereof we reade in the Ecclesiastical Stories afterward: because he saith in this Epistle c. 6. v. 21. Tychicus wil certifie you of al things, whom I haue sent to you. Of whom againe in the 2. to Tim. c. 4. v. 12. he saith. Tychicus I haue sent to Ephesus. And the said 2. Epistle to Timothee (no doubt) was written very little before his death: for in it thus he saith: I am euen now to be sacrificed, and the time of my resolution is at hand. 2. *Tim.* 4. 6.

Eph. 3. v. 1. & 4. v. 1. Eph. 6. v. 20.

*In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no lesse then the Iewes, and making one blessed Church of both. Wherein his intention is to moue them to perseuere (for otherwise they shoulde be passing vngratefull) and specially not to be moued with his trouble, who was their Apostle: knowing (belike) that * it would be a great tentation vnto them, if they should heare soone after, that he were executed, therefore also arming them in the end of the Epistle, as it were in complete harnesse.*

* See Act. 20, v. 25. 32.

In the other three chapters he exhorteth them to good life, in al points, and al states, as it becommeth Christians: and afore al other things, that they be most studious to continue in the vnitie of the Church, and obedience of the Pastors thereof, whom Christ hath giuen to continue and to be our stay against al Heretikes, from his Ascention, euen to the ful building vp of his Church in the end of the world.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predestination and temporal vocation, 11 both of the Iewes, 13 and also of the Ephesians being Gentiles. 13 For whose excellent faith and charitie he reioyceth, and continually praieth for their increase, that they may see more cleerely the greatnes both of the inheritance in heauen, and also of Gods might which helpeth them thereunto: 20 an example of which might they may behold in the supereminent exalting of Christ.

PAul an Apostle of IESVS Christ by the will of God: to al the saincts that are at Ephesus: and to the faithful in Christ IESVS.

2 Grace to you & peace from God our father, and our Lord IESVS Christ.

3 Blessed be God and the Father of our Lord IESVS Christ, which hath blessed vs in al spiritual blessing, in cœlestials, in Christ:

*PAul * an Apostle of Iesus Christ by the wil of God, to the Saincts which are at Ephesus, and to the faithfull in Christ Iesus,* 1. Cor. 1. 1.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

*3 * Blessed be God the father of our Lord Iesus Christ, which hath blessed vs in al spiritual blessing in heauenly things by Christ:* 1. Cor. 1. 3. 2. pet. 1. 3.

4 As he chose vs in him before the constitution of the world, that we should be holy & immaculate ‡ in his sight in charitie.

5 Who hath predestinated vs vnto the adoption of sonnes, by IESVS Christ, vnto him self: according to the purpose of his wil:

6 Vnto the praise of the glorie of his grace, wherein he hath ᶜ gratified vs in his beloued sonne.

ᶜ ἐχαρίτωσεν

7 In whom we haue redemption by his bloud (the remission of sinnes) according to the riches of his grace.

8 Which hath superabounded in vs in al wisedom and prudence,

9 That he might make knowen vnto vs the sacrament of his wil, according to his good pleasure, which he purposed in him self,

10 In the dispensation of the fulnes of times, to ᵈ perfit al things in Christ, that are in heauen and in earth, in him.

ᵈ ἀνακεφαλαιώσασθαι

11 In whom we also are called by lot: predestinate according to the purpose of him that worketh al things, according to the consel of his wil:

12 That we may be vnto the praise of his glorie, which before haue hoped in Christ:

13 In whome you also, when you had heard the word of truth (the Gospel of your saluation:) in which also beleeuing you were ‡ signed with the holy Spirit of promis,

14 Which is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

15 Therfore I also hearing your faith that is in our Lord IESVS, and loue toward al the Saincts:

16 Cease not to giue thankes for you, making a memorie of you in my praiers,

17 That God of our Lord IESVS Christ, the father of glorie, giue you the spirit of wisedom and of reuelation, in the knowledge of him,

18 The eies of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glorie of his inheritance in the Saincts,

19 And what is the passing greatnes of power toward vs that beleeue: according to the operation of the might of his power,

20 Which he wrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials,

21 Aboue ‖ al Principalitie and Potestate and Power, and Domination, and euery name that is named not onely in this world, but also in that to come.

Psal.8.8. 22 And he hath * subdued al things vnder his feete: and hath made him ‖ head ouer al the CHVRCH,

23 Which is his body, the ‡ fulnes of him which is filled al in al.

4 * *According as he had chosen vs in him, before the foundation of the worlde,* * *that we should be holy, and without blame before him through loue.* 2.Tim.1.9. Colos.1.29.

5 *Who hath predestinated vs into the adoption of children by Iesus Christ vnto him selfe, according to the good pleasure of his will:*

6 *To the praise of the glorie of his grace, wherin he hath made vs accepted in the beloued.*

7 *In whom we haue redemption through his bloud, the forgiuenesse of sinnes, according to the riches of his grace,*

8 *Wherein he hath abounded toward vs in all wisedome and prudence.*

9 *And hath opened vnto vs the mysterie of his will, according to his good pleasure, which he had purposed in himselfe,*

10 *That in the dispensation of the fulnesse of the times, he might gather togither in one all things in Christ, both which are in heauens, and which are in earth, in him.*

11 *In whom also we are chosen, being predestinate according to the purpose of him who worketh all things after the counsel of his owne will:*

12 *That we should be vnto the praise of his glory, which before* † *beleeued in Christ.* † Or, hoped.

13 *In whome also ye* hoped *after that ye heard the word of truth, the Gospell of your salnation: wherein also after that ye beleeued, ye were sealed with the holy spirit of promise,*

14 *Which is the earnest of our inheritance, vnto the redemption of the purchased possession, vnto the praise of his glory.*

15 *Wherefore I also, after that I heard of the faith which ye haue in the Lord Iesus, and loue vnto all the Saincts,*

16 *Cease not to giue thankes for you, making mention of you in my praiers,*

17 *That the God of our Lord Iesus Christ, the father of glory, may giue vnto you the spirite of wisedome and reuelation, in the knowledge of him,*

18 *The eies of your mindes being lightened: that you may know what the hope is of his calling, and what the riches of the glorie of his inheritance is in the Saincts:*

19 *And what is the exceeding greatnes of his power to vs ward which beleeue, * according to the working of his mightie power,* Colos.2.19.

20 *Which he wrought in Christ, when he raised him from the dead, and set him on his right hand in heauenly* places.

21 *Farre aboue all rule, and power, and might, and dominion, and euery name that is named, not onely in this world, but also in the world to come.*

22 *And hath put al things vnder his feete, and gaue him* to be *the head ouer all things to the Church.*

23 *Which is his body, the fulnesse of him that filleth all in all.*

MARGI-

MARGINALL NOTES. CHAP. I.

RHEM. 1 4 In his sight.) *We learne here that by Gods grace men be holy and immaculate, not onely in the sight of men, nor by imputation, but truely and before God: contrary to the doctrine of the Caluinistes.* Iustice imputed is true iustice.

FVLKE. 1 To be holy and immaculate by imputation of Christes iustice, is to be truely holy and immaculate before God. For otherwise, no man is immaculate in this life, by iustice inherent in him selfe.

RHEM. 2 13 Signed with the.) *Some referre this to the grace of Baptisme: but to many learned it seemeth that the Apostle alludeth to the gifts of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the signe of the Crosse and holy Chrisme. For that was the vse in the Apostles time, as els where we haue proued. Annot.* Act. 8.

FVLKE. 2 All the auncient interpreters, Chrysostome, Ambrose, Theodoret, Augustine *apud Bedam*, Primasius, Hierom, Oecumenius, Theophylactus, interprete it of the holy Ghost, that is, giuen to euery one of the children of God, & not one of them, either of Baptisme, Confirmation, Crossing, or Chrisming. And it is manifest, that the Apostle speaketh of that sealing, which is the vndoubted pledge of our saluation, which is no outward Sacrament or ceremonie, without the inward seale of the spirit of God. These learned men that you speake of therefore, be your masters of the new learning, for the ancient learning had no such interpretation. New interpretations

RHEM. 3. 23 Fulnes of.) *Christ is not ful, whole, and perfect without the Church no more then the head without the body.*

FVLKE. 3 Christ is ful and perfect in himselfe, but as by his gracious dispensation he is the head of his Church, he is not full or perfect, without his body.

ANNOTATIONS. CHAP. I.

RHEM. 4 21 All Principalitie.) *The Fathers vpon this, and other places of the old and new Testament, where they finde the orders of the holy Angels or spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we see: in the Epistle to the Colossions, the order of Thrones is specified, which maketh fiue; to which if we adde these foure, Cherubim, Seraphim, Angels, & Archangels, which are commonly named in holy write, in al there be nine.* S. Denys cœl. Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athanasii. de Communi essent. in fine. Georg. Moral. li. 32. c. 18. *Therefore good Reader, make no account of * Caluins and others infidelitie, which blaspemously blame and condemne the holy Doctors diligence in this point, of curiositie and impietie. The whole endeuour of these heretikes is, to bring all into doubt, and to corrupt euery article of our religion.* Nine orders of Angels. Cal. vpon this place.

FVLKE. 4 Caluines wordes are these: *As of the diuersitie of the names, we gather, that there be diuers orders: so to enquire of them ouer subtilly, and to define their number, and to appoint their degrees, is a point not only of foolish curiositie, but also of vngodly and dangerous rashnes.* Caluine meaneth to enquire, define, or appoint more subtilly, then the worde of God hath reuealed, is both vaine curiositie, and impious temeritie. What infidelitie or blasphemie is conteined in this saying! If the diligence of the holy Doctors, haue concluded any thing certeinly out of the worde of God, Caluine speaketh not one word against them. Caluine neuer purposed, or endeuoured, to bring any article of religion in doubt: but would haue all articles of religion grounded vpon the word of God, that they might be vndoubted. Slanders.

RHEM. 5 Apoc. 19. 12. 22. 25. 22 Head.) *It maketh a high proofe among the Protestants, that no man can be head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no king nor Lord, because,* He is king & Lord. *neither should there be Bishop or Pastor, because he is* the Bishop & Pastor of our soules: *nor Pontifex nor Apostle, for by these titles S. Paul termeth him. Heb. 3. none should be piller, foundation, rocke, light, or master of the Church or truth, because Christ is properly al these. And yet our new doctors (though they be exceeding seditious and would for the aduantage of their sect be gladly ridde of kings and al other Superiors temporall, if they feared not the sworde more then God, and would finde as good Scriptures to be deliuered of them, as they now finde to discharge themselues of obedience to Popes:) yet (I say) they will not denie al the former titles and dignities (notwithstanding Christes soueraine right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal, though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue all these things attributed or appropriated to himselfe. So then, though he be the head of the Church, and the onely head in such soueraine and principal manner, as no earthly man or mere creature euer is or can be, and is ioined to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countrie, or any Pope or Prelate to the Church whereof he is gouernour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing downe from him to it and the members of the same, as from the head to the naturall body. though in this sort (we say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part which is in earth. as S. Hierom calleth Damasus the Pope,* Summum Sacerdotem, *the cheefe and highest Priest: and the Apostle saith of this ministerial head.* The head cannot say to the feete, you are not necessary for me. *For therein also is a great difference betweene Christ and euery mortal Prelate, that (as the Apostle here saith) he is head of the whole Church, meaning of the triumphant (and of al Angels also though in other sort) no lesse then of the Church militant. So Peter was not, nor any Pope, nor any man can be. where you must obserue, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or what Prelate or Pope so euer.* As christ is king, and yet men are kings also: so Christ is head of the Church, and yet man may be head thereof also. Christ is head of his Church in a far more excellent sort, then any man can be. *Hiero. ep. 123.* 1. Cor. 12. 21.

FVLKE. 5 Ioel. 2. 19. That which is proper to Christ, is not communicable to any creature: to be head of his body, is proper to Christ: therfore it agreeth not to any creature, to be head of Christs body, which is his Church, in that sense that Christ is head thereof. Neither is any man, King, Lord, Bishop, Pastor, Pontifex, Apostle, piller, foundation, rocke, light, or master of the Church, or truth, as Christ is properly al these. For that which is proper to Christ is not common to any other. Earthly kings, & earthly Lords, be so Kings & Lords, as they be his subiects, & seruants, Lieutenants, & Deputies, so I say of Bishops & Pastors. The high Priests office he hath himselfe, without any Deputie, & executeth it in his owne person, in that he offred him selfe the only sacrifice of our redemption once for all, & being entred into the holiest place, appeareth in the presence of God for vs, to make perpetuall intercession for vs. Heb. 9. 24. &c. As he was immediate Apostle from God his father, so he hath giuen and sent Apostles from himself. The Apostles are pillers & foundations, rockes of stones, but yet so, that Christ is the onely corner stone, onely maine foundation, & stedfast rocke, that beareth vp the whole building. Christ is the only true light, which lighteneth euery man that commeth into this world: & Iohn Baptist, though a light, yet was not that light, nor any Apostle or other messenger, which is but as a candle, or a starre taking his light of the Sunne. Christ is the only master of the Church, and truth, forbidding vs to call or acknowledge, any other master or auctor of truth, though he haue many Vshers vnder him, that teach the Church in that truth, which they haue learned of him. So Christ is the only head of the Church, as you confesse in such sort, as no earthly man, or meere creature can be. Now it may be doubted, whether you take the Pope, to be a meere creature, because some of your Canonists haue said vnto him, *Nec Deus es, nec homo, quasi neuter es inter vtrumq;*, Thou art neither Christ the onely head of the whole Church.

neither God, nor man, thou art as it were a Neuter betweene both. As also, that some of you haue called him *Dominus Deus noster Papa, Our Lord God the Pope,* And some haue denied that he is a man, as the See of Peter is subiect vnto him. *Clemens in præmio in gloss. Extrauag. de verb. signi, Cap. cum inter. in glossa edit. Paris. 1513. Decret. sext. de electione. Fundamenta. in gloss.* But to take you at the best, because you say, no Pope is so head of the Church, as Christ is the head of his mystical body, It remaineth, that if you wil haue him head any way, you must shew by whom he is so constituted, and made head, as S. Paul saith, that Christ is by God. The Pope you say, is ministerial head of the Church, and yet you say, the Church can be body to none, but vnto Christ, whereof it followeth, that none can properly be head of the Church, but Christ. For euery head is head of some body, and no body but a monster hath two heads. For though euery king may be called head of the Church of his dominion, which is a body distinct from the whole Church, as euery seueral parish is, and the Gouernour thereof may in some sense be called head thereof, yet of the whole Church, being one body consisting of al the members, there can be but one head, that is Christ. You answer, he is head, but of that part onely which is on earth. Then is he not head of the Catholike & vniuersal Church, by your owne confession, neither hath he any thing to doe in Purgatory. But that he is head of the militant Church, what proofe haue you out of the Scriptures? You answer, the Apostle said of this ministerial head, The head can not say to the feete, you are not necessary for me. You durst not for shame note thus much vpon that text, lest your very special friends should note your impudency, yea you haue noted vpon the 15 verse, that Christ is the head of that spiritual body, which is resembled to our naturall body. Therefore this is but a voluntary, new, & absurd exposition, contrary to the manifest meaning of the Apostle. If you will say, our principal head may iustly say, he hath no neede of his feete or lowest members, it is vtterly false: for as he is head of his mysticall body, he cannot spare any one of his lowest members, but euery one is required to his perfection and fulnesse, as you haue noted your selfe vpon this verse. When scripture faileth, you flee to Hieromes auctoritie, who maketh nothing for you, in calling Damasus highest priest, seeing that he confesseth els where, that the poore Bishop of Eugubium, is of the same worthines and priesthood, which the great Bishop of Rome, and that all Bishops are alike, the Apostles successors, *Epi. Enagrio.* Wherefore seeing you conclude, that the Church is not called the mysticall body of the Pope, it is lawfull for vs to inferre, that the Pope is not head of the mysticall body of Christ, but onely Christ himselfe.

CHAP. II.

He putteth them in minde of their vnworthinesse before they were Christians: that all the praise may be giuen to the grace of God: 11 *and of the enmitie that was then betweene the Iewe and the Gentiles:* 13 *vntill nowe that Christ by his Crosse hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of all, in his Catholike Church.*

AND you when you were dead by your offenses and sinnes,

2 Wherein sometime you walked according to the course of this worlde, according to the *prince of the power of this aire of the spirit that nowe worketh on the children of diffidence. Eph.6,12.

3 In whom also wee all conuersed sometime in the desires of our flesh, doing the wil of the flesh and of thoughtes, and were by nature the children of wrath as also the rest:

4 But God (which is rich in mercy) for his exceeding charitie wherewith he loued vs,

5 Euen when wee were dead by sinnes, quickened vs together in Christ, (by whose grace you are saued,)

6 And raised vs vp with him, and hath made vs sit with him in the celestials in Christ IESVS,

7 That hee might shewe in the worldes succeeding, the abundant riches of his grace, in bountie vpon vs in Christ IESVS.

8 For by ‖ grace you are saued through faith (and that not of your selues, for it is the gift of God)

9 ‡Not of workes, that no man glorie:

10 For we are his worke, created in Christ IESVS in good workes, which God hath prepared that we should walke in them.

11 For the which cause be mindfull that sometime you were Gentiles in the flesh, who were *called prepuce, of that which is called circumcision in the flesh, made with hand: 1.Re.17,26. Eze.44,7. Rom.94.

12 Who were at that time without Christ, alienated from the conuersation of Israël, and

AND he quickened *you that were* * *dead in* Colos.2.13.
trespasses and sinnes:

2 *In the which in time passed ye walked,* * *according to the course of this worlde, after the gouernor that ruleth in the aire, the spirite that nowe worketh in the children of disobedience.* Ephes.6.11.

3 *Among whom we all had our conuersation also in times past in the lustes of our flesh, fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, euen as other:*

4 *But God which is rich in mercie, for his great loue wherewith he loued vs,*

5 *Euen when we were dead by sinnes, hath quickened vs togither with Christ,* by whose *grace ye are saued,*

6 *And hath raised* vs *vp togither, and made* vs *sitte togither in heauenly things in Christ Iesus,*

7 *That in ages to come he might shewe the exceeding riches of his grace, in* his *kindnesse to vs ward, through Christ Iesus.*

8 *For by grace are yee made safe through faith, and that not of your selues: it is the gift of God,*

9 *Not of workes, lest any man should boast himselfe.*

10 *For we are his workemanship, created in Christ Iesus vnto good workes, which God hath before ordeined, that we should walke in them.*

11 *Wherefore, remember that ye being in time passed Gentiles in the flesh, called vncircumcision of that which is called circumcision in the flesh, made by hands:*

12 *That at that time ye were without Christ, being aliantes from the cõmon wealth of Israel, and*

and *strangers of the testaments, hauing no hope of the promis, and without God in this world.

13 But nowe in Christ IESVS, you that sometime were farre of, are made nigh in the blood of Christ.

14 For he is our peace, who hath made both one, and dissoluing the middle wall of the partition, the enmities in his flesh:

15 Euacuating the lawe of commaundements ‘in decrees: that he may create the two in himselfe into one newe man, making peace,

16 And may reconcile both in one body to God by the crosse, killing the enmities in him selfe.

17 And comming he euangelized peace to you that were farre of, and peace to them that were nigh.

18 For * by him we haue accesse both in one Spirit to the Father.

19 Nowe then you are not strangers and forreiners: but you are ‘ citizens of the saincts, and the domesticals of God,

20 ‖Built vpon the foundation of the Apostles and Prophets, IESVS Christ himselfe being the highest corner stone:

21 In whom all building framed together, groweth into an holy temple in our Lord,

22 In whom you also are built together into an habitation of God in the holy Ghost.

*and strangers from the * Testaments of promise, hauing no hope, and without God in this world.* Rom.9.4.

13 But nowe in Christ Iesus, ye which sometime were farre off, are made nigh by the blood of Christ.

14 For he is our peace, which hath made both one: and hath broken downe the middle wal that was a stop betweene vs.

15 Taking away in his flesh the hatred, euen *the * law of commandements* conteined *in ordinances, for to make of twaine one newe man in himselfe, so making peace:* Col.2.14.

16 And that he might reconcile both vnto God in one body through his *crosse, and slue hatred thereby:*

17 And came and preached the glad tidings of peace to you which were *a farre off, and to them that were nigh.*

18 For through him we haue both an entrance in one spirit vnto the father.

19 Now therefore, ye are no more strangers and forreiners: but fellowe citizens with the saincts, and of the houshold of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom also ye are builded togither for an habitation of God through the spirit.

MARGINALL NOTES. CHAP. II.

RHEM. 1 9 Not of workes.) *It is said, not of workes as thine, of thy selfe being vnto thee, but as those in which God hath made, formed, and created thee* Aug. de gr. & lib. arbit. c. 8. & seq.

FVLKE. 1 S. Augustine meaneth none otherwise, but that good workes are necessarie, and that faith voide of good workes, doth not suffice, as he sheweth also in Psal. 144. vpon this text. *What then doe we not worke wel? yes we worke: But how? God working in vs, because by faith we giue place in our heart to him, which worketh good in vs, and by vs: Therefore heare whence thou workest good: for we are his worke Created &c.* Chrysostome vpon this place saith in Eph. hom. 4. *He hath not refused men that haue workes, but he hath saued them being destitute of workes by grace, that no man might haue whereof to glorie. And then lest hearing that it is not of workes, but all is prepared and finished by faith, thou shouldest become idle: see what he addeth: for we are his worke &c.* Of grace not of workes.

ANNOTATIONS. CHAP. II.

RHEM. 2 8 By grace you are saued through faith,) *Our first iustification is of Gods grace, and not of our deseruings: because none of all our actions that were before our iustification, could merite vr iustly procure the grace of iustification. Againe, he saith,* through faith: *for that faith is the beginning, foundation, and roote of all Iustification, and the first of all other vertues, without which it is impossible to please God.* Our first iustification of meere grace, and faith the foundation thereof.

FVLKE. 2 This iustification of meere grace by faith onely, without workes, is that, by which we are saued, as the text is plaine, and all the auncient fathers consent: for this newe deuise of the first and second iustification, was vnknowen to them. So saith S. Paul. Whom God hath iustified, he hath glorified, Rom. 8. 30. Theodoret saith: *The grace of God hath vouchsafed vs of these good things, we haue brought onely faith.* Againe. *We beleeued not of our owne accord, but being called, we came to him, and when we were come, he required not puritie and innocencie of life, but accepting faith onely, he forgaue vs our sinnes.* One iustification by faith onely vnto saluation.

RHEM. 3 20 Built vpon the foundation.) *Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to mortall men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Why may not the Church then be builded vpon Peter?* The Church builded vpon Christ, & yet vpon the Apostles also.

FVLKE. 3 Where the Apostles and Prophets are called the foundation, Christ himselfe hath his proper place to be the corner stone. We denie not, that the Church is builded vpon Peter, as one of the foundation stones, but that vpon Peter onely, as the maine foundation which is Christ alone, we denie that the Church is builded. 1. Cor. 3. 11. Peters Prerogatiue.

CHAP. III.

For witnessing the vocation of the Gentiles, as being the Apostle of the Gentiles, he is in prison: 13 Wherein the Gentiles therefore haue cause to reioyce, rather then to shrinke. So he saith, 14 and also prayeth to God (who is Almightie) to confirme their inward man, though the outward be infirmed by persecutions.

FOR this cause, I Paul the prisoner of IESVS Christ, for you Gentiles:

2 If yet you haue heard the dispensation of the grace of God, which is giuen me toward you,

3 Because according to reuelation the sacrament was made knowen to me, as I haue written before in briefe:

4 According as you reading may vnderstand my wisdome in the mysterie of Christ,

5 Which vnto other generations was not knowen to the sonnes of men, as nowe it is reuealed to his holy Apostles and Prophets in the Spirit.

6 The Gentiles to be coheires and concorporat and comparticipant of his promis in Christ IESVS by the Gospel:

7 Whereof I am made a minister according to the gift of the grace of God, which is giuen me according to the operation of his power.

1.Cor.15,9. 8 To me * the least of all the saincts is giuen this grace among the Gentiles to euangelize the vnsearchable riches of Christ,

9 And to illuminate all men what is the dispensation of the sacrament hidden [c] from worldes in God, who created al things:

[c] ἀπὸ τῶν αἰώνων. [c] That is, *for euer before.*

10 That the manifold wisdome of God, may be notified to the Princes and Potestats in the celestials by the Church,

[e] That is, *the eternall praesciens.*

11 According to the [e] prefinition of worldes, which he made in Christ IESVS our Lord.

12 In whom we haue affiance & accesse in confidence, by the faith of him.

[b] The Epistle vpon the 16. Sunday after Pentecost.

13 [b] For the which cause I desire that you faint not in my tribulations for you, which is your glory.

14 For this cause I bowe my knees to the Father of our Lord IESVS Christ.

15 Of whom al paternitie in the heauens and in earth is named,

16 That he giue you according to the riches of his glorie, power to be fortified by his Spirit in the inner man.

17 Christ ‡ to dwel by faith in your harts, rooted and founded [e] in charitie,

18 That you may be able to comprehend with all the saincts, what is the bredth, and length, and height, and depth,

19 To know also the charitie of Christ, surpassing knowledge, that you may be filled vnto al the fulnesse of God.

Rom.16,25. 20 And * to him that is able to doe all things more aboundantly then we desire or vnderstand, according to the power that worketh in vs:

21 To

FOR this cause I Paul am a prisoner of Iesus Christ for you heathen:

2 If yee haue heard of the dispensation of the grace of God, which is giuen me to youwardes:

3 For by reuelation shewed God the mysterie vnto me (as I wrote afore in fewe wordes,

4 Whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ.)

5 Which mysterie *in other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the spirite:*

6 That the Gentiles should be inheritours also, and of the same body, and partakers of his promise in Christ by the Gospel:

*7 Whereof I was made a minister, according to the gift of the grace of God, which is giuen vnto me * after the working of his power.* Ephes.1.19.

8 Vnto me which am lesse then the least of all saincts is this grace giuen, that I should preach among the Gentiles the vnsearcheable riches of Christ,

9 And bring to light to all men what the fellowship of the mysterie is, which from the beginning of the worlde hath beene hid in God, which made all things through Iesus Christ:

10 To the intent that nowe vnto the rulers and powers in heauenly things *might be knowen by the Church, the very manifolde wisedome of God,*

11 According to the eternall purpose which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance in confidence by the faith of him.

13 Wherefore I desire that ye faint not for my tribulation for you, which is your glorie. 1.Cor.

14 For this cause I bowe my knees vnto the father of our Lord Iesus Christ,

15 Of whom all the familie in heauen and earth is named.

16 That he woulde graunt you according to the riches of his glorie, to be strengthened with might by his spirite in the inner man,

17 That Christ may dwell in your hearts by faith: that yee being rooted and grounded in loue,

18 Might be able to comprehend with all saincts, what is the breadth, and length, & depth, and height:

19 And to know the loue of Christ, which excelleth all *knowledge, that ye might be filled with all fulnesse of God.*

20 Vnto him that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs,

21 Be

21 To him be glorie in the CHVRCH, and in Christ IESVS, vnto all generations world without end. Amen.

21 *Be glory in the Church by Christ Iesus throughout all ages, worlde without ende, Amen.*

MARGINALL NOTES. CHAP. III.

RHEM. 1 17 To dwell by faith.) *Christ dwelleth in vs by his gifts, and we be iust by those his gifts remaining and resident in vs, and not by Christs proper iustice onely, as the Heretikes affirme.*

FVLKE. 1 The text is plaine: Christ dwelleth in vs by faith, and by faith we are iustified, in the merites and iustice of Christ onely. 2. Cor. 5. 21. see the note there sect 4. Faith.

RHEM. 2 17 In charitie.) *Not faith onely must be in vs, but charitie which accomplisheth all vertues.*

FVLKE. 2 From that faith, by which onely we are iustified by God vnto saluation, charitie can neuer be seperated. Charitie.

CHAP. IIII.

He exhorteth them to keepe the vnitie of the Church most carefully with all humilitie, bringing them many motiues thereunto 7 and answering that euen the diuersitie it selfe of offices is not for diuision, as being the gift of Christ himselfe, but to build vp the Church; and to hold all in the vnitie thereof against the subtle circumuentions of Heretikes: that vnder Christ the head, in the Church being the body, euery member may prosper. 17 Neither (as touching life) must we liue like the Heathen, but as it becommeth Christians, laying of our old corrupt manners, and increasing daily in all goodnesse.

The Epistle vpon the 17. Sunday after Pentecost. And in a Votiue Masse against sclusme.

I Therefore prisoner in our Lord, beseech you, that you walke worthy of the vocation in which you are called,

2 With all humilitie and mildnesse, with patience, supporting one an other in charitie.

3 Carefull to keepe the vnitie of the spirit in the bond of peace.

4 One body and one spirit: as you are called in hope of your vocation.

The Epistle vpon Ascension euc And vpon SS. Simon and Iudes day.

5 One Lord, ‖ one faith, one baptisme.

6 *One God and Father of all, which is ouer all, and by all, and in all vs.

7 But *to euery one of vs is giuen grace according to the measure of the donation of Christ.

Malac. 2, 10. Rom. 12, 4. 1. Cor. 12, 4. Ps. 67, 19.

8 For the which he saith, *Ascending on high, he ledde captiuitie captiue: he gaue gifts to men.*

9 (And that he ascended, what is it, but because he descended also first into the ‘inferiour parts of the earth?

10 He that descended, the same is also he that is ascended aboue all the heauens, that he might fill all things.)

1. Cor. 12, 28.

11 And he *gaue, ‖ some Apostles, and some Prophets, and othersome Euangelists, and othersome pastors and doctors,

12 To the consummation of the saincts, vnto the worke of the ministerie, vnto the edifying of the body of Christ:

13 ‖ Vntill we meete all into the vnitie of faith and knowledge of the sonne of God, to a perfect man, into the measure of the age of the fulnesse of Christ:

14 That now we be not children wauering, and carried about ‖ with euery wind of doctrine in the wickednesse of men, in craftinesse to the circumuention of errour.

15 But doing the truth in charitie, let vs in all things grow in him, which is the head Christ:

16 Of whom the whole body being compact & knit togither by all iuncture of subministration, according to the operation in the measure of euery member, maketh the increase

I Therefore a prisoner † in the Lord exhort you, that ye walke worthy of the vocation wherewith ye are called, † Or, for the Lords cause.

2 With all lowlinesse and meekenesse with long suffering, forbearing one an other in loue.

3 Endeauouring to keepe the vnitie of the spirite in the bond of peace.

4 One body, and one spirit, euen as ye are called in one hope of your calling.

5 One Lord, one faith, one baptisme.

6 One God and father of all, which is aboue all, and through all, and in you all.

*7 But * vnto euery one of vs is giuen grace, according to the measure of the gift of Christ.* Rom. 12. 3.

*8 Wherefore hee saith, When hee * went vp on high, he ledde captiuitie captiue, and gaue gifts vnto men.* Psal. 68. 19.

9 (But that he ascended, what is it but that he also descended first into the lower parts of the earth?

*10 *He that descended, is euen the same also that ascended vp farre aboue all heauens, to fulfill all things.)* 1. Cor. 11. 11.

*11 *And he gaue some Apostles, and some Prophets, and some Euangelists, and some shepheards, and teachers,* 1. Cor. 12. 28.

12 To the gathering togither of the saincts, into the worke of ministration, into the edifying of the body of Christ:

13 Till we all meete together into the vnitie of faith and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christ:

14 That we henceforth be no more children, wauering and caried about with euery winde of doctrine, and in the wilinesse of men, in craftines, to the laying waite of deceite.

15 But following the trueth in loue, let vs grow vp into him into all things which is the head euen Christ.

16 In whom all the body being conueniently coupled, and knit togither by euery ioint yeelding nourishment according to the effectuall power in the measure of euerie part, maketh

increase

increase of the body vnto the edifying of it selfe in charitie.

17 This therefore I say and testifie in our Lord: that now you walke not as also the
1.Pet.4. *Gentiles walke in the vanitie of their
5.Ro,1,21. sense,

18 Hauing their vnderstanding obscured with darknes, alienated from the life of God by the ignorance that is in them, because of the blindnes of their hart.

Ro.1,24. 19 Who despairing, *haue giuen vp themselues to impudicitie, vnto the operation of all vncleannes, vnto auarice.

20 But you haue not so learned Christ:

21 If yet you haue heard him, and haue beene taught in him, (as the truth is in IESVS.)

Colos.3,8. Heb.12,1. 22 *Lay you away, according to the old conuersation the old man, which is corrupted according to the desires of errour.

23 And ‡be renewed in the spirit of your minde:

24 And put on the new man which according to God is created in iustice, and holines of the truth.

Zach.8,16. 25 For the which cause laying away lying, *speake ye truth euery one with his neighbour, because we are members one of another.

Ps.4,5. 26 *Be angrie and sinne not. let not the sunne goe downe vpon your anger.

27 Giue not place to the Diuell.

28 He that stole, let him now not steale: but rather let him labour in working with his handes that which is good, that he may haue whence to giue vnto him that suffereth necessitie.

29 All naughtie speache let it not proceed out of your month: but if there be any good to the edifying of the faith, that it may giue grace to the hearers.

30 And contristate not the holy Spirit of God: in which you are signed vnto the day of redemption.

31 Let all bitternes, and anger, and indignation, and clamour, and blasphemie be taken away from you with all malice.

32 And be gentle one to an other, mercifull, pardoning one an other, as also God in Christ hath pardoned you.

increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore, and testifie in the Lorde, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde:* Rom.1,21.

18 Darkened in cogitation, being alienated from the life of God, by the ignorance that is in them by the † blindnesse of their hearts. †Or,hardnesse.

19 Which being past feeling, haue giuen themselues ouer vnto wantonnes, to worke all vncleannes with greedinesse.

20 But ye haue not so learned Christ.

21 If so be that yee haue heard him, and haue beene taught in him, as the truth is in Iesus,

22 To lay downe according to the former conuersation, the old man, which is corrupted according to the lusts of errour:* Col.3,8.

23 To bee renued in the spirite of your minde,

24 And to put on that newe man, which after God is shapen in righteousnesse, and holinesse of truth.

*25 *Wherefore putting away lying, speake euery man truth vnto his neighbour: forasmuch as we are members one of another.* Rom.6,4. colos.3,8.

*26 *Be ye angrie and sinne not: let not the sunne goe downe vpon your wrath.* Psal.4,5.

27 Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, working with his handes the thing which is good, that he may giue vnto him that needeth.

29 Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers.

30 And grieue not the holy spirite of God, by whome ye are sealed vnto the day of redemption.

31 Let all bitternesse, and fiercenesse, and wrath, and crying, and †euill speaking, be put away from you, with all † naughtinesse. †Or,blasphemie. †Or,malice.

32 Be ye curteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 9 Inferiour parts.) *He meaneth specially of his descending to Hell.*

FVLKE. 1 *His descending doth not signifie any passing from place to place, but teacheth the greatnes of his dispensation, that when he was most high, he abased himselfe so much, and endured so great abasement. Theodoret* vpon this text, In this sense he descended to hell.

RHEM. 2 23 Be renued.) *The Apostle teacheth vs not to apprehend Christs iustice by faith onely, but to be renued in our selues truely, and to put on vs the new man formed and created in iustice and holines of truth. By the which, free will also is proued to be in vs, to worke with God, or to consent vnto him in our sanctification.*

FVLKE. 2 We beleeue as the Apostle teacheth, that we must be renued in the spirit of our minde, and put on the new man, &c. But this renouation is onely begunne in this life, and not perfected vntill we be made perfectly iust and holy after this life. And therefore the Apostle teacheth vs, to apprehend the iustice of Christ onely, that we may be iustified vnto saluation in this life, 2.*Cor.*5.21. Neither doth this place proue that our will doth worke with God before God doe alter our will, and of vnwilling to holines and righteousnes, by his Spirit maketh vs willing: for of our selues we are not apt to thinke any thing, 2.*Cor.*3.5. Iustice. Freewill.

ANNO-

ANNOTATIONS. CHAP. IIII.

RHEM. 3 5 One faith.) *As rebellion is the bane of ciuil Commonweaithes and kingdomes, and peace and concord the preseruation of the same; so is Schisme, diuision, and diuersitie of faiths or fellowship in the seruice of God, the calamitie of the church: and peace, vnitie, vniformitie, the speciall blessing of God therein. and in the Church aboue all Commonwealths, because it is in all points a Monarchie tending euery way to vnitie. but one God, but one Christ, but one Church, but one hope, one faith, one baptisme, one head, one body. Whereof S. Cyprian* li. de vnit. Ec. nu. 3. *saith thus*: One Church the holy Ghost in the person of our Lord designeth and saith, One is my doue. This vnitie of the Church, he that holdeth not, doth he thinke he holdeth the faith? He that withstandeth and resisteth the Church, he that forsaketh Peters chaire vpon which the Church was built, doth he trust that he is in the Church? When the blessed Apostle S. Paul also sheweth this Sacrament of vnitie, saying, One body and one spirit, &c. Which vnitie we Bishops specially that rule in the Church, ought to hold fast and maintaine, that we may proue the Bishoply function also it selfe to be one and vndiuided, &c. *And againe*, There is one God, and one Christ, and one Church, and one Chaire, by our Lordes voice founded vpon Peter. An other altar to be set vp, or a new Priesthod to be made, besides one altar, and one Priesthod, is impossible. Whosoeuer gathereth els where, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoeuer is instituted by mans furie to the breach of Gods diuine disposition. Get ye far from the contagion of such men, and flee from their speaches as a canker and pestilence, our Lord hauing præmonished and warned before hand, They are blind, leaders of the blind, &c. *Whereby we learne that this vnitie of the Church commended so much vnto vs, consisteth in the mutual fellowship of all Bishops with the See of Peter. S. Hilarie also* (li. ad Constantium Augustum) *thus applieth this same place of the Apostle against the Arians, as we may do against the Caluinists.* Perilous and miserable it is, *saith he*, that there are now so many faithes as willes, and so many doctrines as maners, whiles either faithes are so written as we wil, or as we wil, so are vnderstood: and whereas according to one God, and one Lord, and one baptisme, there is also one faith, we fall away from that which is the onely faith, and whiles moe faithes be made, they beginne to come to that, that there is none at all.

Vnitie of the Cath. Church.

Ep. 40. Schisme detestable.

Among heretikes as many faithes as wiles.

FULKE. 3 In the former saying of *S. Cyprian*: these words, *He that forsaketh Peters chaire, vpon which the Church was builit*, are none of *Cyprians* wordes in the ancient bookes of *Cyprian* written and printed, but lately foysted in by *Pammelius*. Likewise in the second testimonie, where *Cyprian* hath *super Petram*, vpon the rocke, *Pammelius* hath turned it into *Petrum*, vpon Peter. Such patcherie will serue well, to make Poperie seeme ancient among the ignorant, but it is grosse paltrie in the iudgement of all that be wise and learned. Therefore your conclusion, that the vnitie of the Church consisteth in fellowship with *Peters Chaire*, is builded vpon meere forgery and foysting. And if those sayings were true, we might as truely say, that the Pope holdeth not *Peters Chaire*, that holdeth not Peters faith. The saying of *Hilarie* maketh nothing against Caluine, nor them that consent in doctrine with him, which acknowledge but one faith as one God.

Falsifying of the old doctors.

RHEM. 4 11 Some Apostles.) *Many functions that were euen in the Apostles time, are not here named: which must be noted against the Aduersaries that cal here for Popes, as though the names of Bishops, Priests, or Deacons were not as well left out as Popes: whom yet they cannot deny to haue beene in vse in S. Pauls daies. And therefore they haue no more reason, out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessare to reduce such as be not specified here, to these here named: though in deede both other Bishops and Prelates and specially Popes may be conteined vnder the names of Apostles, Doctors, and Pastors. Certes the roome and dignitie of the Pope is a very continuall Apostleship, and S. Bernard calleth it* Apostolatum. Bernard. ad Eugen. li. 34. c. 4. &c. in fine.

The heretikes foolish negatiue argument against the Pope, answered.

The Popes office is called an Apostleship.

FULKE. 4 The Apostle nameth all functions necessarie for the planting and continuance of doctrine, and the vnitie of the Church in the truth, among which the Pope is none, therefore he hath no function for certeintie and vnitie of truth, as is pretended. The functions perteining to the externall gouernment of the Church are not here named, but onely such as perteine vnto doctrine, where the Apostle should haue left out the principall of all, if the Popes supremacie were so necessarie for continuance of vnitie in truth, as you affirme. The functions of Bishops, elders and deacons, (as they respect the external gouernment and policie of the Church,) are els where named generally and particularly: but in respect of the office of teaching, they are conteined vnder pastours and teachers: But the Pope who is neither sent of Christ, neither teacheth nor feedeth, how should he be an Apostle, pastour or teacher? But for his feeding and teaching you will not greatly striue: for his Apostleship you can finde nothing in the Scripture, nor in the ancient fathers for a thousand yeeres after Christ, and therefore it beganne belike in *Bernards* time, who as he being carried away with the errour of his age, ascribeth too much to the Bishop of Rome, so he ment not to make him an Apostle, as those that were sent immediatly of Christ, and not of men nor by men: of whom S. Paul speaketh in this place: who had also an office distinct from all other. Therefore seeing the Pope hath neither sending from Christ, nor executeth the office of an Apostle, we may say to him as *Tertullian* said to *Marcion* the heretike: *If thou be a Prophet, foreshew sometime. If thou be an Apostle, preach euerie where. If thou be an Apostolike man, agree in doctrine with the Apostles.*

The Pope not necessarie for vnitie and certainty of trueth.

RHEM. 5 13 Vntil we meete.) *The Church of God shal neuer lacke these spiritual functions, or such as be answerable to them, according to the time and state of the Church, till the worldes end. Whereby you may proue, the Catholike Church, that is to say, that visible company of Christians which hath euer had, and by good records can proue they haue had, a continuall ordinarie succession of Bishops, Pastors, and Doctors, to be the onely true Church: and these other good fellowes that for many worlds or ages together can not shew that they had any one Bishop, or ordinarie yea or extraordinarie officer for them and their sect, to be an adulterous Hereticall generation. And this place of the Apostle assuring to the true Church a perpetuall visible continuance of Pastors and Apostles or their successors, warranted the holy fathers to trie all Heretikes by the most famous succession of the Popes of Rome. So did S. Irenæus*, li. 3. c. 3. *Tertullian*, in præscript. *Optatus*, li. 2. cont. Parm. *S. Augustine*, in ps. cont. part. Donat. & cont. ep. Manich. c. 4. & ep. 165. Epiph. hær 27. *and others.*

Continuall succession of Bishops, an euident argument of the true visible Church.

The fathers refuted heretikes by the succession of the Bishops of

FULKE. 5 The Church of Christ hath neuer wanted pastors and teachers, for her continuance in the trueth of the doctrine of saluation, nor euer shall want them. Wherefore that Church which can proue by the holy Scriptures, that she holdeth the doctrine of the Gospell conteined in the same, neede not be carefull to know the names of the persons, and of the places where such pastors and teachers haue liued. But the doctrine proued to be true, doeth argue that it hath alwaies had such continuance and succession, as God promiseth to true doctrine. Contrariwise, the succession of persons and places, proueth not the continuance of truth. And therefore you make a foolish and vnlearned Argument, when you say: *The Catholike Church, that is to say, that visible company of Christians, which hath euer had, and by good record can proue they euer haue had, a continuall ordinary succession of Bishops, pastors and doctors, is the onely true Church.* For first, it shall not be granted vnto you, that the Catholike church is alwaies a visible companie as you meane visible, to be alwaies in sight, euen of the wicked world. Secondly, the Popish Church hath no succession from the Apostles, for many hundred yeeres after Christ. For they

Succession in the Church.

they can not be ſaid to ſucceed them, whoſe doctrine they renounce. Thirdly, that ſucceſſion which they ſhew is not of paſtors and teachers, but of wolues and other dumbe dogs, or teachers of lies & fables. Fourthly, if it were graunted that they haue ſucceſſion, which haue continuance of the names of Biſhops, &c. in ſuch places as the Apoſtles haue taught, without conſent in doctrine with them: The Greeke Churches and other Churches of the East, (all which they accompt, and ſome are in deed heretikes) haue as ordinarie ſucceſſion, and as good records to ſhew from the Apoſtles, & euen from Peter, as you haue of your Popes from Peter. If this ſucceſſion proue not them to be the true Church, no more doth it proue you. If truth of doctrine be neceſſary to proue a true Church, the Scriptures are ſufficient to proue a true Church, with lawfull ſucceſſion alſo. Where you ſay, for many ages, we cannot ſhew that we haue had any one biſhop, it is falſe: for all the true biſhops of the Primitiue Church for ſix hundreth yeeres & more after Chriſt, in all neceſſarie points of doctrine agree with vs, and therefore were anceſtors of our Church. In the later times alſo (for euery age we can name diuers paſtors and teachers,) euen in the moſt darke times, and vnder the greateſt tyranny of Antichriſt: by whom the true doctrine and Church of God haue beene continued, (though obſcurely as the Moone in the wane or Eclipſe) euen vntill our daies. In which God hauing openly reueiled the wickednes of Antichriſt, the Church of Chriſt is againe reſtored into the light and ſight of the world, and daily preuaileth againſt the blind broode of Antichriſt. The ſucceſſion of the biſhops of Rome, and other paſtors and teachers from the Apoſtles, was alledged by the ancient fathers againſt thoſe heretikes which taught new doctrine, which neither the Apoſtles nor their ſucceſſors heard of in the Church, before the ſeuerall ariſing of thoſe heretikes. But ſeeing the Papiſts are neuer able to proue, that we diſſent in doctrine from the word of God, nor from the moſt ancient fathers of the Primitiue Church, (as we proue that they doe) the Argument of ſucceſſion vſed by the ancient fathers, maketh directly againſt them, and nothing in the world againſt vs. One example ſhall ſerue in ſtead of many. *Gregory* biſhop of Rome teſtifieth, that none of his predeceſſors did euer vſe that prophane name of ſingularitie, to be vniuerſall biſhop, (which yet his ſucceſſors haue vſurped) therefore haue declared that they were the very Antichriſts according to *Gregories* prophecie, and auctors of a new hereſie neuer before receiued in the Church for ſixe hundreth yeeres after Chriſt. *Gregor. lib. 4. Ep. 32. & 36.*

RHEM. 6 14 With euery wind.) *The ſpeciall vſe of the ſpirituall Gouernours is, to keepe vs in vnitie and conſtancie of the Catholike faith, that we be not caried away with the blaſt or wind of euery hereſie. Which is a very proper note of ſectes and new doctrines that trouble the infirme weaklings of the Church, by certaine ſeaſons of diuerſe ages: as ſometimes the Arians, then the Manichees, an other time the Neſtorians, then the Lutherans, Caluiniſts, and ſuch like: who at diuers times in diuers places haue blowen diuers blaſts of falſe doctrine.*

FVLKE. 6 The Paſtors and teachers doe not preſerue vnitie in truth, but by teaching the word of truth, which ſeeing Luther and Caluine in all points neceſſarie to ſaluation did teach, they are not to be numbred among heretikes, but in ſtead of their names, the Papiſts being placed, will make your note ſound and Catholike.

CHAP. V.

He continueth his exhortation to good life, 5 aſſuring them againſt all deceiuers, that no committer of mortall ſinne ſhal be ſaued: conſidering that for ſuch ſinnes it is that the Heathen ſhall be damned: 8 and that Chriſtians muſt rather be the light of all others. 22 Then he commeth in particular and exhorteth husbands and wines to doe their duetie one towards the other, by the example of Chriſt and his obedient and beloued ſponſe the Church.

Heretical blaſts caric away the inconſtant ones.

The Epiſtle vpon the 3. Sunday in Lent.

BE ye therefore followers of God, as moſt deere children:

Io. 13, 34. 2 And * walke in loue, as Chriſt alſo loued vs, and deliuered himſelfe for vs an oblation and hoſt to God in an odour of ſweetnes.

Col. 3, 5. 3 But * fornication and all vncleannes, or auarice, let it not ſo much as be named among you, as it becommeth ſaincts.

4 Or, filthines, or fooliſh talke, or ſcurrilitie, being to no purpoſe: but rather giuing of thankes.

5 For vnderſtanding know you this, that no fornicatour, or vncleane, or couetous perſon (which is ‡ the ſeruice of Idols) hath inheritance in the kingdome of Chriſt and of God.

6 Let no man ſeduce you with vaine wordes. For, for theſe things commeth the anger of God vpon the children of diffidence.

7 Become not therefore partakers with them.

8 For you were ſometime darkenes, but now light in our Lord. Walke as children of the light,

9 (For the fruit of the light is in al goodnes, and iuſtice, and veritie)

10 Prouing what is well pleaſing to God:

11 And

BE ye therefore followers of God, as deare children:

Ioan. 13, 34. 2 ** And walke ye in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe for vs, an offring and a ſacrifice of a ſweet ſmelling ſauour to God.*

Coloſ. 3, 5. 3 ** But fornication, and all vncleanneſſe, or couetouſnes, let it not be once named among you, as it becommeth ſaincts:*

4 *Neither filthineſſe, neither fooliſh talking, neither ieſting, which are not comely: but rather giuing of thanks.*

5 *For this ye know, that no whoremonger, neither vncleane perſon, nor couetous perſon, which is a worſhipper of images, hath any inheritance in the kingdome of Chriſt, and of God.*

Matth. 24. mark. 13, 5. luke 11. 8. 6 ** Let no man deceiue you with vaine words: For becauſe of ſuch things commeth the wrath of God vpon the children of diſobedience.*

7 *Be not ye therefore companions of them,*

8 *For ye were ſometimes darkneſſe, but now are yee light in the Lorde: walke as children of light.*

9 *(For the fruit of the ſpirit is in all goodnes, and righteouſnes, and truth,*

10 *Approuing what is acceptable vnto the Lord.)*

11 *And*

11 And communicate not with the vnfruitful workes of darkenes, but rather reproue them.

12 For the things that are done of them in secret, it is shame euen to speake.

13 But al things that are reproued, are manifested bythe light. for al that is manifested, is light.

14 For the which cause he saith: *Rise thou that sleepest, & arise from the dead: and Christ will illuminate thee.*

15 See therefore, brethren, how you walke warily. not as vnwise, but *as wise:

16 Redeeming the time, because the daies are euill.

17 Therefore become not vnwise, but * vnderstanding what is the will of God,‖

18 And be not drunke with wine wherein is riotousnes, but be filled with the Spirit,

19 Speaking to your selues in psalmes and hymnes, and spiritual canticles, chaunting and singing in your hartes to our Lord:

20 Giuing thankes alwaies for al things, in the name of our Lord IESVS Christ to God and the Father.

21 Subiect one to an other in the feare of Christ.

22 Let * women be subiect to their husbandes, as to our Lord:

23 Because *the man is the head of the woman: as Christ is the head of the ‡CHVRCH. Him self, ‖the sauiour of his body.

24 But as the CHVRCH is subiect to Christ, so also the women to their husbands in al things.

25 Husbands, loue your wiues, as Christ also ‖loued the CHVRCH, and deliuered him self for it:

26 That he might sanctifie it, cleansing it by the lauer of water in the word,

27 That he might present to him self a glorious CHVRCH, not hauing spotte or wrinkle, or any such thing, but that it may be holy and vnspotted.

28 So also men ought to loue their wiues as their owne bodies. He that loueth his wife, loueth him selfe.

29 For no man euer hated his owne flesh: but he nourisheth and cherisheth it, ‖as also Christ the CHVRCH.

30 Because we be the members of his body, of his flesh and of his bones.

31 *For this cause shall man leaue his father and mother: and shal cleaue to his wife, and they shalbe two in one flesh.*

32 This is a great sacrament, but I speak in Christ and in the CHVRCH.

33 Neuertheles you also euery one, let eche loue his wife as him selfe: and let the wife feare her husband.

11 *And haue no felowship with the vnfruitfull workes of darkenesse, but rather euen rebuke them.*

12 *For it is shame euen to name those things which are done of them in secret.*

13 *But all things when they are †rebuked, are made manifest of the light: For al that which doth make manifest, is light.* † Some read, rebuked of the light, are made manifest.

14 *Wherefore he saith, Awake thou that sleepest, and stand vp from the dead: and Christ shall giue thee light.*

15 *Take heede therefore that ye walke circumspectly: not as vnwise, *but as wise,* Col.4.5.

16 *Redeeming the time, because the daies are euill.*

17 *Wherefore be ye not vnwise, but vnderstanding what the will of the Lord is.* Rom.12.2. 1.thes.4.3.

18 *And be not drunke with wine, wherein is excesse: but be filled with the spirit,*

19 *Speaking vnto your selues in psalmes, and hymnes, and spiritual songs, singing and making melodie to the Lord in your hearts:*

20 *Giuing thankes alwaies for all things vnto God and the father, in the name of our Lord Iesus Christ:*

21 *Submitting your selues one to another in the feare of God.*

22 *Wiues, submit your selues vnto your owne husbands, as vnto the Lord:* Col.3.18.

23 *For the husband is the head of the wife, euen as Christ is the head of the Church, and he is the sauiour of the body.* 1.Cor.11.3.

24 *But as the Church is subiect vnto Christ, likewise the wiues to their owne husbands in all things.*

25 *Ye husbandes loue your wiues, euen as Christ also loued the Church, and gaue himselfe for it,* Colos.3.19.

26 *To sanctifie it, when he had cleansed it in the fountaine of water in the word:*

27 *That he might present it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing: but that it should be holy, and without blame.*

28 *So ought men to loue their wiues as their owne bodies: he that loueth his wife, loueth him selfe.*

29 *For no man euer yet hated his owne flesh: but nourisheth & cherisheth it, euen as the Lord the Church.*

30 *For we are members of his body, of his flesh, and of his bones.*

31 *For this cause shall a man leaue father and mother, and shalbe ioyned vnto his wife, and two shalbe made one flesh.* Gen.2.24. Mat.19.5. Mark.10.7.

32 *This is a great †secrete: but I speake of Christ and of the Church.* 1.Cor.6.16. † Or, mysterie.

33 *Therefore euery one of you* do ye so: *Let euery one of you loue his wife euen as himselfe, and let the wife reuerence her husband.*

MAR-

MARGINALL NOTES. CHAP. V.

RHEM. 1 5 The seruice.) *See the heretical corruption of this place in the Annotation Col.3.v.5.*

FVLKE. 1 See the answere there, and in my defence against Greg. Martyn cap.3.

RHEM. 2 13 CHVRCH) *It is much to be noted, that in the first English Bibles there is not once the name of* CHVRCH *in al the Bible, but in steed thereof,* Congregation, *which is so notorious a corruption, that them selues in the later Bibles correct it for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the yeere 1562.*

FVLKE. 2 This note is false and foolish. For euen in the first translation that was printed, Mat. 16. the Marginal note is this: vpon this rocke that is *saith S. Augustine, vpon the confession which thou hast made, knowledging me to be Christ the sonne of the liuing God, I will build my congregation or Church.* By which it is manifest, that the translator vnderstood congregation which expresseth the Greeke worde better then Church, to be all one with Church. And he rather vsed the worde Congregation, then Church, to auoide ambiguitie, because this worde Church, is commonly taken for the house of the assembly of Christians, and that the people might know, that the Church, is a gathering together of all the members into one body, which in the name of Church, doth not appeere. But after the people were taught, to distinguish of the word Church, and to vnderstand it for the mysticall body of Christ, the later translations vsed that terme: not that the other was any corruption, or the later any correction, but to declare, that both is one. But of this matter, more at large in my defence against Greg. Martyn Cap.5.

Slander.

The name of Church.

ANNOTATIONS. CHAP. V.

RHEM. 25 Sauiour of his body.) *None hath saluation or benefite by Christ, that is not of his body the Church. And what Church that is, S. Augustine expresseth in these words.* The Catholike Church onely is the body of Christ, whereof he is head, out of this body the holy Ghost quickneth no man. *And a little after,* He that will haue the Spirit, let him beware he remaine not out of the CHVRCH, let him beware he enter not into it feinedly. *August. ep.50. ad Bonifacium comitem in fine.*

No saluation out of the cath. Church.

RHEM. 3 24 Subiect to Christ) *The* CHVRCH *is alwaies subiect to Christ, that is, not onely vnder him, but euer obedient to his words and commandement. Which is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false worship, as the Heretikes now, and the Donatists of old did teach.*

The CHVRCH neuer erreth.

FVLKE. 3 A lewde slander, for we neuer taught, that the Catholike Church can fall from Christ, by error, idolatry, or false worship, although great multitudes, and particular churches, (such as the Church of Rome is,) may fall from him: and the best Church may erre, yet not so, that she can fall from him. And if it be a note of the true Church, (as you say) to be alwaies obedient to Christs words, and commandements. It is certaine the Church of Rome, cannot be the true Church of Christ, which so long hath disobeyed the word and commandement of Christ, in so many things. Namely in worshipping of images, in maintaining traditions of men contrary to his word, in robbing the people of the one halfe of the sacrament, in forbidding the people to search the scriptures, in forbidding meates and mariage, in vsing an vnknowen tongue in common prayers and ministring sacraments, in vsurping a sacrificing priesthood, in peruerting the vse of his supper vnto a sacrifice propitiatorie, which is contumelious to his death: and in many other.

Slander The true Church

RHEM. 35 Loued the Church.) *Loe Christs singular loue of the* CHVRCH: *for which onely and the members thereof he effectually suffered his Passion, and for whose continuall cleansing and purifying in this life, he instituted holy Baptisme, and other Sacraments: that at length in the next life it may become without al spot, wrinkle, or blemish, for, in this world by reason of the manifold infirmities of diuers her members, she cannot be wholy without sinne, but must say alwaies,* Dimitte nobis debita nostra, Forgiue vs our debts, *August. li.2. Retract. c.18.*

Christs loue toward his Church.

The Churches triumphant without spot and wrinkle.

RHEM. 4 29 As Christ the Church.) *It is an vnspeakable dignitie of the* CHVRCH, *which the Apostle expresseth often els where, but specially in this whole passage, to be that creature onely for which Christ effectually suffered, to be washed and embrued with water and blood issuing out of his holy side, to be nourished with his owne body (for so doth S. Irenæus expound li.5. in principio) to be his members:* **to be so ioyned vnto him as the body and members of the same flesh, bone, & substance to the head, to be loued and cherished of him as wife of husband, yea to be his wife and most deere spouse, taken and formed (as S. Augustine often saith) out of his owne side vpon the Crosse, as Eue our first father Adams spouse was made of his ribbe.* In Psal.126. & in Psal.127. & tract.9. in Ioan. & tract 120. *In respect of which great dignitie and excellencie, the same holy father affirmeth the* CHVRCH *to be the principall creature, and therefore named in the Creede next after the Holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellencie of the Church, so beloued of Christ and so inseparably ioyned in mariage with him, if the Heretikes of our time had any sense or consideration, they would neither thinke their contemptible company or cõgregation to be the glorious spouse of our Lord, nor teach that the church may erre, that is to say, may be diuorced from her spouse for Idolatry, superstition, Heresie, or other abominations: Whereupon one of these absurdities would ensue, that either Christ may sometimes be without a Church and spouse in earth (as he was all the while there were no Caluinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath beene his wife, and the same hath such errors as the Heretikes falsly pretend, that his wife so deere and so praised here, is notwithstanding a very whore. Which horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truely and sincerely alwaies: whatsoeuer the adulterous generation of Heretikes thinke or blaspheme.*

*Aug. li. de Symb. ad Catechu. 9.

The Church is the principal creature.

The Church can not erre.

Absurdities that follow, if the Church may erre.

FVLKE. 4 The manifold dignitie of the Church (God be praised) we know, and do acknowledge better then you. And how contemptible soeuer our congregation seeme to be in the eies of the prowde whore of Babylon: wee know, it is the glorious spouse of Christ, not clothed in golde, purple, perles, precious stones, as the strompet of Rome Apo.17. but which the spiritual light of the sunne with a crowne of 12. starres hauing the moone vnder her feete &c. Apoc.12. Neither do we teach, as you impudently doe slander vs, that the Church *may erre, that is to say, may be diuorced from her spouse, for Idolatry, superstition, heresie or other abominations.* But that company which is fallen into Idolatry, heresie & grosse abhominations (as the Romish rable) is fallen from Christ to Antichrist. But the true heauenly Ierusalem, which is the mother of vs all, although while she is a stranger, on the earth she hath her imperfections and spottes, that she may euer acknowledge, by whose grace she standeth, and therefore in some points may erre, and be deceiued, by infirmitie of her members, who are all and euery one, subiect both to error and sinne while they liue in this pilgrimage. Yet is she, and euery true member of her body, preserued by speciall grace of Christ her spouse, that she cannot fall cleane away from him, into any damnable error, idolatry, or abomination. Whereby neither of both your surmised absurdities, doth follow, that either Christ may be without a spouse or Church on earth, neither may the Catholike Church haue such errors, that remayning his wife, she should be notwithstanding a very whore. The Church of Iuda, in the time of the raigne of diuers Kings, did offer sacrifices in the high places, yet onely to the Lord,

The Church erre & yet be spouse of Ch

Lord, which was an error, but not so great that it made a diuorce of the Church from Christ, or that it made the Church of Iuda, a very whore 2.Reg.12. & cap.14.& 15. &c. Therefore the Catholike Church, alwaies is and hath beene, and teacheth all truth necessary to saluation, therefore to honor God truely and sincerely, as touching the substance of Gods honor, though in the exterior forme and maner thereof, and some other opinions, not being of the necessitie of saluation, she may be sometime deceiued. The feast of the Paschall Lambe, which was one of the principall sacrifices and Sacraments of the Church of Israell, perteyning to the worship of God, was not kept so precisely according to the word of God, and the institution thereof, from the daies of the Iudges, in the time of all the best Kings. as it was in the 18. yeere of the raigne of Iosias 2.Reg.23.22. Likewise the feast of tabernacles, had not beene so solemnly kept, from the daies of Iosue, as it was after the captiuitie Nehem.8.18. By which it is manifest, that the Church in the meane time, erred some what from the true externall forme of Gods worship, yet not in the substance thereof, and therefore continued still the spouse of Christ, and onely true Church of God.

RHEM. 5 32 This is a great Sacrament.) *Mariage a great Sacrament of Christ and his Church prefigured in the first parentes.* Adam (*saith S. Augustine* tract. 15. in Io.) who was a forme or figure of him that was to come, yea rather God in him, gaue vs a great token of a Sacrament. For both he deserued sleeping to take a wife, and of his ribbe his wife was made unto him: because of Christ sleeping on the Crosse the Church was to be made out of his side, *In an other place he maketh Matrimonie a Sacrament of Christ and his Church: in that, that as the maried man must forsake father and mother, and cleaue unto his wife, so Christ as it were left his father, exinanitting himselfe by his incarnation, and left the Sinagogue his mother, and ioyned himselfe to the Church* Li.12. c. 8. cont. Faustum. *In diuers other places he maketh it also a Sacrament, specially in that it is an inseparable band betwixt two, and that can neuer be dissolued but by death: signifying Christs perpetuall and indissoluble coniunction with the Church his one onely spouse* de Gen. ad lit. li 9. c. 7. Cont. Pelag. de pec. orig. li. 2. c. 34. De fid. & op. c. 7. De bono coniug. c. 7. & 18. *And in an other place,* The good of Mariage (*saith he*) among the people of God is in the holines of a Sacrament. *De bono coniug. li c. 24.* MATRIMONY a sacrament.

Who would haue thought such misteries and Sacraments to be in Mariage, that the ioyning of man and wife together should represent so great a mysterie, if the Apostle him selfe, and after him this holy father and others, had not noted it? or who can marueile that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties maried, that they may liue together in mutuall fidelitie, bring vp their children in faith and feare of God, and possesse their vessell (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen doe which know not God, and as our brutish new Maisters seeme to doe that commend mariage aboue all things so far as it feedeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beastes do? And thus we gather that Matrimonie is a Sacrament, and not of the Greeke word Mysterie *onely, as Caluin falsely saith, not of the Latin word* Sacrament, *both which we know haue of their nature a more generall signification, and that in the Scriptures also: but whereas these names are here giuen to Matrimonie by the Apostle, and are not giuen in the Scriptures to Baptisme and the Eucharist, let them tell vs why they also apply these words from their generall signification to signifie specially and peculiarly those two Sacraments neuer so named expresly in Scripture, and doe not likewise follow the Catholike Church in calling Matrimony by the same name, which is here so called of the Apostle, specially whereas the signification in it, is as great as in any other of the Sacraments, and rather greater.* The grace giuen by this sacrament. 1.Thes.4. The Protchadits fleshly estimation of mariage. μυστηριον. Sacramentum.

FYLER 5 The Apostle saith, the spirituall coniunction of Christ and his Church, is a great mysterie, as Chrysostome, Theodoret, and Hierom. Gaudentius Brixianus *ep. ad Germin. Mysterium hoc grande est: Ego autem dico in Christo & Ecclesia. Eucherius in Gen. lib. 7. c. 22. & lib. 2. c. 22. Prosper Aquit. de prom. & prad. per. c. 1. Remigius in Psal. 15. Albinus in Psal. 37. Cassianus de incar. Dom. lib. 5. Paschasius de Corpore & Sang. cap. 7.* doe vnderstand it: but admit it be so as Augustine and some other of the ancient fathers take it that Matrimony is a great mysterie, of the coniunction of Christ and his Church, yet it followeth not, that Matrimony is a Sacrament, as Baptisme and the Lords Supper be called Sacraments, or that it is a Sacrament of the new Testament, seeing matrimony was instituted in Paradise, before the fall of man. But where you say, we haue none, but a fleshly estimation of mariage, and that we acknowledge no grace, mysterie or sanctification thereby, more then brute beastes, it is a vile and malicious slander. For we acknowledge Matrimony, to be an holy and pure institution of God, honorable in all men, yea euen in the Ministers of his word and Sacraments, according to the expresse doctrine of the holy Ghost, and necessary for some men, and that God giueth grace and sanctification thereby, to his faithfull, to liue in holines and purenes, from filthy pollution of the flesh. And as for mysterie, we acknowledge, not one, but many mysteries in matrimony: as *Hierom*, and *Nazianzene*, (as *Hierom* witnesseth) did acknowledge. Yet seeing the whole dispensation of our saluation, is testified by the Sacraments of our regeneration, and of our spirituall nourishment, whereby we are assured, that we are both borne of God and fedde by him to be his children for euer: we know no more visible signes, of those inuisible graces, instituted by our Sauiour Christ in the new Testament, but Baptisme and the Lords Supper. But you that make so great a sacrament of matrimony, what grace, mysterie, and sanctification you acknowledge thereby, you declare by your antichristian prohibiting of so gratious and holy institution, to them to whom the dispensation of the holy word and mysteries of God is committed. Yea euen to them, for whom, in respect of their infirmitie it is necessarie, and that contrarie to the doctrine of the holy Ghost, who alloweth a Bishop, Priest, and Deacon to be the husband of one wife. Notwithstanding: you professe with blasphemous mouthes, *that the sacred order of Priesthoode is profaned,* yea you say *profaned and made meere laycall, and popular, by mariage.* These be the wordes of Gregory Martin, who did set them forth by consent of your whole trayterous and hereticall Seminary of Rhemes in the 15. Chapter, sect. 11. of his lewde booke intituled *A discouery &c.* And where as you complaine that Caluine doth falsely say, that you gather matrimony to be a sacrament of the Greeke or Latin words onely, which is Mystery or Sacrament, which you know, to haue of there nature a more generall signification. Your owne arguments doe verefie his saying: for you can finde no more of it, but that it is an holy and great mysterie. Yet is not euery holy and great mysterie, a Sacrament of the new Testament, as Baptisme and the Eucharist are. The master of the sentence confesseth, that the sacrament of matrimonie, was instituted before sinne lib. 4. dist. 26. therefore it is no sacrament of the new Testament. And what other argument hath Peter Lumbarde, the Maister of your diuinitie, to proue that Matrimony is a Sacrament, but onely the name of *Sacramentum*, vsed in this place? But we must tell you, why we call Baptisme and the Lords Supper, which are neuer so named expressely in the Scripture, by the name of mysteries: or Sacraments. You would haue it thought, onely vpon the popish Churches auctoritie. But we haue the auctoritie of the word of God, expressely, beside the testimonie of the Church, calling those holy seales, by those names. S. Paul calleth the Ministers of Christ the dispensers of the mysteries of God 1. Cor.4.1. Therefore these holy seales, being a Mariage no Sacrament of the new Testamen-

speciall charge of there dispensation, are in Scripture expressely called mysteries, which is the Greeke of Sacraments: saiing that the word *Sacramentum* in Latin, hath some other significations, that the Greeke word mysterie hath not. But why doe we not call Matrimony by the same name? Verely in Greeke or Latin we make no doubt, to call Matrimony so. But seeing the English word Sacrament by vse of English speach, is restreyned, and taken onely for outward seales of Gods grace vnto our salvation, we forbeare to call Matrimonie so, commonly, although for names and termes, so the simple might keepe the difference and distinction of things, we make no great accompt, to vse them or leaue them.

CHAP. VI.

Likewise children and parents he exhorteth, 5 Item seruants and maisters. 10 Then, that all take courage in the might of God but so, that withall they arme them selues (considering what mighty enemies they haue) with all peeces of spirituall armour, 18 praying alwaies fervently, and for him also.

Col.3.20. CHILDREN, obey your parents in our Lord, for this is iust.

Exo.20.12. Deu.5,16. 2 *Honor thy father and thy mother* (which is the first commandement in the promis.

3 *That it may be well with thee, and thou maiest be longliued vpon the earth.*

4 And you fathers, prouoke not your children to anger: but bring them vp in the discipline and correption of our Lord.

Col.3,22. Tit.2,9. 1.Pet.2,18. 5 * Seruants, be obedient to your Lords according to the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ:

6 Not seruing to the eie, as it were pleasing men, but as the seruants of Christ, doing the will of God from the hart.

7 With a good will seruing, as to our Lord and not to men.

c God leaueth no good worke vnrewarded. 8 Knowing that euery one what good soeuer he shall doe, that shall he [c] receiue of our Lord, whether he be bond or free.

* ἀνίεντες 9 And you maisters, doe the same things to them, [b] remitting threatenings: knowing that both their Lord and yours, is in heauen: and * acception of persons is not with him.

Deu 10,17. The Epistle vpon the 21. Sunday after Pentecost. 10 Henceforth brethren, be strengthened in our Lord, and in the might of his power.

[c] παρατάξιν. 11 Put you on the [c] armour of God, that you may stand against the deceits of the Deuill,

12 For our wrestling is not against flesh and blood: but against Princes and Potestats, against the * rectors of the world of this darkenes, against the spirituals of wickednes in the celestials.

Ephe.2,2. 13 Therefore take the armour of God, that you may resist in the euil day, and stand in all things perfect.

14 Stand therefore hauing [r] your loines girded in truth, and clothed with the brestplate of iustice.

15 And hauing your feete shod to the preparation of the Gospell of peace:

16 In al things taking the shield of faith, wherewith you may extinguish al the firie dartes of the most wicked one.

Es.59,17. 1.Thes.5,8. 17 And take vnto you the * helmet of saluation: and the sword of the spirit (which is the word of God).

18 In al prayer and supplication praying at al time in spirit: and in the same watching in

*Children, * obey your parents in the Lord: for this is right.* Colos.3.20. Exod.20.12. Deut.5.16.

2 *Honor thy father and thy mother, (which is the first commandement in promise.)*

3 *That thou maiest prosper, and liue long on earth.*

4 *Fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord.*

5 ** Seruants, obey them that are* your *bodily masters with feare and trembling, in singlenes of youre hart, as vnto Christ.* Colos.3.22. Tit.2.9. 1.Pet.2.18.

6 *Not with seruice vnto the eie, as men pleasers: but as the seruants of Christ, doing the will of God from the hart.*

7 *With good will seruing the Lord, and not men.*

8 *Knowing that whatsoeuer good thing any man doth, that shall he receiue againe of the Lord, whether* he be *bond or free.*

9 *And ye masters, do the same things vnto them, putting away threatnings: * Knowing that your master also is in heauen, neither is respect of person with him.* 2.Par.19.7. Act.10.34. Rom.2.11

10 *Finally, my brethren, be strong in the Lord, and in the power of his might.*

11 *Put on all the armour of God, that yee may stand against the assaults of the deuill.*

12 *For wee wrestle not against flesh and blood, but against rulers, against powers, against worldly gouernours of the darkenesse of this world, against spiritual wickednesse in heauenly* places.

13 *Wherefort take vnto you the whole armour of God, that ye may be able to resist in the euil day, and hauing finished al things, to stand fast.*

14 *Stand therefore, hauing your loynes gyrt about with the truth, and hauing on the breastplate of righteousnesse.*

15 *And your feete shod in the preparation of the Gospell of peace.*

16 *Aboue all, taking the shield of faith, wherewith ye may quench all the fierie dartes of the wicked.*

17 ** And take the helmet of saluation,* Esa.59.17. *and the sword of the spirit, which is the word of God.* 1.Thes.5.8.

18 *Praying alwaies in all prayer and supplication in the spirit, * and watching for the same* Colos.5.8. 2.Thes.3.2. *purpose*

in al instance and supplication for al the saincts.

19 And for me, that speach may be giuen me in the opening of my mouth with confidence, to make knowen the mysterie of the Gospell.

20 For the which I am a legate in this chaine, so that in it I may be bold according as I ought, to speake.

21 And that you also may knowe the things about me, what I doe: Tychicus my deerest brother and faithfull minister in our Lord, will make you vnderstand al things.

22 Whom I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your harts.

23 Peace to the brethren and ‡ charitie with faith from God the Father, and our Lord IESVS Christ.

24 Grace with al that loue our Lord IESVS Christ in incorruption.

purpose with all instance and supplication for all saincts.

19 *And for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospell.*

20 *Whereof I am a messenger in bondes, that therein I may speake freely, as I ought to speake.*

21 *But that yee also may know my affaires, and what I doe, Tychicus a deare brother and faithfull minister in the Lord, shall shew you all things,*

22 *Whom I haue sent vnto you for the same purpose, that ye might know of our affaires, and that he might comfort your harts.*

23 *Peace* be vnto you *brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.*

24 *Grace* be *with all them which loue our Lord Iesus Christ in sinceritie, Amen.*

Sent from Rome vnto the Ephesians, by Tychicus.

MARGINALL NOTES. CHAP. VI.

RHEM. 1 14 Clothed with.) *If a man could not be truly iust or haue iustice in him selfe, how could he be clothed with iustice?*

FVLKE. 1 A man may be clothed with the iustice of Christ, which is without him, and be partaker therof by faith, through the communication of Gods spirit. And the terme of clothing doth import a matter without the body, rather then within. Yet the Apostle not so curious in termes, and respecting the workes of iustice that are outward speaketh in deede of an inward vertue of iustice, which is in the regenerate by Gods grace, and whereby they are truely iust, but not perfectly, in Gods sight, and therefore are not iustified thereby, to abide his iudgement, but by the onely iustice of Christ imputed to them by faith, which is most perfect iustice, and able to endure the seueritie of Gods iudgement.

RHEM. 2 23 Charitie.) *S. Augustine noteth in sundry places vpon this same text, that faith without charitie serueth not to saluation.* lib. 50. hom. 7.

FVLKE. 2 And we haue noted vpon the like texts many times and now we say, that faith voide of good works, is a dead faith, and an vnprofitable faith, a diuelish faith, and not auaileable to iustification or saluation, yet by a true liuely Christian faith onely that worketh by loue, we are iustified vnto saluation.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE PHILIPPIANS.

HOW S. Paul was called by a vision into Macedonia, we read Act. 16. and how he came to Philippi being the first Citie thereof, and of his preaching, myracles, and suffering there. And againe, Act. 19. Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I haue been there, I must see Rome also. *Which purpose hee executed Act. 20. taking his leaue at Ephesus. And being afterward come into Achaia,* he had counsell to returne through Macedonia, *and so at length from Philippi he began his nauigation toward Hierusalem, & from Hierusalem being caried prisoner to Rome (Act 28.) he wrote from thence this Epistle to the Philippians: or rather in his second reprehension, about 10. yeeres after the first.*

*In it he confirmeth them (as he did * the Ephesians also about the same time) against the tentation that they might haue in hearing that he were executed, therefore he first saith:* And I will haue you know brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bands were made manifest in Christ in al the Court &c. *Secondly he signifieth that his desire is,* to be dissolued and to be with Christ. *but yet (least they should be discomforted) that he hopeth* to come againe *to them. Whereof notwithstanding, that he hath yet no certainetie, he signifieth in saying:* I hope to send Timothee vnto you, immediatly as I shal see the things that concerne me. *Thirdly therefore he prepareth them against the worst, saying,* I hope to come againe to you: but and if I be immolated vpon the sacrifice and seruice of your faith, I reioyce and congratulate with you all, and the selfe same thing doe you also reioyce and congratulate with me.

Eph. 3. Phil. 1. v. 12. 23. 26. Phil. 2. v. 23. 24. 17.

Moreouer he partly warneth them (as he had done before) of those Iudaicall False-apostles who preached circumcision and Moyses law to the Christian Gentils: partly he exhorteth them to suffer persecution, to liue well, and specially to humble themselues one to another, rather then by any pride to breake the peace and vnitie of the Church.

Phil. 3.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

Having signified that he vseth to thanke God for their vertue, 9 and also to pray for their encrease: 12 he certifieth them (for their confirmation and comfort) what good was come through his trouble at Rome, 24 and that he doubteth not (though he rather desire martyrdome) but to come againe vnto them, 27 exhorting them to liue as they ought to doe, 28 and namely not to shrinke for persecution.

The translation of Rhemes.

PAVL and Timothee the seruants of IESVS Christ: to al the Saincts in Christ IESVS that are at Philippi, with the ‖ Bishops & Deacons.

2 Grace to you and peace from God our Father, and our Lord IESVS Christ.

3 I giue thanks to my God in al memorie of you.

4 (Alwaies in al my prayers for al you, with ioy making petition.)

5 For your communicating in the Gospel of Christ from the first day vntill now.

THE Epistle vpon the 22. Sunday after Pentecost.

6 Trusting this same thing, that he which hath begun in you a good worke, will perfect it vnto the day of Christ IESVS.

7 As it is reason for me, this to thinke for al you, for that I haue you in hart, and in my bands, and in the defence, and the confirmation of the Gospel, al you to be partakers of my ioy.

8 For God is my witnesse, how I couet you al in the bowels of IESVS Christ.

9 And this I pray, that your charitie may more and more abound in knowledge and in al vnderstanding:

10 That you may approoue the better things, that you may be sincere and without offence vnto the day of Christ.

11 Repleniſhed with the fruite of iustice by IESVS Christ, vnto the glory and praise of God.

12 And I will haue you know brethren, that the things about me are come to the more furtherance of the Gospel:

13 So that my bandes were made manifest in Christ in al the court, and in al the rest,

14 That many of our brethren in our Lord, hauing confidence in my bands, were bold more aboundantly without feare to speake the word of God.

15 Some indeed euen for enuy and contention: but some also for good will preach Christ.

16 Some of charitie: knowing that I am set vnto the defense of the Gospel.

17 And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands.

18 But

The translation of the Church of England.

PAVL and Timotheus the seruants of Iesus Christ, to all the Sanctes in Christ Iesus, which are at Philippi, with the Bishops and Deacons:

2 *Grace be vnto you, and peace from God our Father, and from our Lord Iesus Christ.*

3 ** I thanke my God with all remem-* 2.Thes.1.3.
brance of you:

4 *(Alwaies in all my prayers for all you, making prayer with gladnesse:)*

5 *For your felowship in the Gospel, from the first day vntil now:*

6 *Being perswaded of the same thing, that he which hath begun a good worke in you, will performe it vntil the day of Iesus Christ.*

7 *As it becommeth me to iudge this of you all, because I haue you in my hart, and in my bondes, in the defence and confirmation of the Gospel, you al being partakers of my grace.*

8 *For God is my record how greatly I long after you in al, in the bowels of Iesus Christ.*

9 *And this I pray that your lone may abound yet more and more in knowledge, and in al vnderstanding:*

10 *That ye may discerne things that differ: that ye may be pure and without offence till the day of Christ:*

11 *Being filled with the fruits of righteousnesse, which are by Iesus Christ, vnto the glory and praise of God.*

12 *But I would you should vnderstand brethren, that the thinges which came vnto me, haue come rather vnto the furtherance of the Gospel.*

13 *So that my bonds in Christ are manifest throughout all the iudgement hall, and in all other places.*

14 *And many of the brethren in the Lord, being incouraged through my bonds, dare more plentifully speake the word without feare.*

15 *Some preach Christ of enuy and strife, and some of good will:*

16 *The one preach Christ of strife, not sincerely, supposing to adde more affliction to my bondes:*

17 *But the others of lone, knowing that I am set to the defense of the Gospel.*

18 *What*

18 But what? So that by al meanes, whether by occasion or by truth, Christ be preached: in this also I reioyce, yea and will reioyce.

19 For I know that this shall fall out to me vnto saluation by your praier & the submiistration of the Spirit of IESVS Christ,

20 According to my expectation and hope, because in nothing shal I be confounded, but in al confidence as alwaies, now also shall Christ be magnified in my body, whether it be by life, or by death.

21 For vnto me, to liue is Christ: and to die is gaine.

22 And if to liue in the flesh, this vnto me be the fruite of the worke, and what I shall choose I know not.

23 And I am straitened of the two: hauing desire to be dissolued and to be with Christ, a thing much more better.

‖ more necessarie. But to abide in the flesh, ‖ necessarie for you.

24 And trusting this, I know that I shal abide and continue with you all, vnto your furtherance and ioy of the faith:

25 That your gratulation may abound in Christ IESVS in me, by my comming againe to you.

Eph.4.1. 26 Only *conuerse ye worthy of the Gospel of Christ: that whether when I come & see you, or els be absent, I may heare of you that you stand in one spirit, of one minde laboring together to the faith of the Gospel.

27 And in nothing be ye terrified of the aduersaries, which to them is [b] cause of perdition: but to you of saluation, and this is of God:

[b] Gr. Ἔνδειξις, A manifest proofe and euidence. [c] Gr. ἐχαρίσθη.

28 For to you [c] it is giuen for Christ, not onely that you beleeue in him, but also that you suffer for him,

29 Hauing the same combate like as you haue seene in me, & now ‖ haue heard of me.

‖ Gr. heare.

18 *What then? so that Christ be preached any maner of way, whether it be by pretence, or by trueth, I ioy therein, and will ioy.*

19 *For I know that this shal turne to my saluation through your prayer, and ministring of the spirit of Iesus Christ.*

20 *According to my earnest expectation and my hope, that in nothing I shalbe ashamed: but that with all boldnesse, as alwaies, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

21 *For Christ is to me life, and death is to me aduantage.*

22 *But whether to liue in the flesh, this be the fruite of my labour, and what I shall chuse, I wote not.*

23 *For I am in a straite betwixt two, hauing a desire to depart, and to be with Christ, which is much farre better.*

24 *Neuertheless, to abide in the † flesh, is more needfull for you.* † Or, body.

25 *And this I am sure of, that I shall abide and continue with you all, for your furtherance and ioy of faith:*

26 *That your reioycing may be the more abundant in Iesus Christ for me, by my comming to you againe.*

27 *Onely let your conuersation * be as it becommeth the Gospell of Christ, that whether I come and see you, or els be absent, I may yet heare of your matters, that ye continue in one spirit, in one soule, holding together in defence of the faith of the Gospel.* * Eph.4.1. colos.1.10. 1.Thes.1.12.

28 *And in nothing fearing your aduersaries, which is to them a token of perdition: but to you of saluation, and that of God.*

29 *For vnto you it is giuen for † Christ, not only this, to beleeue in him: but also this, to suffer for his sake,* † Or, Christes cause.

30 *Hauing the same fight which ye saw in me, and now heare in me.*

ANNOTATIONS. CHAP. 1.

RHEM. 1 2 Bishops and Deacons.) *Wicleffe and other Heretikes would proue by this that Priests are not here named, and for that there could not be many Bishops of this one towne, that there is no difference betwixt a Bishop and a Priest, which was the old heresie of Aerius, of which matter, * in other places: for this present it is ynough to know that in the Apostles time there were not obserued alwaies proper distinct names of either function, as they were quickly afterward, though they were alwaies diuers degrees and distinct functions.* See S. Chrysostom, Oecumenius, Theophylactus, and the rest of the Grecians vpon this place. Bishops and Priests alwaies distinct functions. * See Annot. Tit.1.v.5.

FVLKE. 1 It appeareth by many places of Wickleffs works, and namely in his homily vpon Philip.1. That he acknowledged the distinction of Bishops and Priests, for order and gouernment, although for doctrine and administration of the Sacraments, they are all one.

CHAP. II.

He exhorteth them most instantly to keepe the vnitie of the Church, and to humble themselues for that purpose one to another, 5 by the example of the marueilous humilitie of Christ, 9 specially seeing how marueilously he is now exalted for it. 12 Item to obedience, feare, and perseuerance, 17 Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19 Timothee he hopeth to send, whom he highly commendeth: 25 as also Epaphroditus, whom he presently sendeth.

IF therefore there be any consolation in Christ, if any solace of charity, if any societie of spirit, if any bowels of commiseration:

2 Fulfil my ioy, that you be of one meaning,

IF there bee *therefore any consolation in Christ, if any comfort of loue, if any felowship of the spirit, if any compassion and mercy:*

2 *Fulfill yee my ioy, that yee be like minded,*

ning, hauing the same charitie of one minde, agreeing in one.

3 Nothing by contention, neither by vaine glorie: but in humilitie, * eche counting other better then themselues:

Ro.12,10. 1.Cor.10,24. THE Epistle vpon Palme Sunday. And vpon Holy Rood day, Mai.3.

4 * Euery one not considering the things that are their owne, but those that are other mens

5 For this thinke in your selues, which also in Christ IESVS,

6 Who when he was in the forme of God, thought it no robberie, himselfe to be equal to God,

7 But he exinanited himselfe, taking the forme of a seruant, made into the similitude of men, and in shape found as man.

Heb.2,9. THE Epistle vpon Holy Rood day. Septemb.14. And in a Votiue Masse of the Holy Crosse.

8 He * humbled himselfe, made obedient vnto death: euen the death of the crosse.

Esa.45,14. Ro.14,11.

9 ‖ For the which thing God also hath exalted him, and hath giuen him a name which is aboue al names:

10 That * in the ‖ name of IESVS euery knee bowe of the celestials, terrestrials, and infernals:

11 And euerie tongue confesse that our Lord IESVS Christ is in the glorie of God the Father.

12 Therefore my deerest (as you haue alwaies obeyed) not as in the presence of me onely, but much more now in my absence, ‖ with feare and trembling worke your saluation.

13 For it is God ‖ that worketh in you both to wil and to accompliſh, according to his good will.

14 And do ye al things without murmurings and staggerings:

15 That you may be without blame, and the simple children of God, without reprehension in the middes of a crooked and peruerse generation, among whom you shine as lights in the world:

‡ Such as haue by their preaching gained any to Christ, shall ioy and glory therein exceedingly at the day of our Lord

16 Conteining the word of life ‡ to my glory in the day of Christ, because I haue not run in vaine, nor in vaine laboured.

17 But and if I be ‡ immolated, vpon the ‖ sacrifice and seruice of your faith, I reioyce and congratulate with you all.

18 And the selfe same thing doe you also reioyce and congratulate with me.

19 And I hope in our Lord IESVS to send Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you.

20 For I haue no man so of one minde that with sincere affection is carefull for you.

21 For al seeke the things that are there own: not the things that are IESVS Christs.

22 And know ye an experiment of him, that as a sonne the father, so hath he serued with me in the Gospel.

23 This

hauing the same loue, being of one accord, of one minde,

3 Let nothing bee done *through strife or vaine glorie, but in meekenesse euerie man esteeme one the other better then himselfe.*

4 Looke not euery man on his owne thinges, but euery man also on the things of others.

5 Let the same mind be in you, which was in Christ Iesus:

6 Who being in the forme of God, thought it not robberie to be equall with God:

*7 * But made himselfe of no reputation, taking on him the fourme of a seruant, and made in the likenesse of men, and found in figure as a man:* Mat.20.28.

*8 * He humbled himselfe, made obedient vnto death, euen the death of the crosse.* Esa.53. Heb.2.9.

9 Wherefore God also hath highly exalted him, and giuen him a name, which is aboue euery name:

10 That in the name of Iesus euery knee should bow, of things *in heauen, and* things *in earth, and* things *vnder the earth:*

*11 And that euery tongue should * confesse that the Lord is Iesus Christ, to the glory of God the father.* Esa.45.23. rom.14.11. iohn13.13. 1.cor.8.6.

12 Wherefore, my deerely beloued, as ye haue alwaies obeyed, not as in my presence onely, but nowe much more in my absence, worke out your owne saluation with feare and trembling.

13 For it is God which worketh in you, both to will and to doe, of good will.

14 Do all things without murmuring and disputing:

15 That ye may be blamelesse and pure, the sonnes of God, without rebuke in the middes of a crooked and peruerse nation, among whom shine ye as lights in the world,

16 Holding fast the word of life, to my reioycing in the day of Christ, that I haue not run in vaine, neither laboured in vaine.

17 Yea, and though I be offered vp vpon the sacrifice and seruice of your faith, I reioyce, and reioyce with you all.

18 For the same cause also do ye reioyce, and reioyce with me.

*19 But I trust in the Lorde Iesu, to send * Timotheus shortly vnto you, that I also may bee of good comfort, when I know your state.* Acts 16.1.

20 For I haue no man like minded, who will naturally care for your state.

*21 * For all seeke their owne, not the things which are Iesus Christs.* 1.Cor.10.24.

22 Ye know the proofe of him, that as a sonne with the father, he hath serued with me in the Gospel.

23 *Him*

‡ Many forsake their teachers when they see them in bands and prison for their faith, because most men preferre the world before Christs glory.

❡ Pastors ought to be so zelous of the saluation of their flocke, that with S. Paul they should offer themselues to death for the same.

23 This man therfore I hope to send vnto you, immediatly as I shall see the things that concerne me.

24 And I trust in our Lord that my selfe also shall come to you quickly.

25 But I haue thought it necessarie to send to you Epaphroditus my brother & coadiutor and fellow souldiar, but your apostle and minister of my necessitie.

26 Because in deede he had a desire toward you al: and was pensife, for that you had heard that he was sicke.

27 For in deed he was sick euen to death: but God had mercy on him: and not onely on him, but on me also, lest I should haue sorow vpon sorow.

28 Therfore I sent him the more spedily: that seeing him, you may reioyce againe, & I may be without sorow.

29 Receiue him therfore with al ioy in our Lord: and such intreate with honour.

30 Because for the worke of Christ, he came to the point of death: yelding his life, that he might fulfil that which on your part wanted toward my seruice.

23 *Him therefore I hope to send, as soone as I know my state.*

24 *But I trust in the Lord, that I also my selfe shall come shortly.*

25 *But I supposed it necessary, to send to you Epaphroditus my brother and companion in labour, and felow souldier, but your Apostle, and the minister of my need.*

26 *For he longed after you all, and was full of heauinesse, because that ye had heard that he had bene sicke.*

27 *And no doubt hee was sicke nigh vnto death, but God had mercy on him: and not on him onely, but on me also: least I should haue sorow upon sorow.*

28 *I sent him therefore the more diligently, that when ye see him againe, ye may reioyce, and that I may be the lesse sorowfull.*

29 *Receiue him therfore in the Lord with all gladnesse, and make much of such:*

30 *Because for the worke of Christ hee was nigh vnto death, not regarding his life, to fulfill your lacke of seruice toward me.*

ANNOTATIONS. CHAP. II.

RHEM. 1 9 For the which.) *Caluin doth so abhor the name of merite in Christian men toward their owne saluation, that he wickedly and vnlearnedly denieth Christ him selfe to haue deserued or merited any thing for him selfe: though these wordes (which he shamefully writeth from the proper and plaine sense, to signifie a sequele and not a cause of his exaltation) and diuers other in holy write, proue that he merited for him selfe according to all learned mens iudgement. As Apoc. 5.* The lamb that was slaine, is worthy to receiue power and Diuinitie. *And Heb. 2.* We see IESVS for the passion of death, crowned with glory and honor. *See S. Augustine vpon these words of the Psalme* 109. propterea exaltabit caput.

Caluins blasphemie against Christs owne merits

FVLKE. 1 Caluin, as zealous of the glorie of God, to whom onely our saluation is to be ascribed, abhorreth the name of merit in any man toward his owne saluation, but not in that respect, but for other good causes denieth that Christ did merit any thing for himselfe by his death, but altogether for vs. His reasons are these. first this opinion that Christ did merit for himselfe, obscureth the grace of Christ, while men imagine that he came for any other cause then for our saluation: and that he had greater respect of himselfe then of vs, which is contrarie to the whole scope of Scripture, which teacheth that he gaue himselfe for vs, not to merite for himselfe. Secondly, of this opinion it foloweth, that a man may merit diuine honor, and the throne of God himselfe, which is blasphemous: therefore Christ hath this exaltation, as due vnto his diuine nature, as he saith in his prayer, Iohn. 17. 5. Glorifie me O Father, with that glory which I had with thee before the world was made, and not merited by his passion. And the exaltation which the Apostle speaketh of in this text, is that which God challengeth as proper to himselfe, Es. 45. 22. Therefore it is the glorie due to our Sauiour Christes diuinitie, and not merited by his suffering in his humanitie. And so is this text expounded at large by Gaudentius an ancient Bishop of Brixia, who liued in S. Ambrose his time. *Epist. ad Paulum Diac.* But this you say is contrarie to all learned mens iudgement, and Caluin vnlearnedly denyeth it. As though onely Papists were all learned men, and whatsoeuer sauoureth not of their slanar, were vnlearnedly spoken. By which the vntollerable pride of this Antichristian generation is discouered, that whereas they are for the most part, but *Semidocti*, scarse halfe learned in comparison of sound learned men in deede, and who so is, or euer was the best learned among them, may finde many peeres among vs for learning: yet euerie brabler amongst them will bragge of all learning and all learned men, and all is vnlearned or vnlearnedly vttered, that they in their proude and scornefull conceits, will not allow for learning. And that we may haue a taste of their great learning, they allege for proofe that Christ did merit, that saying. Apoc. 5. The lambe that was slaine, is worthy to receiue power and diuinitie: so that by popish learning, and learned conclusion of Papists, it followeth that the lambe of God obteined his diuinitie by merit, and not by nature, which learning were verie good for that ancient learned heretike Arius. But Heb. 2. we read also, that we see Iesus for the passion of death crowned with glory and honor. But the true construction of the text is, we see Iesus which by the passion of death was made a litle lesse then the angels, crowned with glory and honor. Therefore he that was in the forme of God and thought it no robbery to be equall with God, gained no honor and glory in this exaltation, but receiued that which for euer was due to his eternall & diuine nature, though he did for a time humble himselfe in his humanity, and became obedient to the most shamefull and cursed death of the crosse. S. Augustine in the place you quote, saith neuer a word to proue that Christ merited either his diuinitie or diuine honor by his death, but only reciteth this text, where the coniunction signifieth not a cause, but a consequence, as Caluin both truely and learnedly doth affirme.

Merit of Christ.

RHEM. 2 10 Name of IESVS.) *By the like wickednes they charge the faithful people for capping or kneeling when they heare the name of* IESVS, *as though they worshipped not our Lord God therin, but the syllables or letters or other material elements whereof the word written or spoken consisteth, and al this, by sophistications to draw the people from due honour and deuotion toward* CHRIST IESVS, *which is Satans drift by putting scruples into poore simple mens mindes about his Sacraments, his Saincts, his crosse, his name, his image, and such like, to abolish al true religion out of the world, and to make them plaine Atheists.*

The protestants will haue no reuerence done at the name of IESVS.

Atheists. But the Church knoweth Satans cogitations, and therfore by the Scriptures and reason, warranteth and teacheth al her children to do reuerence when so euer IESVS *is named, because Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauiour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes, els why make we not reuerence at the name of Iesus the sonne of Sirach, as wel as of* IESVS CHRIST? *And it is a pitiful case to see these prophane subtilties of Heretikes to take place in religion, which were ridiculous in al other trade of life. When we heare our Prince or Soueraine named, we may without these scruples doe obeisance, but towardes Christ it must be superstitious.* How Catholikes honour the name of IESVS, and other things pertaining to him.

FVLKE. 2 First it is certeine that the bowing of the knee at the sound of the name of Iesus, as it is vsed in popery, is not commanded nor prophecied in this place. But it perteineth to the subiection of al creatures to the iudgement of Christ, when not onely Turks and Iewes, which now yeeld no honour to Iesus, but euen the diuels themselues shall be constreined to acknowledge that he is their iudge. Secondly, the capping or kneeling at the name of Iesus, is of it selfe an indifferent thing, & therfore may be vsed superstitiously as in popery, where the people stoope at the sound of the name when it is read, not vnderstanding either what it meaneth, or what is read concerning him. Also in sitting and not veiling at the name of Christ, Emanuel, God the father, the sonne, and the Holy ghost, and bowing only at the name of Iesus. It may be vsed also well, when the minde is free from superstition, in signe of reuerence to his maiestie, and as in a matter wherein Christian libertie ought to haue place. And due reuerence may be yelded to our sauiour, without any such outward ceremony of capping or kneeling. But popish worshipping of the sacrament, as God of the saincts with religious worshipping and seruice of Christes image and crosse, euen with Latria which you call worship due to God. These worshippings which are meere heathenish and idolatrous, are vnfitly compared with bowing at the name of Iesus. And yet you complaine, that to remoue such impietie, is to abolish all true religion out of the world, & to make men plaine Atheists. The same was the complaint of the Pagans against the Christians. But to worship God only, according to the prescript of his holy word, is true religion, and to teach men to worship contrary therunto, it maketh men either idolaters, or altogether Atheists. And where you say, the Popish church doth not honor those things, nor count them holy, for their matter, colour, sound &c. but for respect, & relation they haue to our sauiour &c. It is too short a cloake to couer your idolatry. For the same was the persuasion of the Israelites in their golden calfe, which they did not honor for the matter, colour, fashion, but for the relation it had to God that brought them out of the land of Egypt. Exod 32.4.5. The like had the Israelites of Ieroboams calues. 1.Reg.12.20. And S. Augustine telleth that the Gentils in his time, had the like excuse for their idolatry. *I worship not that stone or that image that is without sense, for your Prophet could not know that it hath eyes and seeth not, and I be ignorant that this image hath no soule, nor seeth with his eyes, nor heareth with his eares. Therfore I do not worship that: but I adore that I see, & serue him whom I see not, who is that? the inuisible diuine power which is president of that image. After this maner, while they giue a reason of their images, they seeme eloquent to them selues, because they worship not idols, and worship diuels. They answer, we worship not euil spirits, but the angels (as you call them) doe we worship euen the powers or vertues of the great God, & ministers of the great God I would you would worship them, you should easily learne of them not to worship them.* In Ps. 96. Therfore it is not sufficient to say, such things bring vs to the remembrance and apprehension of Christ, by sight, hearing, and vse of the same signes. For we must doe in religion and Gods seruice, not that seemeth good to vs, but that only which he commandeth. Deut.4.2 c.12.32. For otherwise, by such respects and relations, remembrances and apprehensions, all idolatry and false worshipping may be defended. Superstition. False worshipping. Worshipping of images.

RHEM. 3 12 With feare and trembling.) *Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he willeth the Philippians to worke their saluation with feare & trembling, according to that other Scripture,* Blessed is the man that alwaies is fearful. *Prouerb.28.v.14.* Vaine securitie of saluation.

FVLKE. 3 We teach no vaine presumption to make men secure of their predestination and saluation, but we protest that the elect are predestinate vnto goood works, which if they doe not bring forth after they be called, they cannot be saued, neither are they predestinated to life eternall. And yet we teach men to beleeue assuredly, that God will performe his promise made vnto all that truely beleeue in him, that they shalbe saued. And this confidence doth well agree with the feare of God, and in deed, can be in none but in them that feare and loue God. Slander. Certeintie of saluation.

RHEM. 4 13 Worketh in you.) *Of this thus saith S. Augustine,* Not because the Apostle saith, it is God that worketh in you both to wil and worke, must we thinke he taketh away our free will. For if it were so, then would he not a litle before haue willed them to worke their owne saluation with feare and trembling. For when they be commaunded to worke, their free will is called vpon: but, with trembling and feare, is added, lest by attributing their wel working to them selues, they might be proud of their good deeds as though they were of them selues. *August. de gratia & lib. arbit. c.9.* S. Augustine answereth the obiection against free will.

FVLKE. 4 S. Augustine teacheth plentifully, that mans free will is seruile, captiue, lost, vntill by grace it beginne to be inlarged and restored: yet is mans will free from constraint, and so meaneth S. Augustine whensoeuer he acknowledgeth man to haue free will. And in this place very plainely he sheweth that men haue no power of will to worke well by their will, but only of God who worketh in them. Freewill.

RHEM. 17 The sacrifice.) *The obedience of faith and martyrdom be so acceptable actes to God, when they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and pleasant hostes to God.* Martyrdom.

CHAP. III.

He warneth them of the False-apostles, 4 shewing that him selfe had much more to bragge of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering with him (12 wherein yet he acknowledgeth his imperfection) 17 exhorting them to beare Christes Crosse with him, and not to imitate those belly gods.

FROM hence forth my brethren, reioyce in our Lord. To write the same things vnto you, to me surely it is not tedious, and to you it is necessarie.

2 See the dogges, see the euil workers, see the * concision.

3 For we are the † circumcision, which in

MOreouer, *my brethren, reioice in the Lord. It greeueth me not to write the same things often to you, for to you it is a sure thing.*

2 *Beware of dogges, beware of euill workers, beware of concision.*

3 *For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and*

* By allusion of words, he calleth the eternall Christian Iewes that yet boasted in the circumcision of the flesh, *concision*: & himself and the rest that circumcided their hart & senses spiritually, the true *circumcision*. S. Chrysost. Theophylact.

* κατατομὴν & περιτομὴν.

in ſpirit ſerue God: and we glorie in Chriſt IESVS, and not hauing confidence in the fleſh,

4 Albeit I alſo haue confidence in the fleſh.

5 If any other man ſeeme to haue confidence in the fleſh, I more, circumciſed the eight day, of the ſtocke of Iſraël, of the tribe of Beniamin, * an Hebrew of the Hebrewes: * according to the Law, a Phariſee:

2. Cor. 11. 22. Act. 13. 6.

6 According to emulation, perſecuting the Church of God: according to the iuſtice that is in the Lawe, conuerſing without blame.

7 But the things that were gaines to me, thoſe haue I eſteemed for Chriſt, detriments.

The Epiſtle for a Confeſſor that is not a Biſhop.

8 Yea but I eſteeme al things to be detriment for the paſſing knowledge of IESVS Chriſt my Lord: for whom I haue made al things as detriment, and do eſteeme them as dung, that I may gaine Chriſt:

9 And may be found in him not hauing ‖ my iuſtice which is of the Law, but that which is of the faith of Chriſt, which is of God iuſtice in faith:

10 To know him, and the vertue of his reſurrection, and the ſocietie of his paſſions, configured to his death,

11 ‡ If by any meanes I may come to the reſurrection which is from the dead.

12 ‖ Not that now I haue receiued, or now am perfect: but I purſue, if I may comprehend wherein I am alſo comprehended of Chriſt IESVS.

13 Brethren, I do not account that I haue comprehended. Yet one thing: forgetting the things that are behinde, but ſtretching forth my ſelf to thoſe that are before,

Galbanum.

14 I purſue to the mark, ‘ to the price of the ſupernal vocatiō of God in Chriſt IESVS.

15 Let vs therfore as many as are perfect, be thus minded: and if you be any ‖ otherwiſe minded, this alſo God ‖ hath reueaſed to you.

And reueale.

16 Neuertheleſſe whereunto we are come, that we be of the ſame minde, let vs continue in the ſame rule.

The Epiſtle vpon the 23 Sunday after Pentecoſt. And for S. Clement, No. 23.

17 Be folowers ‡ of me brethren: and obſerue them that walke ſo as you haue our forme.

18 For * many walke whom often I told you of (and now weeping alſo I tel you) the enemies of the croſſe of Chriſt:

Phil. 3. 16, 17.

19 Whoſe end is deſtruction: whoſe God, is the belly: and their glorie in their confuſion, which minde worldly things.

20 But our conuerſation is in heauen: whence alſo we expect the Sauiour, our Lord IESVS Chriſt,

21 Who wil reforme the body of our humilitie, configured to the bodie of his glorie, according to the operation whereby alſo he is able to ſubdue al things to him ſelf.

ſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence in the fleſh.

4 Though I might alſo haue confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

*5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, * an Hebrue of the Hebrues, after the law a Phariſee.* 2. Cor. 11. 22.

6 Concerning feruentneſſe, perſecuting the Church: touching the righteouſneſſe which is in the law, I was blameleſſe.

7 But the things which were vantage vnto me, thoſe I counted loſſe for Chriſtes ſake.

8 Yea, I thinke all things but loſſe for the excellencie of the knowledge of Chriſt Ieſus my Lord: for whoſe ſake I haue loſt all things, and doe iudge them but ‖ doung, that I may winne Chriſt, ‖ Or, pelfe, or chaffe.

9 And be found in him, not hauing mine owne righteouſneſſe, which is of the law: but that which is through the faith of Chriſt, the righteouſneſſe which commeth of God through faith:

10 That I may know him, and the power of his reſurrection, and the fellowſhip of his paſſions, being made conformable vnto his death,

11 ‖ If by any meanes I might atteine vnto the reſurrection of the dead. ‖ Aſſaying.

12 Not as though I had already atteined, either were already perfect: but I follow, if that I may comprehend, wherein alſo I am comprehended of Chriſt Ieſus.

13 Brethren, I count not my ſelfe as yet that I haue atteined: but this one thing I ſay, *I forget thoſe things which are behinde, and endeuor my ſelfe vnto thoſe things which are before.*

14 And I preaſſe toward the marke, for the price of the high calling of God in Chriſt Ieſus.

15 Let vs therfore, as many as be perfect, be thus minded: and if ye be otherwiſe minded, God ſhal reueale the ſame alſo vnto you.

*16 Neuertheleſſe, vnto that which we haue atteined vnto, * let vs proceede by one rule, that we may be of one accord.* Rom. 15. 5.

17 Brethren, be followers together of me, & looke on them which walke ſo as ye haue vs for an enſample.

18 For many walke, of whom I haue told you often, & now tell you weeping, that they are *the * enemies of the croſſe of Chriſt:* Rom. 16. 17.

19 Whoſe end is *damnation, whoſe god* is their *belly, and glory to their ſhame, which minde earthly things,*

20 But our conuerſation is in heauen, from whence alſo we looke for the Sauiour, the Lord Ieſus Chriſt:

*21 Who ſhall * change our vile body, that it may be faſhioned like vnto his glorious body, according to the working whereby he is able to ſubdue all things vnto himſelfe.* 1. Cor. 15.

MARGI-

MARGINALL NOTES. CHAP. III.

RHEM. 1. 11 If by any meanes.) *If S. Paul ceaſed not to labour ſtill, as though we were not ſure to come to the marke without continual endeuour: what ſecuritie may we poore ſinners haue of Heretikes perſuaſions and promiſes of ſecuritie and ſaluation by onely faith?*

FVLKE. 1 S. Paule was ſure to come to the marke, yet doth he not ceaſe to labour, neither doe we promiſe any other ſecuritie of ſaluation by onely faith, but vnto thoſe that labour in their calling, and be fruitfull of good workes. Slander. Certeintie of ſaluation.

RHEM. 2 17 Of me brethren.) *It is a goodly thing when the Paſtor may ſo ſay to his flocke. Neither is it any derogation to Chriſt, that the people ſhould imitate their Apoſtles life and doctrine, & other holy men, S. Auguſtine, S. Benedict. S. Dominike, S. Francis.*

FVLKE. 2 It is a great derogation to Chriſt, when people ſhall follow the religion of Auguſtine, the religion of Benedict, the religion of Dominike, the religion of Francis, and one ſhall ſay that I am of Auguſtine, I of Dominike, I of Francis, and I of Ieſus. 1. Cor. 1. Sect.

ANNOTATIONS. CHAP. III.

RHEM. 3 9 My iuſtice.) *Diuers Lutherans in their tranſlations do ſhamfully mangle this ſentence by tranſpoſing the wordes, and falſe pointing of the partes thereof, to make it haue this ſenſe, that the Apoſtle would haue no iuſtice of his owne, but onely that iuſtice, which is in Chriſt. Which is a falſe and heretical ſenſe of the wordes, and not meant by S. Paul: who calleth that a mans owne iuſtice, which he chalengeth by the workes of the Law or natnre without the grace of Chriſt: & that Gods iuſtice (as S. Auguſtine expoundeth this place) not which is in God, or by which God is iuſt, but that which is in man from God and by his gift.* li. 3. cont. 2. ep. Pelag. c. 7. de Sp. & lit. c. 9. The obiection againſt inherent iuſtice, anſwered. *Magdeburg. cent. 1. l. 2. c. 4. pag. 222.*

FVLKE. 3 You miſreport S. Auguſtine, for although he ſay the iuſtice of God is ſo called, not whereby he is iuſt, but wherewith he maketh vs iuſt, or which is of God, he ſaith not that this iuſtice wherewith we are iuſtified by faith, is in man, But contrariwiſe he ſaith expreſly, *it is the iuſtice of God, not our iuſtice, in him, not in vs.* De verbis apoſtoli ſer. 6. *Againe, Chriſt was made ſinne, that we might be made iuſtice, not our iuſtice, but Gods iuſtice, neither in vs, but in him, as he declared ſinne not to be his, but ours, not placed in him, but in vs, by the ſimilitude of ſinfull fleſh, in which he was crucified.* Enchir. c. 41. See more the conſent of the auncient fathers. 2. Cor. 5. ſect. 4. Iuſtice inherent.

RHEM. 4 12 Not that now.) *No man in this life can attaine to abſolute perfectnes either of iuſtice or of that knowledge which ſhal be in heauen: but yet there is alſo an other perfectnes, ſuch as according to this ſtate a man may reach vnto, which in reſpect of the perfection in glorie, is ſmal, but in reſpect of other leſſer degrees of mans iuſtice and knowledge in this life, may be called perfectnes. And in this ſenſe the Apoſtle in the next ſentence calleth himſelf and others perfect, though in reſpect of the abſolute perfectnes in heauen, he ſaith here, he is not yet perfect nor hath yet attained thereunto.* Double perfection: here, and in the life to come.

FVLKE. 4 That perfection which the apoſtle aſcribeth to himſelfe and others in this life, is of knowledge, not of iuſtice. For although all knowledge that men can attaine vnto in this life, is vnperfect in reſpect of the knowledge we ſhall haue after this life: yet it may well be called perfect, when it is of all that God hath reuealed in his word. So it cannot be ſaid of that iuſtice which is in vs, in any reſpect. For although Sodome was called iuſt in reſpect of Ieruſalem, yet no man can ſay that Sodome was perfect in iuſtice, becauſe Ieruſalem was more vniuſt. None perfectly iuſt.

RHEM. 5 15 Otherwiſe minded. *When Catholike men now a daies charge Heretikes with their horrible diuiſions, diſſenſions, combates, contentions, and diuerſities among them ſelues, as the Catholikes of al other ages did chalenge their Aduerſaries moſt truely and iuſtly for the ſame, (both becauſe where the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and ſpecially for that it is, as S. Auguſtine ſaith* (li. de agone Chriſt. c. 29.) *the iuſt iudgement of God that they which ſeeke nothing els but to diuide the Church of Chriſt, ſhould them ſelues be miſerably diuided among them ſelues) therfore (I ſay) when men charge the Proteſtants with theſe things, they flee for their defence to this, that the old Fathers were not al of one iudgement in euery point of religion: that S. Cyprian ſtood againſt others, that S. Auguſtine and S. Hierom wrote earneſtly in a certaine matter one againſt an other, that our Dominicans and Franciſcans, our Thomiſts and Scotiſts be not al of one opinion in diuers matters, and therfore diuiſions and contentions ſhould not be ſo preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them ſelues: but ridiculouſly and againſt the rule of S. Paule here, acknowledging that in this imperfection of mens ſcience in this life, euery one can not be free from al error, or thinke the ſame that an other thinketh: whereupon may riſe differences of vnderſtanding, opinion, and iudgement, in certaine hard matters which God hath not reuealed or the Church determined, and therfore that ſuch diuerſitie is tolerable and agreeable to our humane condition and the ſtate of the way that we be in: alwaies prouided, that the controuerſie be ſuch and in ſuch things as be not againſt the ſet knowen rule of faith, as he here ſpeaketh, and ſuch as breake not mutual ſocietie, fellowſhip, and communion in praier, ſeruice, Sacraments, and other offices of life and religion, for ſuch diuiſions and differences come neuer but of Schiſme or Hereſie, and ſuch are among the Heretikes, not onely in reſpect of vs Catholikes, but among them ſelues: as they know that be acquainted with the writings of Luther againſt Zuinglius, or Weſtphalus againſt Caluin, or the Puritanes againſt the Proteſtants, not only charging one another with Hereſie, Idolatrie, Superſtition, and Atheiſme, but alſo condemning ech others ceremonies or maner of adminiſtrations, til it come to excommunication, and baniſhment. yea ſometimes burning one of an other. Thus did not S. Cyprian, S. Auguſtine, S. Hierom, the Dominicans, Franciſcans, Thomiſts, Scotiſts, who al agree in one rule of faith, al of one communion, al moſt deere one to an other in the ſame, al (thankes be to God) come to one holy Maſſe, and receiue the ſame Sacraments, and obey one head throughout al the world. S. Auguſtine* li. 2. de bapt. c. 5. *ſhal make vp this matter with this notable ſentence:* We are men (*ſaith he*) and therefore to thinke ſomewhat otherwiſe then the thing is, is an humane tentation: but by louing our owne ſentence too much, or by enuying our betters, to procede vnto the ſacrilege of diuiding the mutual ſocietie and of making ſchiſme or hereſie, is diueliſh preſumption: in nothing to haue other opinion then the truth is, that is Angelicall perfection. *And a litle after,* If you be any otherwiſe minded, this God wil reueale: but to them onely (*ſaith he*) that walke in the way of peace, and that ſtray aſide into no diuiſion or ſeparation. *Which ſaying would God al our deere countrie men would marke, and come into the Church, where onely, God reuealeth truth.* The hereſies foliſh defence of their diſſentions and diuiſions among them ſelues. The difference betweene the diſagreeing of auncient fathers or other Catholikes, and the Heretikes diſſentions among them ſelues. The ſpiteful writings of Heretikes, one Sect againſt an other. A notable place of S. Auguſtine.

FVLKE. 5 We defend not our diſſentions, but confeſſe that it is altogether a fault, that there is any diſſention among vs: yet we truely ſay, that notwithſtanding our diſſenſions, we agree in the principall articles of faith neceſſarie to ſaluation, as the Church in the Apoſtles time, and other Catholike fathers did, notwithſtanding their diſſention. And as you ſay, the Papiſtes doe, notwithſtanding the diſſentions betweene your Dominicanes and Franciſcanes, Thomiſtes and Scotiſtes, Canoniſtes and Diuines. You acknowledge therefore, that there may be diſſentions, but with a double prouiſo. Firſt that the controuerſies be ſuch, and in ſuch things, as be Diſſentions.

by rule against these knowne rule of faith: such is the difference betweene Luther and Zuinglius, Westphalus and Caluine. They both acknowledge the eating of Christes flesh, to be necessarie, but after what maner it is present to be eaten in the Sacrament by faith, they differ. They that contend about ceremonies, and externall forme of gouernment in the Church, doe fully agree in all pointes of the doctrine of faith, necessarie to saluation. These contentions therefore for these matters, are not vnlike, the one of them, to the dissention betweene S. Cyprian and Cornelius, the Bishops of Africa and of the East taking part with Cyprian, and other of the West with Cornelius, which was about the rebaptizing of them, that had been baptized by Heretikes: The other to the contention of Victor Bishop of Rome, against the Bishops of the East, about the celebration of Easter, or of Epiphanius and Chrysostome about gouernment and discipline of the Church. Your second proviso is, that the controuersie be such, as breake not the mutuall bond of fellowship, and communion in prayer, seruice, Sacraments, and other offices of life and religion. So you say, it is not in our controuersies, for one chargeth another with heresie, Idolatrie, &c. and also condemneth others ceremonies, maner of administration, till it come to excommunication and banishment. Yea sometimes burning one of an other. In deede such moderation as you speake of, ought to be kept in all such differences, but it hath not alwaies been so, among them that were true Catholikes, neither among Papistes themselues. And although the contentions among vs, haue been more bitterly pursued then was meete, especially of Luther and his part, yet those with whom we agree, haue kept and alwaies doe, for the most part keepe, that moderation and Christian loue, which ought to be obserued in such cases, according to the Apostles rule in this text. And that any haue proceeded to burning one of another, for these differences you are not able to proue by one example. For there hath none been burned, but for such heresies, as you your selues would confesse to be worthy of death, as Arians, Anabaptistes, Libertines, and such like. But that this moderation hath not beene kept betweene the auncient Fathers in their controuersies, is manifest by the example of Victor, who did excommunicate all the Bishops of the East, which were not of his opinion. And they more moderate then he, commaunded him to be quiet, and keepe peace, *Euseb. lib. 5. cap. 25.* Stephanus also Bishop of Rome, excommunicated Cyprian and the Bishops of Africa, yea Cyprian (though he were more charitable then Stephanus) spared not angerly to inueigh against Stephanus, *August. cont. Donat. lib. 5. cap. 23. & 25.* Slander.

It is reported that Epiphanius and Chrysostome, were so bitter in their contention, that the one did banne the other, *Hist. Tripart. lib. 10. cap. 12.* But all these were but sport and play, in comparison of the cruel hatred betweene the Guelphes & Gibelines, betweene the Popes, and Popes themselues, when they were two or three at once. What excommunications, condemnations of heresie, Idolatrie, Atheisme, what cruell murthering, by burning, drowning, sacking, mangling one of the others bodies, when they came within their clawes, not sparing their dead carcases for rancor and hatred against their persons: your owne stories are full of the examples, passing all that is read in prophane stories, of the Barbarous Scythians, or other Heathenish nations. What burned the Dominicke Friers of Berna, but hatred of the Franciscanes? For counterfecting of visions, and miracles, was not so deintie a matter among Friers in that time, but that (as Tullie writeth, of the Romish southsayers,) a man might haue marueiled, if so often as they met, they laughed not one vpon another, to remember, how with their fained monsters, they mocked the world. Your contentions therefore, haue been greater then ours, of greater matters, as of the head of your Church, which you say is necessarie for the preseruation of the whole body, and more cruelly pursued then euer any had been among vs: although some haue greatly broken the bonds of charitie, and fallen into open schisme, as there hath been alwaies such in the best times.

CHAP. IIII.

RHEM. 1 *He exhorteth them to perseuerance, 2 and certaine by name to vnitie, 5 to modestie, 6 to peace without solicitude or careful anxietie, 8 to al that good is, 9 to such things as they see in himself. 10 that he reioyced in their contribution, not for his owne neede, but for their merites.*

FYLKE. 1 The Apostle reioyceth not of other mens merites, that maketh so small accompt of his owne, that he esteemed all his owne iustice, as dong, that he might enioy the iustice of God, which is by faith in Christes merites only. Merite.

THerfore, my deerest brethren and most desired, my ‖ ioy and my crowne: so stand in our Lord, my deerest.

Euodia. 2 Euchodia ‖ I desire and Syntyché I beseeche to be of one minde in our Lord.

3 Yea and I beseeche thee my ‖ sincere companion, helpe those women that haue laboured with me in the Gospel with ‡ Clement, and the rest my coadiutors, whose names are in the booke of life.

4 ᵇ Reioyce in our Lord alwaies: againe I say reioyce.

5 Let your modestie be knowen to al men. Our Lord is nigh.

6 Be nothing careful: but ᶜ in euery thing by prayer and supplication with thanke-giuing let your petitions be knowen with God.

7 And the peace of God which passeth al vnderstanding, keepe your hartes and intelligences in Christ IESVS.

8 For

THerefore my brethrẽ, dearly beloued, and longed for, my ioy and crowne, so continue in the Lord, my dearly beloued.

2 *I pray Euodias, and beseech Syntyches, that they be of one accord in the Lord.*

3 *Yea, and I beseech thee also faithful yokefellow, helpe those* women *which laboured with me in the Gospell, and with Clement also, and with other my labour fellowes, whose names are in the* * *booke of life.* Apoc. 3. 5.

4 *Reioyce in the Lord alway: and againe I will say reioyce.*

5 *Let your patient mind be knowen vnto all men. The Lord is at hand.*

6 *Be careful for nothing: but in al things let your petitions be manifest vnto God, in prayer & supplication, with giuing of thankes.*

7 *And the peace of God which passeth all vnderstanding, shall keepe your hearts and minds through Christ Iesus.*

8 *Further*

8 For the rest brethren, what things so euer be true, whatsoeuer honest, whatsoeuer iust, whatsoeuer holy, whatsoeuer amiable, whatsoeuer of good fame, if there be any vertue, if any praise of discipline, these things thinke vpon.

9 Which you haue both learned, and receiued, and heard, & seen in me: these things doe ye, and the God of peace shal be with you.

10 And I reioyced in our Lord exceedingly, that once at the length you haue *reflorished to care for me, as you did also care: but you were occupied.

11 I speake not as it were for penurie. for I haue learned, to be content with the things that I haue.

12 I know both to be brought low, I know also to abound: (euery where, and in al things I am instructed) both to be ful, and to be hungrie, both to abound, and to suffer penurie.

13 I can al things in him that strengtheneth me.

14 Neuertheless you haue done well, communicating to my tribulation.

15 And you also know O Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated vnto me in the account of gift and ‡receite, but you only:

16 For vnto Thessalonica also, once and twise you sent to my vse.

17 Not that I seeke the gift, but I seeke the fruite abounding in your account.

18 But I haue al things, and abound: I was filled after I receiued of Epaphroditus the things that you sent, an odour of sweetenes, an acceptable host, pleasing God.

19 And my God supply al your *lacke according to his riches in glorie, in Christ IESVS.

20 And to God and our father be glorie world without end. Amen.

21 Salute ye euery sancte in Christ IESVS.

22 The brethren that are with me, salute you. Al the saincts salute you: but especially they that are of Cæsars house.

23 The grace of our Lord IESVS Christ be with your spirit. Amen.

8 *Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of honest report: if there be any vertue, and if there be † any praise, thinke on these things:*

9 *Which ye haue both learned, and receiued, and heard, and seene in me, those things doe: and the God of peace shall be with you.*

10 *But I reioyce in the Lord greatly, that now at the last ye are reuiued againe to care for me, in that wherein ye were also careful, but ye lacked opportunitie.*

11 *I speake not because of necessitie: for I haue learned, in whatsoeuer estate I am, therewith to be content.*

12 *I know how to be lowe, and I know how to exceede: euery where and in all things I am instructed both to be full, and to be hungry, both to haue plentie, and to suffer neede.*

13 *I can doe all things through Christ, which strengtheneth me.*

14 *Notwithstanding, ye haue well done, that ye did communicate to my affliction.*

15 *Ye Philippians know also, that in the beginning of the Gospell, when I departed from Macedonia, no Church communicated to me, as concerning giuing and receiuing, but yee onely.*

16 *For euen in Thessalonica ye sent once, and againe, vnto my necessitie.*

17 *Not that I desire a gift: but I desire fruite abounding to your accompt.*

18 *But I haue receiued all, and haue plenty: I was euen filled after that I had receiued of Epaphroditus the things* which were sent *from you, an odour of a sweete smell, a sacrifice acceptable, pleasant to God.*

19 *My God shall supply all your neede through his riches in glorye, in Christ Iesus.*

20 *Vnto God and our Father* be *glory for euermore.*

21 *Salute all the Saincts in Christ Iesus: The brethren which are with me, greete you.*

22 *All the Saincts salute you, most of all they that are of Cæsars houshold.*

23 *The grace of our Lord Iesus Christ* be *with you all. Amen.*

This Epistle was written to the Philippians from Rome, by Epaphroditus.

* This reflorishing is the reuiuing of their old liberalitie, which for a time had been slacke and dead. S. Chrys.

‡ He calleth it not mere almes or a free gift that the people bestoweth on their Pastors or preachers, but a certaine mutual traffike as it were, and enterchange: the one giuing spiritual, the other rendring temporal things for the same,

* χρείαν.

MARGINALL NOTES. CHAP. IIII.

3 Clement, and the.) *This Clement was afterward the 4. Pope of Rome from S. Peter, as S. Hierom writeth according to the common supputation.*

Hierom confesseth, that some of the Latines say, he was next to Peter, whereby Linus and Anacletus are excluded. Damasus maketh Clemens the next successor of Peter. Linus and Cletus but Peters suffraganes, while he liued himselfe, and placeth Anacletus after Clemens, whom Hierom placeth before. Irenæus placeth next to Peter Linus, Anacletus, Clemens, and next to Clemens, Euaristus. Tertullian saith, Clemens was next after Peter, and ordeined by him. Optatus and Augustine say, Linus succeeded to Peter, Clemens to Linus, Anacletus to Clemens, and to Anacletus Euaristus. Epiphanius maketh Peter and Paul both Bishops of Rome, then Linus, Cletus, Clemens, Euaristus. By this diuersitie you see, what certaintie there is of the succession from Peter, whereof the Papistes make such bragges. Succession

ANNO-

ANNOTATIONS. CHAP. IIII.

RHEM. 3 1 My ioy.) *He calleth them his ioy and crowne, for that he expected the crowne of euerlasting life as a reward of his labours towards them. Whereby we may learne also, that besides the essentiall glorie which shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.* The reward of Preachers.

FVLKE. 3 S. Paul looked for the reward of his labours of Gods grace, and not of the merite of his labours.

RHEM. 4 3 Sincere companion.) *The English Bibles with one consent interprete the Greeke words* faithful yokefellow, *perhaps to signifie (as some would haue it) that the Apostle here speaketh to his wife: but they must vnderstand that their Maisters Caluin and Beza mislike that exposition, and* * *al the Greeke fathers almost much more reiect it, and it is against S. Paules owne wordes speaking to the vnmaried, That it is good for them to remaine so, euen as himselfe did. 1. Cor. 7. 8. Whereby it is euident he had no wife, and therefore meaneth here some other his coadiutor and fellow-labourer in the Gospel.* Suspitious translation. S. Paul had no wife.

* Chrys. Theod. Oecum. Theophyl.

FVLKE. 4 The word yokefellow, is as precisely agreeable to the Greeke, as can be. And Clemens Alexandrinus hereof gathereth, that S. Paul had a wife, which he left by her consent, at Philippi. Yet we acknowledge it cannot be proued by this text. Why then should our translation be suspicious, when it is as consonant to the originall, as is possible. Cauilling.

RHEM. 18 Acceptable.) *How acceptable almes are before God, we see here: namely when it is giuen for religion to deuout persons for a recompense of spiritual benefites. for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and sweete in his sight.* Almes giuen religiously.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE COLOSSIANS.

RHEM. 1 *THE Epistle to the Colossians is not only in sense, but almost in words also, al one with the Epistle to the Ephesians, & was sent also by the same messenger Tychicus. c. 4. v. 7. and in it he maketh like mention of his bands and sufferings. c. 1. v. 24. and c. 4. v. 3. 18. And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.*

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer bene, as he signifieth c. 2. v. 1. Therfore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical false-apostles, who sought to corrupt them with some ceremonies of Moyses law: and also of the Platonike Philosophers, who reiected Christ (who is indeed the head of the Church and Mediator to bring vs to God) and in steed of him, brought in certaine Angels, as more excellent then he; whom they termed, Minores dij, teaching the people to sacrifice vnto them (calling that humilitie) that they might bring them to the great God. With which falsehod the heresie of Simon Magus a long time deceiued many, as we read in Epiph. her. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of al the Angels, God in person, the head of the Church, the principal in al respects: that he is the Redeemer, Mediator, and Pacifier betweene God and men, and therefore by him we must go to God, so that whether we pray our selues, or desire any other on earth or in heauen to pray for vs, al must be done as the Cath. Church in euery Collect doth) Per Christum Dominum nostrum, *that is,* through Christ our Lord, *or* per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c. *Whereby the Church professeth continually against such seduction, both the Mediatorship, and the Godhead of Christ.*

FVLKE. 1 Seeing S. Paul passed twise through Phrygia, where this citie of the Colossians stood Act. 16. 6. and 18, 23. It is not vnlike, that he planted the Church there. And that he had bene there it seemeth by his Epistle to Philemon, inscribed also to Archippus the minister of the Church of Colossa, as it is manifest in the last chapter of this Epistle. But hereof I wil not contend. Neither is Epaphras any where in the scripture, called an Apostle, although it is not vnlike, he was an Euangelist, & of some is thought to be the same that is called also Epaphroditus. The false apostles called the intercession of Angels humilitie, as you doe in effect, when you say, that men must not presume to come to God or Christ, but as they come to an earthly prince by Mediatours or Intercessors. Neither doth S. Paul teach them, that it is lawfull to desire any other in heauen, to pray for them, with *per Christum Dominum nostrum* in the end, as you vse in the Popish Church, but contrariwise, he teacheth, that there is no Mediator of intercession in heauen, but only Christ. But how wel you obserue your conclusion, *per Christum Dominum nostrum*, I haue declared *In Ioan. 16. sect. 3.* Christ our onely Mediator.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanked God for their excellent faith and charitie, and continually praieth for their encrease, he doth withal giue witnes to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, who is cheefe aboue all, and peacemaker by his bloud. This is the Gospel not of Epaphras alone, but of the vniuersal Church, and of Paul himselfe who also suffereth for it.

The translation of Khemes.

PAVL an Apostle of IESVS Christ by the will of God, and brother Timothee:

2 To them that are at Colossa saincts and faithful brethren in Christ IESVS,

3 Grace

The translation of the Church of England.

PAVL an Apostle of Iesus Christ, by the wil of God, and Timotheus the brother,

2 To the saincts & faithful brethren in Christ, which are at Colossa, grace be vnto you, & peace from God our father, & our Lord Iesus Christ.

3 Grace to you and peace from God our Father & our Lord IESVS Christ. We giue thanks to God and the Father of our Lord IESVS Christ alwaies for you, praying:

4 Hearing your faith in Christ IESVS, and the loue which you haue toward all the saincts,

5 For the hope that is laid vp for you in heauen, which you haue heard in the word of the truth of the Gospel,

6 That is come to you, as also ‡ in the whole world it is, and fructifieth, and groweth, euen as in you, since that day that you heard and knew the grace of God in truth,

7 As you learned of Epaphras our deerest fellow-seruant, who is a faithful minister of IESVS Christ for you,

8 Who also hath manifested to vs your loue in spirit.

9 Therefore ᵇ we also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his wil, in all wisedome, and spiritual vnderstanding:

ᵇ The Epistle vpon the 24. Sunday after Pentecost.

10 That you may walke ᶜ worthie of God, in al things pleasing: Fructifying in ᶜ al good worke, and increasing in the knowledge of God:

ᶜ So S. Ambr. and the Gr. Doctors. or thus: *worthily pleasing God, &c.* ᶜ ἀξίως τοῦ

11 In all power strengthened according to the might of his glorie, in al patience and longanimitie with ioy:

12 Giuing thankes to God and the Father, who hath made vs ‡ worthy vnto the part of the lot of the saincts in the light:

13 Who hath deliuered vs from the power of darknes, and hath translated vs into the kingdom of the sonne of his loue,

14 In whom we haue redemption, the remission of sinnes:

Heb.1,3. 15 Who is the * image of the inuisible God, the first-borne of all creature:

Io.1,3. 16 Because * in him were created all things in heauen, and in earth, visible, and inuisible, whether Thrones, or Dominations, or Principalities, or Potestates: all by him, and in him were created:

17 And he is before al, and al consist in him.

18 And hee is the head of the body, the CHVRCH, who is the beginning, first-borne of the dead: that hee may be in all things holding the primacie:

19 Because in him it hath well pleased, al fulnesse to inhabite:

20 And by him to reconcile al things vnto himselfe, pacifying by the blood of his crosse, whether the things in earth, or the things that are in heauen.

21 And you, whereas you were sometime alienated and enimies in sense, in euill workes:

22 Yet nowe he hath reconciled in the body

3 *We giue thanks to God and the Father of our Lorde Iesus Christ alwaies for you, praying:*

4 *Since wee heard of your faith in Christ Iesus, and of the loue which yee haue to all Saincts:*

5 *For the hopes sake which is laid vp for you in heauen, of which* hope *ye heard before in the word of truth of the Gospel,*

6 *Which is come vnto you euen as* it is *in all the world, and is fruiteful, as it is also in you, from the day ye heard* of it, *and knew the grace of God in truth.*

7 *As ye also learned of Epaphras our deare fellow seruant, which is for you a faithful minister of Christ:*

8 *Who also declared vnto vs your loue in the spirite.*

9 *For this cause we also since the day wee heard it, doe not cease to pray for you, and to desire that ye might be fulfilled with knowledge of his will, in al wisedome and spirituall vnderstanding:*

10 **That yee might walke woorthy of the Lorde in all pleasing, being fruiteful in all good workes, and encreasing in the knowledge of God:* Ephes.4,1. philip.1,27.

11 *Strengthened with al might, through his glorious power, vnto al patience and long suffering with ioyfulnesse,*

12 *Giuing thankes vnto the father, which hath made vs meete to be partakers of the inheritance of the saincts in light:*

13 *Who hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his * deare sonne:* Mat.3.17.

14 *In whome we haue redemption through his bloud,* euen *the forgiuenesse of sinnes:* 2.Pet.1.17.

15 *Who is the* image of the inuisible God, Heb.1.2. *the first borne of all creatures.*

16 **For by him were all things created that are in heauen, and that are in earth, visible and inuisible, whether* they be † *maiesties or lordships, either rules or powers: al things were created by him, and for him.* Iohn 1.3. † Or, Thrones.

17 *And he is before al things, and in him al things consist.*

18 *And hee is the head of the body of the Church: * who is the beginning, the first borne from the dead, that in all things he might haue the preeminence:* 1.Cor.15.21. apoc.1.5.

19 * *For it pleased* the father *that in him should all fulnesse dwell,* Ioh.1.14.

20 *And by him to reconcile all things vnto himselfe, since he hath set at peace through the blood of his crosse by him, both the things in earth, and things in heauen.*

21 *And you which were sometime strangers, and enemies by cogitation in euil workes, hath he nowe yet reconciled,*

22 *In the body of his flesh through death, to preserue*

body of his fleſh by death, to preſent you holy and immaculate, and blameles before him:

23 If yet ye continue in the faith, grounded and ſtable, and vnmoueable from the hope of the Goſpel which you haue heard, which is preached among all creatures that are vnder heauen, whereof I Paul am made a miniſter.

24 Who nowe reioyce in ſuffering for you, and ‖ doe accompliſh thoſe things that want of the paſſions of Chriſt, in my fleſh for his body, which is the CHVRCH:

25 Whereof I am made a miniſter according to the diſpenſation of God, which is giuen me toward you, that I may fulfill the word of God,

26 The myſterie that hath been hidden from worldes and generations, but nowe is manifeſted to his ſainctes,

27 To whom God would make knowen the riches of the glorie of his ſacrament in the Gentiles, which is Chriſt, in you the hope of glorie,

28 Whom we preach, admoniſhing euery man, and teaching euery man in all wiſedome, that we way preſent euery man perfect in Chriſt IESVS.

29 Wherein alſo I labour ſtriuing according to his operation which he worketh in me in power.

preſerue you holy and vnblameable, and without fault in his ſight.

23 *If ye continue grounded and ſtabliſhed in the faith, and bee not mooued awaie from the hope of the Goſpel, which ye haue heard how it was preached to euery creature which is vnder heauen, whereof I Paul am made a miniſter.*

24 *Nowe reioyce I in my ſufferings for you, and fulfill that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,*

25 *Whereof I am made a miniſter, according to the diſpenſation of God, which is giuen to mee to you ward, to fulfill the worde of God:*

26 Euen *the * myſterie which hath beene hid ſince the worlde beganne, and* ſince the beginning of *generations: but nowe is opened to his ſaints,* Ephe.3.9.

27 *To whom God would make knowen what is the riches of the glory of this myſterie among the Gentiles, which is Chriſt in you, the hope of glorie:*

28 *Whom we preach, warning euery man, and teaching euery man in all wiſedome, that wee may preſent euery man perfect in Chriſt Ieſus.*

29 *Whereunto I alſo labour, ſtriuing according to his working which worketh in mee mightily.*

MARGINALL NOTES. CHAP. I.

RHEM. 1 6 In the whole world.) *He ſheweth that the Church and Chriſts Goſpel ſhould daily grow and be ſpred at length through the whole world. which can not ſtand with the Heretikes opinion of the decay thereof ſo quickely after Chriſts time, nor agree by any meanes to their obſcure conuenticles. See S. Auguſt. ep. 80. in fine.*

FVLKE. 1 We hold no opinion that the Church euer did, or ſhall euer decay, though many haue fallen from it, and the meetings of the Chriſtians, were as obſcure in times of perſecution before Conſtantine, as they haue been ſince the tyrannie of Antichriſt vſurped the temple of God. Neither ſaith Auguſtine any thing to the contrarie, Ep. 80. But in Pſal. 10. he ſaith expreſly, that the Church is oftentimes obſcure, as the moone in the wane or eccliſpe. Slander.

RHEM. 2 10 All good worke.) *Many things requiſite, and diuers things acceptable to God beſide faith.*

FVLKE. 2 We ſay as much, yet nothing that is in vs iuſtifieth, but faith.

RHEM. 3 12 Worthy vnto the.) *We are not onely by acceptation or imputation partakers of Chriſtes benefites, but are by his grace made worthy thereof, and deſerue our ſaluation condignely.*

FVLKE. 3 How can you conclude out of the text, that we are made worthy otherwiſe then by acceptation and imputation of Chriſtes iuſtice? Yea what can be more contrarie to the text, then that you ſay, we deſerue our ſaluation condignely, when he ſaith expreſly, wee haue it through redemption of Chriſt, and remiſſion of our ſinnes by him, who hath reconciled all things to him, by the blood of his croſſe. Chryſoſtome vpon this text ſaith, Hom. 2. in ep. ad Col. *Such are thoſe things that are giuen, that he hath not onely giuen them, but alſo hath made vs able to take them.* Againe. *No man ſheweth ſuch a conuerſation of life, that he may be worthie of the kingdome: but this gift is altogither of God. Therfore he ſaith, when we haue done al things, ſay we are vnprofitable ſeruants.* Theodoret ſaith, *We praiſe the merciful God, which whereas we were vnworthy, hath made vs partakers of the light of the ſaints.* Merite.

ANNOTATIONS. CHAP. I.

RHEM. 4 24 Doe accompliſh that wanteth.) *As Chriſt the head and his body make one perſon myſticall and one ful Chriſt, the Church being therefore his plenitude, fulneſſe, or complement* Epheſ. 1. *ſo the paſſions of the head and the afflictions of the body and members make one complete maſſe of paſſions. With ſuch difference for all that, betweene the one ſort and the other, as the preeminence of the head (and ſpecially ſuch a head) aboue the body, requireth and giueth. And not onely thoſe paſſions which he ſuffered in himſelfe, which were fully ended in his death, and were in themſelues fully ſufficient for the redemption of the world and remiſſion of all ſinnes, but all thoſe which his body and members ſuffer, are his alſo, & of him they receiue the condition, qualitie, and force to be meritorious and ſatisfactorie. for though there be no inſufficiencie in the action or paſſions of Chriſt the head, yet his wiſedome, will and iuſtice requireth and ordaineth, * that his body and members ſhould be fellowes of his paſſions, as they looke to be fellowes of his glorie: that ſo ſuffring with him and by his example, they may applie to themſelues and other the generall medicine of Chriſtes merites and ſatisfactions, as it is effectually alſo applied to vs by Sacraments, Sacrifice, and other waies alſo: the one ſort being no more iniurious to Chriſts death then the other, notwithſtanding the vaine clamours of the Proteſtants, that would vnder preſence of Chriſtes paſſion, take away the valure of all* There is no want in Chriſts paſſions which he ſuffered in him ſelfe as head: but there is want in thoſe paſſions of Chriſt which he daily ſuffereth in his body the Church, and the members thereof.

good deedes. Hereupon it is plaine nowe, that this accomplishment of the wants of Christes passions, which the Apostle and other Sainctes make vp in the flesh, is not meant but of the penall and satisfactorie workes of Christ in his members, euerie good man adding continually (and specially Martyrs) somewhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: and therefore these also through the communion of Sainctes and the societie that is not onely betweene the head and the body, but also betweene one member and an other, are not onely satisfactorie and many waies profitable for the sufferers themselues, but also for other their fellow-members in Christ. for though one member can not merite for an other properly, yet may one beare the burden and discharge the debt of an other, both by the Lawe of God and nature. and it was a ridiculous heresie of Wicleffe to denie the same. Yea (as we see here) the passions of Sainctes are alwaies suffered for the common good of the whole body, and sometimes withall by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioyeth in his passions for the Colossians, in an other place his afflictions be for the saluation of the Corinthians, sometimes he wisheth to be Anathema, *that is according to Origens exposition* (in lib. nu. hom. 10. & 24.) *a sacrifice for the Iewes, and he often speaketh of his death as of a libation, host, or offering, as the fathers doe of all Martyrs passions. All which dedicated and sanctified in Christs blood and sacrifice, make the plenitude of his passion, and haue a forcible crie, intercession, and satisfaction for the Church and the particular necessitie thereof. In which, as some doe abound in good workes and satisfaction (as S. Paul, who reckeneth vp his afflictions and glorieth in them 2. Cor. 11: and Iob, who auoucheth that his penalties farre surmounted his sinnes: and our Ladie much more, who neuer sinned, and yet suffered so great dolours) so other some doe want, and are to be holpen by the abundance of their fellow-members.*

How Christes merites are applied to vs without any iniurie to his death.

The workes of one may satisfie for an other.

2. Cor. 1, 6. Rom. 9. 3. Phil. 2. 2. Tim. 4. Iob 6.

Which entercourse of spirituall offices and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence whereof is treated before out of S. Cyprian (See the Annotations 2. Cor. 2. v. 10.) and of all indulgences and pardons, which the Church daily dispenseth with great iustice and mercie, by their hands in whom Christ hath put the word of our reconcilement, to whom he hath committed the keies to keepe and vse, his sheepe to feede, his mysteries and all his goodes to dispense, his power to binde and loose, his commission to remit and reteine, and the stewardship of his familie to giue euery one their meate and sustenance in due season.

The ground of indulgences or pardons.

FVLKE. 4 Christ suffereth in his members, by which suffering they are made conformable vnto Christ their head: and through their patience, helpe to confirme the faith one of an other. So the Apostles suffering was for the glorie of God, and the confirmation of the Church in faith of the Gospel which he had taught. But that the sufferings of any man are meritorious or satisfactorie, either for himselfe or others, it is horrible blasphemie against the merite and satisfaction of Christes death, which wanteth nothing in himselfe to merite and satisfie for all his members. S Paul Rom. 8. 17. whom you quote, speaketh of conformitie vnto Christ by suffering, not of merite or satisfaction. Nor yet Leo ser. 19. *De passione*. Wherefore this blasphemie of merites and satisfaction by suffering, standeth vpon your owne credite, without any testimonie of Scriptures and Doctors. The Sacraments are appointed by Christ, to confirme our faith in the merites of Christ, not to applie the merites of Christ by them vnto vs, as by the worke wrought. Which opinion also, is iniurious to the passion of Christ: and therefore you shall neuer stoppe our clamours against it, and against the merite and satisfaction of mens sufferings, except you can doe it by the word of God. And whereas you say, that vnder pretence of Christes passion, we take away the valure of all good workes, it is false. For we acknowledge, that by the merite of his passion, our workes are accepted and rewarded, though we ioyne them not in valure with the workes of Christ, to merite or satisfie for sinne. Therefore, hauing brought no manner of proofe before, but your bare worde, you make an impudent conclusion thereof, that it is plaine, that the sufferings of Christes members are satisfactorie both for the sufferers, and for others. Let vs heare then how you answere the obiections, that are brought against your blasphemous beggerly principle. For you say, *though one member can not merite for an other properly, yet one may beare the burthen, and discharge the debt of an other.* To take your grant, if one by his suffering cannot merite for another, then ones suffering is not meritorious for an other in deede, neither properly or improperly, though you seeme to conclude a sophisticall distinction in that worde properly. But howe vnproperly may he merite by bearing an others burthen? For who will graunt, that one can beare the burthen, or pay the debt of an other mans sinnes? seeing the Scripture saith, the soule that sinneth, euen that shall die. Eze. 18. 20. And euery one shall beare his owne burthen, Gal. 6. 5. No man can redeeme his brother, or giue a price to God for him, Psal. 49. 8. You see therefore howe agreeable it is to the Lawe of God, and nature, that one man shoulde beare an others burthen, and satisfie to God for his sinnes: though one of charitie may beare an others burthen, and helpe him in his life. And howe ridiculous Wickleffe was to denie the same: but the olde prouerbe is founde true, a foole laugheth, when there is nothing to be laughed at. But you rise vpon vs lustely, and say, *We see heere, that passions of the Sainctes are alwaies suffered for the common good of the whole body.* What then? Ergo they be meritorious and satisfactorie for the whole Church. This conclusion is not more worthy of laughing, then hissing. *And sometime by the speciall intention of the sufferer, they are applicable to special persons one or many.* What then? Ergo they bee meritorious and satisfactorie: what asse euer brayed such conclusions? But *S. Paul wisheth to be Anathema for the Iewes, that is, a sacrifice, according to Origen, and he speaketh of his death as of a libation, host or offering, so do the fathers of the passions of Martyrs.* What of this? Ergo S. Pauls death might haue been a sacrifice propitiatorie for the Iewes, and so it was, at least for others meritorious, and satisfactorie for their sinnes? *Yet being dedicated and sanctified in Christs blood, they haue a forcible crie, intercession, and satisfaction for the Church, and the perticuler necessitie of the same.* Verily you must make new logike, and create new reason, before these conclusions can folow of your antecedent or premisses. Yet you goe forward with them, and say, *that some doe abound in such satisfactions, to the helpe of them that lacke them.* First S. Paul, which reckoneth vp his afflictions, and glorieth in them, 2. Cor. 11. In deede he saith, he will glorie in his infirmities, in which the grace of God worketh most effectually: but of merite and satisfaction, not a worde, nor a sillable. The second example of Iob, *who auoucheth* (as you say) *that his penaltie farre exceeded his sinnes,* But that is false: for although he vttered sometimes wordes of impatience, yet in that 6. Chapter he hath no such saying: but according to your corrupt translation. Whereas the trueth is, he complaineth that his sorowes were greater, then he could expresse, not greater then his sinnes had deserued. For although he might iustly defend his innocencie against his friends, which charged him with hypocrisie, yet when he commeth into the presence of God, he layeth his hand on his mouth, and will not excuse himselfe: yea he confesseth, that he is not able to answere to one of a thousand, that God might lay to his charge Iob. 9. 2. 3. 39. 37. Your third example *is our Lady which neuer sinned, yet suffered so great dolors.* While you pretend to honour her, you doe most horrible iniurie, both to Christ, and her. For if she neuer sinned, howe can the Scripture be true. All haue sinned, and are destitute of the glory of God. Rom. 3. 23. And if she neuer sinned, how can she reioice in God her Sauiour? Howe can she be one of Christes people, who was called Iesus, because he shoulde saue his people from their

Merite satisfaction.

Sacraments.

Worke wrought.

their sinnes? Math.1. This therefore being the ground of your indulgences, is most miserable and blasphemous beggerie, whereof I haue written more at large vpon 2. Cor. 2. Now that we haue seene, you haue nothing out of the ancient fathers for you: let vs see what there is in them against you. First Chrysostome vpon this text, hom. 4. saith. *You are not reconciled to God by vs, but by Christ, although we doe these things.* S. Ambrose saith. *He confesseth that he reioyceth in tribulations which he suffered, because he seeth their profite in the faith of the beleeuers.* Againe. *He declared in the beginning, how great, and how infinite the omnipotencie of Christ is, that he might teach, that their hope is to be reposed onely in him.* Theodoret saith. *He knew that life was procured by his suffering: for he said, he fulfilled those afflictiones of Christ, which are wanting, as he which fulfilled that which was remaining, and sustained afflictions for them. And this was that which remained, that he might preach to the Gentiles, and shew the liberall procurer of health vnto them.* Finally, there is not one of the ancient fathers, that gathereth any merite or satisfaction of mens sufferings out of this text.

CHAP. II.

He is carefull for them, though he were neuer with them: that they rest in the wonderfull wisedome which is in Christian religion, and be not caried away either with Philosophie, to leaue Christ and to sacrifice to Angels or with Iudaisme to receiue any ceremonies of Moyses lawe.

FOr I will haue you know brethren, what maner of care I haue for you and for them that are of Laodicia, and whosoeuer haue not seene my face in the flesh:

2 That their hartes may be comforted, instructed in charitie, and vnto al the riches of the fulnesse of vnderstanding, vnto the knowledge of the mysterie of God the Father of Christ IESVS,

3 In whom be all the treasures of wisedome and knowledge hid.

4 But this I say ‡ that no man deceiue you in loftines of wordes.

5 For although I be absent in body, yet in spirit I am with you: reioycing, and seeing your order, and the constancie of that your faith which is in Christ.

6 Therfore as you haue receiued IESVS Christ our Lord, walke in him,

7 Rooted & built in him, and confirmed in the faith, as also you haue learned, abounding ‖ in him in thankes-giuing.

8 Beware lest any man deceiue you ‖ by philosophie, and vaine fallacie, according to the tradition of men, according to the elements of the world, and not according to Christ.

9 For in him dwelleth all the fulnesse of the Godhead corporally:

10 And you are in him repleni shed, who is the head in all Principalitie and Power:

11 In whom al you are circumcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ,

12 Buried with him in Baptisme: in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead.

13 And you * when you were dead in the offences and the prepuce of your flesh, did he quicken together with him: pardoning you all offences,

14 Wiping out the hand writing ‖ of decree that was against vs, which was contrarie to vs. and the same he hath taken out of the way, fastening it to the crosse:

15 And spoiling the Principalities and Potestates

FOr I woulde that yee knew what great fight I haue for you, and for them that are at Laodicea, and for as many as haue not seene my face in the flesh.

2 That their heartes might be comforted, being knitte togither in loue, and in all riches of certaintie of vnderstanding, to knowe the mysterie of God, and of the Father, and of Christ:

3 In whom are hid al the treasures of wisedome and knowledge.

4 This I say, least any man shoulde beguile you with perswasion of wordes.

*5 *For though I be absent in the flesh, yet am I with you in the spirite, ioying and beholding your order, and your stedfast faith in Christ.* 1.Cor.5.3.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke ye in him:

*7 Rooted and built in him, and stablished in the faith, as ye haue beene taught, * abounding therein with thankesgiuing.* 1.Cor.1.5.

8 Beware least any man spoile you through philosophie and vaine deceite, after the tradition of men, and after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulnesse of the Godhead bodily:

10 And ye are complete in him, which is the head of all principalitie and power.

*11 In whom also ye are * circumcised with circumcision made without hands, by putting off the body of the flesh subiect to sinne, by the circumcision of Christ:* Rom.2.29.

*12 * Buried with him in Baptisme, in whom ye are also risen againe through the faith of the operation of God, who hath raised him from the dead.* Ephes.1.19.

13 And ye being dead in your sinnes, and the vncircumcision of your flesh, hath he quickened with him, hauing forgiuen all your trespasses,

14 And when he had blotted out the hand writing of ordinances that was against vs, and that was contrary to vs, euen that hath he taken out of the way, hauing fastned it to his crosse:

15 And hauing spoiled all principalities and powers,

a Heretikes do not commonly deceiue the people with eloquence namely such as haue it by the gift of nature, as the Heretikes of all ages had, & light-full seditious persons, which draw the vulgar sorte to sedition by inticement of their tongue. Noting saith S. Hilarie ep. 2. ad Nouatian.) is so cute as with volubilitie of tongue to deceiue the vncorrupted multitude, which whatsoeuer it vnderstandeth not, doth the more admire and wonder at the same. The Apostle here calleth it φιλοσοφιαν, persuasible speache, or suit.

g Iob 2,3.

h by decrees.

Potestates ᵉ hath ledde them confidently in open shewe, triumphing them in himselfe.

16 Let no man therefore iudge you ‖ in meate or in drinke, or in part of a festiuall day, or of the New-moone, or of Sabboths:

17 Which are a shadowe of things to come, but the body Christs.

18 Let no man seduce you, ᵇ willing in the humilitie and ‖ religion of Angels, walking in the things which he hath not seene, in vaine puffed vp by the sense of his flesh,

19 And ‖ not holding the head, whereof the whole body by iointes and bands being ᶜ serued and compacted, groweth to the increase of God.

20 If then you be dead with Christ, from the elements of this world: ‖ why doe you ᶜ yet decree as liuing in the world?

21 Touch not, tast not, handle not:

22 Which things are all vnto destruction by the very vse, according to the precepts and doctrines of men,

23 Which are in deede ‖ hauing a shewe of wisdom in superstition and humilitie, and not to spare the body, nor in any honour to the filling of the flesh.

ᵉ ἐδειγμάτισεν.

ᵇ That is, wilfull or selfwilled in voluntarie religion, for that is, Θέλων ἐν θρησκεία. whereof commeth the word following ἐθελοθρησκεία *Superstition.* v.23. *See Annot.* v.21.

ᶜ δογματίζεσθε. That is, taking submissi|ration of spirituall life and nourishment by grace from Christ the head.

powers, hath made a shewe of them openly, triumphing ouer them in himselfe.

16 *Let no man therefore iudge you in meate or in drinke, or in part of an holy day, or of the new Moone, or of the Sabboth daies:*

17 *Which are shadowes of things to come, but the body is of Christ.*

18 *Let no man beguile you of victorie, in the humblenesse and worshipping of Angels, intruding* him selfe *into those things which hee hath not seene, causelesse puft vp with his fleshly minde:*

19 *And holdeth not the head, whereof all the body by ioyntes and bandes, hauing nourishment ministred, and knit together, increaseth with the increase of God.*

20 *Wherefore if ye be dead with Christ from the rudiments of the world: why, as though liuing in the world, are ye led with traditions,*

21 *Touch not, taste not, handle not?*

22 *Which all* † *be in corruption, in abusing after the commandements and doctrines of men:*

23 *Which things haue a shewe of wisedome in voluntary religion & humblenesse of minde, and in not sparing of the body, nor in any honour to the satisfying of the flesh.*

† Or, doe perish in abusing. Erasmus.

ANNOTATIONS. CHAP. II.

RHEM. 1 8 By Philosophie.) *Philosophie and al humane science, so long as they be subiect and obedient to Christ, (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwise where secular learning is made the rule of religion and commaundeth faith, there it is pernicious and the cause of all heresie and infidelitie. for the which, S. Hierom and before him Tertullian call Philosophers,* the Patriarkes of Heretikes, *and declare that al the old heresies rose onely by too much admiring of prophane Philosophie.* Hierom. ad Ctesiph. cont. Pelag. c. 1. Tertul. de præscr. & cont. Hermog. & cont. Marcio li. 5. *And so do these new sects no doubt in many things. for, other arguments haue they none against the presence of Christ in the B. Sacrament but such as they borrow of Aristotle and his like, concerning quantitie, accidents, place, position, dimensions, senses, sight, taste, and other straites of reason, to which they bring Christes mysteries. Al Philosophical arguments therefore against any article of our faith be here condemned as deceitfull, and are called also here,* the tradition of men, and the elements of the world. *The better to resist which fallacies and traditions of heathen men, the Schoole learning is necessarie, which keepeth Philosophie in awe, and order of fauth, and vseth the same to withstand the Philosophical and sophistical deceits of Heretikes and Heathen. So the great Philosophers S. Denys, S. Augustine, Clemens Alexandrinus, Iustine, Lactantius and the rest, vsed the same to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambrose, S. Hierom, and the Greeke fathers, furnished with all secular learning vnto the studie of Diuinitie, whereof see S. Hierom* ep. 84. ad Magnum Oratorem.

Philosophie and other humane sciences how profitable or hurtfull to the Church of God.

The Protestants abuse Philosophie against the B. Sacrament.

Schoole learning.

FVLKE. 1 Where you say, we haue none other arguments against the carnal presence of Christ in the Sacrament, it is false. For we haue many Arguments both out of the Scriptures, and also out of the ancient fathers. Neither haue we any arguments out of Philosophie, but such as are grounded vpon the holy Scriptures, which teach perfect humanitie of Christ, and al essential properties of a true and naturall body.

The real presence. Slander.

RHEM. 2 16 In meate.) *The Protestants wilfully or ignorantly applie al these kindes of forbearing meates, to the Christian fastes: but it is by the circumstance of the text plaine (as S. Augustine also teacheth) that the Iudaical obseruation and distinction of certaine cleane and vncleane meates is forbidden to the Colossians, who were in danger to be seduced by certaine Iewes, vnder pretence of holinesse to keepe the Law touching meates and festiuities and other like, which the Apostle sheweth were onely shadowes of things to come: which things are come, and therefore the said shadowes to cease. Where he nameth the Sabboths and feastes of the new moone, that no man needeth to doubt but that he speaketh onely of the Iewish daies and kindes of fastes and feastes, and not of Christian holidaies or fasting daies at all.*

Aug. ep. 59. ad Paulinum in solut. 7. quæst. Scriptures abused by the Protestants against Christian fasting and holy daies.

FVLKE. 2 When Popish choice of meates and daies is more superstitious & burdenous, then the Iudaical difference of meates and daies, we doe rightly apply this and such like places against them. Not against Christian fastes or feasts, such as yours are not: for your abstinence from flesh is no fast, but a superstitious change of meates according to the tradition of men, vpon a vaine pretence, that flesh was cursed of God and not fish, as *Durand* confesseth *lib. 6. cap. de ieiunijs.* The Apostles doctrine therefore being generall, is not onely against the Iewes, but against any superstition that is like vnto theirs. Of your feastes Iudaically and seruilly obserued, I haue written in *Gal. 4. Sect. 5.*

Popish fastes.

RHEM. 3 18 Religion of Angels.) *By the like false application of this text as of the other before, the Heretikes abuse it against the inuocation or honour of Angels vsed in the Catholike Church, where the apostle noteth the wicked doctrine of Simon Magus and others (See S. Chrys. ho. 7. in hunc locum, and* Epiph. hær. 21.) *who taught, Angels to be our mediators and not Christ,* non tenens caput, *not holding the head, as the Apostle here speaketh, and prescribed sacrifices to be offered vnto them, meaning indifferently as wel the il Angels as the good. Which doctrine the said Heretike had of Plato, who taught, that spirits (which he calleth* dæmones) *were to be honoured as mediators next to God. Against which S. Augustine disputeth* li. 8. 9. & 10. de ciuit. *as he condemneth also the same vndue worship* li. 10. Confess. cap. 42. *S. Hierom* (q. 10. *ad Algasiam*) *expoundeth this also of il spirits or diuels, whom he proueth (out of S. Steuens sermon Act 7) that the Iewes did worship, auouching*

* S. Paules plaine concerning religion of Angels, explicated: and that the Protestants wickedly abuse it against the due honour and inuocation of Angels.

anouching that they ſerue them ſtill, ſo many of them and ſo often as they obſerue the Law. Of which idolatrie alſo to Angels Theodoret ſpeaketh vpon this place, declaring that the Iewes defended their ſuperſtition towards Angels by that, that the Law was giuen by them, deceitfully at once inducing the Coloſsians, both to keepe the law, and to honouring of the Angels as the giuers of the ſame. Whereby diuers of the faithfull were ſo ſeduced, that they forſooke Chriſt and his Church and ſeruice, and committed idolatrie to the ſaid Angels. Againſt which abominations the Councel of Laodicia Cap. 35. tooke order, accurſing all that forſooke our Sauiour and committed idolatrie to Angels, and contemning Chriſt, kept conuenticles in the name of ſpirites and Idols. of which kinde of worſhip of Angels and Diuels ſee Clement Alexand. Strom. 3. Tertullian (li. 5. cont. Marcion.) *expoundeth this place of the falſe teachers that feined them ſelues to haue reuelation of Angels, that the Law ſhould be kept touching difference of cleane, and vncleane meates. Which is very agreeable to that* in the Epiſtle to Timothee, where S. Paul calleth abſtaining from meates after the Iewiſh or heretical maner, the doctrine of Diuels: whereof ſee more in the annotation vpon that place. *Haimo a godly ancient writer, vpon this place, ſaith further, that ſome Philoſophers of the Gentiles and ſome of the Iewes alſo taught, that there were foure Angels Preſidents of the foure elements of mans body, and that in feined hypocriſie (which the Apoſtle here calleth humilitie) they pretended to worſhip by ſacrifice the ſaid Angels. Theophylacte expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorſhip to be a derogation to Chriſts maieſtie, worſhipped Angels as the only mediators. Al which we ſet downe with more diligence, that the Heretikes may be aſhamed to abuſe this place againſt the due reuerence and reſpect of prayers made to the holy Angels. Whom the Scriptures record ſo often to offer our praiers vp to God, and to haue been lawfully reuerenced of the Patriarkes, neuer as gods, but as Gods miniſters and meſſengers.* Ioſu. 5. 14. Tob. 12, 12. Gen. 48, 16. Angelus qui eruit me. 1. Tim. 5. 21. *And that they may be praied vnto, and can helpe and heare vs, ſee S. Hierom.* in cap. 10. Danielis. *S. Ambroſe* in Pſa. 118. ſer. 1. *S. Auguſtine* li. 10. de ciuit. Dei c. 12. *Bede* li. 4. in Cantica c. 24.

1. Tim. 4. a

FVLKE. 3 You take great paines to litle purpoſe, for what Religion of Angels ſoeuer it be, ſuch as the heathen vſed, ſuch as *Simon Magus* inuented, ſuch as ſome Iewes obſerued, or ſuch as you Papiſts vſe, all religion of Angels is forbidden: yea all ſuperſtition or will worſhip, which is not after the preſcript of Gods word. We doe not therefore abuſe this place againſt your ſuperſtitious honouring and inuocating of Angels. S. Auguſtine ſaith, *If you would rightly worſhip the Angels, you ſhould learne of them not to worſhip them. In Pſ. 96.* The ſame father among hereſies, recites a ſect called *Angelici*, which were inclined to the worſhip of Angels *ad Quod vult Deum. Hær.* 39. *Epiphanius* among other wicked opinions and doings, noteth the *Caianes* for inuocation of Angels. *Hær.* 38. Of building temples in the honour of Angels, S. Auguſtine ſaith: *If we ſhould make a temple of timber and ſtones, to any holy and moſt excellent Angel, ſhould we not be accurſed from the truth of Chriſt, & from the Church of God becauſe we ſhou'd giue that ſeruice to a creature which is due onely to God? Contra Maximin. lib. 1 Titul.* 11. What is it then for Papiſts to builde and hallow Churches vnto the honour of S. Michael, and S. Gabriel? *But the Scriptures* (you ſay) *record ſo often, that the Angels do offer our prayers vp to God, and to haue bene lawfully reuerenced of the Patriarks as Gods Miniſters.* The proofe of this is conteined in 4. Quotations. The firſt, *Ioſue* 5. 14. where *Ioſue* falleth downe and worſhippeth no Angel, but the Lord God himſelfe, our Sauiour Chriſt, the Prince of the Lords armie (that is of all Angels) appearing to him in the ſhape of a man, as it is plaine by the text. The next is *Tob.* 12. 12. which is no Canonicall Scripture, nor agreeable vnto it: for the Scripture alwaies maketh Chriſt our onely Mediatour, by whom our prayers and all other ſpirituall ſacrifices are offered to God. 1. *Pet.* 2. 5. *Heb.* 13. 15. The third text. *Gen.* 48. 16. *The Angel which deliuered me, &c.* By whom *Iacob* meaneth the Angel of the Couenant, which is Chriſt, & no creature, *Mal.* 3. 1. For no creature but God himſelfe deliuered him from al euil. And S. paul calleth the Angel which led the people of Iſrael, Chriſt. 1. *Cor.* 10. 9. And although he ſhould meane the miniſtery of an Angel, yet his praier to God, and not to the Angel, that he would protect thoſe children by his Angel, as he had done *Iacob* himſelfe. The laſt. 1. *Tim.* 5. 21. where the Apoſtle doth charge *Timothie* in the preſence of God, & of our Lord Ieſus Chriſt, & the elect Angels, to obſerue theſe things. Out of which words, I cannot imagine how you would gather your concluſion, that Sainctes do offer our praiers, & haue bene reuerenced of the Patriarks. S. Paul calleth God and our Sauiour Chriſt, and his holy Angels to be witneſſes of this his weightie charge. And Moſes calleth heauen and earth to witnes that he hath ſet before them life and death. *Deut.* 30. 19. May we hereof conclude, that heauen and earth did offer his prayers, or that he did yeeld any religious worſhip to heauen and earth? As for due reuerence which is of loue, not of ſeruice, there is no doubt but all the Sainctes of God doe yeeld vnto them. And ſo ſaith S. Auguſtine of the Angels: *We honour them with charitie, not with ſeruice. Neither do we build temples vnto them: for they wil not be ſo honored of vs, becauſe they know that we when we are good, are the temples of the higheſt God. Therfore it is rightly written, that a man was forbidden by an Angel to worſhip him, & bidden to worſhip God only, vnder whom he alſo was a fellow ſeruant with him. De vera relig. c.* 55. The texts are euident. *Apoc. c.* 19. 10. & 22. 8. Where the Angel denieth to be worſhipped of *S. Iohn*, who was not ſo ignorãt to worſhip him as God, but thought ſome religious worſhip was due to him, as to a meſſenger of God. But that Angels may be prayed vnto, and can helpe and heare vs, you ſende vs firſt to *Hierom. in cap.* 10. *Daniel.* where is neuer a word to proue that Angels may be prayed vnto. Only *Hierom* (beſide the text and beſide the trueth) ſaith in the perſon of the Angel, that he did offer Daniels prayers: but that he was to be prayed vnto, there is no worde. That the Angels may know our prayers when it pleaſeth God, & be miniſters of his helpe vnto vs, it is no queſtion. We acknowledge they are appointed for our gard and defence, according to Gods pleaſure. The Angel in that Chapter of Daniel, was ready at the firſt praiers of Daniel, but the Prince of *Perſia* withſtoode him 21. daies. Whereby he declareth, that his meſſage was delaied for that time, and for what benefite of the Church. Where, leſt you ſhould build too much vpon S. Hieroms auctoritie for offering of our prayers by the Angel, He vnderſtãdeth the Prince of *Perſia* to be an Angel, & ſo maketh a reſiſtãce of one Angel againſt another, which is a groſſe abſurditie. Your next proofe is out of S. Ambroſe *in. Pſ.* 118. *ſer.* 1. Where there is no word to proue, that Angels may be prayed vnto. Onely he ſheweth, that Angels are preſent in all places to be witneſſes of our actions, and to protect and defend Gods children as it pleaſeth him to ſend them. The third is S. Auguſtine *De ciuit. lib.* 10. *c.* 12. Where he ſaith, *that God doth none otherwiſe heare them that call vpon him, then he ſeeth that they will call vpon him, For euen when his Angels do heare he heareth them, as in a true temple not made with hands.* His meaning is (as it is plaine by the diſcourſe of the Chapter) that God hath no neede of the miniſterie of Angels, to haue our prayers preſented to him by them: but when they do heare our prayers made to him, he in the Angels themſelues heareth them. Wherefore here is nothing to proue, that we may pray to Angels, becauſe the Angels ſometimes heare vs pray to God. The laſt is *Bede in Cant. lib.* 4. *c.* 24. Where there is no word of praying to Angels, nor of any reuerence giuen to them. Onely he ſaith, out of *Appolonius*, that *the miniſteries of Angels doe neuer decline from their power and office, but alwaies remaine as high as Palme trees:* And out of *Iulianus* he ſaith, *The companies of his Sainctes both of men and of Angels, do ſerue his Godhead, and doe celebrate the honour of the King with continuall praiſe.* I will conclude therefore with S. Auguſtines exhortation, agreeable to this text, *Let Religion therefore*

Superſtition of Angels. Slander.

* ἐδειγμάτισεν.

Potestates ‘hath ledde them confidently in open shewe, triumphing them in himselfe.

16 Let no man therefore iudge you ‖ in meate or in drinke, or in part of a festiuall day, or of the New-moone, or of Sabboths:

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b That is wilfull or selfwilled in voluntarie religion, for that is, Θέλων ἐν θρησκεία. whereof commeth the word folowing ἐθελοθρησκεία Superstition. v. 23. See Annot. v. 21.

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RHEM. 3 18 Religion of Angels.) *By the like false application of this text as of the other before, the Heretikes abuse it against the inuocation or honour of Angels vsed in the Catholike Church, where the apostle noteth the wicked doctrine of Simon Magus and others (See S. Chrys. ho. 7. in hunc locum, and* Epiph. hær. 21.) *who taught, Angels to be our mediators and not Christ,* non tenens caput, not holding the head, *as the Apostle here speaketh, and prescribed sacrifices to be offered vnto them, meaning indifferently as wel the ill Angels as the good. Which doctrine the said Heretike had of Plato, who taught, that spirits (which he calleth* dæmones) *were to be honoured as mediators next to God. Against which S. Augustine disputeth* li. 8. 9. & 10. de ciuit. *as he condemneth also the same vndue worship* li. 10. Confess. cap. 42. *S. Hierom* (q. 10. ad Algasiam) *expoundeth this also of ill spirits or diuels, whom he proueth* (out of S. Stevens sermon Act. 7) *that the Iewes did worship, auouching*

* S. Paules plaine concerning religion of Angels, explicated: and that the Protestants wickedly abuse it against the due honour and inuocation of Angels.

awouching that they ſerue them ſtill, ſo many of them and ſo often as they obſerue the Law. Of which idolatrie alſo to Angels Theodoret ſpeaketh vpon this place, declaring that the Iewes defended their ſuperſtition towards Angels by that, that the Law was giuen by them, deceitfully at once inducing the Coloſsians, both to keepe the law, and to honouring of the Angels as the giuers of the ſame. Whereby diuers of the faithfull were ſo ſeduced, that they forſooke Chriſt and his Church and ſeruice, and committed idolatrie to the ſaid Angels. Againſt which abominations the Councel of Laodicia Cap. 35. tooke order, accurſing all that forſooke our Sauiour and committed idolatrie to Angels, and contemning Chriſt, kept conuenticles in the name of ſpirites and Idols. of which kinde of worſhip of Angels and Diuels ſee Clement Alexand. Strom. 3. Tertullian (li. 5. cont. Marcion.) *expoundeth this place of the falſe teachers that feined them ſelues to haue reuelation of Angels, that the Law ſhould be kept touching difference of cleane, and vncleane meates. Which is very agreeable to that* 1. Tim. 4. *in the Epiſtle to Timothee, where* 1.Tim.4.3 *S. Paul calleth abſtaining from meates after the Iewiſh or heretical maner,* the doctrine of Diuels: *whereof ſee more in the annotation vpon that place. Haimo a godly ancient writer, vpon this place, ſaith further, that ſome Philoſophers of the Gentiles and ſome of the Iewes alſo taught, that there were foure Angels Preſidents of the foure elements of mans body, and that in feined hypocriſie (which the Apoſtle here calleth humilitie) they pretended to worſhip by ſacrifice the ſaid Angels. Theophylacte expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorſhip to be a derogation to Chriſts maieſtie, worſhipped Angels as the only mediators. All which we ſet downe with more diligence, that the Heretikes may be aſhamed to abuſe this place againſt the due reuerence and reſpect of prayers made to the holy Angels. Whom the Scriptures record ſo often to offer our praiers vp to God, and to haue been lawfully reuerenced of the Patriarkes, neuer as gods, but as Gods miniſters and meſſengers.* Ioſu. 5. 14. Tob. 12, 12. Gen. 48, 16. Angelus qui eruit me. 1. Tim. 5. 21. *And that they may be praied vnto, and can helpe and heare vs, ſee S. Hierom.* in cap. 10. Danielis. *S. Ambroſe* in Pſa. 118. ſer. 1. *S. Auguſtine* li. 10. de ciuit. Dei c. 12. *Bede* li. 4. in Cantica c. 24.

FVLKE. 3 You take great paines to litle purpoſe, for what Religion of Angels ſoeuer it be, ſuch as the heathen vſed, ſuch as *Simon Magus* inuented, ſuch as ſome Iewes obſerued, or ſuch as you Papiſts vſe, all religion of Angels is forbidden: yea all ſuperſtition or will worſhip, which is not after the preſcript of Gods word. We doe not therefore abuſe this place againſt your ſuperſtitious honouring and inuocating of Angels. S. Auguſtine ſaith, *If you would rightly worſhip the Angels, you ſhould learne of them not to worſhip them. In Pſ. 96.* The ſame father among hereſies, reciteth a ſect called *Angelici*, which were inclined to the worſhip of Angels *ad Quod vult Deum. Her.* 39. *Epiphanius* among other wicked opinions and doings, noteth the *Caianes* for inuocation of Angels. *Her.* 38. Of building temples in the honour of Angels, S. Auguſtine ſaith: *If we ſhould make a temple of timber and ſtones, to any holy and moſt excellent Angel, ſhould we not be accurſed from the truth of Chriſt, & from the Church of God becauſe we ſhou'd giue that ſeruice to a creature which is due onely to God? Contra Maximin. lib. 1. Titul.* 11. What is it then for Papiſts to builde and hallow Churches vnto the honour of S. Michael, and S. Gabriel? *But the Scriptures* (you ſay) *record ſo often, that the Angels do offer our prayers vp to God, and to haue bene lawfully reuerenced of the Patriarks as Gods Miniſters.* The proofe of this is conteined in 4. Quotations. The firſt, *Ioſue* 5. 14. where *Ioſue* falleth downe and worſhippeth no Angel, but the Lord God himſelfe, our Sauiour Chriſt, the Prince of the Lords armie (that is of all Angels) appearing to him in the ſhape of a man, as it is plaine by the text. The next is *Tob.* 12. 12. which is no Canonicall Scripture, nor agreeable vnto it: for the Scripture alwaies maketh Chriſt our onely Mediatour, by whom our prayers and all other ſpirituall ſacrifices are offered to God. 1. *Pet.* 2. 5. *Heb.* 13. 15. The third text. *Gen.* 48. 16. *The Angel which deliuered me, &c.* By whom *Iacob* meaneth the Angel of the Couenant, which is Chriſt, & no creature, *Mal.* 3. 1. For no creature but God himſelfe deliuered him from all euil. And S. paul calleth the Angel which led the people of Iſrael, Chriſt. 1. *Cor.* 10. 9. And although he ſhould meane the miniſtery of an Angel, yet his praier to God, and not to the Angel, that he would protect thoſe children by his Angel, as he had done *Iacob* himſelfe. The laſt. 1. *Tim.* 5. 21. where the Apoſtle doth charge *Timothie* in the preſence of God, & of our Lord Ieſus Chriſt, & the elect Angels, to obſerue theſe things. Out of which words, I cannot imagine how you would gather your concluſion, that Saincts do offer our praiers, & haue bene reuerenced of the Patriarks. S. Paul calleth God and our Sauiour Chriſt, and his holy Angels to be witneſſes of this his weightie charge. And Moſes calleth heauen and earth to witnes that he hath ſet before them life and death. *Deut.* 30. 19. May we hereof conclude, that heauen and earth did offer his prayers, or that he did yeeld any religious worſhip to heauen and earth? As for due reuerence which is of loue, not of ſeruice, there is no doubt but all the Saincts of God doe yeeld vnto them. And ſo ſaith S. Auguſtine of the Angels: *We honour them with charitie, not with ſeruice. Neither do we build temples vnto them: for they wil not be ſo honored of vs, becauſe they know that we when we are good, are the temples of the higheſt God. Therfore it is rightly written, that a man was forbidden by an Angel to worſhip him, & bidden to worſhip God only, vnder whom he alſo was a fellow ſeruant with him. De vera relig. c.* 55. The texts are euident. *Apoc. c.* 19. 10. & 22. 8. Where the Angel denieth to be worſhipped of *S. Iohn*, who was not ſo ignorant to worſhip him as God, but thought ſome religious worſhip was due to him, as to a meſſenger of God. But that Angels may be prayed vnto, and can helpe and heare vs, you ſende vs firſt to *Hierom. in cap.* 10. *Daniel.* where is neuer a word to proue that Angels may be prayed vnto. Only *Hierom* (beſide the text and beſide the trueth) ſaith in the perſon of the Angel, that he did offer Daniels prayers: but that he was to be prayed vnto, there is no worde. That the Angels may know our prayers when it pleaſeth God, & be miniſters of his helpe vnto vs, it is no queſtion. We acknowledge they are appointed for our gard and defence, according to Gods pleaſure. The Angel in that Chapter of Daniel, was ready at the firſt praiers of Daniel, but the Prince of *Perſia* withſtoode him 21. daies. Whereby he declareth, that his meſſage was delaied for that time, and for what benefite of the Church. Where, leſt you ſhould build too much vpon S. Hieroms auctoritie for offering of our prayers by the Angel, He vnderſtãdeth the Prince of *Perſia* to be an Angel, & ſo maketh a reſiſtãce of one Angel againſt another, which is a groſſe abſurditie. Your next proofe is out of S. Amhroſe *in Pſ.* 118. *ſer.* 1. Where there is no word to proue, that Angels may be prayed vnto. Onely he ſheweth, that Angels are preſent in all places to be witneſſes of our actions, and to protect and defend Gods children as it pleaſeth him to ſend them. The third is S. Auguſtine *De ciuit. lib.* 10. *c.* 12. Where he ſaith, *that God doth none otherwiſe heare them that call vpon him, then he ſeeth that they will call vpon him, For euen when his Angels do heare he heareth them, as in a true temple not made with hands.* His meaning is (as it is plaine by the diſcourſe of the Chapter) that God hath no neede of the miniſterie of Angels, to haue our prayers preſented to him by them: but when they do heare our prayers made to him, he in the Angels themſelues heareth them. Wherefore here is nothing to proue, that we may pray to Angels, becauſe the Angels ſometimes heare vs pray to God. The laſt is *Bede in Cant. lib.* 4. *c.* 24. Where there is no word of praying to Angels, nor of any reuerence giuen to them. Onely he ſaith, out of *Appolonius*, that *the miniſteries of Angels doe neuer decline from their power and office, but alwaies remaine as high as Palme trees:* And out of *Iulianus* he ſaith, *The companies of his Saincts both of men and of Angels, do ſerue his Godhead, and doe celebrate the honour of the King with continuall praiſe.* I will conclude therefore with S. Auguſtines exhortation, agreeable to this text, *Let Religion therefore*

Superſtition of Angels. Slander.

therefore binde vs to one, Almightie God, becauſe betweene our minde whereby we vnderſtand him to be our Father and the truth, (that is that inward light by which we vnderſtand him,) there is no creature ſet betweene. De vera Relig. c. 55. And *Theodoret* vpon this text, ſaying that it was decreed in the Councel *Laodicea*, that men ſhould not pray vnto the Angels. And further ſaith, that vnto his time they had in diuers places of *Phrygia*, (as a remnant of this ancient ſuſperſtition) Churches or Oratories of S. Michael.

RHEM. 19 Not holding the head.) *Becauſe he hath much a do with ſuch falſe preachers as taught the people to preferre the Angels which gaue the law, or other whatſoeuer, before Chriſt: in this Epiſtle, and to the Epheſians, he often affirmeth Chriſt to be our head, yea and to be exalted far aboue all creatures, Angels, Poteſtats, Principalities, or whatſoeuer.*

RHEM. 4 20 Why do you.) *A marueilous impudent tranſlation of theſe words in the Engliſh Bible thus,* Why are you burdened with traditions? *Whereas the Greeke hath not that ſignification: but to make the name of Tradition odious, here they put it of purpoſe, not being in the Greeke: and in other places where traditions are commended* (1. Cor. 11. and 2. Theſ. 2.) *and where the Greeke is ſo moſt flatly* (παραδόσεις) *they tranſlate it,* Inſtructions, ordinances, &c. — Heretical tranſlation.

FVLKE. 4 A marueilous matter to make ſuch an outcry of our tranſlation, which is agreeable to the ſenſe of the Apoſtle, though we cannot expreſſe it in one word. But we doe it (you ſay) to make the name of tradition odious. And be not the traditions and decrees of men odious? Which the Apoſtle verſe 22. calleth the precepts and doctrines of men, as Chriſt doth the traditions of the Iewes, *Math.* 15. But where traditions are commended (you ſay) the word which flatly ſignifieth traditions, we tranſlate inſtructions, ordinances. I anſwere, the Greeke word will beare our tranſlation, and we doe auoide the terme of traditions, to diſtinguiſh the ordinances and doctrine deliuered by the Apoſtles, from the traditions of men which our Sauiour Chriſt condemneth, *Math.* 15. — Slander. Cauilling. Traditions of men.

RHEM. 5 21 Touch not.) *The Heretiks (as before and alwaies) very vainly alleage this againſt the Catholike faſtings: when it is moſt cleere that the Apoſtles reprehendeth the foreſaid falſe teachers that thought to make the Chriſtians ſubiect to the obſeruation of the ceremonies of the old Law, of not eating hogges, conies, hares fleſh, and ſuch like, not to touch a dead corps nor any place where a woman in her flowers had ſitten, and other infinite doctrines of touching, taſting, waſhing, eating, and the reſt, either commaunded to the old people by God, or (as many things were) voluntarily taken vp by them ſelues, ſometime cleane gainſt Gods ordinance, and often friuoulous and ſuperſtitious. Which ſort as Chriſt in the Goſpel, ſo here S. Paul calleth the precepts and doctrines of men, and ſuperſtition, and (as the Greeke word ſignifieth) *voluntarie worſhip, that is inuented by Heretikes of their owne head without the warrant of Chriſt in the Scriptures, or the holy Ghoſt in the Church, or any lawful authoritie of ſuch whom Chriſt commandeth vs to obey. Againſt ſuch Sect-Maiſters therefore as would haue yoked the faithfull againe with the Iewiſh or Heretical factes of Simon Magus and the like, S. Paul ſpeaketh, and not of the Churches faſtes or doctrines.* — Scripture abuſed againſt the Churches faſtes. * ἐθελοθρησκεία.

FVLKE. 5 This maketh not againſt your prohibitions of touching of meates and handling of Chalices and ſuch like: Why ſo? Becauſe you be no heretikes. Nay, but becauſe you haue ſuch precepts & doctrines of men, contrarie to Scriptures: you declare your ſelues to be as great heretikes as theſe men, againſt whom the Apoſtle ſpeaketh, and to hold either the ſame or the like hereſies. You ſay, *ſuperſtition or voluntarie worſhip is that, which is inuented by heretiks of their owne head, without the warrant of Chriſt in the Scriptures.* Herein we agree with you, & ſuch is all Popiſh ſuperſtition. But you come in with an Or, that *it hath the warrant* of the holy Ghoſt in the Church: Verily the Church hath no auctoritie of the holy Ghoſt, to decree contrarie to the Scriptures, to make Religion in touching and taſting, which the Scripture ſaith to be free. Neither are we commanded to obey any man, but ſo farre forth as his doctrine and decrees are warrantable by the holy Scriptures. For neither the Church nor any perſon therein, hath power to command or forbid the vſe of any creature for Religions ſake. But if any company of men do take vpon them to ſet vp a new Religion or worſhip, in whole or in part, which hath not the warrant of Chriſt in the Scriptures, we ſee by this place it is alſo contrary to the Scriptures, therefore that company ſhew themſelues not to be of the Church of Chriſt, but of Antichriſt, and he that commaundeth the contrary to this text, vſurpeth Gods auctoritie as Antichriſt, hauing no commiſſion from God, or our Sauiour Chriſt. — Popiſh heretiks. Vſe of creatures.

RHEM. 6 23 Hauing a ſhew.) *Againe the Heretikes of our time obiect, that theſe foreſaid falſe teachers pretended holines, wiſedome, and chaſtiſement of their bodies (for ſo S. Paul ſaith) by forbidding certaine meates according to the Iewes obſeruation, euen as the Catholikes do. It is true they did ſo, and ſo do moſt vices imitate vertues. for if chaſtiſing of mens bodies and repreſſing their concupiſcences and luſtes were not godly, and if abſtinence from ſome meats were not laudably and profitably vſed in the Church for the ſame purpoſe, no Heretikes (to induce the aboliſhed obſeruations and differences of meates of the Iewes, or the condemnation of certaine meates and creatures as abominable according to others) would haue falſely pretended the chaſtiſement of their fleſh, or made other ſhew of wiſedome and pietie, to found their vnlawfull Heretical or Iudaical ſuperſtition concerning the ſame. The Catholike Church and her children, by the example of Chriſt, S. Iohn Baptiſt, the Apoſtles and other bleſſed men, do that lawfully, godly, religiouſly, and ſincerely indeede to the end aforeſaid, which theſe falſe Apoſtles only pretended to do. So S. Paul did chaſtiſe his body in deede, by watching, faſting, and many other afflictions, and that was lawful and was true wiſedom and pietie indeede. The foreſaid Heretikes not ſo, but to induce the Coloſſians to Iudaiſme and other abominable errors, did but pretend theſe things in hypocriſie.* — The hypocritical abſtinence of old Heretikes, maketh nothing againſt true and ſincerere faſting, but commendeth it. 1. Cor. 9. 27. 2. Cor. 11. 27.

FVLKE. 6 It hath beene often ſaid, your abſtinence from fleſh and eating of fiſh, with drinking of wine, and eating of al maner of fruits and ſpices, is no Chriſtian faſt: but an hypocriticall counterfecting. Secondly, your abſtinence from fleſh and allowing fiſh, for more holines, (becauſe the waters were not curſed, when all fleſh was curſed,) is the very doctrine of diuels. Thirdly, your very faſting and puniſhing of your carkaſſes, not for chaſtiſement to bring them in ſubiection to the ſpirit, but by your arrogant opinion of merite, to preferre ſuch bodily exerciſes euen before faith of the heart, and true contrition of the ſoule, and other fruites of Gods ſpirit, is as vile hypocriſie and hereſie, as euer was in the ancient heretikes. And therefore you can neuer ſhift your ſelues from the condemnation of this text, except you leaue your wicked hereſies. — Popiſh faſting. Eph. 5. 2.

CHAP. III.

He exhorteth to mortifie and put of al corrupt maners of the old man, and to put on ſuch vertues as are for the new man.
18 *In particular alſo, wiues and husbands, children and parents, ſeruants and maiſters, each ſort to do their duetie.*

The Epiſtle vpon Eaſter eue.

THerefore if you be riſen with Chriſt, ſeeke the things that are aboue: where Chriſt is ſitting on the right hand of God.

2 Minde the things that are aboue, not the

IF yee then bee riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God:

2 *Set your affection on thinges aboue, not on*

the things that are vpon the earth.

3 For you are dead: and your life is hid with Christ in God.

4 When Christ shall appeare, your life: then you also shall appeare with him in glorie.

Eph.5.3. 5 *Mortifie therefore your members that are vpon the earth, fornication, vncleannesse, lust, euil concupiscence, and ‖auarice, which is ‘the seruice of Idols.

‘ Gr. Idolatrie.

6 For which things the wrath of God commeth vpon the children of incredulitie.

7 In which you also walked sometime, when you liued in them.

8 But now lay you also all away: anger, indignation, malice, blasphemie, filthie talke out of your mouth.

Eph.4.22. 9 Lie not one to another: *spoiling your selues of the old man with his actes,

Gen.1.26. 10 And ‖doing on the new, him that is renewed vnto knowledge, *according to the image of him that created him.

11 Where there is not, Gentile & Iew, circumcision and prepuce, Barbarous and Scythian, bond and free: but all, and in all Christ.

The Epistle vpon the 5. Sunday after the Epiphanie.

12 Put ye on therfore as the elect of God, holy, and beloued, * the bowels of mercie, benignitie, humilitie, modestie, patience, •

Eph.4.32. 13 Supporting one an other: and pardoning one an other, if any haue a quarrell against any man. as also our Lord hath pardoned vs: so you also.

14 But aboue al these things haue charitie, which is the band of perfection:

‘ Gr. reuisse, reuerence & haue the rulinge.

15 And let the peace of Christ ‘exult in your hartes, wherein also you are called in one body: and be thankefull.

16 Let the word of Christ dwel in you aboundantly, in all wisedome: teaching and admonishing your own selues, with psalmes, hymnes, and spiritual canticles, in grace singing in your harts to God.

17 All whatsoeuer you doe in word, or in worke, al things in the name of our Lord IESVS Christ, giuing thankes to God and the Father by him.

Eph.5.22. 18 *Women be subiect to your husbands, as it behoueth in our Lord.

1.Pet.3.7. 19 *Men, loue your wiues: and be not bitter toward them.

Eph.6.1. 20 *Children obey your parents in all things: for that is wel pleasing to our Lord.

21 Fathers, prouoke not your children to indignation: that they become not discouraged.

Eph.6.5. Tit.2.9. 1.Pet.2.18. 22 *Seruants, obey in all things, your maisters according to the flesh, not seruing to the eie, as pleasing men, but in simplicitie of hart, fearing God.

23 Whatsoeuer you doe, worke it from the hart as to our Lord, and not to men:

24 Knowing

ou things on the earth.

3 For ye are dead, and your life is hidde with Christ in God.

4 Whensoeuer Christ which is our life shall appeare, then shall ye also appeare with him in glory.

*3 Mortifie therefore your members which are vpon the earth: *fornication, vncleannes, inordinate affection, euil concupiscence, and couetousnesse, which is worshipping of images:* Eph.5,3.

6 For which things sake, the wrath of God commeth on the children of disobedience,

7 In the which yee also walked sometime, when he liued in them.

*8 * But now put ye off also all wrath, fiercenesse, malitiousnesse, blasphemie, filthie communication out of your mouth.* Rom.6.4. ephes.4.23. hebr.12.1.

9 Lie not one to another, seeing that ye haue put off the olde man with his works:

10 And haue put on the new man, which is renued into knowledge, after the image of him that made him,

11 Where is neither Greeke nor Iewe, circumcision nor vncircumcision: Barbarian, Scythian, bonde, free: but Christ is all, and in all.

*12 * Put on therefore (as the elect of God, holy and beloued) bowels of mercie, kindnesse, humblenesse of minde, meekenesse, long suffering,* Ephes.6.11.

13 Forbearing one another, and forgiuing one another, if any man haue a quarrell against any: euen as Christ forgaue you, so also doe yee.

14 And aboue all things put on *charitie, which is the bond of perfectnesse.*

15 And let the peace of God haue the victorie in your hearts, to the which also we are called in one body: and see that ye be thankefull.

16 Let the word of Christ dwell in you richly in all wisedome, teaching and admonishing your owne selues, in Psalmes, and Hymnes, and spirituall songes, singing with grace in your hearts to the Lord.

*17 * And whatsoeuer yee doe in worde or deede,* doe *all in the Name of the Lorde Iesus, giuing thankes to God and the Father by him.* 1.Cor.10.31.

*18 * Wiues, submit your selues vnto your owne husbands, as it is comely in the Lord.* Ephes.5.22. 1.per.3.1.

*19 * Husbands, loue your wiues, and be not bitter against them,* Ephes.6.1.

20 Children, obey your parents in all things, for that is well pleasing vnto the Lord.

21 Fathers, prouoke not your children to anger, *least they be discouraged.*

*22 * Seruants, obey in all things your bodily masters: not with eie seruice as men pleasers, but in singlenesse of heart, fearing God.* Ephes.6.5. titus.2.9. 1.pet.2.18.

23 And whatsoeuer ye do, do it heartily, as to the Lord, and not vnto men:

24 Knowing,

24 Knowing that you shal receiue of our Lord the ‡ retribution of inheritance. Serue our Lord Christ.

24 *Knowing, that of the Lord ye shall receiue the reward of inheritance: for ye serue the Lord Christ.*

Deu.10,17. Ro.2,11. Gal.2,6.

25 For he that doth iniurie, shal receiue that which he hath done vniustly: and *there is not acception of persons with God.

25 *But he that doth wrong, shall receiue for the wrong which he hath done: * and there is no respect of persons.* Deut.10.17. ecclc.35.6. rom.2.11.

MARGINALL NOTES. CHAP. III.

RHEM. 1 FVLKE. 1

24 Retribution of.) *Retribution or reward for good workes: ἀνταπόδοσις, which signifieth rendring one for another.*

Retribution of the heauenly inheritance, is not the wages merited by good and faithfull seruice done to men, as vnto God, but it is the reward promised, and freely giuen, to Gods children, of his meere grace and mercie, by which they are made his children, and so haue interest vnto his inheritance: and yet it is truely and duely rendred, because it is promised:

ANNOTATIONS. CHAP. III.

RHEM. 2

3 Auarice which is the seruice of Idols.) *Here is a marueilous impudent and foolish corruption in the vulgar English Bible printed the yeere 1577. and (as it seemeth) most auctorised. Where for their error against the Images of Christ and his Saincts, and to make image and idol, al one: the translator, for that which the Apostle saith in Greeke,* Couetousnes is idolatrie, *maketh him to say in English,* Couetousnes is worshipping of images, *as also* Ephes.5,4. *he translateth thus,* The couetous person is a worshipper of images: *for that which the Apostle saith,* The couetous man is an idolater, *meaning spiritual idolatrie, because he maketh money his God. In which sense to call this spirituall idolatrie, worshipping of images, is to ridiculous, and must needs proceed of blinde heresie.* Heretical and foolish translation.

FVLKE. 2

A marueilous impudent and foolish corruption, to make image and idol all one. A great corruption I promise you to expresse a Greeke word, by a Latin or English word. For that εἰδώλων signifieth an image, not onely all the new Dictionaries do testifie, but also the ancient Greeke Lexicons of *Hesychius*, and *Phauorinus*, and so is the word vsed by *Plato*, *Homer*, and all other ancient writers. But if there be so great difference between idols and images, why do you translate out of your Latin, which is *Seruitus simulachrorum*, the seruice of images, contrary to your Latin, calling it the seruice of idols? If you will stand in argument with vs, that *Simulachrum* signifieth the same, that εἰδώλων doth in Greeke and not that εἰκων: first the vse of all learned auctors in the Latin tongue, is against you, and namely *Tullie*, the father of Latin eloquens, which oftentimes vseth the word *Simulachrum*, for the same that is otherwise called *Imago*, or *Effigies*. One or two examples, I will bring for many, *Pro Archia*, he saith *Statuæ & imagines non animũ simulachra sunt sed corporum.* Standing images, & other images, are not similitudes or images of the minds, but of the bodies. Against *Verres*, he nameth *Effigies simulachrumque Mithridatis.* The shape and image of *Mithridates*. *Lactantius* an eloquent Christian, calleth men, *viuentia Dei simulachra*, the liuing images of God: where you must translate, the liuing idols of God: if this your translation be true. *Perionius* a Popish fryer in *Dionysius, de cæles. Hierar. lib.1.c.1.* for the Greeke word εἰκων translateth *Simulachra*, which if you should vnderstand for an idol, would make a madde meaning of *Dionysius*. But of this worde *Simulachrum*, and of our translation, I haue answered more at large in my defence against *Greg. Martyn cap.1. sect.5. & cap.3* through out all the sections. Why spirituall idolatrie, may not be called spirituall worshipping of images, I greatly marueile, though it seeme to you neuer so ridiculous. For their is spirituall worship, as well as bodily and spirituall images, as well as bodily images, though you laugh till your splene ake. But yours is the blinde heresie, which worshippeth them that haue eies and see not, and by the iudgement of God and the prophets execration, are become like vnto those whom you worship, that is hauing eies and see not, for who is so blinde, as he that will not see? Images and Idols.

RHEM. 3.

9 Doing on the new.) *By this and the whole discourse of this chapter conteining an exhortation to good life, and to put on the habite of the new man with all vertues: we may see, our iustice in Christ to be a very qualitie and forme inherent in our soule, adorning the same, and not an imputation onely of Christes righteousnes, or a hiding onely of our sinnes and wickednes, which the Heretikes falsely affirme to remaine in vs after baptisme and alwaies during life. See S. Augustine,* de pec. mer. & remiss. li.2. c.7. & cont. Iulian li.6.c.7. Iustice an inherent qualitie in vs.

FVLKE. 3

We know there is in the regenerate, a qualitie inherent of iustice inchoated and vnperfect, by which we are not iustified before God, but onely by the iustice of Christ imputed to vs through faith: whereby our sinnes are hidde, and couered from the sight of Gods iustice. Yet so, that they are forgiuen and remoued from vs, as farre as the East is from the west: and not remaine still in vs (as you falsely say, we affirme) after baptisme, although corruption of our nature which is of originall sinne, doth remaine in vs during our naturall life. And our renouation is begunne in regeneration, not perfected vntill after this life. And that doth Augustine expresly affirme, In the first place, whether you send vs. *For not from that houre, in which euery man was baptized, all his old infirmitie is consumed, but renouation beginneth of the remission of all sinnes.* And the same argument he holdeth, against Iulianus the Pelagian as appeereth by these his words. *Although in baptisme be performed full remission of sinnes, yet there hath remained where in we might profit to a better wrestling, to be watchfully and continually exercised, against the troopes of euill desires, rebelling within vs, for which it is said, euen to them that are baptized, Mortifie your members which are vpon the earth &c.* Iustice inherent. Slander

CHAP. IIII.

He exhorteth to instance in praier, 5 and to wisedome in behauiour. 7 He sendeth Tychicus. 10 He doth commendations, 15 and inioyneth to be done.

YOV Maisters, that which is iust and equal, do to your seruants: knowing that you also haue a Maister in heauen.

Masters, do vnto your seruants that which is iust and equall: Knowing that you also haue a master in heauen.

2 *Be instant in praier: watching in it in thankes giuing.

2 *Continue in praier, and watch in the same with thankesgiuing:* Luc.18.1. 1.The.5.17. Eph.6.18. 2.Thes.3.1.

Luc.18,1. Eph.6,18. 2.Thes.3,1.

3 *Praying withal ‡ for vs also, that God may open vnto vs the doore of speache to speake

3 *Praying also for vs, that God may open vnto vs the doore of vtterance, to speake the myste-*

speake the mysterie of Christ (for the which also I am bound.

4 That I may manifest it, so as I ought to speake.

5 *Walke with wisedome toward them that be without redeeming the time.

6 Your talke alwaies, in grace let it be seasoned with salt, that you may know how you ought to answere euery man.

7 The things that are about me, Tychicus our deerest brother, and faithful minister, and fellow-seruant in our Lord, will make you vnderstand al.

8 Whom I haue sent to you for this same purpose, that he may know the things that concerne you, and may comfort your harts,

9 With *Onesimus the most deere and faithful brother who is of you. Al things that are done here, shall they do you to vnderstand.

10 Aristarchus my fellow-prisoner saluteth you, and Marke the cosin-german of Barnabas (concerning whom you haue receiued commandements, If he come to you, receiue him)

11 And Iesus that is called Iustus: who are of the Circumcision, these onely are my coadiutors in the kingdome of God: which haue beene a comfort to me.

12 Epaphras saluteth you who is of you, the seruant of Christ IESVS, alwaies careful for you in praiers, that you may stand perfect and full in al the wil of God.

13 For I giue him testimony that he hath much ‡labour for you, and for them that be at Laodicia, and that are at Hierapolis.

14 *Luke the most deere phisition saluteth you: and Demas.

15 Salute the brethren that are at Laodicia: and Nymphas and the Church that is in his house.

16 And when the epistle shal be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians.

17 And say to Archippus, See the ministerie which thou hast receiued of our Lord, that thou fulfil it.

18 The salutation: with mine owne hand Paules. Be mindeful of my bandes. Grace be with you. Amen.

mysterie of Christ, wherefore I am also in bondes.

4 That I may vtter it as I ought to speake.

*5 *Walke in wisedome toward them that are without, redeeming the time.* Ephes.5.15.

6 Let your speach be alway in grace, powdered with salt, to know how yee ought to answere euery man.

7 Al my state shal Tychicus declare vnto you, who is a dearely beloued brother, and a faithfull minister, and fellow seruant in the Lord.

8 Whom I haue sent vnto you for the same thing, that he might know your state, and comfort your hearts.

9 With Onesimus a faithfull and deerely beloued brother, which is of you, They shall shew you of all things which are done here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas sisters sonne, (touching whom ye receiued commandements) If he come vnto you, receiue him.

11 And Iesus, which is called Iustus, which are of the circumcision. These onely are my worke-felowes vnto the kingdome of God, which haue beene vnto my consolation.

12 Epaphras which is of you, a seruant of Christ, saluteth you, alwaies labouring feruently for you in praiers, that you may stand perfect, and filled in all the will of God.

13 For I beare him recorde that he hath a great zeale for you, and them that are in Laodicea, and them that are in Hierapolis.

14 Deare Lucas the Phisition, and Demas greeteth you.

*15 *Salute the brethren which are in Laodicea and Nymphas, and the Church which is in his house.* 2.Tim.4.11.

16 And when the Epistle is read of you, cause that it be read also in the Church of the Laodiceans: and that ye likewise read the Epistle from Laodicea.

17 And say to Archippus, Take heede to the ministerie that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul, Remember my bandes. Grace be with you, Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

MARGINALL NOTES. CHAP. IIII.

13 Labour for you.) *He did not onely pray, but tooke other great paines to procure Gods grace for the Colossians: perhaps by watching, fasting, and doing other penance of body: that God would not suffer them to fall from their receiued faith to the sect of Simon Magus or the Iudaizing christians.*

The Apostles worde is zeale or great loue, and not labour. Neuertheless what labour soeuer he tooke for them, it was not merite, either for himselfe, or them.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO THE THESSALONIANS.

HOW S.Paul with Silas (or Siluanus) and Timothee according to a vision calling him out of Asia, into Macedonia, came to Philippi being the first citie thereof, we read Act.16. And how againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, we read Act. 17. where after three weekes preaching, the Iewes stirred the citie against them, and pursued them also to Berea: so that Paul was conueied from thence to Athens, where he expected the comming of Silas and Timothee from the foresaid Berea in Macedonia, but receiued them (as we haue Act.18.) at Corinth in Achaia.

Hauing therefore left the Thessalonians in such persecution, and being carefull to know how they did in it, he was desirous to returne vnto them, as he signifieth in the 2. chapter of this Epistle v. 17. (But as he there addeth) Satan hindered vs, therefore tarying himselfe at Athens, he sendeth Timothee vnto them, at whose returne vnderstanding their constancie, he is much comforted, as he declareth c.3. So then they are all three together at the writing of this Epistle, as also we haue in the title of it: Paul and Siluanus and Timothee to the Church of the Thessalonians. *And therefore it seemeth to haue beene written at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they metте not at Athens againe, but at Corinth.*

The first three chapters of it are, to confirme and comfort them against the tentations of those persecutions. The other two are of exhortation, to liue according to his precepts, namely in sanctification of their bodies, and not in fornication: to loue one an other: to comfort one an other about their friends departed, with the doctrine of the Resurrection, and with continuall preparation to die: the laietie to obey, and the Cleargie to be diligent in euery point of their office.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, 4 and gathereth that they are elect, because his preaching at their first conuersion was with diuine power, and they on the other side receiued it with all ioy, notwithstanding the great persecution that was raised against them.

The translation of Rhemes.

PAVL and Siluanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord IESVS Christ. Grace to you and peace.

The Epistle vpon the 6. Sunday after the Epiphany.

2 We giue thankes to God alwaies for all you: making a memorie of you in our praiers without intermission.

3 Mindeful of the worke of your faith and labour, & of the charity, & of the enduring of the hope of our Lord IESVS Christ, before God and our Father.

4 Knowing brethren beloued of God, your election.

5 That our Gospel hath not bene to you in worde onely, but in power and the holy Ghost, and in much fulnesse, as you know what maner of men we haue bene among you for your sakes.

6 And you became ‖followers of vs, and of our Lord: receiuing the word in much tribulation, with ioy of the holy Ghost.

7 So that you were made a paterne to all that beleeue in Macedonia and in Achaia.

8 For from you was bruted the word of our Lord: not onely in Macedonia and in Achaia, but in euerie place, your faith which is to Godward, is proceeded, so that it is not necessarie for vs to speake any thing.

9 For they themselues report of vs what maner of entring we had to you: and how you are turned to God ‡from Idols, to serue the liuing and true God,

10 And

The Translation of the Church of England.

PAVL and Siluanus and Timothеus, vnto the Church of the Thessalonians which is *in God the Father, and in the Lord Iesus Christ, Grace* be *vnto you, and peace from God our Father and the Lord Iesus Christ.*

2 **We giue thankes to God alwaies for all you, making mention of you in our prayers.* 2.Thes.1.3

3 Without ceasing calling to remembrance the worke of your faith, and labour of loue, and patient abiding in the hope of our Lord Iesus Christ, in the sight of God and our Father.

4 Knowing, brethren beloued, your election of God,

5 For our Gospell came not vnto you in word onely, but also in power, and in the holy Ghost, and in much certaintie, as ye know after what maner we were among you for your sake.

6 And ye became followers of vs, and of the Lord, hauing receiued the worde in much affliction, with ioy of the holy Ghost.

7 So that ye were an ensample to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not onely in Macedonia and Achaia, but also in euery place your faith to Godwarde is spread abroad, so that we neede not to speake any thing.

9 For they themselues shew of you, what maner of entring in we had vnto you, and howe yee turned to God from images, to serue the liuing and true God:

10 *And*

10 And to expect his Sonne from heauen (whom he raised vp from the dead) IESVS, who hath deliuered vs from the wrath to come.

10 *And to tarrie for his sonne from heauen, whom he raised from the dead,* euen *Iesus which deliuereth vs from the wrath to come.*

MARGINALL NOTES. CHAP. I.

RHEM. 1 9 From Idols.) *In this and the like places the Heretikes malitiously and most falsely translate, construe, and apply all things meant of the Heathen idols, to the memories, and images of Christ and his saincts, namely the English Bibles of the yeeres, 1562. 1577. See the Annotation 1. Io. 5, 21.*

FVLKE. 1 Our translation is, according to the true signification of the word, and this text maketh as much against Papists, as other Idolaters, when they are turned from seruing the liuing and true God: to worship dead Idols of Christs, and his saincts. See Col. 3. sect. 2.

ANNOTATIONS. CHAP. I.

RHEM. 2 6 Followers of vs.) *S. Paul is bold to commend them for imitation of him, yea and to ioyne him selfe in that point with Christ, to be their paterne to walke after. Where without curiositie he nameth himselfe first, and our Lord afterward, because he was a more neere and ready obiect then Christ, who was not nor could not be followed but through the preaching and conuersation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers orders and rules, all tending to the better imitation of Christ our Lord. See the like words of the Apostle, 1. Cor. 11. 1. and Philippi. 3, 17.* Religious persons imitation of diuers holy men is the imitation of Christ him selfe.

FVLKE. 2 S. Paul requireth, that men be no otherwise followers of him, then he is of Christ. 1. Cor. 11. 1. But by following him learne to follow Christ. Neither doth he set vp for this purpose, a new order, rule or religion of Paulianes as you do of Franciscanes, Dominicanes &c. but exhorteth al Christians together, to this kinde of imitations, where as your sectes and new religions, do make diuisions among Christians. Againe how can such diuersitie of sectes among you, bring men to the imitation of Christ, which was but one? wherefore your Popish religions, haue a vaine pretence to follow Christ by folowing a mans rule, when they leaue the rule of Christ, which is expressed in his holy word, and is common to all Christians.

CHAP. II.

He calleth euen them selues to witnes, that his preaching vnto them was as he said, in most commendable maner. 13 And againe on the othar side he thanketh God for their maner of receiuing it: that is, with all ioy, notwithstanding the persecution of their owne citizens.

FOr your selues know, brethren, our entrance, vnto you, that it was not vaine:

2 But [c] hauing suffred before and * been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speake vnto you the Gospel of God in much carefulnes.

3 For our exhortation was not of error, nor of vncleanesse, nor in deceite:

4 But as we were approued of God that the Gospel should be committed to vs, so we speake: not as pleasing men, but God, who proueth our harts.

5 For neither haue we been at any time in the word of adulation, as you know: nor in occasion of auarice, God is witnes:

6 Nor seeking glory of men, neither of you, nor of others.

7 Whereas we might haue been a burden to you, as the Apostles of Christ: but we became ‖ children in the middes of you, as if a nurce should cherish her children:

8 So hauing a desire to you, we would gladly deliuer vnto you not only the Gospel of God, but also our owne soules: because you are become most deere vnto vs.

9 For you are mindful, brethren, of * our labour and toile. day and night working, lest we should charge any of you, we preached among you the Gospel of God.

10 You are witnesses and God, how holily and iustly and without blame, we haue been to you that did beleeue.

11 As you know in what maner we desiring & comforting you, haue adiured euery one

[c] horrible example for Catholic preachers, and perswasion to immortalitie, when in the middes of persecutions and reproches they preach sincerely to please God and not men. Act. 16, 19. 23.

‖ milde,

* 20. 34. Cor. 4, 12. Thes. 3, 8.

For ye your selues, brethren, know our entrance in vnto you, that it was not in vaine.

2 * *But euen after that we had suffered before, and were shamefully entreated as yee know at Philippi, wee were bolde in our God, to speake vnto you the Gospel of God, in much striuing.* Act. 16. 22.

3 *For our exhortation was not of deceite, neither of vncleanesse, neither in guile:*

4 *But as we were alowed of God to be put in credite with the Gospell, euen so we speake, not as pleasing men, but God, which tryeth our harts.*

5 *For neither at any time vsed we flattering words, as ye know, neither cloke of couetousnesse, God is record.*

6 *Neither sought we praise of men, neither of you, nor yet of others.*

7 *When we might haue beene in ‖ authoritie, as the Apostles of Christ, but were tender among you, euen as a nurse cherisheth her children.* ‖ Or, a burden.

8 *So, being tenderly affected toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules: because ye were deare vnto vs.*

9 *For yee remember, brethren, our labour and trauaile: * for we labouring night and day, because we would not be chargeable vnto any of you, preached vnto you the Gospell of God.* Acts 20. 34. 2. Thes. 3. 8.

10 *Ye* are *witnesses, and God* also, *how holily, and iustly, and vnblameably, we behaued our selues among you that beleeue.*

11 *And yee know how that as a father his*

one of you, (as a father his children) that you would walke woorthy of God, who hath called you into his kingdome and glory.

12 Therefore we also giue thankes to God without intermission: because that when you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but (as it is indeed) ‖ the word of God who worketh in you that haue beleeued.

13 For you, brethren, are become followers of the Churches of God that be in Iewrie, in Christ IESVS: for you also haue suffered the same things of your owne lineage, as they also of the Iewes,

14 Who both killed our Lord IESVS, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to all men.

15 Prohibiting vs to speake to the Gentils that they may be saued, to make vp their sinnes alwaies. for the wrath of God is come vpon them euen to the end.

* ἀπορφανισθέντες. 16 But we, brethren, * depriued of you for a short time, in sight, not in hart: haue hastened the more abundantly to see your face with much desire.

17 For we would haue come to you, I Paul certes, once and againe: but Satan hath hindered vs.

18 For what is our hope, or ioy, or crowne of glorie? ‡ Are not you before our Lord IESVS Christ in his comming.

19 For you are our glory and ioy.

children, so we haue exhorted, comforted, and besought euery one of you,

12 That yee would walke woorthy of God, * *who hath called you vnto his kingdome and glory.* Eph.4.1.

13 For this cause thanke we God also without ceassing, because when ye had receiued the word of God which ye heard of vs, ye receiued it not as the word of men (but as it is in deed) the word of God, which effectuously worketh also in you that beleeue,

14 For ye, brethren, became followers of the Churches of God, which in Iurie are in Christ Iesus: for yee also haue suffered like things of your countreymen, as they haue of the Iewes:

15 Who both killed the Lord Iesus, and their owne Prophets, and haue persecuted vs: and God they please not, and are contrarie to all men:

16 And hinder vs to speake to the Gentiles, that they might be saued, to fulfill their sinnes alway, For the wrath of God is come on them to the vttermost.

17 Forasmuch, brethren, as we are kept from you for a short season, in person, not in hart, * *we enforced the more to see you personally with great desire.* Rom.1.11.

18 And therefore we would haue come vnto you (euen I Paul) once and againe: but Satan hindered vs.

19 For what is our hope, or ioy, or crowne of reioycing? Are not ye it in the presence of our Lord Iesus Christ at his comming?

20 Yea, ye are our glory and ioy.

MARGINALL NOTES. CHAP. II.

RHEM. 1 18 Are not you before.) *If the Apostle without iniurie to God, in right good sense call his scholers the Thessalonians, his hope, ioy, glory: why blaspheme the Protestants the Cath. Church and her children for terming our B. Lady or other Saincts, their hope, for the speciall confidence they haue in their prayers?*

FVLKE. 1 A poore shift of descant to excuse your blasphemous confidence in the merite of creatures. S. Paul calleth the Thessalonians his hope, ioy, and crowne, &c. because he hopeth to haue ioy and reward for his labor, bestowed in their conuersion, according to the promise of God. Shew the like promise if you can, for saluation to be obtained by the merites of Saincts prayers, or else you cannot without blasphemie, in any sense, call creatures your hope, and much lesse haue speciall confidence in their prayers. Againe, the Apostle speaketh this, in respect of his loue toward them, therefore Theodoret saith: *Because he likened himselfe to a mother which cherisheth her children, he also imitateth the words of mothers, which are wont to call their yoong children, their hope, their ioy, and such like.* Chrysostome saith: *Doe you not acknowledge these to be the wordes of women, which being inflamed with loue, speake after this maner to their yong children?* Ambrose saith: *The perfection of the scholers, is the ioy and crowne of the master.* Merits.

ANNOTATIONS. CHAP. II.

RHEM. 2 12 The word of God.) *The Aduersaries will haue no word of God but that which is written and contained in the Scripture: but here they might learne that all Paules preaching before he wrote to them, was the very word of God. They might also learne that whatsoeuer the lawfull Apostles, Pastors and Priests of Gods Church preach in the vnitie of the same Church, is to be taken for Gods owne word, and ought not to be reputed of them for doctrines of men or Pharisaical traditions, as they falsly call canons, precepts, and decrees of holy Church.* Not onely the written word is the word of God.

FVLKE. 2 Since God caused the Scripture first to be written, there is no doctrine to be counted the word of God, but that which is contained in the Scripture. And so were all the preachings of S. Paul contained in the Scriptures of the Law and the Prophets, before he did put any word of them in writing, as he testifieth: Act. 26. 22. And whatsoeuer the lawfull Apostles, Pastours and Priests of God doe preach in the vnitie of the Church, is no otherwise to be taken for Gods own word, but as it is consonant and agreeable vnto the holy Scriptures, and for the substance of doctrine, contained in them. Else are they no better then the doctrines and traditions of men. Sufficiencie of the Scripture.

CHAP.

CHAP. III.

Because he could not come himselfe as he desired, he sent Timothee. 6 At whose returne now vnderstanding that they stand still stedfast, notwithstanding all those persecutions, he reioyceth exceedingly: 10 praying that he may see them againe, 12 and for their increase in charitie.

FOr the which cause forbearing no longer, it pleased vs to remaine at Athens, alone.

2 And we sent Timothee our brother, and the minister of God in the Gospell of Christ to confirme you and exhort you for your faith,

3 That no man be moued in these tribulations, for your selues know, that we are appointed to this.

4 For euen when we were with you, we foretold you that we should suffer tribulations, as also it is come to passe, and you know.

5 Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labor be made vaine.

Act.18.5. 6 But now * Timothee comming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alwaies, desiring to see vs, as we also you:

7 Therefore we are comforted, brethren in you, in al our necessity and tribulation, by your faith.

8 Because now we liue, if you stand in our Lord,

9 For what thanksgiuing can we render to God for you, in al ioy wherewith we reioyce for you before our God,

10 Night and day more aboundantly praying that we may ‡ see your face, and may accomplish those things that want of your faith.

11 And God himselfe and our Father, & our Lord Iesvs Christ direct our way to you.

12 And our Lord multiply you, & make your charitie abound one to an other, and toward al men: as we also in you,

13 To confirme your hartes without blame, in holines, before God and our Father in the comming of our Lorde IESVS Christ with al his Saincts. Amen.

WHerefore, since we could no longer forbeare, we thought it good to remaine at Athens alone:

*2 * And sent Timotheus our brother and minister of God, and fellow labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith:* Acts 16.1.

3 That no man should be moued in these afflictions: for ye your selues know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulation: euen as it came to passe, and as ye know.

5 For this cause when I could no longer forbeare, I sent him *to know your faith, lest by some meanes the tempter had tempted you, and our labour had beene vaine.*

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and charitie, and how that ye haue good remembrance of vs alwaies, desiring greatly to see vs, as we also to see *you:*

7 Therefore, brethren, we were comforted ouer you, in all our aduersitie and necessitie, because of your faith:

8 For now we liue, if yee stand fast in the Lord.

9 For what thankes can we recompense to God againe for you, for all the ioy wherewith we ioy for your sakes before our God,

*10 * Praying night and day exceedingly to see you personally, and to repaire the wantings of your faith?* Rom.1.10.

11 Now God himselfe, and our Father, and our Lord Iesus Christ, guide our way vnto you.

12 And the Lord increase you, and make you abound in charitie one toward another, and toward all men, euen as we also toward you:

*13 To stablish your harts vnblameable * in holinesse before God and our Father, in the comming of our Lord Iesus Christ with all his Saincts.* 2.Cor.1.8.

MARGINALL NOTES. CHAP. III.

RHEM. I 10 See your face.) *Though letters or Epistles in absence giue great comfort and confirmation in faith, yet is it preaching in presence by which the faith of Christ and true religion is alwaies both begun and accomplished.*

VLEP. I Though publike preaching in presence, be the principall and ordinarie meanes to plant faith, and to accomplish it, yet sometimes God supplieth the want of such preaching by reading of the holy Scriptures, and other bookes consonant vnto them, and by priuate teaching. Reading of the Scriptures

CHAP. IIII.

He exhorteth them to liue as he taught them: and namely to abstaine from al fornication, 9 to loue one an other, 11 to meddle onely with their owne matters, 12 to behaue themselues well toward the Infidels. 13 Touching their friends departed, he comforteth them, shewing that they shall meete againe at the Resurrection, and be with Christ for euer.

one of you, (as a father his children) that you would walke woorthy of God, who hath called you into his kingdome and glory.

12 Therefore we also giue thankes to God without intermission: because that when you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but (as it is indeed) ‖ the word of God who worketh in you that haue beleeued.

13 For you, brethren, are become followers of the Churches of God that be in Iewrie, in Christ IESVS: for you also haue suffered the same things of your owne lineage, as they also of the Iewes,

14 Who both killed our Lord IESVS, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to all men.

15 Prohibiting vs to speake to the Gentils that they may be saued, to make vp their sinnes alwaies. for the wrath of God is come vpon them euen to the end.

* ἀπορφανισθέντες. 16 But we, brethren, 'depriued of you for a short time, in sight, not in hart: haue hastened the more abundantly to see your face with much desire.

17 For we would haue come to you, I Paul certes, once and againe: but Satan hath hindered vs.

18 For what is our hope, or ioy, or crowne of glorie? ‡ Are not you before our Lord IESVS Christ in his comming.

19 For you are our glory and ioy.

children, so we haue exhorted, comforted, and besought euery one of you,

12 That yee would walke woorthy of God,
** who hath called you vnto his kingdome and glory.* Eph.4.1.

13 For this cause thanke we God also without ceassing, because when ye had receiued the word of God which ye heard of vs, ye receiued it not as the word of men (but as it is in deed) the word of God, which effectuously worketh also in you that beleeue,

14 For ye, brethren, became followers of the Churches of God, which in Iurie are in Christ Iesus: for yee also haue suffered like things of your countreymen, as they haue of the Iewes:

15 Who both killed the Lord Iesus, and their owne Prophets, and haue persecuted vs: and God they please not, and are contrarie to all men:

16 And hinder vs to speake to the Gentiles, that they might be saued, to fulfill their sinnes alway, For the wrath of God *is come on them to the vttermost.*

17 Forasmuch, brethren, as we are kept from you for a short season, in person, not in hart,
** we enforced the more to see you personally with great desire.* Rom.1.11.

18 And therefore we would haue come vnto you (euen I Paul) once and againe: but Satan hindered vs.

19 For what is our hope, or ioy, or crowne of reioycing? Are not ye it in the presence of our Lord Iesus Christ at his comming?

20 Yea, ye are our glory and ioy.

MARGINALL NOTES. CHAP. II.

RHEM. 1 18 Are not you before.) *If the Apostle without iniurie to God, in right good sense call his scholers the Thessalonians, his hope, ioy, glory: why blaspheme the Protestants the Cath. Church and her children for terming our B. Lady or other Saincts, their hope, for the speciall confidence they haue in their prayers?*

FVLKE. 1 A poore shift of descant to excuse your blasphemous confidence in the merite of creatures. S. Paul calleth the Thessalonians his hope, ioy, and crowne, &c. because he hopeth to haue ioy and reward for his labor, bestowed in their conuersion, according to the promise of God. Shew the like promise if you can, for saluation to be obtained by the merites of Saincts prayers, or else you cannot without blasphemie, in any sense, call creatures your hope, and much lesse haue speciall confidence in their prayers. Againe, the Apostle speaketh this, in respect of his loue toward them, therefore Theodoret saith: *Because he likened himselfe to a mother which cherisheth her children, he also imitateth the words of mothers, which are wont to call their yoong children, their hope, their ioy, and such like.* Chrysostome saith: *Doe you not acknowledge these to be the wordes of women, which being inflamed with loue, speake after this maner to their yong children?* Ambrose saith: *The perfection of the scholers, is the ioy and crowne of the master.* Merits.

ANNOTATIONS. CHAP. II.

RHEM. 2 12 The word of God.) *The Aduersaries will haue no word of God but that which is written and conteined in the Scripture: but here they might learne that all Paules preaching before he wrote to them, was the very word of God. They might also learne that whatsoeuer the lawfull Apostles, Pastors and Priests of Gods Church preach in the vnitie of the same Church, is to be taken for Gods owne word, and ought not to be reputed of them for doctrines of men or Pharisaical traditions, as they falsly call canons, precepts, and decrees of holy Church.* Not onely the written word is the word of God.

FVLKE. 2 Since God caused the Scripture first to be written, there is no doctrine to be counted the word of God, but that which is contained in the Scripture. And so were all the preachings of S. Paul contained in the Scriptures of the Law and the Prophets, before he did put any word of them in writing, as he testifieth: Act. 26. 22. And whatsoeuer the lawfull Apostles, Pastours and Priests of God doe preach in the vnitie of the Church, is no otherwise to be taken for Gods own word, but as it is consonant and agreeable vnto the holy Scriptures, and for the substance of doctrine, contained in them. Else are they no better then the doctrines and traditions of men. Sufficiencie of the Scripture.

CHAP.

CHAP. III.

Because he could not come himselfe as he desired, he sent Timothee. 6 At whose returne now vnderstanding that they stand still stedfast, notwithstanding all those persecutions, he reioyceth exceedingly: 10 praying that he may see them againe, 12 and for their increase in charitie.

FOr the which cause forbearing no longer, it pleased vs to remaine at Athens, alone.

2 And we sent Timothee our brother, and the minister of God in the Gospell of Christ to confirme you and exhort you for your faith,

3 That no man be moued in these tribulations, for your selues know, that we are appointed to this.

4 For euen when we were with you, we foretold you that we should suffer tribulations, as also it is come to passe, and you know.

5 Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labor be made vaine.

Act.18.5. 6 But now * Timothee comming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alwaies, desiring to see vs, as we also you:

7 Therefore we are comforted, brethren in you, in al our necessity and tribulation, by your faith.

8 Because now we liue, if you stand in our Lord,

9 For what thanksgiuing can we render to God for you, in al ioy wherewith we reioyce for you before our God,

10 Night and day more aboundantly praying that we may ‡ see your face, and may accomplish those things that want of your faith.

11 And God himselfe and our Father, & our Lord Iesvs Christ direct our way to you.

12 And our Lord multiply you, & make your charitie abound one to an other, and toward al men: as we also in you,

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VLIE. I Though publike preaching in presence, be the principall and ordinarie meanes to plant faith, and to accomplish it; yet sometimes God supplieth the want of such preaching by reading of the holy Scriptures, and other bookes consonant vnto them, and by priuate teaching. Reading of the Scriptures

CHAP. IIII.

He exhorteth them to liue as he taught them: and namely to abstaine from al fornication, 9 to loue one an other, 11 to meddle onely with their owne matters, 12 to behaue themselues well toward the Infidels. 13 Touching their friends departed, he comforteth them, shewing that they shall meete againe at the Resurrection, and be with Christ for euer.

THE Epistle vpon the seconde Sunday in Lent.

FOr the rest therfore, brethren, we desire and beseech you in our Lord IESVS, that as you haue receiued of vs how you ought to walke, and to please God, as also you doe walke, that you abound more.

2 For you know what precepts I haue giuen to you by our Lord IESVS.

3 For this is the will of God, your sanctification: that ye abstaine from fornication,

4 That euery one may know to possesse his vessell in sanctification and honour:

5 Not in the passion of lust, as also the Gentiles that know not God,

6 And that no man ouergoe, nor circumuent his brother in businesse: because our Lord is reuenger of all these things, as we haue foretold you, and haue testified.

7 For God hath not called vs into vncleanesse: but into sanctification.

8 Therfore he that despiseth these things, despiseth ‖ not man but God, who also hath giuen his holy Spirit in vs.

9 But concerning the charity of the 'fraternitie, we haue no need to write to you:

For * your selues haue learned of God to loue one an other.

10 Yea and you doe it toward al the brethren in al Macedonia. But we desire you brethren, that you ‡abound more:

11 And that you employ your indeuor to be quiet, and that you doe your owne busines, and worke with your owne hands, as we haue commanded you:

12 And that you walke honestly toward them that are without: and need nothing of any mans.

THE Epistle in a Masse for the dead vpon the day of the buriall or deposition.

13 And we will not haue you ignorant, brethren, concerning them that ‖sleepe, that you be not sorowful, as also others that haue no hope.

14 For if we beleeue that IESVS died and rose againe, so also God them that haue slept by IESVS wil bring with him.

15 For this we say to you in the word of our Lord, *that ‡we which liue, which are remaining in the aduent of our Lord, shall not preuent them that haue slept.

16 For our Lord himselfe in commaundement and in the voyce of an * Archangel and in the trumpet of God wil descend from heauen: and the dead that are in Christ, shall rise againe first.

17 Then we that liue, that are left, with al shal be taken vp with them in the cloudes to meete Christ, into the aire, and so alwaies we shal be with our Lord.

18 Therefore comfort ye one another in these words.

'e All Catholike Christians make one fraternitie or brotherhood. Io.13,34.15,17. Heb.13,1.

‡ He speaketh in the person of those that shall be aliue when our Sauior returneth to iudgement. Mat.24,31. 1.Cor.15,52.

FVrthermore we beseech you brethren, and exhort you by the Lord Iesus, that ye increase more and more, as ye haue receiued of vs, how ye ought to walke and to please God.

2 For yee know what commaundements we gaue you by the Lord Iesus.

*3 For this is the will of God euen your † holinesse, * that ye should abstaine from fornication:* † Or, sanctification. Rom.12.1. eph.5.27.

4 That euery one of you should know how to possesse his vessel in holinesse and honour:

5 Not in the lust of concupiscence, euen as the Gentiles which know not God.

*6 * That no man oppresse and defraude his brother in any matter, beeause that the Lord is the auenger of all such, as we also haue forewarned you, and testified.* 1.Cor.6.8.

*7 *For God hath not called vs vnto vncleannesse, but vnto holinesse.* 1.Cor.1.2.

8 He therefore that despiseth, despiseth not man, but God, who hath also giuen to vs his holy spirit.

*9 * But as touching brotherly loue, ye neede not that I write vnto you: for yee are taught of God to loue one another.* Iohn13.34. 1.Iohn1.8.

10 Yea, and that thing verily ye do vnto all the brethren, which are in all Macedonia: but we beseech you brethren, that yee increase more and more:

11 And that ye studie to be quiet, and to doe your owne businesse, and to worke with your owne hands, as we commanded you:

12 That yee may walke honestly toward them that are without, and that yee may haue lacke of nothing.

13 But I would not haue you to be ignorant, brethren, concerning them which sleepe, that yee sorow not, euen as other which haue no hope.

14 For if we beleeue that Iesus died, and rose againe, euen so them also which sleepe by Iesus, will God bring with him.

*15 For this we say vnto you in the word of the Lord: that we which * liue, which remaine vnto the comming of the Lord, shall not preuent them which sleepe.* 1.Cor.15.51.

*16 *For the Lord himselfe shal descend from heauen in a shoute, and in the voyce of the Archangel, * and in the trumpe of God: and the dead in Christ shal rise first.* Matt.24.31. 1.Cor.15.52.

17 Then we which liue, which remaine, shall be caught vp together with them in the cloudes, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another in these words.

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 FVLKE. 1

11 Abound more.) *Christian men ought to proceede and profit continually in good works and iustification.* In that iustification wherein they are declared to be iust which is by good works, they ought to proceede Iustification and

and increase: but in iustification by faith, they cannot proceede, because they are perfectly iust by the righteousnesse of Christ. *For he which hath beleeued, is as iust as he that hath fulfilled the whole lawe, He that beleeueth in Christ hath the perfection of the law.* Ambrose in 10. ad Rom. by faith and works.

ANNOTATIONS. CHAP. IIII.

RHEM. 2 8 Not man but God.) *He that despiseth the Churches or her lawfull Pastors precept, offendeth no lesse then if he contemned Gods expresse commandements. For they be of the holy Ghost, and are not to be counted among the commandements of men onely.* The precepts of the Church.

FVLKE. 2 The commandements of God vttered by man, are to be receiued not as the commandements of man but of God. For S. Paul speaketh of the expresse commandements of God. All other precepts of the Church, or our pastours, are to be receiued, if they be agreeable to the word of God, and not otherwise. For otherwise they be not of the holy Ghost, but of men onely. Precepts of men.

RHEM. 13 Sleepe.) *Some Heretikes peruersly inferred of this that the soules did sleepe till the day of iudgement: where it is meant of the bodies onely.*

CHAP. V.

To talke of the time of the Resurrection is not necessarie, but to prepare our selues against that time so sodaine and so terrible to the vnprepared. 12 He beseecheth the laietie to be obedient, 14 and the Clergie to be vigilant, with many short precepts moe.

AND of the times and moments, brethren, you neede not that we write to you.

2 For your selues know perfectly that the day of our Lord shal so come, as a *thiefe in the night.

3 For when they shal say, peace and securitie: then shal sodaine destruction come vpon them, as the paines to her that is with childe, and they shal not escape.

4 But you brethren are not in darkenesse: that the same day may as a theefe ouertake you.

5 For al you are the children of light, and children of the day: we are not of the night nor of darknesse.

6 Therefore let vs not sleepe as also others: but let vs watch and be sober.

7 For they that sleepe, sleepe in the night: and they that be drunke, be drunke in the night.

8 But we that are of the day, are sober, *hauing on the breast-plate of faith & ‡charitie, and a helmet, the hope of saluation.

9 For God hath not appointed vs vnto wrath, but vnto the purchasing of saluation by our Lord IESVS Christ,

10 Who died for vs: that whether we watch, or sleepe, we may liue together with him.

11 For the which cause comfort one an other: & edifie one an other, as also you doe.

12 And we beseech you brethren, that you wil know them that labour among you, and that gouerne you in our Lord, and admonish you:

13 That you haue them more aboundantly in charitie for their worke. haue peace with them.

14 And we beseech you brethren admonish the vnquiet, comfort the weake-minded, beare vp the weake, be patient to al.

15 See that *none render euil for euil to any man: but alwaies that which is good pursue towards eche other, and towards al.

Mat.24.44. 1.Pet.3.10. Apoc.3.3. 16.15.

Esa.59.17. ephes.6.17.

BVt of the times and seasons, brethren, ye haue no neede that I write vnto you.

2 *For yee your selues know perfectly that the day of the Lord so commeth, euen as a thiefe in the night. Math.24.44. 2.pet.3.10. apoc.3.3.

3 For when they shall say peace and safetie: then sodainely destruction commeth vpon them, as sorow vpon a woman with childe, and they shal not escape in any wise.

4 But ye, brethren, are not in darkenesse, least that day should ouertake you as a theefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe, as doe other: but let vs watch, and be sober.

7 For they that sleepe, sleepe in the night: and they that be drunken, are drunken in the night.

8 But let vs which are of the day, be sober, *putting on the brestplate of faith and charitie, and a helmet, the hope of saluation. Esai.59.17. ephes.6.17.

9 For God hath not appointed vs to wrath? but to obteine saluation by our Lord Iesus Christ,

10 Which died for vs, that whether we wake or sleepe, we should liue together with him.

11 Wherefore comfort your selues together, and edifie euery one another, euen as ye doe.

12 And we beseech you, brethren, to know them which labour among you, and haue the ouersight of you in the Lorde, and admonish you:

13 That ye haue them in high reputation, in loue for their worke: and be at peace among your selues.

14 We exhort you, brethren, warne them that are vnruly, comfort the feeble minded, lift vp the weake, be patient toward all men.

15 *See that none recompence euill for euill vnto any man: but euer follow that which is good, both among your selues, and to all men. Math.5.44.

16 Alwaies reioyce.
17 ‘Pray *without intermission.
18 In al things giue thanks. for this is the wil of God in Christ IESVS in al you.
19 The Spirit extinguish not.
20 Prophesies despise not.
21 But ‖ proue al thinges: holde that which is good.
22 From al appearance of euil refraine your selues.
23 And the God of peace him selfe sanctifie you in al things: that your whole spirit, and soule and body without blame may be preserued in the comming of our Lord IESVS Christ.
24 He is faithfull, that hath called you, who also wil doe it.
25 Brethren pray for vs.
26 Salute al the brethren in a holy kisse.
27 I adiure you by our Lord that this Epistle be read to al the holy brethren.
28 The grace of our Lord IESVS Christ be with you. Amen.

16 *Reioyce euer.*
17 ** Pray continually.* Luke 18.1.
18 *In all things giue thanks: For this is the will of God in Christ Iesus toward you.*
19 *Quench not the spirit.*
20 *Despise not prophecyings.*
21 *Examine al things: hold fast that which is good.*
22 *Abstaine from all apparance of euill.*
23 *And the very God of peace sanctifie you throughout,* And I pray God *that your whole spirit, and soule, and body, may be preserued blameles in the comming of our Lord Iesus Christ.*
24 ** Faithfull is he which called you, which will also doe it.* 1.Cor.1.9.
25 *Brethren, pray for vs.*
26 *Greet all the brethren in an holy kisse.*
27 *I charge you in the Lord, that this Epistle be red vnto all the holy brethren.*
28 *The grace of our Lord Iesus Christ* be *with you. Amen.*

The first Epistle vnto the Thessalonians written from Athens.

‘ To desire eternall life of him that onely can giue it, is to pray without intermission: but because that desire is often by worldly cares cooled, certaine houres and times of vocal prayer were appointed. *See S. Aug. ep.* 121. *ad Propam.* Luc. 18, 1.

MARGINALL NOTES. CHAP. V.

RHEM. 1 8 Charitie.) *A Christian mans whole armour is not faith onely, but all the three vertues here named.*
FVLKE. 1 Yet a Christian mans iustification before God is by faith onely, and not by works.

ANNOTATIONS. CHAP. V.

RHEM. 2 10 But proue.) *Though we may not extinguish the spirit, nor contemne the prophets, yet we must beware we be not deceiued by giuing to light credite to euery one that vaunteth himselfe of the spirit, as Arch-heretikes euer did, we must trie them by the doctrine of the Apostles and the Spirit of the Catholike Church, which can not beguile vs.* Not rashly to credite euery spirit.

FVLKE. 2 The spirit of the true Catholike Church, is the spirit whereby the Scriptures were inspired. Therefore by the Scriptures we shall trie whether they boast truely of the spirit. For all Heretikes challenge the Catholike Church as well as the spirit, but by the Scriptures they are confounded. Therefore S. Ambrose saith vpon this text: *What things soeuer doe agree to the sayings of the Apostles, and of our Lord himselfe, those things are to be accompted well said, or blessed, & to be receiued, but from those things which are seene to be contrarie to faith we must absteine.* Heretikes.

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS.

RHEM. 1 *THE second to the Thessalonians hath in the title as the first: Paul and Siluanus and Timothee, &c. And therefore it seemeth to haue beene written in the same place, to witte, at Corinth, where they remained* * *a yeere and sixe monethes, and straight vpon their answere to the first Epistle.* * Act. 18. v. 11.

*First he thanketh God for their increase and perseuerance (comforting them againe in those persecutions) and prayeth for their accomplishment. Secondly he assureth them, that the day of Iudgement is not at hand, putting them in remembrance what he tolde them thereof by word of mouth, when he was present (as therefore he biddeth them afterward * to hold his Traditions vnwritten, no lesse then the written,) to witte, that all these persecutions and heresies, raised then, and afterward against the Catholike Church, were but the mysterie of Antichrist, and not Antichrist himselfe, but that there should come at length a plaine Apostasie, & then (the whole forerunning mystery being once perfitly wrought) should folow the reuelation of Antichrist him selfe in person (as after all the mysteries of the old Testament, Christ IESVS our Lord came himselfe in the fulnesse of time.) And then at length after all this, the day of Iudgement and second comming of Christ shall be at hand, and not before, whatsoeuer pretense of vision, or of some speach of mine (saith S Paul) any make to deduce you withal, or of my former Epistle, or any other. For which cause also, in the ende of this Epistle, he biddeth them so know his hand, which is a signe in euery Epistle.* * c. 2. v. 15.

Lastly he requesteth their prayers, and requireth them to keepe his commaundements and Traditions, namely that the poore which are able, get their owne liuing with working, as he also gaue them example, though he were not bound thereto.

S. Paul

FVLKE. 1 S. Paule speaketh of no vnwritten traditions. For these that he speaketh of, though they were not written in his Epistles to the Thessalonians, yet they were written in other Epistles, or in the Gospels, or at least in the law and the prophets. As that commandement or tradition which he mentioneth c. 3. that the poore ought to labour for their liuing if they be able to worke: is the commandement of God, Thou shalt not steale: for they that eat not their owne bread doe steale their liuing. Vnwritten traditions.

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

RHEM. 1 *He thanketh God for their increase in faith & charitie, and constancie in persecution (assuring them that they merit thereby the kingdom of God, as their persecutors do damnation:) 11 and also praieth for their accomplishment.*

FVLKE. 1 The Apostle doth neuer assure men to merit the kingdome of God by constancie in persecution, but onely to looke for it assuredly vpon the certeinty of Gods promises, which are grounded vpon his grace and mercy in Christ, not vpon our merit. Merit.

The Translation of Rhemes.

PAVL and Siluanus and Timothee: to the church of the Thessalonians in God our Father and our Lorde IESVS Christ.

2 Grace to you and peace from God our Father and our Lord IESVS Christ.

3 We ought to giue thankes alwaies to God for you brethren, so as meet is, because your faith increaseth excedingly, & the charitie of euery one of you aboundeth towards eche other:

4 So that we our selues also glorie in you in the churches of God, for your patience, & faith in al your persecutions and tribulations, which you sustaine

5 For an example of the iust iudgement of God, that ‡ you may be ᶜ counted worthy of the kingdom of God, for the which also you suffer.

6 If yet it be iust with God to repay tribulation, to them that vexe you:

7 And to you that are vexed, rest with vs in the reuelation of our Lord IESVS from heauen with the Angels of his power,

8 In flame of fire, giuing reuenge to them that know not God, and that obey not the Gospel of our Lord IESVS Christ.

9 Who shal suffer eternal paines in destruction, from the face of our Lord & from the glorie of his power:

10 When he shal come to be ‡ glorified in his saincts, & to be made maruelous in al them that haue beleeued, because our testimonie concerning you was credited in that day.

11 Wherin also we pray alwaies for you, that our God ᶜ make you worthie of his vocation, and accomplish al the good pleasure of his goodnesse and the worke of faith in power,

12 That the name of our Lord IESVS Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord IESVS Christ.

The Translation of the Church of England.

PAule and Siluanus, and Timotheus: vnto the Church of the Thessalonians, in God our father, and the Lord Iesus Christ:

2 *Grace vnto you and peace from God our father, and the Lord Iesus Christ.*

3 **We are bound to thanke God alwaies for you brethren, as it is meete, because that your faith groweth exceedingly, and the charitie of euery one of you towardes another aboundeth:* 1. Thes. 1. 2.

4 *So that we our selues reioyce in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye suffer.*

5 *Which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for which ye also suffer.*

6 *For it is a righteous thing with God, to recompence tribulation to them that trouble you:*

7 *And to you which are troubled, rest with vs, in the reuelation of the Lord Iesus from heauen, with the angels of his power,*

8 *In flaming fier, rendring vengeance vnto them that know not God, and that obey not the Gospel of our Lord Iesus Christ.*

9 *Which shalbe punished with euerlasting damnation from the presence of the Lord and from the glory of his power:*

10 *When he shall come to be glorified in his saincts, and to be made marueilous in all them that beleeue (because our testimony toward you was beleeued) in that day.*

11 *Wherefore also we pray alwaies for you, that our God would ‖ make you worthy of the calling, and fulfill all good pleasure of goodnesse in the worke of faith in power:* ‖ Or rather, vouchsafe you or comfort you.

12 *That the name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Iesus Christ.*

MAR-

MARGINALL NOTES. CHAP. I.

RHEM. 1 5 You may be.) *Note that by constant and patient suffering of afflictions for Christs men are made worthie (so the Greeke signifieth, as the Aduersaries them selues translate v. 11.) of the crowne or kingdome of heauen, and so do merite and deserue the same.* See Anno Luc. 20. 35. *And the Apostle here saith that it is Gods iustice no lesse to repay glorie to the afflicted, then to render punishment to them that afflict, because of their contrarie deserts or merits.*

FVLKE. 1 The Greeke word signifieth to be compted worthy, which is of Gods free acceptation by grace, and not of the merit of our constancie. And wheras you say, we haue so translated it our selues, I confesse it is an imperfection in our translations, for it should be, that our God would vouchsafe you, or count you worthie, as in this place. But because the making worthie is referred to God, our translators were not so carefull of the terme, seeing it might be vnderstood, that God by his grace maketh vs worthy in his accompt. Neuertheless, howsoeuer our translators haue gone awry in that vers. 11, you haue falsely translated your owne Latine text, which is *dignetur*, that our God would vouchsafe or accept as worthie. For you are neuer able to proue that *dignari* signifieth to make worthy, as you haue wilfully corrupted the text, to make it serue your heresie. And wheras the apostle saith further, it is Gods iustice to repay glory to the afflicted, it is not for the merits of the affliction, but for the performance of his promise.

RHEM. 2 10 Glorified in his saincts.) *Christ shal be glorified in his Saincts, that is, by the great and vnspeakable honour and exaltation of them he shal be honoured, as now he is: the honour which the Church doth to them, not diminishing Christs glorie (as the Aduersaries foolishly pretend) but exceedingly augmenting the same.*

FVLKE. 2 A wise comparison, to shew that Christ is glorified, where he is spoiled of the glory of his office of Mediator and Aduocate, which by you is communicated to saincts. And when his saincts are worshipped like idols with superstition after your owne inuention, and not according to the holy scriptures.

CHAP. II.

RHEM. 1 *He requireth them, in no case to thinke that Domesday is at hand, 3 repeating vnto them, that there must before come first a reuolt, secondly the reuelation also of Antichrist him self in person, and that Antichrist shal not permit any God to be worshipped but onely him self: that also with his lying wonders he shal winne to him the incredulous Iewes. But Christ shal come then immediatly in maiestie, and destroy him and his. 13 Therfore he thanketh God for the faith of the Thessalonians, 15 and biddeth them sticke to his Traditions both written and vnwritten, and praieth God to confirme them.*

FVLKE. 1 There is nothing in this chapter to proue that Antichrist shall not permit any God to be worshipped But only himselfe. The Apostle saith no more but that he shall exalt himselfe aboue all that is called God or worshipped, which he shall doe vnder colour and pretence of the seruice of God and Christ, els could he neuer preuaile to deceiue any Christians. Neither is there any thing to proue that he shall deceiue the incredulous Iewes only or principally, but rather those that professe Christian religion in word, which they doe not beleeue in heart. Neither is it said, or can it be proued, that Christ shall come immediatly after the reuelation of Antichrist, but contrariwise it is said, that Christ shall consume him with the spirit of his mouth, (which is his holy word) and vtterly abolish him with his glorious presence. Finally, he biddeth them not sticke to any traditions of doctrine not written in the scripture, but to such as he had deliuered both by preaching and writing, who preached no doctrine but that which is, and then was conteined in the holie scriptures. Traditions vnwritten.

The Epistle in the Ember Saturday of Aduent.

AND We desire you, brethen, by the comming of our Lord IESVS Christ, and of our congregation into him:

2 That you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, ‖ as though the day of our Lord were at hand.

3 Let no man seduce you by any meanes, for vnlesse there come ᵉ a reuolt first, & ‖ the man of sinne be reuealed, the sonne of perdition,

4 Which is an aduersarie and is ‖ extolled ‡ aboue al that is called God, or that is worshipped, so that he sitteth ‖ in the temple of God, shewing him self as though he were God.

5 Remember you not, that when I was yet with you, I told you these things?

6 And now ‖ what letteth, you know: that he may be reuealed in his time.

7 (For now the mysterie of iniquitie worketh: only that which he now holdeth, doe hold, vntil he be taken out of the way.)

8 And then that wicked one shal be reuealed: whom our Lord IESVS shal kil with the spirit of his mouth: and shal destroy with the manifestation of his aduent, him,

ᵉ Ἀποστασία.

Es. 11, 4.

9 Whose

VVE beseech you, brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 *That ye be not suddenly moued from* your *minde, nor be troubled, neither by spirit, nor by word, nor yet by letter, as from vs, as though the day of Christ were at hand.*

3 * *Let no man deceiue you by any meanes, for* the Lord shal not come, *except there come a falling away first, and that that man of sinne be reuealed, the sonne of perdition.* Ephe. 5. 6.

4 Which is *an aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himselfe that he is God.*

5 *Remember ye not, that when I was yet with you, I tolde ye these things?*

6 *And now ye know what withholdeth, that he might be reuealed in his time.*

7 *For the mysterie of iniquitie doth already worke, onely he which now letteth,* will let, *vntill he be taken out of the way.*

8 *And then shall that wicked be reuealed* * *whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his comming:* Esa. 11. 4.

9 Euen

9 Whoſe comming is according to the operation of Satan, ‖ in al power, and lying ſignes and wonders,

10 And in al ſeducing of iniquitie to them that periſh, for that they haue not receiued the charitie of the truth that they might be ſaued.

11 Therfore ‡ God wil ſend them the operation of errour, to beleeue lying:

12 That al may be iudged which haue not beleeued the truth, but haue conſented to iniquitie.

13 But we ought to giue thankes to God alwaies for you, brethren, beloued of God, that he hath choſen you firſt-fruites vnto ſaluation, in ſanctification of ſpirit and faith of the truth:

14 Into the which alſo he hath called you by our Goſpel, vnto the purchaſing of the glorie of our Lord IESVS Chriſt.

15 Therefore brethren ſtand: and hold * the ‖ traditions which you haue learned, whether it be by word, or by our Epiſtle.

16 And our Lord IESVS Chriſt him ſelf, and God and our father which hath loued vs, and hath giuen eternal conſolation, and good hope in grace,

17 ° Exhort your hartes, and confirme you in euery good worke and worde.

9 Euen him *whoſe comming is after the working of Satan, in all power and ſignes, & wonders of lying,*

10 *And in all deceiueableneſſe of vnrighteouſneſſe, in them that periſh: becauſe they receiued not the loue of the truth, that they might be ſaued.*

11 *And therefore God ſhall ſend them ſtrong deluſion, that they ſhould beleeue lies:*

12 *That all they might be damned which beleeued not the truth, but had pleaſure in vnrighteouſneſſe.*

13 *But we are bound to giue thankes alway to God for you, brethren, beloued of the Lord becauſe that God hath from the beginning choſen you to ſaluation, in ſanctifying of the ſpirit, and in faith of the trueth.*

14 *Whereunto he called you by our Goſpell, to the obteining of the glorie of the Lord Ieſus Chriſt.*

15 *Therefore brethren, ſtand faſt, and holde the ordinances which ye haue bene taught, whether it were by our preaching, or by our Epiſtle.*

16 *Our Lorde Ieſus Chriſt, and God of our Father which hath loued vs, and hath giuen vs euerlaſting conſolation, and good hope in grace,*

17 *Comfort your hartes, and ſtabliſh you in all good ſaying and doing.*

* Or, suggesti-on.

‡ The word of entering implieth a comfortable consolation: 2 Cor. 1. 5.

MARGINALL NOTES. CHAP. II.

4 Aboue al that is.) *How then can the Pope be Antichriſt, as the Heretikes fondly blaſpheme, who is ſo far from being exalted aboue God, that he praieth moſt humbly not onely to Chriſt, but alſo to his Mother and al his Saincts.*

RHEM. 2

PYLKE. 2

As an hypocrite he prayeth to Chriſt and Saincts: yet in his blaſphemous doctrine and decrees, he exalteth him ſelfe aboue all that is called God, or worſhipped. Euen ſo he calleth him ſelfe ſeruant of ſeruants, yet maketh ſlaues of all kings that will ſubmit them ſelues vnder his tyrannie, making them to kiſſe his feete, and to hold his ſtirrope, and when he rideth in *Pontificalibus*, to waite vpon him as his Vaſſals, treading vpon the Emperours necke, depoſing of Emperours and Kings at his pleaſure.

RHEM. 3

11 God wil ſend them.) Deus mittet (*ſayth S. Aug.* li. 20. de Ci. c. 19.) quia Deus Diabolum facere iſta permittet. God wil ſend, becauſe God wil permit the Diuel to do theſe things. *Whereby we may take a general rule that Gods action or working in ſuch things is his permiſſion.* See Annot. Ro. 1, 24.

PYLKE. 3

Gods action in ſuch things, is not onely a permiſſion, but a iuſt iudgement and execution of the ſame, againſt the reprobate which deſerue it. And ſo be S. Auguſtines wordes. *The Apoſtle doubted not to adde, and ſay: Therefore God ſhall ſende vnto them the efficacie of errour, that they may beleeue a lie. For God ſhall ſende, becauſe he ſhall by his iuſt iudgement permit the diuell to doe theſe things, although he doe them of an vniuſt and malignant purpoſe. That all may be iudged (ſayth he) which haue not beleeued the trueth, but haue conſented to iniquitie. Therefore being firſt iudged, they ſhall be ſeduced, and being ſeduced, they ſhall be iudged, but being iudged, they ſhall be ſeduced by thoſe iudgements of God, which are ſecretly iuſt, and iuſtly ſecrete, by which he neuer ceaſed to iudge, ſince the beginning of ſinne of the reaſonable creature. But being ſeduced, they ſhall be iudged in the laſt and manifeſt iudgement by Ieſus Chriſt, which ſhall iudge the iuſt moſt iuſtly, who him ſelfe was iudged moſt vniuſtly.* By this it appeareth, how honeſtly you deale with the Doctors, to conclude your pleaſure out of their wordes, contrary to their meaning.

God no cruell auctor, but a iuſt puniſher of ſinne.

ANNOTATIONS. CHAP. II.

RHEM.

2 As though the day.) *The curioſitie of man led by Satans deceites, hath ſought to know and to giue out to the world, ſuch things as God wil not impart to him, nor be neceſſary or profitable for him to know: ſo farre, that both in the Apoſtles daies and often afterward, ſome haue feined reuelations, ſome falſely gathered out of the Scriptures, ſome preſumed to calculate & coniecte by the ſtarres, and giuen furth to the world a certaine time of Chriſts comming to iudgement. Al which ſeducers be here noted in the perſon of ſome that were about to deceiue the Theſſalonians therein. And S. Auguſtine (in his 80. Epiſtle ad Heſychium) proueth that no man can be aſſured by the Scriptures of the day, yere, or age, that the end of the world or the ſecond aduent ſhal be.*

The day of iudgement vncertaine, and to be left to Gods ſecrets.

RHEM. 4

3 Vnles there come a reuolt firſt.) *Though we can not be aſſured of the moment, houre, or any certaine time of our Lordes comming, yet he warranteth vs that it wil not be before certaine things be fulfilled, which muſt come to paſſe by the courſe of Gods prouidence and permiſſion before which, are diuers, whereof in other places of Scriptures we be forewarned. Here he warneth vs of two ſpecially, of a reuolt, defection or an apoſtaſie, and of the comming or reuelation of Antichriſt. Which two pertaine in effect both to one, either depending of the other, and ſhal fal (as it may be thought) neere together, and therefore S. Auguſtine maketh them but one thing.*

Two ſpeciall ſignes before the later day: a generall apoſtaſie, and the comming of Antichriſt.

This apoſtaſie or reuolt, by the iudgement in maner of all auncient writers, is the generall forſaking and fall of the Romane empire. So Tertullian li. de reſur. carnis. *S. Hierom* q. 11. ad Algaſiam. *S Chryſoſtom* ho. 4. *and S. Ambroſe vpon this*

place,

place, S. *Augustine* De Ciuit. Dei li.20.c.19. *All which fathers and the rest* * *Caluin presumptuously condemneth of errour and falsse herein, for that their exposition agreeth not with his and his fellowes blasphemous fiction that the Pope should be Antichrist. To establish which false impietie, they interprete this reuolt or apostasie to be a generall reuolt of the visible Church from God, whose house or building (they say) was sodenly destroied, and lay many yeres ruined, and ruled onely by Satan and Antichrist. So saith the foresaid Arch-heretike here, though for the aduantage of his defence and as the matter els where requireth, he seemeth (as al their fashion is) to speake in other places quite contrarie: but with such colour and collusion of wordes, that neither other men nor him self can tell what he would haue or say. And his fathers Wicleffe and Luther, his fellowes and folowers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among them selues, and so contrary to him, that it is horrible to see their confusion, and a pitiful case that any reasonable man wil folow such companions to euident perdition.*

Caluin, in hunc locum.

The heretikes interpretation of this apostasie, and their condemning of the fathers.

FVLKE. 4 S. Augustine did read *refuga*, which signifieth a reuolter, which error of his translation, caused him to thinke the defection and the reuelation of Antichrist, to be all one: although the defection perteine to the reuelation of Antichrist, as you say rightly. But *this apostasie* (say you) *by the iudgement in a maner of all auncient writers, is the generall forsaking and fall of the Romane Empire.* In deede most of the ancient Fathers did iudge, that the Romane Empire should first be decaied, before Antichrist were reuealed, and that agreeth most aptly with the reuelation of the Pope to be Antichrist, who was not reuealed, before the See of the Empire was remoued from the citie of Rome, whereby it ceased to be the Empire of Rome, and also was decaied and deuided into many parts, as Tertullian sayth: *who shal be taken away but the Romane state? whose departing being dispersed into ten kings, shall bring in Antichrist*: By ten, according to the custom of the Scripture, are ment many. And so was there many kingdoms made of the Romane Empire, before the Pope openly vsurped Antichristian tyranny. Yet not all the ancient Fathers, nor all whom you cite, doe so vnderstand this reuolt. For Chrysostom vpon this text, *Hom.* 3. sayth, *what is that he calleth here defection? He calleth Antichrist him selfe the defection, as he which should destroy and cary away very many. In so much* (*sayth he*) *that if it were possible, euen the elect should be offended.* You see Chrysostom calleth Antichrist the defection, in respect of the great multitude that he shall carry away from Christ. That you quote *Hom.* 4. is vpon an other text, of him that shal be taken away, namely, the Romane Empire, agreeing with that which Tertullian said. S. Hierom in deed sayth, the defection to be from the Romane Empire, and so doth S. Ambrose. But S. Augustine (as I sayd before) reading in steed of apostasie or defection, *refuga*, which is an Apostata or reuolter, doth expound it of Antichrist him self, saying: *He calleth him a reuolter, namely, from the Lord God: which if it may be rightly said of all the vngodly, how much more of him?* That which he saith after, of taking away the Romane Empire, perteineth to the 7. verse. Theodoret also vpon this place, saith: *The defection he calleth Antichrist him selfe, giuing him a name of the thing it selfe. For his endeuour is to bring from the trueth, and to cause men to reuolt. Primasius* hath diuers interpretations. The first is, *The departing* (sayth he) *is a forsaking of the trueth.* Oecumenius sayth: *He calleth the defection Antichrist him selfe, because he shall seperate many from Christ, or els he sayth, the apostasie or defection is a seperation from God.* The same in effect hath Theophylact. 9. *Basil. ep.* 60. Iudgeth that the heresy of the Arrians was the beginning of this apostasie. Therefore you see, diuerse of the auncient Fathers vnderstand this reuolt to be from Christ, from God, from the trueth. Then was it no such presumption in Caluine, to refuse the one sort, whome without contempt he calleth learned and witty, and to receiue the other, whom he iudged to interpret more agreeably to the trueth. For whereas you say, he refuseth the other, because their exposition agreeth not with his blasphemous fiction, that the Pope should be Antichrist: In deede, that his opinion, is blasphemous against your Lord God the Pope, but against the God of heauen, and his Sonne Iesus Christ, it is not, nor any fiction, but a true interpretation. And although the word Apostasie, doe rather signifie a defection from Christ, then from the Romane Empire, yet euen that defection from the Romane Empire, agreeth as fitly as is possible, with this exposition, that the Pope is Antichrist. For the Pope was not openly reuealed to be Antichrist, before the Romane Empire was forsaken, and deuided into many kingdomes, all subiect to the Pope. This apostasie therefore is rightly interpreted, to be a wicked reuolting from God, of the greatest multitude of men: and is called of Caluine a certaine generall defection of the visible Church, which being hardly builded, was by the tyrannie and subtiltie of Antichrist ouerthrowen, as an house with a sodeine tempest, and lay long in the ruines. Yet the spirituall house of Christ, the Church of his elect, euen among those ruines, were marueilously preserued by his grace, and neuer perished out of the world. Which (as Caluin doth oftentimes affirme) so is it not contrary to the generall apostasie or defection, here spoken of. For this reuolt is but of hypocrites, which falsely professed the trueth, and in their life and doctrine denied the power thereof, who seeme to be the Church, and are not. Neither doeth Caluine, Wickleffe, or Luther, &c. vse any collusion of wordes, to hide the matter, but plainely speake, that you may vnderstand them if you list, when they say: The true Church of Christ is perpetuall, and yet there was a certaine generall apostasie of the visible Church, that is, of the greatest multitude of men which seemed to be the church by outward profession, but wanting faith, was not the true Church of Christ, and therfore being seduced with error, reuolted vnto Antichrist. That you speake of their varietie and contrariety in this matter, is but a fitte of your ordinarie railing without reason, or argument to proue your saying.

Antichrist.

Apostasie.

RHEM. 5 *But concerning this errour and falshood of the Churches defection or reuolt, it is refuted sufficiently by S. Augustin against the Donatistes in many places. Where he proueth that the Church shal not faile to the worldes end, no not in the time of Antichrist: affirming them to deny Christ, and to robbe him of his glorie and inheritance bought with his bloud, which teach that the Church may faile or perish.* Li de vnit. Ec c.11.13. De ciuit li 20. c.8. In Psal. 85. ad illud, Tu solus Deus magnus Ps. 70. Conc. 2. & Psal 60. De vtil. cred. c.8. *S. Hierom refuteth the same wicked Heresie in the* * *Luciferians, proouing against them, that they make God subiect to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perish or be driuen to any corner of the world, both of them answer to the Heretikes arguments grounded on Scriptures falsely vnderstood, which were to long here to rehearse. It is ynough for the Christian reader to know, that it is an old deceite and excuse of al Heretikes and Schismatikes, for defence of their forsaking Gods Church, that the Church is perished, or remaineth hidden, or in them selues only and in those places where they and their folowers dwel: to know also, that this is reproued by the holy Doctors of the Primitiue Church, and that it is against Christes honour, power, prouidence, and promis.*

There can be no apostasie of the visible Church from God.

* *Dialog. adu. Luciferi. c.8.*

FVLKE. 5 We hold no defection or reuolt of the true Church, but of that which seemed to be the church and was not, while it had nothing of Christianitie, but an outward profession in name and ceremonies. For we acknowledge that the true Church, though obscure, and as it were driuen into the wildernes by the tyranny of Antichrist, yet still continued dispersed ouer the world, to be the glorious spouse of Christ, no lesse in his accompt when it was persecuted, then when it enioyed peace and tranquilitie. Neither doth S. Augustine refute this opinion, but the heresie of the Donatistes, which sayd, that the Church was perished out of all the world, except onely from

The true Church shall neuer perish, yet shall be hidden.

from Africa where they were: Which opinion of theirs, your popiſh hereſy reſembleth, affirming that the Church is periſhed out of all the world, except Europa only, where your Pope doth ſitte and beare rule. Contrariwiſe, we hold with S. Auguſtine, that God hath the Church of his elect, in all parts of the world, whereſoeuer the ſubſtance of Chriſtian faith vnto ſaluation is truely taught, though it be not free from all ſpot of errours, or whereſoeuer there are but two or three gathered together in Chriſtes name, though it be in Rome, vnder the moſt cruell perſecution of Antichriſt. Finally, we acknowledge with S. Auguſtine, that the true Church ſhall not faile to the worldes ende: that it did not faile in the tyme of Antichriſt, nor was driuen into any corner of the world: but was, is, and ſhall be alwayes diſperſed in many nations. Yea this apoſtaſie of many, which ſeemed to be members of the Church, is acknowledged by S. Auguſtine him ſelfe, and many other ancient Fathers, as I haue ſhewed in the ſection next before. And euen in theſe places that you quote, *De vnitate Eccleſiæ*, where he confuteth the Donatiſtes, that ſayd, the Church was periſhed out of all the world, and remained only in Africa, he acknowledgeth the paucitie of the godly, in reſpect of the wicked, *Cap.* 12. ſaying: *We doe not ſo ſay, that the Church is ſpred ouer the whole world, that onely good men are in the Sacraments of the Church, and not alſo euill men, and thoſe alſo many more, that in compariſon of them, the good are but fewe, whereas by them ſelues they make a great number*, and *Cap.* 13. The ſaying of Chriſt, *ſhall the Sonne of man finde faith?* which the Donatiſtes wreſted to proue the Apoſtaſie of the whole world, he confeſſeth to be meant of the great abundance of the wicked, and fewnes of the good, becauſe iniquitie ſhall abound, and charitie ſhall waxe colde. Likewiſe *De Ciuitate Lib.* 20. *Cap.* 8. where he ſayth, that the Church which is predeſtinated and elected before the conſtitution of the world, ſhall not be ſeduced when the Diuell is looſed. In which time of Antichriſt, he ſayth alſo, it is to be beleeued, that there ſhall not want at that time, *either they which may fall from the Church, or which may come to the Church.* Againe he ſayth, that as firſt the Church was multiplied of al nations, according to the Prophecies: *So it is to be confeſſed, that the charitie of many doth wax cold, when iniquitie aboundeth, alſo that many ſhall giue place to the vniuerſall and greateſt perſecutions, and ſubtilties of the deuill, when he ſhall be looſed.* In the reſt of the places quoted, there is nothing els, but that the Church hath not periſhed out of all the world, and remained in Africa alone, that Chriſtians ſhall continue to the ende of the world, that the Church of Chriſt which is Chriſtes inheritance, ſhall neuer haue an ende. All which may well ſtand with the Apoſtaſie or generall defection of the viſible Church, or that which ſeemed to be the Church, here prophecied from the faith of Chriſt S. Hierom againſt the Luciferians, ſaith: *that Chriſt ſhould be to poore, if either he had no Church, or if he had his Church only in Sardinia. If Sathan poſſeſſe Britaine, Fraunce, the Eaſt, the people of India, the barbarous nations, and the whole world at once, how are the trophees of the Croſſe, brought to a corner of all the earth? Forſooth the mightie aduerſarie hath graunted to Chriſt, Spaine, and the Celtiberians, which are pale coloured men, and diſdained to poſſeſſe the prouince of the Aethiopians.* This he ſayd againſt thoſe Heretikes, which ſayd: *all the world was the diuels, and of the Church was made a ſtewes.* This maketh nothing againſt vs, which certeinly beleeue the Gatholike Church, though we ſee it not with our bodily eies, nor limit it to any one place, or any few places. But that the Church ſhould neuer be hidden, nor the true members driuen into corners, to auoid the perſecution of Antichriſt: nor that there ſhould be no reuolt of the viſible Church, from the faith of Chriſt to the fables of Antichriſt, you can neuer proue out of this ſaying.

REM. 6 *If the Aduerſaries had ſaid that this reuolt which the Apoſtle foretelleth ſhal come before the worlds end, is meant of great numbers of Heretikes and Apoſtataes reuolting fom the Church, they had ſaid truth of themſelues and ſuch others, whom S. Iohn calleth Antichriſtes. And it is very like (be it ſpoken vnder the correction of Gods Church and all learned Catholikes) that this great defection and reuolt ſhal not be onely from the Romane empire, but ſpecially from the Romane Church, and withal frō moſt points of Chriſtian religion. not that the Catholike Chriſtians, either in the time of Antichriſt or before, ſhal refuſe to obey the ſame, but for that neere the time of Antichriſt & the conſummation of the world, there is like to be a great reuolt of kingdomes, peoples, and Prouinces from the open external obedience and communion thereof. Which reuolt hauing beene begun and continued by Heretikes of diuers ages, reſiſting and hating the Seate of Peter (which they called* Cathedram peſtilentiæ, *the chaire of peſtilence,* * *In S. Auguſtines daies) becauſe it is Chriſtes fort erected againſt hel gates and al Heretikes, and being now wonderfully increaſed by theſe of our daies the next precurſors of Antichriſt as it may ſeeme, ſhal be fully atchieued a little before the end of the world by Antichriſt himſelfe. though euen then alſo, when for the fewe daies of Antichriſtes reigne the external ſtate of the Romane Church and publike intercourſe of the faithfull with the ſame may ceaſe, yet the due honour and obedience of the Chriſtians towards it, and communion in hart with it, and practiſe thereof in ſecret, and open confeſſing thereof if occaſion require, ſhall not ceaſe, no more then it doth now in the Chriſtians of Cypres and other places where open entercourſe is forbidden.*

1. Io. 2. v. 18. It is very like, the Apoſtle ſpeaketh of a great apoſtaſie from the See of Rome, and from moſt articles of the Catho. faith.

Iacomb. Indic. pa.

PVLK. 6 So great is your deſire to charge vs with this Apoſtaſie, that you ouerthrow all that you ſaid before, denying the reuolt of the viſible Church. For ſo you may be compted the true Church, and we the Heretikes and Antichriſtes, you are content to graunt, that the greater reuolt of kingdomes, people, and prouinces from the Church, ſhall be fully atchieued by Antichriſt, which is that generall defection and ruine of the viſible Church, which we ſpeake of, notwithſtanding that true Chriſtians, when publike entercourſe of the faithfull with the Church ſhall ceaſe, ſhall yet continue in obedience of the Church. So that for the point of Apoſtaſie or defection, we are agreed. Let vs ſee then whether this Apoſtaſie may ſo agree to you, as it can not be applied to vs. Which if it may be, then out of doubt you are the Church of Antichriſt, and not we. Apoſtaſie.

To decide this controuerſie, who is better then S. Paule, who here prophecieth of the Apoſtaſie? The ſame Apoſtle 1. Tim. 4. giueth ſuch euident notes of this Apoſtaſie, as agree properly vnto you, but not in any wiſe come neere vnto vs. For after he had ſet forth that great myſterie of religion or pietie, conſiſting in the doctrine of Chriſt, which is, God ſhewed in the fleſh, iuſtified in the ſpirite, ſeene of the Angels, preached among the Gentiles, beleeued in the world, and taken vp in glory, which ſhould alwaies remaine in the true Church, which is the piller and ground of truth: he addeth, that the ſpirit ſpeaketh not obſcurely, but euidently & plainly, that in the later time, ſome ſhall reuolt from the faith, placing the chiefe religion and pietie in abſtinence from mariage and meates, and therefore forbidding both, ſpeaking lyes in hypocriſie, but attending to ſpirits of error and doctrines of deuils. By which place, being an euident reuelation of Gods ſpirite, it is manifeſt, that this reuolt from true religion, is diſcerned by hypocriticall abſtinence and forbidding of mariage and meates, which you cannot deny to be done of you, to ſome men at all times, and to all men at ſome times, as you will haue the times and perſons to be counted more holy and religious, that obſerue your prohibitions. Theſe therefore being giuen as euident notes, to know who be they that reuolt from the faith, from the Church, and from Chriſt, being found in you, do argue inuincibly, that you are the defection, you are the Apoſtaſie, you are the reuolters, and not we, in whom no ſuch thing can be proued. But by the way, you would bring vs into great enuie, for calling Peters chaire, the chaire of peſtilence, as the Donatiſtes did. It is ſhame to lie vpon the Deuill, Peters chaire.

nill, for the Donatistes did not so call Peters chaire onely, but all the Apostolike chaires in the world. And therefore S. Augustine answereth: *If all men throughout the world, were such as thou doest most falsely charge them, what hath the chaire of the Church of Rome done vnto thee, in which Peter sate, and in which at this day Anastasius doeth sitte? or of the Church of Ierusalem in which Iames sate, and in which Iohn now sitteth, with whom we are knitte in the Catholike vnitie, and from whom you haue with wicked rage seperated your selues? Why doest thou call the Apostolike chaire, the chaire of pestilence? If for the men, whom thou thinkest to speake the law, and not to doe it, did our Lord Iesus Christ, for the Pharizees of whom he sayd, they say and doe not, any iniurie to the chaire in which they sate?* By this place it appeareth, that the Donatistes bare not malice onely against the chaire of Peter, but against all other Apostolike chaires, when they could not deny, but that they which sate in them taught the doctrine of the Apostles. By which it appeareth also, who sit in the Apostolike chaires, namely, they that teach the doctrine of the Apostles, as the Pharizees sitting in the chaire of Moses. Not they that either sleepe where the Apostles sometime taught, and much lesse they, that teach things contrary to the doctrine of the Apostles.

RHEM. 7 *This is certaine and wonderfull in all wise mens eies, and must needes be of Gods prouidence, and a singular prerogatiue, that this Seate of Peter standeth, when al other Apostolike Sees be gone: that it stood there for certaine ages together with the secular seate of the Empire: that the Popes stood without wealth, power, or humane defense, the Emperours knowing, witting, and seeking to destroy them, and putting to the sword aboue thirtie of them one after an other, yea and being as much afraid of them as if they had been æmuli imperij, Competitors of their Empire, as S. Cyprian noteth* (epist. 52. ad Antonianum. num. 3.) *of S. Cornelius Pope in his daies, and Decius then Emperour: againe, that the Emperours afterward yelded vp the citie vnto them, continuing for al that in the Emperial dignitie stil: that the successors of those that persecuted them, laid downe their crownes before their Seate and sepulcres, honouring the very memories and Relikes of the poore men whom their predecessors killed: that now wel neere these 1600 yeres this Seate standeth as at the beginning in continual miserie, so now of long time for the most part in prosperitie: without al mutation in effect, as no other kingdom or State in the world hath done, euery one of them in the said space being manifoldly altered. It standeth* (we say) *al this while* (to vse S. Augustines words de vtil. cred. c. 17.) Frustra circumlatrantibus hæreticis, the Heretikes in vayne barking about it, *not the first Heathen Emperours, not the Gothes and Vandals, not the Turke, not any sackes or massakers by Alaricus, Gensericus, Attila, Borbon, and others, not the emulation of secular Princes, were they kings or Emperours, not the Popes owne diuisions among them selues and manifold difficulties and dangers in their elections, not the great vices which haue been noted in some of their persons, not al these nor any other endeuour of scandal could yet preuaile against the See of Rome, nor is euer like to preuaile til the end of the world draw neere, at which time this reuolt* (here spoken of by the Apostle) *may be in such sort as is sayd before, and more shal be sayd in the Annotations next following.* The wonderfull prouidence of God in preserning the See of Rome more then all other States, notwithstanding manifold dangers and scandals.

FVLKE. 7 First, you affirme falsely, that Peters See standeth still at Rome, when all other Apostolike Sees be gone. For euen to this day, the See of Antioche standeth, and hath a Patriarke. Likewise the See of Alexandria, which Gregorie doubteth not to call S. Peters See. Also the See of S. Andrew at Constantinople, hath neuer lacked Successours, euen vnto this day. There is still a See and Church at Ephesus, continued euer since the Apostles, Paule and Iohn. What should I speake of the Churches of India, and Aethiopia, planted by the Apostles, and continued by succession of Bishops, euen vntill this daye? That the first Bishops of Rome, were true successors of the Apostle, in teaching the substance of Christian faith truely, and suffering martyrdome for the same, it is no commendation of them which succeeded in place after, being in life and doctrine contrary vnto the same. Where you say, the heathen Emperors were as fraid of them, as if they had been competitors of the Empire, it is false, neither doth Cyprian so say. But that the tyrant did more patiently heare of a Competitor of the Empire, to be set vp against him, then of a Priest of God to be appointed, after he had slaine his Predecessor: his malice therefore was greater, though his feare were none at all. Or as Pammelius doth read and vnderstand it. Cornelius did more patiently tolerate the Prince that was then his enemy, then Nouatianus the priest that was his enemy or Competitor. That the Emperours did yeeld vp the citie of Rome to the Pope, it can not be proued by any lawfull records, but that the Pope vsurped dominion of the citie, after the Emperours had lost the possession of Italy, the stories doe testifie. And albeit, the Emperours as well of Greece, as of Germany, reteined the name and title of the Emperours of Rome, yet were they not in deed Emperours of Rome, when they possessed not the citie of Rome, and therefore were more truly called the Emperours of Constantinople, the Emperours of Almaine, then of Rome where neither of them both had dominion or obedience. So the tyrannie of the Pope, came in place of the Romane Empire. That the Christians honoured the memories of the Apostles, whom the Heathen tyrants had slaine, it pertaineth nothing to the dignitie of the Pope, that holdeth not the Apostles doctrine and humilitie: but that the later Kings and Emperours, which were become the hornes of the beast, submitted their crownes and scepters not onely to such Idols, as the Pope made of Martyrs, but also to the very feete of that sinnefull man, it declareth him plainly, to be the successor, neither of Christ, nor of Peter, nor of the holy Martyres the Bishops of Rome, but to be the king of pride, that exalteth him selfe aboue all Princes, that are set vp by Gods ordinance, and so aboue God him selfe. That the Popedome hath continued eight or nine hundreth yeeres, in worldly pompe and dignitie, it agreeth also with the prophecies of the tyrannie of Antichrist, whereas the Church of Christ doeth more florish in spirituall glorie, though it be in aduersitie, then in prosperitie and worldly dignitie. Where as you challenge 1600. yeeres of continuance, you must strike of almost 700. yeeres of that accompt. For Gregorie that more then 600. yeeres after Christ, prophecied constantly of the reuelation of Antichrist to be at hand testifieth, that *none of his predecessours vsurped that prophane, proude, sacrilegious, and Antichristian name of vniuersall Bishop*, whereby Antichrist beganne openly to be reuealed, lib. 4. Epist. 30. & 38. &c. And it was more then 300. yeeres after, that Satan being let loose (Apocalyps 20.) the efficacie of error did throughly preuaile, to the aduancement of Antichrist in his highest pride and wickednesse, when Siluester the 2. by the deuill himselfe, was set vp in that seate of Antichrist *Anno Christi* 1000. as is testified by stories euen of Papistes them selues, Benno Cardinalis. Petrus Præmonst. Platina, Hermanus Shedel &c. That which S. Augustine saith of standing sure: notwithstanding the barking of Heretikes about it, is the Catholike Church, and not the See of Rome: and yet all former heresies haue made a way for the kingdome of Antichrist. The first heathen Emperours could not preuaile againe against the Church of Christ, and therefore the Church of Rome continued in their greatest persecutions: but the Gothes, Vandales, Turkes, Alaricus, Gensericus, Attila, and other that wasted the Romane Empire, prepared an entrance to the reuelation of Antichrist; who as (Chrysostome and other auncient writers sayth) inuaded the Romane Empire, after it was ouerthrowen and layd waste, by these barbarous enemies. As for other Kings and Princes, that liued since the manifestation of Antichrist, haue serued as vassals to mainteyne his vsurped tyrannie, howsoeuer they had emulation amongst them selues: yea their mutuall warres and diuisions haue greatly augmented his tyrannicall dominion. And although the pride, crueltie, filthinesse Peters See at Rome.

filthineſſe, and all other vices of the Popes, haue beene greater and more notorious, then of any heathen tyrants: yet their tyrannie by the iuſt iudgement of God, for the puniſhment of the contemners of his Goſpell, hath continued to this day. And to put you in more comfort, Antichriſt ſhall in ſome ſort continue, euen vntill the comming of our Sauiour Chriſt to iudgement. And hereof it is, that ſome of you haue beene bold to affirme, that although the See of Rome ſhoulde bee vtterly ouerthrowne (as you haue iuſt cauſe to feare the accompliſhment of the prophecies of the vtter deſtruction of the whore of Babylon) yet the Pope ſhall be Biſhop of Rome, and Peters ſucceſſor, though he remoue his Seate to Calecute. Where if he forget to bring his triple crowne with him, he may borow that which the idol of the deuill there worſhipped doth weare, not much differing in faſhion from his.

Smeler in his nckt.

RHEM. 8 3 The man of ſinne.) *There were many euen in the Apoſtles (as we ſee by the 4. Chapter of S. Johns firſt Epiſtle and in the writings of the auncient fathers) that were forerunners of Antichriſt, and for impugning Chriſts trueth and Church were called Antichriſts, whether they did it by force and open perſecution, as Nero and others either heathen or heretical Emperors did, or by falſe teaching & other deceites, as the Heretikes of all ages, in which common & vulgar acception S. Hierom ſaith, all belonged to Antichriſt that were not of the communion of Damaſus then Pope of Rome.* Hier. ep. 57. ad Damaſ. *and in an other place, all that haue newe names after the peculiar calling of Heretikes, as Arians, Donatiſtes (and as we ſay now, Caluiniſts, Zuinglians, &c. al ſuch (ſaith he) be Antichriſtes.* Dial. cont. Lucifer. c. 9. *Yea theſe later of our time much more then any of the former, for diuers cauſes which ſhall afterward be ſet downe. Neuertheleſſe they nor none of them are that great aduerſarie, enemie, & impugner of Chriſt, which is by a peculiar diſtinction & ſpecial ſignification named,* the Antichriſt, 1. Io 2. *and* the man of ſinne, the ſonne of perdition, the Aduerſarie, *deſcribed here and elswhere, to oppoſe himſelfe directly againſt God and our Lord IESVS CHRIST. The heathen Emperours were many, Turkes be many, Heretikes haue been and now are many, therefore they cannot be that one great Antichriſt which here is ſpoken of, and which by the article alwaies added in the Greeke, is ſignified to be one ſpeciall and ſingular man: as his peculiar and direct oppoſition to Chriſtes perſon in the 5. chapter of S. Johns Goſpel v. 43. the inſinuation of the particular ſtocke and tribe whereof he ſhould be borne, to wit, of the Iewes (for of them he ſhall be receiued as their Meſſias* Io. 5. v. 43.) *and of the tribe of Dan.* Iren. li. 5. Hieron. com. in c. 11. Dan. Aug. q. in Ioſ. q. 22. *the note of his proper name* Apoc. 13. *the time of his appearing ſo neere the worldes end: his ſhort reigne, his ſingular waſte and deſtruction of Gods honour and all religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new and old Teſtament: all theſe and many other arguments proue him to be but one ſpecial notorious aduerſarie in the higheſt degree, vnto whom all other perſecutors, Heretikes, Atheiſtes, and wicked enimies of Chriſt and his Church, are but members and ſeruants.*

Many Antichriſts, as forerunners of the great Antichriſt.

The great Antichriſt ſhall be one ſpeciall and notorious man.

ὁ ἀντίχειτος. ὁ υἱὸς τῆς ἀπωλείας. ὁ ἄνθρωπος τῆς ἁμαρτίας. ὁ ἀντικείμενος. Gen. 49. 17.

FVLKE. 8 The ſcripture calleth not forren perſecutors Antichriſts, though they be enimies of Chriſt, but ſuch as went out from vs being none of vs 1. Ioh. 2. 19. as al heretikes & falſe teachers: yet not euery heretike is that great antichriſt, but he which aboue al other, doth moſt impugne Chriſt, & preuaile moſt, to the ſeducing of the wicked vnto their deſtruction. And this great Antichriſt, to diſcharge the Pope of being the ſame, you affirme to bee one ſpecial and ſingular man, and not one ſtate, kingdome, and ſucceſſion of men therein, as the Papacie is, wherby the tyrannie of Antichriſt is vpholden & continued, euen vntil the comming of Chriſt. Let vs ſee then vpon what ground this your affirmation ſtandeth, which being ouerthrowne, we ſhal plainely proue out of the ſcriptures, that the great Antichriſt is not one ſingular man, but a whole ſtate or kingdome of men, continuing vnder one head by ſucceſſion, wherunto alſo we will ioyne the teſtimonie of the moſt ancient and beſt approued writers of the primitiue Church. Firſt you ſay, the heathen Emperors, Turkes, and Heretikes were manie, therefore they could not be this one great Antichriſt. Although for Heathens and Turkes, your concluſion is true, yet it followeth not of your argument, which taketh that for proofe, which is the whole matter in queſtion. The heathen perſecutors & Turkes, are altogither without the Church: Antichriſt muſt ſit in the viſible church of God. Other heretiks (as you confeſſe) are but limmes & members of that body of impietie, whereof the great antichriſt is the head or chiefe. But it is a maine reaſon, that *by the article alwaies added in Greeke, is ſignified one ſpecial and ſingular man.* But this is ſo falſe, that yong children which haue ſcarce taſted of the Greeke tong, are able to diſproue it by infinit examples Luk 4. 4. ὁ ἄνθρωπος. Man ſhal not liue by bread only, Mar. 2. 27. The Sabboth was made διὰ τὸν ἄνθρωπον, καὶ ὁ ἄνθρωπος for man, & not man for the Sabboth, 2. Tim. 3. 17. That the mā of God ὁ τοῦ Θεοῦ ἄνθρωπος may be perfect. Mat. 12. 35. ὁ ἀγαθὸς ἄνθρωπος, ὁ πονηρὸς ἄνθρωπος a good man, an euil man. 1. Ioh. 2. 18. in one verſe ὁ ἀντίχειτος & ἀντίχειτοι πολλοὶ, Antichriſt, & many Antichriſts, Mat. 5. 25. ὁ ἀντίδικος the aduerſary Ioh. 10. 10. ὁ κλέπτης, the theefe, ver, 12. ὁ μισθώτος, the hireling. Your next reaſon is, *the direct and peculiar oppoſition of Antichriſt vnto Chriſts perſon.* Ioh. 5. 43. *and that he ſhal be receiued of the Iewes as their Meſſias:* but no ſuch thing can be proued of that text, as I haue ſhewed in the proper place. Thirdly, the *tribe of Dan, from whence he ſhalbe borne.* Gen. 49. 17. but that is a weake coniecture, & cannot be proued out of the text. For helpe therefore you alledge the teſtimonies of the fathers. Firſt Irenæus li. 5. who coniecteureth out of Hieremie 8. 16. that Antichriſt ſhould come from the tribe of Dan, where the Prophet ſpeaketh of the comming of Nebuchadnezer, by the citie called Dan, as euen S. Hierome doth expound the place. An other coniecture is, that the tribe of Dan is not numbred in the Apocalyps, with them that are ſaued Apocalyps 7. The cauſe is manifeſt, for that the tribe of Leui, ſupplieth the twelth place, which in the accompt of the Church was not to be omitted. But hereof we may not inferre, that none of the tribe of Dan were ſaued, and much leſſe, that Antichriſt ſhoulde be borne of this tribe. Irenæus therefore doeth not ground vpon this coniecture, but ſheweth immediately howe wee are to iudge both of his, and other auncient fathers coniectures, concerning Antichriſt, namely, as the euent ſhal approoue them. *Therefore* (ſaith hee) *it is more certaine, and without danger, to tarie vntill the fulfilling of the prophecie, then to ſuſpect and gueſſe of any names.* Next to Irenæus you place Hierome in Daniel 11. who ſaieth not, that Antichriſt ſhoulde bee of the tribe of Dan, but that Chriſtian interpreters, did expound that place of Daniel of Antichriſt, *which is to ariſe of a ſmall nation, that is, of the people of the Iewes, and ſhall be ſo baſe and contemptible, that Princely honour ſhall not bee giuen vnto him, but by craft and ſubtiltie, hee ſhall obteyne principalitie, ſo that the armes of the warlike people of Rome, ſhall be ouercome and broken by him. And this hee ſhall doe, becauſe hee ſhall counterfect, that he is the captaine or chiefe of the couenant, that is, of the Lawe and teſtament of God.* There is nothing in this ſaying, which may not be applied to the Pope who (as all that profeſſe Chriſtianitie) proceeded firſt from the Iewes, after by craft and hypocriſie, ſubuerted the Romane Empire, and inuaded the tyrannie. For Hierome ſaieth not, that Antichriſt ſhall bee borne of the tribe of Dan, or bee a Iewe by nation, but that hee is to ariſe of the contemptible nation of the Iewes. S. Auguſtins ſaieth no more, but that it was thought, Antichriſt ſhould ariſe of the tribe of Dan. Therefore this ſurmiſe hath no ground in the Scriptures, and but a faint coniecture of the auncient fathers. The note of Antichriſtes name, Apocalyps the 13. 18. being the number of the beaſt, doeth plainely prooue, that Antichriſt is no ſingular man: for the beaſt ſignifieth by all interpreters, in a maner, the Romane

Antichriſt no one ſingular man.

Empire, in which Antichrist succeedeth the Heathen, and Hereticall persecutors. And the number of his name is conteyned in λατεινος. The Latine man, not onely because hee sitteth at Rome, the chiefe Citie of the Latine Empire, but because his tyrannie is chiefe in the Latine Church, and enforceth the publike exercise of Religion to bee in Latine: yea generally hee hath brought all ciuill contractes of buying and selling into the Latine tongue. And this was thought verie like to bee the name of Antichrist by Irenæus, almost 1400. yeeres agoe: for among other names that hee mentioneth, hee saith, *Sed & Lateinos, &c. But euen the name Lateinos hath the number of 666. And it is verie like to bee the true name: for that which is most truelie a kingdome, hath that name, for they are Latines which nowe reigne.* You see plainely by the iudgement of Irenæus, that it is not necessarie to vnderstande this text, or any in the Scripture so, that Antichrist must bee one singular man, but rather one kingdome, of which euerie King or chiefe Ruler, is Antichrist. The time of his reuelation is not appointed so neere the worldes ende, but the time of his destruction by the comming of Christ: his reigne is not called short, but in comparison of the large and eternall reigne of Christ, as the time of the comming of Christ to iudgement, is accompted short in Gods iudgement, to whom a thousand yeeres, are as one day, and one day as a thousand yeeres. Finally, by his feined miracles, or any figure of him in the Scripture, it cannot be prooued, that hee is a singular man. Nowe therefore, let vs see out of the Scriptures, howe it can bee prooued, that Antichrist is not one singular person. First most euidently out of this text, where it is saide, that the man of sinne shall bee reuealed, whereby it may bee rightly gathered (as S. Iohn also plainely saieth) that Antichrist was euen then, but hee was not reuealed, or openly shewed, but closely caried about in manie of his members. So S. Paul saieth, verse 7. The mysterie of iniquitie doth euen nowe worke, and shall not be vterly destroied, before the second comming of Christ. Seeing therefore it is impossible, that one man could haue continuance, from the Apostles time, to the daie of iudgement, it is manifest, that Antichrist is no one singular man, but a continuall succession of Heretikes, first secretly, and after openly, aduancing themselues against Christ, and God his father. Heereto agree the most cleere testimonies of S. Iohn, 1. Iohn 2.22. *Who is a lyer, but hee that denieth that Iesus is Christ, the same is Antichrist which denieth the Father and the Sonne. Euerie one that denieth the Sonne hath not the Father.* This note as it doeth agree to all Heretikes, so principally to the Pope, who denieth the offices of Christ, as other Heretiks had denied his person. Againe 1. Iohn 4.3. *Euery spirite which confesseth not Iesus Christ come in the flesh, is not of God, and the same is the spirite of Antichrist, which you haue heard that hee commeth, and nowe hee is in the worlde.* Also 2. Iohn verse 7. *There are many deceiuers entred into the worlde, which confesse not Iesus Christ, that he is come in the flesh, the same is* ὁ πλάνος καὶ ὁ ἀντίχριστος, *the deceiuer, and the Antichrist.* Marke that many deceiuers, are the deceiuer, and the Antichrist with the Greeke article. Againe 1. Iohn 2.18. Little children, this is the last time, and as you haue heard, that ὁ ἀντίχριστος, the Antichrist commeth, euen nowe there are manie Antichristes. Therefore Antichrist is not one, but many, and his comming not deferred, vntill within the three yeeres and a halfe, of the ende of the worlde, as the Papistes by grosse vnderstanding of the mysticall time, described in the Apocalyps would haue it: but hee was come in mysterie, and secretly, euen in the Apostles time, and that mysterie, by the malice and subtiltie of Satan, which is the spirite of Antichrist, ceased not to worke, vntill the open and plaine reuelation of his pride, was publikely professed in the papacie. Nowe for the opinion of the auncient fathers, you heard before, that Irenæus thought it very like to be true, of a whole kingdome of Latines: and therefore it was not proper to one singular man. Hierome in the place by you quoted, acknowledging, that all that were not of the communion of Damasus, which professed the diuinitie of Christ, belonged to Antichrist, doeth plainely auouch, that Antichrist, was in his time no singular man, but the body of all Heretikes, the enimies of Christ, whose head was not yet reuealed. So in the other place, they that haue newe names, after any man in the auctor of their doctrine, as Arrianes, Donatistes, Papistes, be Antichristes. As for Caluinistes, Zuinglians, &c. be but names of reproch, inuented as the like were by your predecessours the olde Heretikes, Athanasians, Alexandrians, Iounites, and such like: but of this matter more in the next Section.

λ. 30.
α. 1.
τ. 300.
ε. 5.
ι. 10.
ν. 50.
ο. 70.
ς. 200.
666.

RHEM. 9 *And this is the most common sentence also of all auncient fathers. Only Heretikes make no doubt but Antichrist is a whole order or succession of men, which they holde against the former euident Scriptures and reasons, onely to establish their foolish and wicked paradoxe, that Christes chiefe minister is Antichrist, yea the whole order. Wherein Beza specially pricketh so high, that hee maketh Antichrist (euen this great Antichrist) to haue been in S. Pauls daies, though he was not open to the world. Who it should be (except he meane S. Peter, because he was the first of the order of Popes) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being al his lawful successours both in dignitie and also in trueth of Christes religion. Neither can al the Heretikes aliue proue, that they or any of them vsed any other regiment or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, then Peter himselfe did preach and plant. Therefore if the rest be antichrist, let Beza boldly say that S. Peter was so also, & that diuers of the auncient catholike fathers did serue and worke (though vnwares) towards the setting vp of the great Antichrist, for so doth that blasphemous penne boldly write in his Annotations vpon this place: and an English printed booke of late comming forth out of the same schoole, hath these words:* As for Leo and Gregorie Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mysterie of iniquitie hauing wrought in that Seate neere fiue or sixe hundred yeeres before them, and then greatly increased, they were deceiued with the long continuance of errour. *Thus writeth a malapert scholler of that impudent schoole, placing the mysterie of Antichrist as working in the See of Rome euen in S. Peters time, and making these two holy fathers great workers and furtherers of the same. whereas an other English Rabbine doubted not at Paules crosse to speake of the selfe same fathers as great Doctors and Patrones of their newe Gospel, thus:* O Gregorie, ô Leo, if we be deceiued, you haue deceiued vs. *Whereof we giue the good Christian Reader warning more diligently, to beware of such damnable bookes and Maisters, carying many vnaduised people to perdition.*

Beza in hoc cap.
The Caluinists place Antichrist in the See of Rome, in S. Pauls daies.
They make S. Leo, & S. Gregorie, great furtherers of Antichristes pride.
Against D. Sanders rocke, pag. 248. & pag. 57. Iuel.

FVLKE. 9 That it is not the sentence of Irenæus and Hierom, I haue shewed plainely out of their owne words: now it remaineth, that we enquire what other auncient fathers thought vpon the matter. S. Augustine testifieth, that according to the iudgement of some fathers before him, the mysterie of iniquitie, is vnderstoode of euill men and hypocrites, which are in the Church, vntill they come to so great a number, as may make a great people for Antichrist &c. according to the testimonie of 1. Iohn 2. whereby Antichrist by their iudgement can be no singular man. Yea some vnderstood (as he saith) not onely the prince himselfe, but his whole body, that is, the multitude of men perteining to him together with their prince to be Antichrist. De ciuitat. cap. 19. Chrysostome vpon this place hom. 3. applying the text of Math. 24.24. (of many false Christes and false prophetes, able to deceiue the elect, if it were possible) to Antichrist, signifyeth that it is not necessarie to take Antichrist

for

for one ſingular man. Alſo hom. 4. where he ſheweth, that Antichriſt ſhall come in place of the Romane Empire, as the Romane Empire came in place of the Macedonian: the Macedonian of the Perſian: the Perſian of the Median: the Median of the Babylonian: he likewiſe ſignifieth, that Antichriſt is a kingdome continued by ſucceſſion, as all the reſt were whom he nameth. Primaſius interpreting this text, by Math. 24. 24. declareth, that he thought Antichriſt to be no one ſingular perſon. Tertullian againſt Marcion lib. 5. ſaith, *Who is that man of ſinne, ſonne of perdition? &c. After our opinion, Antichriſt, as the olde and newe prophecies doe teach, as Iohn the Euangeliſt ſaieth, that Antichriſtes are alreadie gone foorth into the worlde, ſpirites, forerunners of Antichriſt.* Cyprian Epiſt. 76. ſaith, That *all the Lordes aduerſaries are Antichriſtes.* Ruffinus expoſit. Symboli. applying alſo that text Math. 24. 24. to the comming of Antichriſt declareth, that he thought not Antichriſt to be one ſingular man. Therefore it is not the common ſentence of all the auncient fathers, that Antichriſt ſhoulde be one ſingular perſon. Seeing therefore it is manifeſt by the Scripture, that Antichriſt is the whole bodie of Chriſtes enimies, vnto the end of the world, wherein yet there is a principall head to be openly reuealed, why ſhould it be compted a fooliſh paradoxe, that the Pope is Antichriſt? You ſay, becauſe he is Chriſtes chiefe miniſter. A ſound argument, if it were not all that is in controuerſie. But Beza (you ſay) *pricketh ſo high, that he maketh this great Antichriſt to haue beene in S. Pauls daies, though he was not open to the world.* Verily Beza ſaith none otherwiſe then S. Paul himſelfe, and S. Iohn ſay. But who ſhoulde that be (you ſay) God knoweth, except he meane S. Peter, becauſe he was the firſt of the order of Popes. But Beza expreſſeth his meaning plainely, when hee ſaith, *Heretikes and falſe Apoſtles, that craftely and cloſely went about to make a defection from Chriſt,* and therefore as it is a malitious, ſo a moſt fooliſh and ſenſeles ſurmiſe, that he ſhoulde meane of S. Peter, who was none of the order of theſe Popes, which are nowe Antichriſtes. But you are *ſure that except Peter were Antichriſt, neither the whole order, nor any of the order can be Antichriſt.* I ſaid before, you can neuer proue, that Peter was of that order of Popes, that nowe are Antichriſtes: you ſay they are Peters lawfull ſucceſſors in dignitie, and in truth of Chriſtes religion. This in deede you ſay, But when ſhall it be prooued? that Peter euer tooke vpon him to diſpenſe againſt the lawe of God, to vſurpe authoritie aboue earthly Princes, to make articles of faith, &c. an hundreth like matters that the Popes doe and haue done: whereof all the Papiſtes, the lymmes of Antichriſt aliue and dead, neither coulde or can euer proue, that the Apoſtle Peter did or taught any thing like. Where Beza ſaith, that diuers of the auncient Catholike fathers vnawares, ſerued toward the ſetting vp of the great Antichriſt, it can not be denied, when they yeelded to much to the vſurped claime of the Biſhops of Rome, who long before the reuelation of Antichriſt (the myſterie of iniquitie working greatly in that See) exalted themſelues as Socrates teſtifieth, *beyond the limites of Prieſthood into foren dominions,* and yet chalenged a great deale more then they coulde obteine of the auncient Catholike fathers: and for all that by many degrees leſſe, then the Popes when they openly ſhewed themſelues to be Antichriſtes, did openly take vpon them. But there is belike a great contradiction betweene that which I wrote againſt Sanders rocke, of Gregory and Leo: and that which was vttered by the Biſhop of Sarum at Paules Croſſe, whereas if any reaſonable man will compare both our ſayings, he ſhall finde no repugnancie at all in them. The Biſhop ſpake of thoſe poyntes, wherein Leo and Gregorie (which alſo hee declared in that ſermon) taught contrarie to the Papiſtes, my writing was of their errour concerning Peters greater dignitie, then the holy Scriptures doth allowe him. Which errour had taken roote by long continuance of time, becauſe the myſterie of iniquitie had wrought in the See of Rome neere fiue or ſixe hundred yeeres before the time of Leo and Gregory. This is compted a malepert and impudent part, to place the See of Antichriſt, working in the See of Rome, euen in S. Peters time, and to make theſe two holy fathers, great workers and furtherers of the ſame. In deede furtherers I make them, as Beza doth many others yet vnawares, while they ſawe not whereunto the myſterie tended, eſpecially the elder. As for the other, when he foreſawe the reuelation of Antichriſt, he hindred it to his power: but I make them not willing and witting workers and furtherers of the myſterie of iniquitie. The chiefe matter is, whether the myſterie of iniquitie did worke in the See of Rome in Peters time. Firſt, that it did work in Peters time, the text of S. Paul is plaine. That it did worke at Rome, where Antichriſt ſhoulde be openly ſhewed, S. Iohn is plaine in the Reuelation 17. 9. 18. The auncient fathers, Tertullian, Hierom, Auguſtine &c. (as I haue ſhewed elſe where) doe teſtifie, that Rome is Babylon, the See of Antichriſt. And many of the old fathers ſuſpected, that Nero was Antichriſt, who was Emperour of Rome in Peters time. Yea the Papiſtes themſelues confeſſing, that Peter in his Epiſtle called Rome Babylon, muſt needes graunt, that Rome is the See of Antichriſt, and that the myſterie of Antichriſt did worke there, euen in S. Peters time, or elſe why ſhould he call it Babylon? Now that this myſterie did worke in the Church of Rome, where Antichriſt was to be openly ſhewed, how can it be denied? ſeeing it did worke in other Churches. If Simon Magus the father of heretikes (as euen Papiſtes doe confeſſe) firſt broched his hereſie at Rome, and there contended with Peter, as it were for the chiefe place of the Church, did not the myſterie of Antichriſt begin in the See of Rome, euen in S. Peters time? Againe, when there were ſchiſmes at Corinth, one ſaying I am of Cephas, I am of Paul &c. might not the like be at Rome? But all this while you will ſay Peters chaire, was free from theſe myſteries of iniquitie. I doe willingly confeſſe, that Peter himſelfe, and many godly Biſhops, were vtter enimies to Antichriſtian pride: and therefore I doe not place the myſterie of iniquitie in the See of Rome preciſely in Peters time, but neere the ſame, which in proceſſe of time, began by little and little to ſhewe it ſelfe. As when Anicetus contended with Polycarpus, about the celebration of Eaſter, yet with more modeſtie then Victor, which excommunicated the Biſhops of Aſia, becauſe they would not conſent with him in the ſame ceremonie. Cornelius & Stephanus were good men and martyrs: yet by Cyprian a good father and martyr, Firmilianus, and many other Biſhops, they were thought to take to much vpon them, in the queſtion of rebaptiſme, although their cauſe was better. Alſo in admitting the complaints of fugitiue heretikes, that were iudged and excommunicated in Africa. Much more the ambitious titles chalenged by the See of Rome, were miſliked and condemned in the Councel of Carthage 3. c. 26. *That the Biſhop of the firſt See, be not called prince of Prieſtes, or higheſt prieſt, or any ſuch thing, but onely Biſhop of the firſt See.* Whereunto Gratian 1. Diſtinct. 99. addeth, *as for vniuerſall, let not the Biſhop of Rome himſelfe be called.* After this, appeales were forbidden vnto the See of Rome, vnder paine of excommunication cont. Milevitanum cap. 22. and conc. Aphric. cap. 92. To heale which wound, the Biſhops of Rome, Zoſimus, Bonifacius, and Celeſtinus, obtruded to the Biſhops of Aphrica, a forged canon of the Councel of Nice, which by true copies of the Nicene Councel, ſent from Cyrillus of Alexandria, and Atticus of Conſtantinople, was diſcouered Ep. conc. Aphric. ad Celeſtinum. After this, Leo by his Legates, and his Epiſtles to Martianus and Pulcheria, Ep. 54. and 55. laboured to hinder the decree of the generall Councell of Chalcedon, whereby the Biſhop of Conſtantinople was made equall with the Biſhop of Rome, vnder pretence of defending the priuiledges

Rome the See of Antichriſt.

graunted to the See of Alexandria, and of Antioch, by the Councel of Nice. But notwithſtanding all his practiſe and indeuour, the generall Councell of Chalcedon concluded againſt him, that the Biſhop of Conſtantinople ſhould be his equal in al things. Whereupon Iohn Biſhop of Conſtantinople being lifted vp in pride, was not content to be fellowe with the Biſhop of Rome, but woulde be his ſuperior: yea woulde tranſlate the auctoritie of all Biſhops vnto his owne See and perſon, by taking vpon him the title of vniuerſall Biſhop. Which when Gregory Biſhop of Rome perceiued, after he could not preuaile with him by admonition, he declared him openly to be the forerunner of the great Antichriſt: for thus he writeth. *Sed in hac eius ſuperbia &c. But in this his pride, what other thing is ſignified? but that the times of Antichriſt are euen now at hand, becauſe he imitateth him which deſpiſing the legions of Angels in equal ioy, aſſaied to breake out in the toppe of ſingularitie ſaying: I will exalt my throne aboue the ſtarres of heauen &c. lib. 4. Ep. 34.* And againe. *Omnia quæ prædicta ſunt iuxta &c. All things are done which were foreſhewed. The king of Pride is at hand, and that which is a vile thing to be ſpoken, an armie of prieſtes is prepared for him, becauſe they that were appointed to be chiefe in humilitie, doe ſerue as ſouldiers vnder pride and arrogancie.* lib. 4. Epi. 38. Thus haue we proued by the holy Scriptures, and the teſtimonies of many auncient fathers, that Antichriſt is no one ſingular man: that Rome is the place appointed for his ſoueraigne ſeate: that the time of his reuelation was at hand 900. yeeres agoe: that he exerciſed his Antichriſtian pride, ſpecially by the Clergie, which are his garde or armie: that the vniuerſall auctoritie which he vſurpeth by the name of vniuerſall Biſhop, is the pride of Lucifer, whereof Antichriſt is king. And theſe three laſt points no papiſt can denie, except he will affirme, that the Biſhop of Rome erred in ſo great matters of faith, as are the reuelation of Antichriſt, the deſcription of his qualities and inſtruments, and the auctoritie of the See of Rome.

RHEM. 10 4 Extolled. *The great Antichriſt which muſt come neere the worldes ende, ſhall aboliſh the publike exerciſe of all other religions true and falſe, and pull downe both the B. Sacrament of the altar, wherin conſiſteth ſpecially the worſhip of the true God, and alſo al Idols of the Gentiles, and ſacrifices of the Iewes, generally all kinde of religious worſhip, ſauing that which muſt be done to himſelfe alone. which was partly prefigured in ſuch kings as publiſhed that no God nor man but themſelues ſhould be praied vnto for certaine daies, as Darius and ſuch like. Howe can the Proteſtants then for ſhame and without euident contradiction, auouch the Pope to be Antichriſt, who (as we ſay) honoureth Chriſt the true God with all his power, or (as they ſay) honoureth Idols, and chalengeth no diuine honour to himſelfe, much leſſe to himſelfe onely, as Antichriſt ſhal do? He humbly praieth to God, and lowly kneeleth downe in euery Church at diners altars erected to God in the memories of his Sainctes, and praieth to them. He ſaieth or heareth Maſſe daily with al deuotion, he confeſſeth his ſinnes to a Prieſt as other poore men do, he adoreth the holy Euchariſt which Chriſt affirmed to be his owne bodie, the Heretikes call it an Idol (no maruell if they make the Pope his Vicar Antichriſt, when they make Chriſt himſelfe an Idol) Theſe religious duties doeth the Pope, whereas Antichriſt ſhall worſhip none, nor pray to any, at the leaſt openly.*

Antichriſt ſhal ſuffer no worſhip or adoration, but of himſelfe only, therefore the Pope cannot be Antichriſt. *Dan. 8.*

FVLKE. 10 That the great Antichriſt came 900. yeeres ago, you haue heard by the teſtimonie of Gregorie. As for your other ſurmiſes, that he ſhall aboliſh the publike exerciſe of all other religions true and falſe, ſauing that which muſt be done to himſelfe, hath no colour of reaſon out of the ſcripture, although it be true that Antichriſt maketh accompt of no religion, yet vnder the colour of Religion and Gods ſeruice, he vſurpeth all honour due to God. So ſaith S. Hierom, that Antichriſt ſhall obteine his Antichriſtian exaltation, by counterfecting *that he is the captaine or chiefe of the couenant that is of the lawe and teſtament of God. In Daniel. cap. 11.* Hee ſhall not therefore aboliſh all Religion true or falſe, or ſuffer none to be worſhipped but himſelfe, but by fayning that he is the chiefe of Religion, and captaine of Gods couenant (as the Pope doeth) he ſhould by Hieroms iudgement aduance himſelfe aboue all Religion. And therefore although we be not bound to ſeeke a figure of Antichriſt in the blaſphemous decree of *Darius*, yet the Pope (not for a time but perpetually) decreeth, that none other in effect be acknowledged for God, but himſelfe. Seeing hee alone taketh vpon him to diſpence againſt the Lawe of God, which argueth that he arrogateth to himſelfe auctoritie aboue God the lawe maker. For no lawe can be diſpenſed withall, but either by the ſame auctoritie by which it was made, or by a greater. Aboue Chriſt he exalteth himſelfe and his propheticall, kingly, and prieſtly office, not onely in abrogating his inſtitution of the Supper of both kindes, and many other notorious matters, but alſo in graunting full pardon of al ſinnes, and abſoluing men both from the paine & the fault, which he denieth to haue beene done by Chriſt in the ſacrifice of his death and paſſion. Yea, he depoſeth Chriſt out of his eternal Prieſthood, by ſetting vp an other ſacrifice and prieſthod after the order of *Melchiſedech*, whereby hee proteſteth againſt the ſufficiencie of the ſacrifice and Prieſthod of Chriſt, and alſo maketh euery one of his vile creatures (the Maſſe Prieſtes) ſuperiour to Chriſt God and man, whom they take vpon them to offer to God his father. Whereas Chriſt himſelfe could not haue offered that moſt acceptable ſacrifice of himſelfe, vnleſſe by his diuine and eternal ſpirit, he had bene in ſome reſpect better then himſelfe. Againſt the holy Ghoſt he exalteth himſelfe, blaſpheming the Scriptures inſpired by him, to be vnperfect and vnſufficient for the inſtruction of the Church without his traditions and decrees, by pronouncing that to be prophane and forbidding as vnholy, which he hath ſanctified, as mariage and meats, and giuing ſpecial holines to ſuch creatures as he liſteth. By vſurping the office of the holy Spirit, in applying the merits of Chriſt and the effect of his paſſion, according to his pleaſure, by his indulgences and pardons, and by ſacraments and ceremonies of his owne inuention. Arrogating in al things the ſpirit of truth that he can not erre, exempting himſelfe from all mortall iudgements, though he carie infinite thouſands with him to hell: beſide innumerable other blaſphemings of proude ſpeeches, doctrines, and decrees, whereof his lawes and religion are full. And therefore although to blinde the eies of the ſimple, hee hath ſome hypocritical title of humilitie to make ſome ſhew of adoring God, in external and ceremoniall maner, yet cannot he ſo diſſemble his pride & contempt of God, but many times it breaketh forth into open blaſphemie, as hath bene noted in diuers of them, but that which is notorious in al, and maintained by all, cannot be hidden. How in his greateſt pompe the Sacrament which he pretendeth to honour as God, is caried before him on his hackney, when he himſelfe is caried on mens ſhoulders. How his throne is ſet aboue the altar. How the Croſſe which muſt be caried on the right hand of kings ſwords or ſcepters, becauſe diuine honour is due to it (as they ſay) is notwithſtanding laied vnder his feete, how in the *Iubily* he beateth open the gates of Paradiſe with a golden hammer, with an hundreth more notes of Antichriſtian pride, expreſſed in the Pontificals, and practiſed in their ſolemnities.

The Pope Antichriſt, exalting himſelfe aboue God.

RHEM. 11 4 In the temple.) *Moſt auncient writers expound this of the temple in Hieruſalem, which they thinke Antichriſt ſhal build vp againe, as being of the Iewes ſtocke, and to be acknowledged of that obſtinate people (according to our Sauiours prophecie Io. 5.) for their expected and promiſed Meſſias.* Iren. li. 5. in fine. Hyppolyt. de conſum. mundi. Cyril. Hieroſ. Catech. 15. Author. op. imp. ho. 49. in Mat. *See S. Hierom* in 11. Dan. Grego. li. 31. Moral. c. 11. *Not that he ſhal ſuffer them to worſhip God by their old maner of ſacrifices, (al which he wil either aboliſh, or conuert to the only adoration of himſelf: though at the firſt to apply himſelfe to the Iewes, he may perhaps be circumciſed and keepe ſome part of the law) for it is here*

In what temple Antichriſt ſhal ſit. *Dan. 9. Mat. 24. 1. Mac. 1.*

RHEM

here said that he shal sit in the temple as God, that is, he shal be adored their by sacrifice and diuine honour, the name and worship of the true God wholy defaced. And this they thinke to be the abominatiō of desolation *foretold by Daniel mentioned by our sauiour, prefigured and resembled by Antiochus & others, that defaced the worship of the true God by prophanation of that temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice & cōtinual oblation of Christs holy body and bloud in the church, as the abolishing of that, was a figure of the abolishing of this, which shal be done principally and most vniuersally by Antichrist himselfe (as now in part by his forerunners) throughout al nations and churches of the world (though then also Masse may be had in secret, as it is now in nations where the secular force of some Princes prohibiteth it to be said openly.) For although he may haue his principal seate & honor in the temple & citie of Hierusalem, yet he shal rule ouer the whole world, and specially prohibite that principal worship instituted by Christ in his sacraments, as being the proper aduersarie of Christes person, name, lawe, and Church. the prophanation and desolation of which Church by taking away the sacrifice of the altar, is the proper abomination of desolation, and the worke of Antichrist onely.*

The abomination of desolation consisteth chiefly in abolishing the sacrifice of the altar.

FVLKE. II Though some of the ancient fathers, supposed that Antichrist should sit in the temple of Ierusalem, yet they had no reason out of the worde of God so to thinke. For the temple of Salomon being vtterly destroyed, though an other like it should be builded according to this surmise, yet coulde it not be called the temple of God. But the Church of Christ is by the Apostle called the temple of God, 1. Cor. 3. 16. 17. 2. Cor. 6. Apoc. 3. 12. Wherefore the Apostle meaneth, that Antichrist shal sit in the visible Church of God, or that which is so called and commonly reputed. and there vsurpe diuine auctoritie. That *the abomination of desolation consisteth chiefly in abolishing the popish Masse*, it is a vaine presumption without auctoritie of the Scriptures, or testimonie of the auncient fathers. For rather the Masse is an abomination that bringeth desolation, because it ouerthroweth the vertue of the sacrifice and Priesthod of Christ, in which is the only comfort of al Christian mens consciences.

Antichrist sitting in the Church.

RHEM. 12 *S. Augustine therefore li. 20. de ciuit. c. 19. and S. Hierom q. 11. ad Algasiam. do thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the church of Christ, rather then in Salomons temple. Not as though he (should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (whereby they plainely confesse and agnise that the Pope is a member of the Church, & in ipso sinu Ecclesiæ, and in the very bosome of the Church, say they:) for that is ridiculous, that all Heretikes whom S. Iohn calleth Antichristes as his precursors, should go out of the Church, and the great Antichrist him selfe shoulde be of the Church, and in the Church, and continew in the same. and yet to them that make the whole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shall be an Apostata and a renegate out of the Church, and shal vsurpe vpon it by tyrannie, and by chalenging worship, religion, and gouernment thereof, so that himselfe shal be adored in al the Churches of the world which he list to leaue standing for his honour. And this is to sit in the temple or * against the Temple of God, as some interprete. If any Pope did euer this, or shal do, then let the Aduersaries cal him Antichrist.*

How Antichrist shal sit in the Church.

Beze. Neither Antichrist nor his precursors, are members of the Church.

* εἰς τὸν ναὸν.

FVLKE. 12 Now you confesse that by the iudgement of S. Augustine and Hierom, Antichrist should sit in the Church of Christ, rather then in the temple of Salomon. Yea, by S. Augustine, he should not onely sit in the Church of God, but take vpon him with his retinue to be the onely Church of God. For thus he writeth, (reporting the opinion of other men whereunto he giueth his assent,) *Some wil haue not onely the Prince or chiefe himselfe, but his whole body, that is the multitude of men perteining to him, to be vnderstood in this place (togither with their prince,) to be antichrist. And thinke that it should be said more rightly in Latine, as it is in the Greeke, that he should sit, not in the temple of God, but as the temple of God, as though he himselfe were the temple of God, which is the Church.* There could nothing be said more properly of the Pope, who boasteth himselfe to be head and foundation of the Church, and that there is none other Church of God, but he & his body. Hierom saith: *He shal sit in the temple of Ierusalem as some thinke, or in the Church as we more truely iudge.* Neither are these fathers alone, but other of good credite ioyning with them. Chrysostome vpon this text saith: that Antichrist shal commaund himselfe to be worshipped in stead of God, and to be placed in the temple of God, not only at Ierusalem, but also in the Churches. *Theodoret* saith: *He calleth the temple of God, the Churches in which Antichrist shal arrogate vnto himselfe the chiefe state, endeauouring to shew himselfe as God. Primasius* saith, *That which is called God, is the Church, That which is worshipped, is the highest God. So that he shal sit in the temple of God, boasting himselfe that he is God. That is, that he himselfe is the Church: which is as if he should say, he sitteth as the temple of God, boasting that he himselfe is the temple of God, or he sitteth as God, boasting that he is God.* This is out of the rules of *Ticonius*, out of which it is like, that S. Augustine also tooke his iudgement aforesaid. *Seuerianus apud Oecumenium* saith vpon this text, *He speaketh not of the temple of Ierusalem, but of the Churches of God.* So saith *Theophylact*, *Not in the temple which is at Ierusalem specially, but simplie in the Churches and in euery temple of God.* Thus you see by the most and best approued auctors iudgement, Antichrist should sit in the Church of God, *But not as though he should be a chiefe member of the Church of Christ, or a special part of his body mystical,* (say you.) In deed Antichrist is no member or part of the church or mystical body of Christ, yet he sitteth in the visible Church, boasting himselfe to be the chiefe head thereof, yea as though he and his body were the Church it selfe, as Augustine and *Primasius* testifie: he taketh vpon him the chiefe seate in the Church, as *Theodoret* saith. Therefore all things agree so aptly to the Pope, as the great Antichrist can be no where else found, but in his person and place. We do not therefore make the Pope a member of the church of Christ, but an enimie thereof, vsurping tyrannie aboue the Church, and thereby declaring that he is Antichrist. And whereas S. Iohn saith, that Antichrist and his precussors should goe out of the Church, it is true, and so is the Pope gone from the doctrine of the Apostles, and out of the Church of Christ, whereof the Bishops of Rome his predecessors, were sometimes true members and seruants of the Church. But yet those heretikes continued in the outward face of the Church, and profession of Christianitie, though they were neuer true members of the Church and mystical body of Christ. Example of one of these Antichrists we may see in the proud prelate *Diotrephes*, that would not receiue S. Iohn himselfe, and vsurped tyrannie in the Church, 3. *Ioan. v. 9.* The like is to be said of *Cerinthus* and other heretikes, that boasted of the Church of Christ & Christianitie, as the Pope doth, yet were enimies of the church, and no true members thereof. And euen that which you affirme of Antichrist, is true of the Pope. For he is reuolted from the catholike Church of Christ, and boasteth that he onely and his are the Church, he vsurpeth vpon the Church by tyrannie, and by chalenging worship, religion and gouernment thereof: he is adored in al Popish churches (where his sacrilegious decrees are obeied) aboue and against the lawes of God, and so he sitteth in the temple, and against the temple of God, therefore by your owne description, we may cal him Antichrist.

Antichrist (by interpretation, *One against Christ*) why so called.

RHEM. 13 *And let the good Reader obserue, that there be two special causes why this great man of sinne is called Antichrist. The one is, for impugning Christs kingdom in earth, that is to say, his spiritual regiment which he cōstituted & appointed in his church, and the forme of gouernment ordained therein, applying al to himselfe by singular tyrannie and vsurpation, in which kinde*

S. Athanasius (ep. ad Solit. vit. degentes.) *is bold to cal the Emperour Constantius being an Arian Heretike, Antichrist, for making himselfe* Principem Episcoporum, Prince ouer the bishops & President of Ecclesiastical iudgements, &c. *The other cause is, for impugning Christs priesthood, which is only or most properly exercised in earth by the sacrifice of the holy Masse, instituted for the commemoration of his death, and for the external exhibition of godly honor to the B. Trinitie, which kind of external worship by sacrifice no lawful people of God euer lacked. And by these two things you may easily perceiue, that the Heretikes of these daies do more properly and neerely prepare the way to Antichrist and to extreme desolation, then euer any before, their special heresie, being against the spirituall Primacie of Popes and Bishops, and against the sacrifice of the altar, in which two the soueraintie of Christ in earth consisteth.*

Protestants and Caluinists the neere forerunners of Antichrist.

FVLKE. 13 Both these causes agree most aptly to the Pope: *For he impugneth Christs kingdom in earth, that is his spiritual regiment, which he constituted and appointed in his Church, and the forme of gouernment ordeined therein, applying to himself by singular tyrannie and vsurpation.* Al this and much more *Gregory* saith of him that vsurpeth but the title of vniuersal bishop, How much more doth it agree to the Pope, who doth not only make himselfe Prince of bishops, and president of Ecclesiastical iudgements, but taketh away al auctoritie of bishops, & vsurpeth al vnto himself. *Farre from al Christian mens harts* (saith he) *be this name of blasphemie, in which the honor of al priests is taken away, while it is proudly chalenged of one man to himselfe. Lib. 4. Ep. 32.* More of this matter who so list, may see at large in the same booke *Ep.* 34. 36 38. But that which is more properly the spiritual kingdome of Christ, then the externall forme of gouernment in the Church, the Pope impugneth as I haue shewed *Sect.* 10. The other cause, for impugning Christes Priesthoode, doeth most properly agree to the Pope, as I haue also declared *Sect.* 10. and specially for setting vp and mainteyning that horrible blasphemie of the sacrifice of the Masse, and communicating the Priesthood after the order of *Melchisedech*, to all his shauelings, which is the speciall and singular dignitie of Christ alone. *Psal.* 1. 10. *Heb.* 7. And lest we should seeke further for the blasphemous exaltation of Antichrist, behold you are not afraid to say. *That the soueraigntie of Christ in earth, consisteth only in these two, the Popes primacie, and the sacrifice of the Masse.* Whereby you exclude al soueraigntie of Christ gouerning his Church on earth and euery one of his elect by his holy Spirit, ruling the same by his heauenly word, and subduing his enimies by his mightie power and prouidence, working effectually in the preaching of the Gospell and administration of his sacraments. Finally, you acknowledge the soueraigntie of Christ to consist in nothing but in those two, wherein his soueraigntie is most oppugned and blasphemed. Againe, what blasphemie is it to say, that the Priesthod of Christ is exercised only, or most properly in earth by the sacrifice of the Masse? As though Christ being ascended into heauen, (after he hath by one sacrifice of himselfe once offered, made perfect for euer all those that are sanctified) doth not onely and most properly exercise his Priesthod in his own person, which none else can exercise, because none else but he alone is able to saue for euer, those that by him come vnto God, alwaies liuing that he may make intercession for vs. *Heb.* 7. 24. 25.

RHEM. 14 6 What letteth.) *S. Augustine* (li. 20. c. 19. de ciuit. dei.) *professeth plainly that he vnderstandeth not these words, nor that that followeth of the mysterie of iniquitie, & least of al that which the Apostle addeth,* Only that he which holdeth now, do hold, &c. *Which may humble vs al, & stay the confident rashnes of this time, namely of Heretikes, that boldly feine hereof whatsoeuer is agreeable to their heresie and phantasie. The apostle had told the Thessalonians before by word of mouth a secret point which he would not vtter in writing, and therefore referreth them to his former talke. The mysterie of iniquitie is commonly referred to Heretikes, who worke to the same, and doe that that Antichrist shall doe, but yet not openly, but in couert and vnder the cloke of Christes name, the Scriptures, the word of the Lord, shew of holines, &c. Whereas Antichrist himselfe shal openly attempt and atchieue the foresaid desolation, and Satan now serueth his turne by Heretikes vnderstand, shall toward the last end vtter, reueale, and bring him foorth openly. and that is here,* to be reuealed, *that is, to appeere in his owne person. These other words,* Only that he which now holdeth, hold: *Some expound of the Emperor, during whose continuance in his state, God shal not permit Antichrist to come, meaning that the very Empire shalbe wholy desolate, destroyed and taken away before or by his comming: which is more then a defection from the same, whereof was spoken before: for there shal be a reuolt from the Church also, but it shall not be vtterly destroyed. Others say, that it is an admonition to al faithfull, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to deceiue them, til they that now pretend religion and the Gospel, end in a plaine breach, reuolt, and open apostasie by the appearance of Antichrist, whom al heretikes serue in mysterie, that is, couertly and in the Diuels meaning, though the world seeth it not, nor themselues at the beginning, thought it, as now euery day more and more all men perceiue they tend to plaine Atheisme and Antichristianisme.*

S. Augustins humilitie in interpreting the Scriptures.

The mysterie of iniquitie is the couert working of heretikes toward the manifest reuelation of Antichrist himselfe.

FVLKE. 14 S. Augustine which saw not the fulfilling of this prophecie, professeth his ignorance, as *Ireneus* doth in part: yet most of the ancient writers vnderstand this *let*, to be the Romane Empire, which so long as it stood, Antichrist could not possesse the Citie of Rome, which was appointed for the seate of his tyrannie, nor vsurpe such dominion as after that was taken away, he challenged. That we faine nothing vpon this text, it is manifest, because we affirme nothing but that which the ancient fathers haue said before vs. Although because we see all these things openly reueiled, which were to them more obscure, because they were not performed, we note the person more boldly, and clearely we pronounce of the fulfilling of this prophecie. That the mysterie of iniquitie is the couert working of heretikes, towards the manifestation of Antichrist himselfe, we agree with you. Whereas Antichrist the Pope openly blasphemeth the Scriptures as vnsufficient notwithstanding the institution of Christ depriueth the people of the Lordes bloud: though he by his wicked life lead infinite thousandes of soules to hell with him, most impudently boasteth that he is not to be reproued or iudged of any man: braggeth that he cannot erre: that he hath al lawes in the closet of his breast: that he is aboue all lawes: that his will is in stead of reason, and such like matters which you cannot denie.

The other wordes (as I said) the auncient fathers for the most part doe expound of the Romane Empire, which was vtterly subuerted before Antichrist was in his highest exhaltation, & now is nothing but a name & shadow of an Empire, and long since when it was of some power, ceased to be the Empire of Rome. when Antichrist had set vp his kingdome there, and the Emperour had nothing but a bare name of the Empire of Rome. Yet *Theodoret* thinketh as *Caluine* doeth, that this *let* should be the preaching of the Gospel ouer al the world, which because it was promised by our Sauiour Christ, must haue bene fulfilled before Antichrist, or the ende of the world to come. Where you conclude, that all men perceiue our doctrine and doings tende to plaine Atheisme and Antichristianisme, because it is nothing but impudent railing without any reason, I passe it ouer as vnworthie any answere.

Slander.

FVLKE. 15 9 In al power.) *Satan whose power to hurt is abridged by Christ, shal then be let loose, and shal assist antichrist in al maner of signes, wonders & false miracles, wherby many shal be seduced, not only Iewes: But al such as be deceiued & caried away by vulgar speech only, of heretikes that can worke no miracles, much more shal folow this man of sinne doing so great wonders. And such both now do folow heretiks, & then shal receiue Antichrist, that deserue so to be forsaken of God, by their forsaking*

What kinde of men shall folow Antichrist.

forſaking of the vnitie and happie fellowſhip of Saincts in the Catholike Church, where only is the Charitie of truth, *as the Apoſtle here ſpeaketh.*

FVLKE.15 Beſide the ſtrange and wonderous workes of Antichriſt in remouing the Monarchie from Greece to France and then to Germany, to the vtter ouerthrow of it in both places, with diuers other tranſlations of kingdomes, depoſing of Emperours and Princes, and ſetting vp his vaſſals in many dominions, &c. There was neuer any ſtate of religion of the heathen ſo full of falſe myracles, lying ſignes and wonders, as the religion of Antichriſt: the moſt of them being monſtrous fables, ſome Magicall illuſions of deuils, and craftie conueyances of *legerdemaine*. Of which reports the Legends, Portuſes, Feſtiuales, Promptuaries, Sermons, and other bookes are ſtuffed ſo full, that nothing almoſt is thought to be ſufficiently proued, that is not confirmed by a number of falſe and friuolous miracles: yea they ceaſe not at this day to continue ſome of theſe monſtrous fictions, as of their miraculous hoſtes at *Mechline*, and of the miraculous bloud of Chriſt at *Paris*, as good as the blood of *Hailes*, which was a confection of honie and ſaffron renued as often as it pleaſed them, of the virgine Maries milke, with ten thouſand falſe tales of reliques, that are in euery corner of the Popes dominion. Beſide new cures alſo of the reſtoring of *Margaret Ieſop* to her limmes at the Sacrament of miracles, whom the Bedels of *Bridewel* if they had had in cure for her whoredom, would haue healed alſo of her lamenes. With the viſion of the black dogge, and other fables reported by *Briſtow*. As for our doctrine, hauing manifeſt teſtimonie of the holy Scriptures, needeth no confirmation of miracles. Although God himſelfe (for the preſeruation of his Church,) worketh great things, which being done by him, ought to be wonderfull in our eies. Among which the marueilous preſeruation of our ſoueraigne Lady, againſt ſo many conſpiracies, treaſons, rebellions, murtherings, poyſonings, coniurings, inuaſions, and other diueliſh practiſes deuiſed by Antichriſt and his limmes, againſt her perſon, her Realme and kingdome, now theſe thirtie yeres continuing: is as glorious a worke of his mercifull protection, as euer was ſeene in any age: or is recorded in any ſtorie, holy or prophane, yea, I know not whether the like (all circumſtances conſidered) was euer knowen before.

Popiſh miracles.

THEM. 16 15 Traditions.) *Not only the things written and ſet downe in the holy Scriptures, but al other truths and points of religion vttered by word of mouth and deliuered or giuen by the Apoſtles * to their ſcholers by tradition, be ſo here approued and els where in the Scripture it ſelfe, that the Heretikes purpoſely, guilfully, and of ill conſcience (that belike reprehendeth them) refraine in their tranſlations, from the Eccleſiaſtical and moſt vſual word,* Tradition, *euer more when it is taken in good part, though it expreſſe moſt exactly the ſignification of the Greeke word: but when it ſoundeth in their fond phantaſie againſt the traditions of the Church (as in deed in true ſenſe it neuer doth) there they vſe it moſt gladly. Here therefore and *in the like places, that the reader might not ſo eaſily like of Traditions vnwritten, here cõmended by the Apoſtle, they tranſlate it,* Inſtructions, Conſtitutions, Ordinances, *and what they can inuent els, to hide the truth from the ſimple or vnwarie Reader, whoſe tranſlations haue none other end but to beguile ſuch by art and conueiance.*

* *See S. Denys Areopag. Ec. Hier. c. 1.* παραδόσεις.
* *1. Cor. 11.*
2. Theſ. 3.
Hereticall tranſlation.
Traditions vnwritten.

FVLKE.16 Firſt our tranſlations are true and according to the true ſenſe of the word, and of the text. And ſeeing traditions are ſometimes taken in euill part (as you confeſſe) we doe rightly auoyde the ambiguitie, when as the ſignification of the worde doth beare) we tranſlate inſtructions, conſtitutions, or ordinances. And it is as much aduantage, as you can iuſtly require, to haue inſtructions, conſtitutions, ordinances of the Apoſtles, vnwritten, but that vnder the voice, ſound, and colour of the word, *Traditions*, you would haue all your fables and inuentions of falſe doctrine, receiued without any examination or triall, whether they came from the Apoſtles or no.

Cauilling.

But now let vs ſee whether this text doth allow any traditions, inſtructions, or ordinances of the Apoſtles, that are no where expreſſed and conteined in the Scriptures. S. Paul willeth them to hold the traditions which they had learned, whether it were by word or by his Epiſtle: *Ergo* ſay you, *not only the things written and ſet downe in the holy Scriptures, but all other points of truth and points of religion vttered by word of mouth, & deliuered by the Apoſtles to their ſcholers by tradition, be here approued.* In deed as wel that which the Apoſtles did preach, as that which they did write, is here approued. But how doth it follow out of this text, that the Apoſtle did preach or deliuer any thing by word of mouth, which is not written and ſet downe in the holy Scriptures? Vnleſſe this be your argumennt, All was not written in the Epiſtle to the Theſſalonians, *Ergo*, it is no where written or ſet downe in the holy Scriptures. Therefore this text proueth not that the Apoſtles left traditions, neceſſary to be obſerued vnto ſaluation, which are not conteined in the Scriptures. Or that the Scriptures doe not conteine all things neceſſarie to be knowen, beleeued, and practiſed vnto ſaluation. Hauing therefore no warrant in the Scriptures for ſuch traditions as are no where written, you bring a whole troupe of the ancient fathers: who if they had bene alwaies attentiue in this point, ſhould not in ſome things haue bene ſo caried away as they were. Yet if their ſayings be well marked according to their meanings, they ſpeake nothing for the credit of Popiſh traditions, that is articles of doctrine neceſſarie to ſaluation, not written or ſet downe in the Scriptures. For ſometimes they call the Scripture it ſelfe by the name of tradition, or els they ſpeake of doctrine conteined in the Scriptures, & able to be proued by them, though not expreſſed in the ſame termes: as *Omouſion*, the Trinitie, the three perſons, the baptiſme of infants and ſuch like. Or els of ceremonies and rites, which are not neceſſary to be at all times, and in all places the ſame. For many of thoſe externall obſeruations & rites, which they aſcribe to tradition of the Apoſtles, haue bene long ſince aboliſhed and growen out of vſe, and are not obſerued euen in the Popiſh Church: whereas they haue a greater number which be of later inuention, which yet they would father vpon the Apoſtles. Laſt of all, thoſe few errors (which the myſterie of iniquitie preuailing, were receiued in their time) diuers of the auncient fathers aſcribe to tradition, becauſe they had no ground in the Scriptures. Now therefore let vs conſider your teſtimonies for tradition vnwritten, in order. Firſt, you note in the Margent *Dionyſ. eccle. Hier. c. 1.* Who ſpeaketh of the Sacraments and ceremonies of the Church vſed in his time, refereth them partly to the Scriptures, partly to the tradition of Biſhops. Meaning the Sacraments to haue their inſtitution ſet downe in the Scriptures, other ceremonies to haue beene ordeined by the gouernours of the Church, and by them deliuered vnto him. But of doctrine deliuered by the Apoſtles, that is no where written in the Scriptures, and yet is neceſſarie to ſaluation, he ſpeaketh not one word.

Traditions vnwritten.

THEM. 17 *But S. Chryſoſtome* (ho. 4. in 1. Theſ. 2.) *and the other Greeke ſcholies or commentaries ſay hereupon, both written & vnwritten precepts the Apoſtles gaue by tradition, and both be worthy of obſeruation. S. Baſil* (De Sp. Sancto c. 29. in principio.) *thus*, I account it Apoſtolike to continue firmely euen in vnwritten traditions. *and to proue thus he alleageth this place of S. Paul. In the ſame booke c. 17. he ſaith*, If we once goe about to reiect vnwritten cuſtomes as things of no importance, we ſhal, ere we be aware, doe damage to the principall parts of the faith, and bring the preaching of the Goſpel to a naked name. *And for example of theſe neceſſarie traditions, hee nameth the ſigne of the Croſſe, praying towardes the Eaſt, the words ſpoken at the eleuation or ſhewing of the holy Euchariſt, with diuers ceremonies vſed before and after the conſecration, the halowing of the font, the bleſſing of the oyle, the annointing of the baptized with*

Their authoritie and eſtimation, and examples of ſome peculiar traditions out of the fathers.

S. Chryſoſtom.

with the ſame, the three immerſions into the font, the words of abrenuntiation and exorciſmes of the partie that is to be baptized &c. What Scripture (*ſaith he*) taught theſe and ſuch like? none truly, all comming of ſecret and ſilent tradition. wherewith our fathers thought it meete to couer ſuch myſteries. S.Baſil.

FVLKE.17 Chryſoſtomes wordes bee theſe: *Hereof it is manifeſt, that they deliuered not all by Epiſtle, But many things without letters, and the one is of as great credite as the other. Therefore wee thinke the Tradition of the Church alſo to be worthy of credite, It is a tradition inquire no more.* It is certaine, that Chryſoſtome ſpeaketh of ſuch traditions, as are not expreſſed in ſo many wordes in the ſcriptures, yet are they conteined in deed in them, or elſe of thoſe laſt words, it is a tradition &c. it ſhould follow, that we ſhould neuer ſearch the ſcriptures, for anie thing, but depend wholy vpon tradition. But that the ſcripture is not onely neceſſarie, but alſo conteyneth doctrine ſufficient for our ſaluation, he declareth plentifully, in other places. One example ſhall ſuffice, in 2. Tim. Hom. 9. *If we haue neede to learne any thing, or not to know any thing, there* (in the ſcriptures) *we ſhall learne it. If it be needefull to reproue falſhod from thence, we ſhall draw it. If any thing be lacking vnto vs, that we muſt obteine, to be corrected or chaſtiſed vnto exhortation or comfort, out of the ſame alſo we do learne it.* Theodoretes words are theſe, *You haue a rule of doctrine, the wordes which we deliuer vnto you, which both being preſent we haue preached vnto you, and being abſent, we haue written vnto you.* This Greeke father as you ſee, ſo vnderſtandeth this place, that the Apoſtle hath written the ſame things, that he preached. Therefore deliuered nothing vnwritten. *Hentenius* a papiſt tranſlating *Oecumenius* into Latin, euen in the text, for the greeke word παράδοσις. rendreth *Inſtitutiones* inſtitutions, as ſome of our tranſlations haue. The coment is the verie wordes of Chryſoſtome in effect, and haue the ſame meaning. *The Apoſtle deliuered ſome things both by writing and without writing, and both are worthie to be obſerued. Therefore the tradition of the Church without writing alſo is to be obſerued.* He meaneth as Chryſoſtom, that the doctrine of the Church, taken out of the holy ſcriptures, is to be obſerued, though it be not expreſſed in them, in ſuch forme of wordes, as it is deliuered by the Church. So the doctrine of Chriſt and his Apoſtles, was nothing but the doctrine of the holy ſcriptures of the olde Teſtament, yet vttered not alwaies in the ſame formes of ſpeach, although the argument, and matter were manifeſtly conteyned in them.

S.Baſiles place I haue anſwered before. He ſpeaketh partly of ſuch doctrine, as is conteyned in the ſcriptures, though not in the ſame forme of wordes, as the glorifying of the holy Ghoſt, with the father and the ſonne, which is the matter he defendeth by tradition: partly of ceremonies and rites, which are not neceſſarie to ſaluation. Among which ceremonies, he reherſeth, as an Apoſtolike tradition, a cuſtome that the Chriſtians had of olde time, betweene Eaſter and Whitſontide, to pray ſtanding, which long ſince is growne out of vſe, and not obſerued by the Papiſtes themſelues, no more, then that forme of glorifying the Trinitie, which he ſo earneſtly defendeth. Therefore theſe traditions are not neceſſarie. Of the eleuation of the Euchariſt, he ſpeaketh not, but of ſhewing of the bread of thankes giuing, and the cuppe of bleſſing. Neither ſpeaketh he of diuerſe ceremonies, vſed before and after conſecration, but of other wordes or formes of prayer not expreſſed in the Goſpell, vſed before and after the miniſtration of the ſacrament, yet doubtleſſe conteyned in the ſcriptures, and agreeable to them for the matter. Hallowing the font, he nameth not, but bleſſing of the water of baptiſme. Finally of exorciſmes, he ſpeaketh nothing. But that he acknowledgeth the ſcripture to conteine all doctrine neceſſarie to ſaluation, he expreſſeth his minde ſufficiently in other places. *It is a moſt certaine argument of infidelitie, and a moſt certeine ſigne of pride, if any man will reiect any of thoſe thinges that are written, or being in any thing that is not written, when our Lord ſaith. My ſheepe heare my voice, and a ſtrangers they will not heare:* Tract. de fide. Againe he ſaith. *Of ſuch thinges as are in vſe with vs, ſome are vnder the commaundement of God preſcribed in the Scripture, ſome thinges are omitted, concerning thoſe things that are written no libertie is giuen vs at all, either to doe any thing that is forbidden, or to omit any thing that is commaunded, ſeeing the Lord hath one: charged vs and ſaide. Thou ſhalt keepe the worde which I commaund thee this day, thou ſhalt not adde to it, nor take away from it &c. but of thoſe things that are omitted, the Apoſtle Paul hath ſet foorth a rule for vs, All things are lawfull for me but all things are not expedient.* And this is S. Baſiles anſwere to this queſtion, *Whether it be lawfull or expedient, that a man permit vnto himſelfe to doe or ſay any thinges, which he thinketh to be good, without the teſtimonie of the holy ſcriptures Reg. breu. inter* 1. S. Baſil therefore, being rightly vnderſtood, maketh nothing for popiſh traditions that are vrged without ſcripture, as neceſſarie to ſaluation.

RHEM. 18 S.*Hierom* (Dialog. cont. Lucif. c. 4. & ep. 28. ad Licinium.) *reckeneth vp diuers the like traditions, willing men to attribute to the Apoſtles ſuch cuſtomes as the Church hath receiued in diuers Chriſtian countries. S. Auguſtine eſteemeth the Apoſtolike traditions ſo much, that he plainely affirmeth in ſundrie places, not onely the obſeruation of certaine feſtiuities, faſtes, ceremonies, and whatſoeuer other ſolemnities vſed in the Catholike Church, to be holy, profitable, and Apoſtolike, though they be not written at all in the ſcriptures: but he often alſo writeth, that many of the articles of our religion and points of higheſt importance, are not ſo much to be proued by Scriptures, as by tradition, namely auouching that in no wiſe we could beleeue that children in their infancie ſhould be baptized, if it were not an Apoſtolicall tradition.* De Gen. ad lit. li. 10. c. 23. *Tradition cauſed him to beleeue that the baptized of Heretikes ſhould not be rebaptized, notwithſtanding S. Cyprians auctoritie and the manifolde ſcriptures alleaged by him, though they ſeemed neuer ſo pregnant.* De bap. li. 2. c. 7. *By tradition onely, he and others condemned Heluidius the heretike for denying the perpetuall virginitie of our Ladie. And without this, be the Scriptures neuer ſo plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian will yeeld.* We muſt vſe tradition. (*ſaith S. Epiphanius* hær. 61. Apoſtolicorum.) For the Scripture hath not all things: and therefore the Apoſtles deliuered certaine things in writing, certaine by tradition, *and for that he alleageth this place alſo of S. Paul. And againe* hær. 55. Melchiſed. There be bounds ſet downe for the foundation and building vp of our faith, the tradition of the Apoſtles, and holy Scriptures, and ſucceſſion of doctrine, ſo that truth is euery way fenſed. S.Hierom. S.Auguſtine. S.Irenæus.

FVLKE.18 S.Hierom you ſay, reckneth vp diuerſe like traditions, that are neceſſarie, as you ſaide the other were, which Baſil mentioneth. In the former place his wordes be theſe, in the perſon of the Luciferian heretike. *Knoweſt thou not, that this is the Cuſtome of the Church, that handes are layed afterwardes vpon them, that are baptized, and ſo the holy Ghoſt is called vpon? Thou demaundeſt where it is written? In the Actes of the Apoſtles. But if the auctoritie of the Scripture did not warrant it, the conſent of the whole worlde in this parte would obteine the force of a precept. For many other thinges, which are obſerued in the Churches by tradition, haue obtayned the auctoritie of a written Lawe, as in baptiſme, to dippe the head thriſe. Afterwarde, that they which are come forth from baptiſme, would taſte a temper of milke and honie, to ſignifie theire infancie. On the Lordes day and throughout euery Pentecoſt, neither to pray on the knees, nor to faſt, and many other thinges are not written, which reaſonable obſeruation, hath challenged.*

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Of all theſe ceremonies you obſerue onely one, thriſe dipping, and that not of the head onely, but of the whole body. Therefore euery child may ſee, that theſe ceremonies, with others, were either vntruely aſcribed to the Apoſtles, or if they came from the Apoſtles, they are not neceſſarie for vs. If you ſay, the Church hath auctoritie to abrogate, or admitte, traditions of the Apoſtles at her pleaſure, you may ſay as much, of the holy Scriptures. For we heard before, that traditions vnwritten, were as worthie of credite, as thoſe that are written. But the truth is, theſe ceremonies came not from the Apoſtles, but that men might more eſteeme them, were attributed to the Apoſtles tradition, as Hierom declareth in your ſecond place Ep. ad Licin.

That you demaund of the Sabaoth or ſaterday, whether it is to be faſted, and of the Euchariſt, whether it is to be receiued euerie day, which thing the Church of Rome and Spaine are ſaide to obſerue, the moſt eloquent man Hippolitus hath written of them, and diuerſe writers gathering here and there, out of ſundry auctors haue ſet forth their opinions. But I thinke good to admoniſh you briefly of this thing: that eccleſiaſticall traditions (ſpecially ſuch as doe not hinder the faith) are ſo to be obſerued as they haue bene deliuered of our elders. And that the cuſtome of ſome men, is not ouerthrowen with the contrarie vſage of other men. And I would we could faſte, at all times, which we reade in the actes of the Apoſtles, that Paul and the beleeuers with him did in the daies of Pentecoſt and on the Lordes day. And yet they are not to be accuſed of Manichees hereſie, ſeeing carnall meate ought not to haue bene preferred before ſpirituall meate. Alſo I would we might alwaies receiue the Euchariſte, without condemnation of our ſelues, and a pricking conſcience, and heare the Pſalmiſt ſaying. Taſt and ſee how ſweete the Lorde is, and to ſing with him: my heart hath vttered a good ſaying. I ſay not this becauſe I thinke the Lordes daies are to be faſted, and that I would doe away the ſolemnitie which is continued, for 60. daies together: but let euery prouince abound in her owne ſenſe, and eſteeme the precepts of their elders, to be Apoſtolike lawes. You ſee by his iudgement, that many ceremonies were accompted Apoſtolike traditions, which were contrary to the very practiſe of the Apoſtles, and that the cuſtome of euery Countrye, was eſteemed as an Apoſtolike lawe. This maketh altogither, againſt your poſition of Apoſtolike traditions beſide the Scripture, and the ſame to be neceſſarie for Chriſtian men in all places and times to obſerue. But that S. Hierom would haue no doctrine, obtruded as neceſſarie to ſaluation which is not conteyned in the holy Scriptures, he ſheweth in diuerſe places, namely in Math. 23. *That which hath no auctoritie of the holy ſcriptures, is as eaſily condemned, as it is allowed,* and in Agg. cap. 1. *Such thinges as men finde out and faine of them ſelues as it were of Apoſtolike tradition without the auctoritie and teſtimonies of the Scriptures, the ſworde of Gods worde doth ſtrike downe.* Next to Hierom, you place S. Auguſtine, who you ſay doth not onely referre many ceremonies, to the Apoſtolike tradition, *but alſo he writeth that many articles of our religion and pointes of higheſt importance, are not ſo much to be proued by ſcriptures, as by tradition.* That ſome articles are prooued both by ſcriptures, and alſo by tradition, it is no hurt, for that onely is a true tradition, that hath the teſtimonie of the ſcripture to warrant it. Nay ſay you: He auoucheth, that in no wiſe we could beleeue, that children in their infancie ſhould be baptized. Verely if he did ſo auouch, he was in a great errour. For we haue as good arguments out of the Scriptures, that infants are to be baptized as olde folkes. But you doe impudently belye him, for he hath no ſuch wordes or meaning. For he ſaith. *The cuſtome of our mother the Church, in baptizing of the infantes, is not to be deſpiſed, nor by any meanes to be accompted ſuperfluous, neither to be credited at all, if it were not an Apoſtolike tradition. For euen that age hath a great weight or teſtimonie, which firſt merited to ſhedde blood for Chriſt.*

How proue you, that by Apoſtolike tradition or deliuerie, he meaneth here an vnwritten tradition? He is ſo farre from denying, that this cuſtome hath teſtimonie in the ſcripture, that he preſently alledgeth an argument out of the ſcripture to confirme it. They that may ſhedde their bloode for Chriſt may be baptized, infantes (as the ſcripture teſtifieth) did ſhedde their bloode for Chriſt therefore they may be baptized. And De baptiſmo contra Donat. lib. 4. cap. 24. He proueth the baptiſme of infantes, not onely by the cuſtome of the Church obſerued euer ſince the Apoſtles, but alſo by the inſtitution of circumciſion out of the ſcriptures. So likewiſe, that ſuch as were baptized by heretikes, were not to be rebaptized, he proueth by the ſaying of Iohn 13. He that is once waſhed, needeth no more to be waſhed. De bapt. lib. 2. cap. 14. And by example of them that were circumciſed in the tenne tribes, where Ieroboames calues were worſhipped.

Againe he ſaith. *That euill men haue baptiſme and doe giue and receiue baptiſme, though they be not changed into better men, we haue proued as I thinke ſufficiently both out of the canonicall ſcriptures, and out of Cyprians owne writings.* De bap. lib. 6. cap. 3. Of which it followeth manifeſtly, that ſuch as are baptized by heretikes, are not to be baptized againe. Therefore this point of religion hath ſufficient warrant out of the ſcriptures. Heluidius was not condemned by tradition onely, but becauſe he affirmed a new doctrine, without the teſtimony of the ſcriptures, as S. Hierom ſaith. *As we denie not thoſe things which are not written, ſo we reiect thoſe thinges which are not written. That God was borne of a Virgine we beleeue, becauſe we reade it, that Marie had matrimoniall companie with her husbande after her childbirth we beleeue it not, becauſe we doe not reade it,* Cont. Helu. Neither doth Auguſtine ſpeake any thing, of this condemnation by tradition onely. *But you ſay without tradition no heretike will yeeld, be the Scriptures neuer ſo plaine.* And what heretike was euer ſo gentle, to yeeld to tradition, that would not yeeld to the ſcriptures? but whether heretikes yeeld or no, they may be alwaies confuted by the holy ſcriptures, and ſo haue all heretikes beene alwaies beaten downe, though Sathan which inſpired them with arrogancie and error, will not ſuffer them to yeeld. As for Zuinglius whom you name among heretikes, would alwaies yeeld to the ſcriptures. Epiphanius in the firſt place Hær. 61. ſpeaketh of the common receiued doctrine of the Church, whereunto our interpretations of the ſcriptures ought to be agreeable, and not following allegories, or other ſtrange ſenſes. Whereby he declareth that the traditions of which he ſpeaketh, are the ſenſe of the ſcriptures, though they be not the verie wordes, as that which he ſaith, to be the Apoſtles tradition: that it is a ſinne, to marrie after virginitie decreed, according to this tradition, he ſaith, that text 1. Cor. 7. is to be interpreted, *if a virgine Marie ſhe ſinneth not,* and therefore to be ſpoken of ſuch virgins, as had not decreede or vowed virginitie. And the tradition he proueth immediatly out of the ſcripture. 1. Tim. 5. 22. of widowes that breake their firſt faith. In the latter place, Hær. 55. he ioyneth tradition vnto the ſcriptures, both which together, are a good confirmation of truth, that no man be deceiued with newe fables. But that tradition, or continuance of doctrine, which hath no foundation in the Scriptures is ſufficient to builde vpon, he ſaith not.

REM. 19 *S. Ireneus* (lib. 3. c. 4.) *hath one notable chapter, that in all queſtions we muſt haue recourſe to the traditions of the Apoſtles: teaching vs with al, that the way to try an Apoſtolical tradition and to bring it to the fountaine, is by the Apoſtolike ſucceſſion of Biſhops, but ſpecially of the Apoſtolike See of Rome: declaring in the ſame place that there be many barbarous* S. Irenæus.

people,

people, simple for learning, but for constancie in their faith most wise, which neuer had Scriptures, but learned onely by tradition. Tertullian (lib. de corona militis nu. 3.) reckeneth vp a great number of Christian obseruations or customes (as S. Cyprian in many places doth in maner the same) whereof in fine he concludeth, Of such and such if thou require the rule of Scriptures, thou shalt finde none: Tradition shall be alleaged the author, custome the confirmer, and faith the obseruer. Origen also of this matter writeth in plaine termes, that there be many things done in the Church (which he there nameth) whereof there is no easier reason to be given then tradition from Christ and the Apostles. ho. 5. in Numer. S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolicall tradition in fine Ec. Hierach. c. 7. parte 3. So doth Tertullian De coron militis. S. Augustine De cura pro mortuis c. 1. S. Chrysostom ho. 3. in ep. ad Philip. in Moral. S. Damascene Ser. de defunctis in initio. Tertullian. S. Cyprian. Origen.

We might adde to al this, that the Scriptures them selues, euen all the bookes and partes of the holy Bible, be giuen vs by tradition: als we should not nor could not take them (as they be in deede) for the infallible worde of God, no more then the workes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (which Catholikes haue and heretikes haue not) remaineth still in the Church by tradition. The Creed is an Apostolike tradition. Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1. *And what Scriptures haue they to proue that we must accept nothing not expresly written in Scriptures? We haue to the contrary, plaine Scriptures, all the fathers, most euident reasons, that we must either beleeue traditions or nothing at all. And they must be asked whether, if they were assured that such and such things (which be not expressed in Scriptures) were taught and deliuered by word of mouth from the Apostles, they would beleeue them or no? If they say no, then they be impious that will not trust the Apostles preaching: if they say they would, if they were assured that the Apostles taught it: then to proue vnto them this point, we bring them such as liued in the Apostles daies, and the testimonies of so many fathers before named neere to those daies, and the whole Churches practise and assineration descending downe from man to man to our time, which is a sufficient proofe (at least for a matter of fact) in all reasonable mens iudgement, specially when it is knowen that S. Ignatius the Apostles equall in time, wrote a booke of the Apostles traditions, as Eusebius witnesseth li. 3. Ec. hist. c. 30. And Tertullians booke of prescription against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer do.* The Scriptures giuen vs by tradition, and the sense thereof. The Creede an Apostolicall tradition. An inuincible argument for the credite of Traditions.

FVLKE. 19 S. Irenæus, doth first confute the heretikes out of the holy Scriptures, saying *the Apostles first preached the Gospell and afterward by the will of God deliuered it in writing, to be the foundation and pillar of our faith* lib. 3. c. 1. which doctrine the Church from the Apostles had preserued vnto his time. *But when the Heretikes* (saith he) *are reproued out of the Scriptures, they fall to accusing the scriptures them selues, as though all is not well in them, and that they be not of sufficient auctoritie, and that the truth cannot be found out of them, by them that know not the tradition. For that was not deliuered by writing, but by word of mouth, for which cause Paul said we speake wisedome among them that are perfect &c.* lib. 3. cap. 2. Against these heretikes therefore, that alledged tradition of the Apostles beside the scriptures, to confirme there blasphemous heresies, as the papistes doe, Irenæus sheweth, that we can not learne the Apostolike tradition, any where but in the Apostolike Churches, and namely in the Church of Rome, as the most notable, by reason of the dominion of that Citie, where the doctrine of the Apostles, had beene continued by succession of Bishops, vnto his time. All which Apostolike Churches, did teach no tradition of the Apostles, but that which was conteyned in the holy Scriptures. And it is most cleere, in that he saith of Polycarpus. *This man taught alwaies, those things which he had learned of the Apostles, and which he deliuered to the Church, and which are onely true.* If these traditions were onely true, then they were conteyned in the scriptures, which no true Christian will denie, to be true. That he saith of barbarous people, which learned the truth only by tradition, without the scripture, he meaneth of such as learned of their pastors (as many vnlearned men do at this time) who learned of the scriptures, not that there was any such since Christes time, which neuer had the scriptures, either of the old or new Testament, and so long continued.

Tertullian in deede reckneth vp a number of customes grounded vpon tradition without the scriptures: but they were rites and ceremonies, whereof many are not obserued by the Papistes them selues. As the temper of milke and hony, giuen to them that were newly baptized: to abstaine from washing a whole weeke after. Oblations for the birth day yeerely, not to fast, nor kneele in prayer or worshipping of God on the Lords day: nor betweene Easter and Whitsontyde with a great deale more crossing the forehead, then the Papistes them selues vse, at euery going out, at euery steppe, at euery comming in, at putting on of apparell, at putting on of shooes, at washing, at tables, at lightes, at beddes, at seates &c. If all these were traditions of the Apostles, yet are they not necessarie: if these be not Apostolike traditions, what warrant haue we for the other?

But concerning matters necessarie to be beleeued and obserued, Tertullian else where doth testifie, that the scripture conteyneth all such matters. *Take away from Heretikes* (saith he) *those thinges which they holde with Ethnikes, that they may stay their questions vpon the scriptures onely, and they are not able to stande.* Deresurrect. carn. Againe, *We neede no curiositie after Christ Iesus nor inquisition after the Gospell, when we beleeue it, we desire to beleeue nothing else. For this is the first thing that we beleeue, that there is nothing more, that we ought to beleeue.* The things whereof Origen speaketh are also rites and ceremonies, and yet for the chiefe substance of them conteyned in the Scriptures, or else haue there reason out of them. As for example, the bowing the knees in prayers, hath many testimonies in the Scripture, Luke. 22. 41. Act. 9. 40. & 21. 15. Ephes. 3. 14.

The reason of praying toward the East, Basil taketh out of the Scriptures, which recordeth, that Paradise was planted in the East, so praying towarde the East, signifieth, that we haue respect to returne to our olde countrie. De sp. S. c. 27. The interrogations and answeres vsed in baptisme, are grounded vpon the doctrine of baptisme, which is plentifully set forth in the Scriptures. Wherefore the saying of Origen, maketh nothing for your vnwritten traditions, which haue no ground in the scriptures, many of them being cleane contrary to the scriptures. But now at length, you are come to an error receiued of auncient time. Whereby many good men while they perceiued not the mysterie of iniquitie secretly working, were deceiued, the error I meane of praying for the dead, which being first begonne of the Montanistes, (for any thing that we can learne in antiquitie,) and hauing a faire shewe of charitie, was after admitted into open practise of the Church: and then because it could not be iustified by the scripture, was defended by tradition. That the Montanistes were first auctors of it, I shew by this reason, bet ause Tertullian who was a Montanist, is the first of all ancient and Authenticall writers, that make mention of it, and that onely in such bookes, as he did write after he fell into that heresie. As for oblations for the dead made yeerely in the day of mens death, were but thankesgiuing, as those which were for the daies of mens birth. But yet let vs examine your testimonies in order.

First

Firſt *Dionyſe* which was not the *Areopagite*, but of later time, by likelyhood the Biſhop of *Alexandra*, which ſucceeded *Origen*, this father you ſay, *referreth praier and oblation for the dead in the liturgie or maſſe, to an Apoſtolike tradition in fin. eccl. Hierarch, cap. 7. part. 3.* But that is falſe, for he ſpeaketh not of any prayer or oblation for the dead in the liturgie, neither doth he referre that prayer (for oblation he hath none) whereof he ſpeaketh, to apoſtolike tradition. But becauſe prayer for the dead, was not long before brought in, neither was it receiued of all men he ſaith. *It is neceſſarie for vs to declare, that tradition which we haue receiued of our diuine Maſters, concerning that prayer which the Biſhop maketh, for him that is dead.* The ſomme of that praier he expreſſed before *He prayeth to God, that he will remit vnto him, that is departed all things which by humaine frailtie and weakenes, he hath tranſgreſſed, and to place him in light, and in the region of the liuing, in the boſome of Abraham, Iſaac and Iacob, in that place which is farre from ſorow, paine, and mourning.* Afterward he expoundeth this prayer, not to be a petition of any thing, which is not already graunted, but an interpretation and declaration of that which God hath already performed, vnto the perſon that is to be buried. For this prayer was not ſaide at the liturgie or celebration of the Lordes ſupper, but at the buriall of the dead. Wherein alſo they vſed an other ceremonie, which was, that the Biſhop and all that were preſent, did ſalute him that was dead, which you may likewiſe referre to Apoſtolike tradition, as diuers other ceremonies, which he reporteth to haue beene vſed, and yet perhaps were neuer vſed in the Church of Rome, certaine it is, that of long time they haue beene out of vſe. Of Tertullianes oblations, I haue ſpoken before: they were kept yeerely, they were kept alſo for the birth of men, but that they were prayers, or vſed at the liturgie, he ſpeaketh no worde. Yet els where he ſpeaketh of prayer for the dead, which I will take to haue proceeded from the ſpirit of Montanus, vntill an ancienter head can be brought forth to auouch it. S. Auguſtin De cur. c. 1. ſaith. *We read in the bookes of Maccabes, that ſacrifice was offred for the dead, but although it were no where redde in the olde Scriptures. Yet the auctoritie of the whole Church is not ſmall, which in this part is notable, wherein the praiers of the Prieſt, which are offred vnto the Lord God at his altar, the commendation of the dead, hath his place.* Chryſoſtom in 3. ph. more expreſly ſaith. It was not in vaine decreed by the Apoſtles, that in the celebration of the reuerend Myſteries, a memorie ſhould be made of them that are departed &c. Damaſcen of much later time, no meruaile if he follow the ſame error. But ſeeing we proue out of the Scriptures themſelues, and euen by teſtimonie of the ſame ancient fathers, that the ſcriptures doe teach all things neceſſarie to be beleeued and practiſed, we are not to admit any teſtimonies of men, contrarie to the Scriptures, and contrarie to that they themſelues in other places haue affirmed, agreeably to the ſcriptures. But further for the credit of tradition, you ſay, you might adde *that the ſcriptures themſelues, be giuen vs by tradition: els we ſhould not, nor could not take them for the infallible word of God, no more then the workes of S. Ignatius S. Clement &c.* Here to I anſwere, the bookes are giuen vs by tradition, but the matter written in theſe bookes, doth iuſtifie the tradition to be true, and the ſpirit alſo of God, which is in the elect. Therefore they take not their credit, and auctoritie of tradition onely. And we ought to take them as the infallible word of God, though no tradition did commend them. Yea many thouſandes, that neuer examined by what tradition the bookes were preſerued vnto this time, haue receiued them for the infallible word of God, being taught by the word conteined in them, and the ſpirit of God, bearing witnes to the ſame. Moreouer you ſay the *true ſenſe of the ſcriptures (which the Catholikes haue, and Heretikes haue not) remaineth in the Church by tradition.* I anſwer, if that ſenſe of the ſcripture, be not proued out of the ſcriptures themſelues (which in places eaſie, do expound what ſoeuer neceſſarie to be knowen is vttered in hard places) it is not the ſenſe of the ſcriptures, neither ought the Catholike Church, vpon any tradition, to receiue ſuch a ſenſe, as can not be proued out of the ſcriptures. Aug. de Doctrin Chriſt. lib. 2. cap. 6. Clemens diſt. 37. cap. Relatum.

Againe you ſay, the Creede is an Apoſtolike tradition, we confeſſe, becauſe the doctrine thereof is grounded vpon the holy ſcriptures. Then you demaund *what ſcripture we haue to proue that we muſt accept nothing not expreſly written in ſcriptures.* Firſt here is fooliſh ſophiſtry in this word, expreſly. For we do not holde, that we muſt accept nothing, but that which is expreſſed in ſuch forme of wordes in the Scriptures, but whatſoeuer is neither expreſſed in playne termes, neither can be neceſſarily concluded out of the Scriptures, we ought not to accept it. And this we prooue by many plaine teſtimonies of Scripture, and arguments concluding neceſſarily vpon them. A fewe ſhall ſerue for example, ſeeing we doe not handle common places, but anſwere to vaine cauillations. Deut. 4. 2. Deut. 12. 32. Deut. 28. 58. Eſa. 8. 20. Ioan. 20. 31. 2. Tim. 3. 15. 16. 17. And where you ſay you haue to the contrarie plaine Scriptures, it is falſe, for you haue none out of which you can in any lawfull forme of argument, conclude your aſſertion. What your brag is of all the fathers, I haue ſhewed before, as alſo of your euident reaſon, that we muſt beleeue tradition or nothing at all. For our controuerſie is not, whether we muſt beleeue any tradition, but whether we muſt beleeue any tradition that is not conteyned in the Scripture, and by the Scripture proued to be true. But yet we muſt be asked further: *If wee were aſſured that ſuch and ſuch things (which be not expreſſed) in Scriptures, were taught and deliuered by word of mouth from the Apoſtles, whether we would beleeue them or no?* I anſwere, if theſe things you ſpeake of, be compted as neceſſary to ſaluation, you might as well aske vs, if the skie ſhall fall, whether we ſhall haue great ſtore of larkes or no. For when we are aſſured that the Apoſtles haue taught all things neceſſarie to ſaluation in the Scriptures, how ſhould we be aſſured that they haue omitted any thing, which they taught onely by worde of mouth? But if we might be aſſured that they haue taught contrarie by word of mouth, to that they haue left in writing, namely, of the ſufficiencie of the Scripture, to make vs wiſe vnto ſaluation, without impietie, we are already taught in the Scripture, not only not to beleeue ſuch preaching, but alſo to hold them & that their doctrine accurſed. But that they haue taught ſuch things you ſay, we may be aſſured. Firſt, *by ſuch as liued in the Apoſtles daies.* For my part, I would beleeue none that liued in their daies, contrarie to their owne writings. Secondly, *the teſtimonie of ſo many fathers neere their daies.* If the firſt be not ſufficient, much leſſe they that ſucceeded. Thirdly, *the whole Churches practiſe and aſſeueration deſcending downe from man to man, to our time, and this for a matter of fact in all reaſonable mens iudgement, you thinke to be a ſufficient proofe.* But I thinke it is no reaſon to beleeue any man, or al men, againſt the Apoſtles, who haue teſtified the contrarie in their writings, ſeeing their writings are the worde of God. Notwithſtanding, if we ſhould beleeue other men againſt them, in a matter of fact, whereby they ſhould be conuinced to haue taught by word of mouth, contrarie to any thing, which they haue taught in their writing, yet they themſelues haue taught vs in their writing, to reiect whatſoeuer they or an angell of heauen might bring to the contrarie. But now all your three allegations are falſe, for neither doe you bring any mans teſtimonie that liued in the Apoſtles daies, nor of them that liued neere their time, auouching any tradition neceſſarie to ſaluation, omitted by them, neither the whole practiſe of the Church from their time vnto vs. But you ſay, it is knowen that Ignatius the Apoſtles equall in time, wrote a booke of the Apoſtles traditions, as Euſebius witneſſeth, *lib. 3. Eccleſ. hiſt. cap. 30.* If it be ſo well knowen as you ſay, that Ignatius wrote ſuch

a booke of Apoſtolike traditions, how prooue you, that he wrote of ſuch Apoſtolike traditions as were vttered by word of mouth, and not conteyned in the ſcriptures? And if that were prooued, where is the booke that we might ſee what they were? But in truth Ignatius did write no ſuch booke, but contrariwiſe did teſtifie that the tradition or doctrine of the Apoſtles was expreſſed in writing. And that it is which Euſebius ſaith: He exhorted the Church to hold faſt the tradition of the Apoſtles, ὡς ὑπὲρ ἀσφαλείας καὶ ἐγγράφως ἤδη μαρτυρόμενος, διατυπώσεως ἀναγκαῖον ἡγεῖτο. *Which he teſtifying, that for certaintie it was already contayned in writing, thought neceſſarie to be eſtabliſhed or diligently obſerued.*

Tertullians booke of preſcription prooueth that all hereſies are later then the truth, and that no hereſie can deduce their errors from the Apoſtles, by continuall ſucceſſion as the Church could doe. Of Apoſtolike tradition not taught in the Scriptures, he ſpeaketh not: but of the doctrine of the Apoſtles firſt by them deliuered, and ſo preſerued in the Church. And as he requireth heretikes, to ſhew their offspring from the Apoſtles, you are neuer able to prooue any point of poperie. Contrariwiſe, whatſoeuer we teach, ſeeing we prooue it out of the Scriptures, there is no queſtion to be made, but that it was the tradition of the Apoſtles.

CHAP. III.

He deſireth their prayers, 4 and inculcateth his precepts and traditions, namely of working quietly for their owne liuing, commanding to excommunicate the diſobedient.

Eph.6,18. Col.4,3. FOr the reſt, brethren, pray for vs, that the word of God may haue courſe and be glorified, as alſo with you:

2 And that we may be deliuered from importunate and naughtie men. for all men haue not faith.

3 But our Lord is faithful, who wil confirme and keepe you from euil.

4 And we haue confidence of you in our Lord, that the things which we command, both you doe, and wil doe.

5 And our Lord direct your hartes in the charitie of God, and patience of Chriſt.

6 And we denounce vnto you, brethren, in the name of our Lord IESVS Chriſt, that you withdrawe your ſelues from euery brother walking inordinately, and not accorcording to the [c] tradition which they haue receiued of vs.

[c] παράδοσιν.

7 For your ſelues know how you ought to imitate vs: for we haue not bene vnquiet among you:

Act.20. 1.Cor.4. 1.Theſ.2. 8 *Neither haue we eaten bread of any man gratis, but in labour and in toyle night and day working, leſt we ſhould burden any of you.

1.Cor.9,6. 9 *Not as though we had not auctoritie: but that we might giue our ſelues a paterne vnto you for to imitate vs.

10 For alſo when we were with you, this we denounced to you, that if any will not worke, ‖neither let him eate.

11 For we haue heard of certain among you that walke vnquietly, working nothing, but curiouſly medling.

12 And to them that be ſuch we denoũce & beſeech them in our Lord IESVS Chriſt, that working with ſilence, they eate their owne bread.

Gal.6,9. 13 But you brethren* faint not wel-doing.

14 And if any ‖obey not our word, ‖note him by an epiſtle:

15 And doe not company with him, that he may be confounded: and do not eſteeme him as an enemie, but admoniſh him as a brother.

16 And the Lord of peace himſelfe giue you

*FVrthermore, brethren, *pray ye for vs, that the word of the Lord may haue free paſſage, and be glorified, euen as with you:* Eph.6,19. coloſ.4,3.

2 And that we may be deliuered from diſordered and euill men: for all men haue not faith.

3 But the Lord is faithfull, which ſhall ſtabliſh you, and keepe you from euill.

4 And we haue confidence in the Lord to youward, that ye both doe, and wil doe the things which we command you.

5 And the Lord guide your hearts to the loue of God, and to the patient waiting for Chriſt.

6 We commaund you, brethren, in the name of our Lord Ieſus Chriſt, that ye withdraw your ſelues from euery brother that walketh inordinately, and not after the inſtitution which he receiued of vs.

*7 For ye your ſelues know * how yee ought to follow vs: * For we behaued not our ſelues inordinately among you,* 1.Cor.11.1. 1.Theſ.4.11.

*8 * Neither tooke we bread of any man for nought: but wrought with labour and ſweate night and day, becauſe we would not be chargeable to any of you.* Acts 20.34. 1.theſ.2 9.

9 Not becauſe we haue not anthoritie, but to make our ſelues an enſample vnto you to follow vs.

10 For when we were with you, this we warned you of, that if any would not worke, the ſame ſhould not eate.

11 For we heare that there are ſome which walke among you inordinately, working not at all, but be buſibodies.

12 Them that are ſuch, we commaund, and exhort by our Lord Ieſus Chriſt, that they working in quietneſſe, eate their owne bread.

*13 And ye, * brethren, bee not wearie in well doing.* Galat.6.9.

*14 If any man obey not our doctrine, ſignifie him by an Epiſtle, * and haue no companie with him, that he may be aſhamed.* Matt.18.17. 2.cor.5.9.

15 Yet count him not as an enimie, but warne him as a brother.

16 Now the very Lord of peace, giue you peace alwaies, by all meanes. The Lord be with you all.

17 The

you euerlaſting peace in euery place. Our Lord be with you al.

17 The ſalutation with mine own hand, Paules: which is a ſigne in euery Epiſtle. ſo I write.

18 The grace of our Lord IESVS Chriſt be with you al. Amen.

17 *The ſalutation of mee Paul, with mine owne hand, which is the token in euery Epiſtle. So I write.*

18 *The grace of our Lord Ieſus Chriſt be with you all, Amen.*

¶ *The ſecond to the Theſſalonians, was written from Athens.*

MARGINALL NOTES. CHAP. III.

RHEM. 1 6 Tradition.) *Here alſo (as is noted before, 2. Theſ. 2. 15.) the aduerſaries in their tranſlations auoyde the word,* Tradition, *being plaine in the Greeke, leſt themſelues might ſeeme to be noted as men walking inordinately, and not according to Apoſtolical Tradition, as all Schiſmatikes, Heretikes, and rebels to Gods Church doe.*

TYLER. 1 Here alſo (as is noted before) we tranſlate according to the true ſenſe of the word, and of the Apoſtle, auoiding the word of tradition, not for any euill ſignification (for it is no more but deliuerie) but becauſe it is taken of you for an vnwritten tradition, when the Apoſtle ſpeaketh expreſly of a doctrine deliuered in writing, and therefore your collection is vaine and childiſh. Your owne vulgar Latin interpretor, 1. Cor. 11. 2. tranſlateth the ſame Greeke word *Præcepta*, precepts or inſtructions, or commandements, or ordinances, whom our tranſlations folow in this place, as I haue ſhewed before, good reaſon why they ſhould. Calling.

ANNOTATIONS. CHAP. III.

RHEM. 2 10 Neither let them eate.) *It is not a generall precept or rule, that euery man ſhould liue by his handworke, as the Anabaptiſts argue falſely againſt Gentlemen, and the Caluiniſts apply it peruerſly againſt the vacant life of the Clergie, ſpecially of Monkes and other Religious men. But it is a naturall admonition onely, giuen to ſuch as had not where with to liue of their owne, or any right or good cauſe why to chalenge their finding of others, and to ſuch as vnder the colour of Chriſtian liberti did paſſe their time idlely, curiouſly, vnprofitably, and ſcandalouſly, refuſing to doe ſuch workes as were agreeable to their former calling and bringing vp. Such as theſe, were not tolerable, ſpecially there and then, when the Apoſtles and others (that might lawfully haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Goſpell, wrought for their liuing: * proteſting neuertheles continually, that they might haue done otherwiſe, as well as S. Peter and the reſt did, who wrought not, but were found otherwiſe iuſtly and lawfully, as all ſortes of the Clergie preaching or ſeruing the Church and the altar, be and ought to be, * by the law of God and nature. Whoſe ſpirituall labours farre paſſe all bodily trauailes, where the dueties and function of that vocation be done accordingly: as S. Auguſtine affirmeth of his owne extraordinary paines incident to the Eccleſiaſticall affaires & regiment: in ſteede of which, if the vſe of the Church and his infirmitie would haue permitted it, he wiſheth he might haue laboured with his handes ſome houres of the day. as ſome of the Clergie did euer voluntarily occupy themſelues in teaching, writing, grauing, painting, planting, ſowing, embrodering, or ſuch like ſeemely and innocent labours.* See S. Hierom epiſt. 114. ſeu præfat. in Iob. and in vit. Hilario. The Heretikes cauillation againſt Religious men that worke not, anſwered. 1. Cor. 9. * See S. Cypr. ep. 66. The ſpirituall trauailes of the Clergie. Religious men working with their handes.

And Monkes for the moſt part in the primatiue Church (few of them being Prieſts, and many taken from ſeruile works and handicraftes, yea oftentimes profeſſed of bondmen, made free by their maiſters to enter into religion) were appointed by their Superiours to worke certaine houres of the day, to ſupply the lackes of their Monaſteries: as yet the Religious doe (women ſpecially) in many places, which ſtandeth well with their profeſſion. And S. Auguſtine writeth a whole booke (de opere Monachorum tom. 3.) *againſt the errour of certaine diſordred Monkes that abuſed theſe words.* Nolite eſſe ſoliciti, Be not carefull, &c. *and* Reſpicite volatilia cæli, behold the foules of the aire, &c.) *to proue that they ſhould not labour at all, but pray onely and commit their finding to God: not onely ſo excuſing their idleneſſe, but preferring themſelues into holineſſe, aboue other their fellowes that did worke, and erroniouſly expounding the ſaid Scriptures for their defence: as they did other Scriptures, to proue they ſhould not be ſhauen after the maner of Monkes. Which letting their heads to grow, he much blameth alſo in them.* See li. 2. Retract. c. 21. & de op. Monach. c. 31. *and S. Hierome* ep. 48. c. 3. *of Nonnes cutting their heare.* Monkes were ſhauen in the primatiue Church, and Nonnes clipped of their heare.

Where by the way you ſee that the religious were ſhauen euen in S. Auguſtines time, who reprocheth them for their heare, calling them Crinitos, Hearelings, *as the Heretikes now contrariwiſe deride them by the word* Raſos, Shauelings. *So that there is a great difference betweene the auncient Fathers and the new Proteſtants. And as for hand labours, as S. Auguſtine in the booke alleaged, would not haue Religious folke to refuſe them, where neceſſitie, bodily ſtrength, and the order of the Church or Monaſtery permit or require them: ſo he expreſly writeth, that all cannot nor are not bound to worke, and that whoſoeuer preacheth or miniſtreth the Sacraments to the people or ſerueth the altar (as all Religious men commonly now doe) may chalenge their liuing of them whom they ſerue, and are not bound to worke, * no nor ſuch neither as haue beene brought vp before in ſtate of Gentlemen, and haue giuen away their landes or goods, and made themſelues poore for Chriſtes ſake. Which is to be noted, becauſe the Heretikes affirme the ſaid Scripture and S. Auguſtine to condemne all ſuch for idle perſons.* S. Auguſtines opinion concerning Religious mens working or not working. *Li. de op. Monach. c. 21.*

TYLER. 2 It is a generall precept, that no man ſhould liue idlely, though all men cannot, or need not worke with their hands. The Clergie ought not alſo to deſerue their liuing by their painefull labor, though it is not neceſſary nor expedient, that they ſhould alwaies worke with their handes. Neither doeth Caluine require any ſuch thing of them that labour in ſtudie and teaching. But againſt the popiſh idle Monkes, Friers, and the reſt of that rable, as alſo againſt idle prieſts, this text is ſtrong, that if they will not labour, they ſhould not be maintained by the ſweat of other mens browes. Neither is this a naturall admonition onely, but a diuine precept, that euery man ſhould eate his owne bread: for otherwiſe he is a theefe that deuoureth other mens bread. You ſay that ſome of the Clergie did euer voluntarily occupy themſelues in teaching, writing, grauing, painting, planting, ſowing, imbrodering, or ſuch like ſeemely and innocent labours. And for this you quote *Hierom præfat. in Iob,* and *in vita Hilarionis.* In the former place there is no word of any ſuch matter. But Hierome defending his diligence in correcting the old tranſlations of the Scripture againſt the enuious, ſaith: *They that will, let them haue the olde bookes written either in purple parchments, with gold and ſiluer, burthens rather then bookes, drawen out in letters of an inch long, (as they ſay) ſo they will ſuffer me and mine, to haue our poore papers and bookes not ſo beautifull as well corrected.* In the other place he ſaith, that Hilarion *digged the ground with a mattocke, that the labour of his worke, might double the labour of his faſting, and alſo weauing baskets of bull-ruſhes, he followed the diſcipline of the Monkes of Aegypt, and the ſentence of the Apoſtle. He that doth not worke, let him not eate.* So that of ſuch exerciſes as you ſpeake of, here is no word. Which I ſay not as though I thought any of the vnlawful for a miniſter Slander. Idleneſſe of Monkes.

of the Church to exerciſe, either for his recreation, or when he hath leyſure from the neceſſary affaires of his calling: But becauſe you would vnder colour of theſe idle occupations, and ſome of them pernicioufly abuſed, (as in grauing, painting, imbrodering of things to ſerue idolatrie) excuſe the idleneſſe of many of your Clergie, who when they doe nothing that pertaineth to the office of Eccleſiaſticall miniſters, practiſe ſuch matters, to deue away the time onely, as other doe waſte their time in tables, cardes, bowles, or ſuch like paſtimes. But let vs ſee how you excuſe the idleneſſe of your Monkes. The Monkes of the *primatiue Church you ſay which labored: were few Prieſtes.* And as few of yours doe exerciſe the office of true miniſters of the true Church, but are idle prieſtes, to ſay maſſe and ſing ſeruice, and fill their panches. The olde Monkes you ſay *were taken from ſeruile workes and handy craftes, and often times profeſſed of bondmen.* Admit ſome were ſo, your votaries for the moſt part are ſuch, as being apt for no good ſeruice in the Church, or common wealth, are thruſt in by their friendes, or elſe driuen for pouertie, to ſeeke an idle and wealthie life in thoſe dennes which you call cloiſters. Thoſe olde Monkes you ſay did worke, as ſome of your Nonnes doe, certaine houres. And what letteth your Monkes to worke, except perhaps their full bellies? S. Auguſtine in deede oppoſed himſelfe againſt the myſterie of iniquitie, working in the idle Monkes of his daies, and did write ſharpely againſt them: euen ſuch as caried about with them, counterfeict reliques of Martyrs, to keepe themſelues from labour. *De oper. Monach. cap.* 28. But you haue found a high point in S. Auguſtine, that the religious were ſhauen in his time, becauſe thoſe diſorderly Monks were called *Criniti*, as ſhauen Monkes are called ſhauelings. But *Crinitus* doth not ſignifie him that hath heare on his head, but him that hath long heare, as you might haue learned out of Virgil calling the Harper, *Crinitus Iopas*. And S. Auguſtine hath neuer a word of ſhauing, but of polling or clipping the heare ſhort, which he vrgeth not as proper to Monkes, but as common to all Chriſtians, and required by the Apoſtle, 1. Cor. 11. which thoſe Monkes to elude, did ſay ridiculouſly, that they which had gelded themſelues for the kingdome of heauen, were no men, *cap.* 32. And that there was no neceſſitie or religion in polling the heare very ſhort: S. Hierome teſtifieth of Hilarion, *Capillum ſemel in anno die Paſcæ totondit*, he polled his head once a yeere on Eaſter day. Yea it is to be prooued, that ſhauing of heads was auoyded as Heathenish ſuperſtition, as S. Hierome ſaith in Ezech. *lib.* 13. *cap.* 44. who out of that ſaying of Ezechiel concerning the Prieſts. *They ſhall neither ſhaue their heads, nor ſuffer their heare to grow long, but ſhall poll their heads*, ſaith, *It is clearely ſhewed, that we ought not to haue ſhauen heads as the Prieſts and worſhippers of Iſis and Serapis, nor ſuffer our heare to grow long downe, which is the property of riotous perſons, &c.*

You ſee then how well you defend your ſhauelings by the auncient fathers againſt the new Proteſtants. As for Nonnes cutting their heare, S. Hierome ſpeaketh onely of the virgins and widowes in the monaſteries of Ægypt and Syria, who vſed ſo to doe not for any religion, but becauſe they neither entred into any bathes, nor vſed any oyle on their heads, he ſaith they did it, *To auoyd litle beaſts which breed betweene the ſkinne and the heare, and other filthineſſe.* They were neither ſo ſuperſtitious, nor yet ſo nice and delicate, as popiſh Nonnes. But that all Monkes are not bound to worke and labour, you prooue by S. Auguſtine, that ſuch as preach or miniſter the Sacraments, or ſerue the altar, may chalenge their liuing of them whom they ſerue: and all religious men commonly doe ſo now, you ſay. What ſay you, be all your religious men preachers? no, but they ſerue the altar (you will ſay) becauſe they ſay maſſe. A ſore labour, for which they ſhould be ſpared: but S. Auguſtine meaneth of them that laboured in the miniſterie of the Goſpell, either preaching or miniſtring the Sacraments, or elſe ſtudying to make themſelue fitte for ſuch ſeruice, and ſuch in deede are not bound to labour with their hands, if they may be otherwiſe mainteyned, without iniury and oppreſſion of the poore. But as for them that can doe none other but idole ſeruice in ſaying maſſe, it was neuer in his meaning to priuiledge them from labour, for all had there howers of prayers and ſinging of Pſalmes appointed. As for gentlemen that haue giuen lands and goods, there are not many in your cloyſters, to enioy that priuiledge. And yet euen ſueh ought to exerciſe themſelues in ſtudie or ſome other profitable exerciſe, that their bodies are able to endure, for idleneſſe is not allowed in any man. Therfore in vaine you goe about to excuſe the idlenes of your popiſh Monkes and Clergie, of whom many neither ſtudie, nor are apt for ſtudy, neither preach nor are able to preach, neither ſerue the altar in painefull and profitable labour, but in idle and idolatrous exerciſes.

RHEM. 3 14 Obey not.) *Our Paſtours muſt be obeyed, and not onely ſecular Princes. and ſuch as will not be obedient to their ſpirituall gouernours, the Apoſtle (as S. Auguſtine ſaith) giueth order and commandement that they be corrected by correption or admonition.* By degradation, excommunication, and other lawfull kindes of puniſhments. Contr. Donatiſt. poſt collat. cap 4. 20. *Reade alſo this holy fathers anſwere to ſuch as ſaid*, Let our Prelates command vs onely what we ought to doe, and pray for vs that we may doe it: but let them not correct vs. *Where he prooueth that Prelates muſt not onely commaund and pray, but puniſh alſo if that be not done which is commaunded.* Li. de correp. & grat. c. 3. Eccleſiaſtical cenſures againſt the diſobedient.

FVLKE. 3 Our obedience to our Paſtors is ſuch as ought not to hinder our duetie to ciuill magiſtrates, nor our obedience to ciuill magiſtrates, our dutie toward our ſpirituall paſtors: and each office hath their proper kinde of lawfull correction or puniſhment.

RHEM. 4 14 Note him.) *Diſobedient perſons to be excommunicated, and the excommunicated to be ſeparated from the company of other Chriſtians, and the faithfull not to keepe any company or haue conuerſation with excommunicated perſons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other acte of religion or office of life, except caſes of meere neceſſitie and other preſcribed and permitted by the Law: all this is here inſinuated, and that all the Churches cenſures be grounded in Scriptures and examples of the Apoſtles.* Not to communicate with excommunicate perſons but in certaine caſes.

FVLKE. 4 This prooueth not that all popiſh cenſures be grounded in the Scriptures and examples of the Apoſtles, but onely ſuch as the Apoſtle ſpeaketh of, and the Scripture elſe where alloweth. But that a Prieſt vnder colour of Eccleſiaſtical cenſure ſhould depriue a Prince of his kingdome, and abſolue his ſubiects from the othe of obedience giuen vnto him: it hath no warrant in the word of God, but it is a plaine note of Antichriſtian tyrannie. Againe, where you haue caſes preſcribed, and appointed by your Canon law, wherein men may partake with them that are excommunicated (other then caſes of meere neceſſitie and ſeuerall dutie) You play faſt and looſe at your pleaſure. As alſo Pope Gregory in his laſt bull of diſpenſation, for Papiſts to counterfeict obedience to the Queenes maieſtie, vntill he could find ſome means to diſpatch her of the poſſeſſion of her kingdome, declareth plainly that no conſcience of Eccleſiaſtical cenſure, but reſpect of worldly aduantage, carieth him hether and thether as occaſion moueth him. The Pope preſumpeon.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops: and to Philemon.

Of Timothee we reade Act. 16, how S. Paul in his visitation tooke him in his traine at Lystra, circumciding him before, because of the Iewes, he was then a Disciple, that is to say, a Christian man. Afterward the Apostle gaue him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles vnto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therefore vnto him as to a Bishop, and him selfe expresseth the scope of his first Epistle, saying: These things I write to thee, that thou maiest know how thou ought'st to conuerse in the house of God, which is the church. 1. Timoth. 3. And so he instructeth him (and in him, al Bishops) how to gouerne both him selfe, and others, and touching himselfe, to be an example and a spectacle to all sortes, in all vertue as touching other, to prohibit all such as goe about to preach otherwise then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and olde, men and women: to seruants, to the rich, to euery sort conuenientely. With what circumspection to giue orders, and to what persons: for whom to pray: whom to admit to the vow of widowhod &c.

This Epistle was written, as it seemeth, after his first imprisonment in Rome, when he was dismissed and set at libertie. 1. Timoth. 3. and thereupon it is, that he might say here, I hope to come to thee quickly, to wit vnto Ephesus, where * he had desired him to remaine, although in his viage to Hierusalem, before his being at Rome, he said as Miletum to the Clergie of Ephesus, vpon probable feare: And now behold I know, that you shal no more see my face. * 1. Tim. 1. Act. 20. v. 25 38.

Where it was written, it is vncertaine: though it be commonly said, at Laodicia. Which seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death. Col. 2. v. 1.

THE FIRST EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibite certaine Iewes who iangled of the Law as though it were contrarie to his preaching.
11 Against whom he auoucheth his ministerie, though he acknowledge his vnworthines.

PAVL an Apostle of IESVS Christ according to the commandement of God our Sauiour, and of Christ IESVS our hope:

2 To Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the father, and from Christ IESVS our Lord.

3 As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine ‖ not to teach otherwise.

4 Nor to attend ‖ to fables and genealogies hauing no end: which minister ‖ questions rather then the edifying of God which is in faith.

5 ‖ But ‖ the end of the precept is charitie from a pure hart, and ‡ a good conscience, and a faith not feined.

6 From the which things certaine straying, are turned into ' vaine talke,

7 ‖ Desirous to be doctors of the Law, not vnderstanding neither what things they speake, nor of what they affirme.

8 But we know that * the Law is good, if a man vse it lawfully.

9 Knowing this that, ‖ the Law is not made to the iust man, but to the vniust, and disobedient, to the impious and sinners, to the

PAule the Apostle of Iesus Christ, by the commission of God our Sauiour, and Lord Iesus Christ which is *our hope.*

2 *Vnto * Timothie a naturall sonne in the faith: Grace, mercie,* and *peace from God our father, and Iesus Christ our Lord.* Act. 16. 3.

3 *As I besought thee to abide still at Ephesus, when I departed into Macedonia,* so doe, *that thou commaund some that they teach no other doctrine:*

4 *Neither giue heed to fables, and endlesse genealogies, which breed questions, more then godly edifying, which is in faith.*

5 *But the ende of the commandement, is charitie out of a pure hart, and of a good conscience, and of faith vnfeined.*

6 *From the which things, some hauing erred, haue turned vnto vaine iangling:*

7 *Coueting to be doctors of the law, not vnderstanding what they speake, neither whereof they affirme.*

8 *But we know that the law is good, if a man vse it lawfully:*

9 *Knowing this, that the law is not giuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to sinners, to the vnholy, and vncleane, to murde-*

the wicked and contuminate, to killers of fathers and killers of mothers, to murderers,

10 To fornicatours, to lyers with mankinde, to man-stealers, to liers, to periured persons, and what other thing soeuer is contrarie to sound doctrine,

11 Which is according to the Gospel of the glory of the blessed God, which is committed to me.

12 I giue him thanks which hath strengthened me, Christ IESVS our Lord, because he hath esteemed me faithful, putting me in the ministerie.

13 Who before was blasphemous and a persecutor and contumelious. but I obteined the mercie of God because I did it being ignorant in incredulitie.

14 And the grace of our Lord ouerabounded with faith and loue, which is in Christ IESVS.

15 A faithfull saying; and worthie of al acceptation, that Christ IESVS came into this world * to saue sinners, of whom I am the cheefe. Mat.9,13. Mar.2,17.

16 But therefore haue I obtained mercie: that in me first of al Christ IESVS might shew al patience, ᵉ to the informatiō of them that shall beleeue on him vnto life euerlasting. ᵉ πρὸς ὑποτύπωσιν.

17 And to the King of the worlds immortal, inuisible, onely God, honour and glory for euer and euer. Amen.

18 This precept I commend to thee ô Timothee: according to the prophecies going before ᶠ on thee, that thou warre in them a good warfare, ᶠ ἐπὶ σε.

19 Hauing faith and a good conscience, ‡ which certaine repelling, haue made shipwrack about the faith.

20 Of whom is Hymenæus and Alexander: whom I haue ‖ deliuered to Satan, that they may learne not to blaspheme.

uers of fathers, and murderers of mothers, to and murtherers of mothers, to manslears,

10 To whoremongers, to them that defile themselues with mankinde, to manstealers, to lyers, to periured persons, and if there be any other thing that is contrarie to wholesome doctrine:

11 According to the Gospell of the glorie of the blessed God, which is committed vnto me.

12 And I thanke Christ Iesus our Lord, which hath made me strong: for he counted me faithfull, putting me into the ministerie,

13 Who was before a blasphemer, and an oppressour: But yet I obteined mercie: because I did it ignorantly, in vnbeliefe.

14 Neuertheless, the grace of our Lord was exceeding abundant, with faith, and loue, which is in Christ Iesu.

*15 This is a faithfull saying, and by all meanes worthy to be receiued, * that Christ Iesus came into the world to saue sinners, of whom I am chiefe.* Matth.9.3. mark.2,17.

16 Notwithstanding, for this cause was mercie shewed vnto me, that in me the first, Iesus Christ might shew all long suffering, to the example of them which should beleeue on him to life euerlasting.

17 Now vnto the King euerlasting, incorruptible, inuisible, vnto God onely wise, be honor and glory for euer and euer. Amen.

18 This commandement commit I vnto thee sonne Timotheus, according to the prophecies which went before vpon thee, that thou in them shouldest fight a good fight:

19 Hauing faith and good conscience, which some hauing put away, as concerning faith, haue made shipwracke.

*20 Of whom is * Hymenæus and Alexander, whom I haue deliuered vnto Satan, that they may learne not to blaspheme.* 1.Cor.5.5.

MARGINALL NOTES. CHAP. I.

RHEM. 1 5 A good conscience.) *S. Augustine saith, He that list to haue the hope of heauen let him looke that he haue a good conscience, to haue a good conscience, let him beleeue and worke well. for that he beleeueth, he hath of faith. that he worketh, he hath of charitie. Præfat. in Psa.31.*

FVLKE. 1 That he hath charitie, he hath it of faith.) *It may be rightly said* (saith S. Augustine) *that all the commandements of God pertaine to faith onely, if not a dead faith, but that liuing faith which worketh by loue be vnderstood.* De fide & oper. cap.22. A liuing faith

RHEM. 2 19 Which certaine repelling.) *Euill life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholike Church. Againe, this plainely reproueth the Heretikes false doctrine, saying, that no man can fall from the faith that he once truly had.*

FVLKE. 2 They that haue not a good conscience with faith, may fall from faith, and make shipwracke of it, but it is not a liuely faith, whereby a man is iustified, but a dead faith, consisting only in knowledge of the principles of religion. But they that are iustified by a liuely faith, can neuer finally fall from it, because, whom God iustifieth, he also glorifieth. Rom.8. A dead faith

ANNOTATIONS. CHAP. I.

RHEM. 3 3 Not to teach otherwise.) *The proper marke of Heretikes and false preachers, is, to teach otherwise or contrarie to that which they found taught and beleeued generally in the vnitie of the Catholike Church before their time: all doctrine that is odde, singular, new, differing from that which was first planted by the Apostles, and descended downe from them to all nations and ages following without contradiction, being assuredly erroneous.* * *The Greeke word which the Apostles here vseth, expresseth this point so effectually, that in one compound terme he giueth vs to wit, that an Heretike is nothing els but an after-teacher, or teacher other-wise, which euen it selfe alone is the easiest rule for the simple to discerne a false Prophet or preacher by, specially when an heresie first beginneth. Luther found all Christian nations at rest and peace in one vniforme faith, and all preachers of one voice and doctrine touching the B. Sacrament and other Articles: so that what so euer* Teaching otherwise then the doctrine receiued, is a special marke of Heretikes. Luthers teaching otherwise.

* ἑτεροδιδασκαλεῖν.

euer he taught against that which he found preached and beleeued, must needes be another doctrine, a later doctrine, an after-teaching or teaching-otherwise, and therefore consequently must needes be false. And by this admonition of S. Paul, al Bishops are warned to take heede of such, and specially to prouide that no such odde teachers arise in their dioceses.

FVLKE. 3 The proper marke of Heretikes, is to teach otherwise then the truth, or contrarie to it. But if the teacher finde men intangled with pernitious errours, though they be in neuer so great peace and agreement among themselues, they be not in the vnitie of the Catholike Church. He teacheth otherwise, that teacheth otherwise then he learneth out of the Scripture, and not he that teacheth otherwise, then men be falsely persuaded. Therefore, seeing Luther taught not otherwise then the Prophets and Apostles, his doctrine was not odde, singular, and new, but catholike, ancient and true. Therefore finding many nations seduced by the errors of Antichrist, he called them backe to the true faith, taught by the Apostles, from which the Popish Church had made a manifest reuolt and Apostasie Yet were there before him the persecuted Churches of God in diuers nations that held the same true faith and religion that he preached to the Papists, aswel in England, as in France, Italie, Germanie, Bohemia, Morauia, &c. who with all the Churches of the East and North partes of the would, not agreeing with the Romish Church, by this wise note, must heare nothing taught otherwise then they are persuaded they haue receiued from the Apostles. But so you may haue any vaine shew of reason to reteine your fauorites in popery, you care not what become of the trueth, and of the Catholike Church of Christ.

Heretikes. Ancient faith.

RHEM. 4 4 To fables.) *He speaketh specially of the Iewes after-doctrines and humane constitutions, repugnant to the lawes of God, whereof Christ giueth warning* Mat. 23. *and in other places, which are conteined in their Cabala and Talmud: generally of all heretical doctrines, which in deede, how so euer the simple people be beguiled by them, are nothing but fabulous inuentions, as we may see in the Valentinians, Manichees, and others of olde: by the brethren of loue, Puritans, Anabaptists, and Caluinistes, of our time. For which cause Theodoret entitleth his booke against Heretikes,* Hæreticarum fabularum, Of Hereticall fables.

All heretical doctrines fables.

FVLKE. 4 All Popish fables, no lesse then Iewish fables, being contrary to the lawes of God, are after-doctrines, and humane constitutions, conteined in the Popish Cabala, that is, tradition, and in the Popish Talmud, that is, the Canon law or schoole diuinitie, but not in the holy Scripture. But the doctrine of them which is grounded vpon the holy Scriptures, which are the word of truth, cannot be condemned of fables. Contrariwise, poperie that is builded vpon such fables, as neuer more fond were inuented to maintaine heathenish superstition, aboue all other heresies may be intituled hereticall fables. For the fables of the Valentinians and Manichees, though they were monstrous lies, yet they are exceeded by the Popish fables of reliques, of saincts liues, of purgatorie, of feined miracles. Neither any Heretikes or Schismatikes of our time, for fabulous inuentions may be compared unto them.

Popish fables.

RHEM. 5 4 Questions.) *Let our louing brethren consider whether these contentious and curious questionings and disputes in religion, which these vnhappy heresies haue ingendred, haue brought forth any increase of good life any deuotion, or edification of faith and religion in our daies, and then shall they easily iudge of the truth of these new opinions, and the ende that will folow of these innouations. In truth all the world now seeth they edifie to Atheisme and no otherwise.*

Curious questioning in religion.

FVLKE. 5 Not all questions, but such as pertaine not to the edefying of God, which is by faith, are to be auoyded. Those contentions and questions which haue beene necessarily mooued to builde vp the ruines of the Church in faith, which Antichrist had made in heresie and infidelitie (God be praised) haue brought foorth great increase of good life and true deuotion in them that haue imbraced the faith. The wickednesse that aboundeth is rather discouered by the light in most, then increased in any by comming of the light. But this is condemnation (saith our Sauiour Christ) that men loue darkenesse rather then light, because their workes are euill. Iohn 3.

Questions. Contentions.

RHEM. 6 5 The end Charitie.) *Here againe it appeareth, that Charitie is the chiefe of all vertues, and the end, consummation, and perfection of al the law and precepts. and yet the Aduersaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride and stubburnnes forsaken the euident truth. Charitie doubtles which is here commended, is iustice it selfe, and the very formal cause of our iustification, as the workes proceeding thereof, be the workes of iustice.* Charitas inchoata (*saith S. Augustine*) inchoata iustitia: Charitas prouecta, prouecta iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est. Charitie now beginning, is iustice beginning: Charitie growen or increased, is iustice growen or increased: great Charitie is great iustice: perfect Charitie, is perfect iustice. Li. de nat. & grat. c. 70.

Charitie the very formal cause of our iustification.

FVLKE. 6 We giue to Charitie her due commendation, and yet in iustification we must preferre faith before Charitie, because we are iustified by faith without the works of charitie, which are the workes of the law. And whereas it is said, charitie is the end and perfection of the law, we doe acknowledge it to be so, but this charitie is in no man before faith, by which God iustifieth the vngodly man, neither in any iustified man is it so perfect, that he may be iustified thereby through the couenant of the law, therfore *the onely hope of all godly men* (saith S. Augustine) *reposed vnder this burden of corruptible flesh, and in this infirmitie of our life, is that we haue a mediator Iesus Christ the righteous, and he is the propitiation for our sinnes.* Ad Bonifac. lib. 3. cap. 5. What obstinate blindnesse then is in the proud hypocriticall Papists, to seeke their iustification in their works? But Charitie you say, is iustice it selfe, and the formall cause of our iustification. If you meant that iustification, by which we are not made iust in the sight of God, but declared to be iust before men, whereof S. Iames speaketh, we would not greatly contend with you. But when you make Charitie the formall cause of our iustification before God, which the Scripture saith to be of the vngodly man, whose sinnes are forgiuen, & therefore without works, what obstinate blindnesse possesseth your proud and stubburne harts, that you will not yeelde to so great and cleare light of truth? As Augustine saith. *perfect charitie is perfect iustice*: so he saith in the same place, *that no man hath perfect charitie in this life.* Whereof it followeth, that no man is iustified before God by that charitie which he hath in this life, for by vnperfect iustice we cannot be perfectly iustified, but by faith we are perfectly iustified by the iustice of Christ, which of Gods meere grace is giuen vnto vs. Therefore Charitie, or the works proceeding thereof, are no cause of our iustification before God through Iesus Christ. *For since that time* (saith S. Augustine) *good works beginne since the time we are iustified, we are not iustified because they went before.* Ep. 120. Honorato.

Iustification by faith only.

Charitie is not the forme of iustification.

RHEM. 7 7 Desirous to be Doctors.) *It is the proper vice both of Iudaical and of Heretical false teachers, to professe knowledge and great skill in the Law and Scriptures, being in deede in the sight of the learned most ignorant of the word of God, not knowing the very principles of Diuinitie, euen to the admiration truely of the learned that reade their bookes or heare them preach.*

Heretikes great boasters but vnlearned.

FVLKE. 7 Heretikes are often times learned, but neuer rightly learned in the truth. But boasters of learning were neuer any Heretikes, more then the Papists, which neither in the Scriptures, nor in any other good learning

Papists boasters of learning.

(for the most part) are halfe so well learned as they would be accounted. Whose ignorance may sometime moue admiration, not onely to the learned, but euen to them that haue meane vnderstanding: but their impudencie in lying, slandering, forging, falsifying, wresting, and vaine collecting, and false concluding, passeth all admiration in them that with any indifferent eares and eyes read their bookes, or heare them preach.

RHEM. 9 The law not made to the iust.) *By this place and the like, the Libertines of our daies would discharge them selues (whom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth wel, not as compelled by law or for feare of punishment due to the transgressors thereof, but of grace and meere loue toward God and all goodnesse, most willingly, though there were no law to command him.* Libertines alleage scripture.

RHEM. 8 22 Deliuered to Satan.) *Hymenæus and Alexander are here excommunicated for falling from their faith and teaching heresie: an example vnto Bishops to vse their spirituall power vpon such. In the primitiue Church, corporall affliction through the ministerie of Satan was ioyned to excommunication. Where we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithfull, and the supereminent power of Bishops in that case. Whereof S. Hierom* (ep. 1. ad Heliod. c. 7.) *hath these memorable wordes:* God forbid (*saith he*) I should speake sinistrously of them, who succeeding the Apostles in degree, make Christes body with their holy mouth, by whom we are made Christians: who hauing the keyes of heauen, do after a sort iudge before the day of iudgement: who in sobrietie and chastitie haue the keeping of the spouse of Christ. *And a little after,* They may deliuer me vp to Satan, to the destruction of my flesh, that the spirit may be saued in the day of our Lord Iesus. And in the old Law whosoeuer was disobedient to the Priests, was either cast out of the campe and so stoned of the people, or laying downe his necke to the sword, expiated his offense by his bloud: but now the disobedient is cut of with the spirituall sword, or being cast out of the Church, is torne by the furious mouth of Diuels. *So saith he, Which words would God euery Christian man would weigh.* Excommunication of Heretikes, and the effect thereof. The Priests high authoritie of excommunication. The terrible effect thereof.

FVLKE. 8 The Apostles had extraordinary power to afflict the bodies of men that obstinately opposed themselues against the truth: but it was not ordinarie in all them that had power of excommunication in the primitiue Church. But notwithstanding, iust excommunication by them that haue lawfull auctoritie, is greatly to be feared. But when Antichrist sendeth out his thunderbolts against the professors of Gods truth, it is not to be regarded: and experience of these thirtie yeeres in England, hath shewed that God blesseth where the Pope curseth. That which Hierome speaketh of making Christes body with their holy mouth, is of making the Sacrament of Christs body wherewith we are spiritually nourished, as also he saith, that by them we are made Christians, speaking of the administration of the Sacrament of baptisme which we receiue by them, but are made Christians properly by the working of Gods spirit. The Popes excommunication.

CHAP. II.

By his Apostolike authoritie he appointeth publike prayers to be made for all men without exception. 8. also men to pray in all places: 9 and women also in seemely attire. 11 to learne of men, and not to be teachers in any wise, but to seeke saluation by that which to them belongeth.

I Desire therefore first of al things that ‖ obsecrations, prayers, postulations, thankesgiuings be made for al men,

2 For Kings and al that are in preeminence: that wee may leade a quiet and a peaceable life in al pietie and chastitie.

3 For this is good and acceptable before our Sauiour God,

4 ‖ Who will al men to be saued, and to come to the knowledge of the truth,

5 For there is one God, ‖ one also mediatour of God and men, man Christ IESVS:

6 Who gaue him self a redemption for al, whose testimonie in due times is confirmed.

1.Tim.1,11. 7 * Wherein I am appointed a Preacher and an Apostle (I say the truth, I lie not) doctor of the Gentiles in faith and truth.

8 I wil therefore that men pray in euery place: lifting vp pure hands, without anger and altercation.

1.Pet.3,3. 9 In like maner * women also in comely attire: with demureneſſe and sobrietie adorning them selues, not in plaited heare, as gold, or pretious stones, or gorgeous apparell,

10 But that which becommeth women professing pietie by good works.

11 Let a woman learne in silence, with all subiection.

1.Cor.14,34. 12 But * to teach ‖ I permit not vnto a woman, nor to haue dominion ouer the man: but to be in silence.

Gen.1,27.3,6. 13 For * Adam was formed first: then Eue.

14 And

I Exhort you therefore, that first of all prayers, supplications, intercessions, & giuing of thanks be made for all men:

2 For kings, and for all that are in auctoritie, that we may lead a quiet and peaceable life, in all godlinesse and honestie.

3 For that is good and acceptable in the sight of God our Sauiour.

4 Who will haue all men to be saued, and to come vnto the knowledge of the truth.

5 For there is *one God, and one mediator of God and men, the man Christ Iesus.*

6 Who gaue himselfe, a ransome for all, a testimonie in due times:

*7 * Whereunto I am ordeyned a Preacher and an Apostle (I tell the truth in Christ, and lie not) a teacher of the Gentiles in faith, and veritie.* 2.Tim.1,11.

8 I will therefore that the men pray euerie where, lifting vp holy hands without wrath and reasoning.

*9 * Likewise also the women, that they aray themselues in comely apparell, with shamefastnesse and discreete behauiour, not in broided heare, either gold, or pearles, or costly aray:* 2.Pet.3.1.

10 But (that becommeth women professing godlinesse) through good works.

*11 * Let the woman learne in silence with al subiections.* 1.Cor.14.34.

12 But I suffer not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence.

*13 * For Adam was first formed, then Eue.* Gen.1.27.

14 *And*

14 And Adam was not seduced: but the woman being seduced, was in preuarication.

15 Yet she shal be saued by generation of children: if they continue in faith and loue and sanctification with sobrietie.

14 *And Adam was not deceiued, but the woman being deceiued, was in the transgression.*

15 *Notwithstanding, through bearing of children she shal be saued, if they continue in faith and charitie, and holinesse, with modestie.*

MARGINALL NOTES. CHAP. II.

RHEM. 1 2 For kings and.) *Euen for heathen Kings and Emperours by whom the Church suffereth persecution: much more for al faithful Princes and powers and people both spiritual and temporal, for whom as members of Christes body, and therfore ioining in praier and oblation with the ministers of the Church, the Priestes more properly and particularly offer the holy Sacrifice, See S. Augustine* de orig. animæ li. 1. c. 9.

FVLKE. 1 While you would most absurdly ground your popish sacrifice of the Masse, vpon the publike praiers, here prescribed by the Apostle, you shall fall into the same pecke of troubles, that S. Augustine in the place by you quoted, placeth the Pelagian. That for infants which are not baptized, would haue *daily oblations, and the sacrifices of the holy Priests continually offred for them.* So you, finding in this text, that Heathen kings must be commended in these praiers, and minding in any case to gaine oblation and sacrifice, whereof the Apostle speaketh not, with these praiers, are driuen to say; that the Priestes more properly and particularly offer the holy Sacrafice for Christians then for Heathen Princes, as though it were offred also for them that are not the members of Christ, though not so properly, nor particularly. But S. Augustine sayth: *Ecce aliud, &c. Behold an other gulfe, from whence he should neuer come forth, except he repent that he hath sayd. For who would offer the body of Christ, except it be for them that are the members of Christ?* Wherefore you must either repent that you say, of the oblation or holy sacrifice offred for them in any sort, or els you must take part with the Pelagian against S. Augustine, which you are ready ynough to doe, but for manners sake.

Sacrifice of the Masse.

ANNOTATIONS. CHAP. II.

RHEM. 2 1 Obsecrations.) *This order of the Apostle S. Augustine* (ep 59.) *findeth to be fulfilled specially in the holy celebration of the Masse, which hath al these kindes, expressed here in foure diuers wordes pertaining to foure sortes of praiers. the difference whereof he exactly seeketh out of the proper signification and difference of the Greeke words. And he teacheth vs that the first kind of praiers which here be called,* obsecrations, *are those that the Priest sayth before the consecration: that the second called* Praiers *be al those which are said in and after the Consecration, and about the Receiuing, including specially the* Pater noster, *wherewith the whole Church (saith he) in maner endeth that part. as S. Hierom also affirmeth, that Christ taught his Apostles to vse the* Pater noster *in the Masse. Sic docuit, &c.* So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, Pater noster &c. Li. 3. Cont. Pelag cap. 5. *where he alludeth to the very wordes now vsed in the preface to the said* Pater noster *in the said Sacrifice,* audemus dicere, Pater noster. *The third sort called here in the text,* Postulations, *be those which are vsed after the Communion, as it were for dimissing of the people with benediction, that is, with the Bishops or Priests blessing. Finally the last kinde, which is* Thankes-giuing, *concludeth al, * when the Priest and people giue thankes to God for so great a mysterie then offered and receiued. Thus the sayd holy father handleth this text ep. 59. to Paulinus.*

The praiers and petitions in the Masse, deduced out of the Apostles words by S. Augustine, and other Fathers.

PATER NOSTER in the Masse.

S. Epiphanius also insinuateth these wordes of the Apostle to pertaine to the Liturgie or Masse, when he thus writeth to Iohn Bishop of Hierusalem. When we accomplish our praiers after the rite of the holy Mysteries, we pray both for al others, and for thee also. *ep. 60. c. 2. Ad Io. Hierosolym. apud Hieronymum. And most of the other fathers expound the foresaid wordes, of publike praiers made by the Priest, which are said in al Liturgies or Masses both Greeke and Latin, for the good estate of al that be in high dignitie, as kings and others.* See S. Chrys. hom. 6. in 1. Tim. & S. Ambr. in hunc locum. Prosper de vocat. lib. 1. c. 4.. *So exactly doth the practise of the Church agree with the Preceptes of the Apostle and the Scriptures, and so profoundly doe the holy Fathers seeke out the proper sense of the Scriptures, which our Protestants do so prophanely, popularely, and lightly skimme ouer, that they can neither see nor endure the truth.*

Prayer in the Masse for kings and other.

FVLKE. 2 S. Augustine professing how hard a matter it is to distinguish betweene these wordes, which the Apostle vseth, endeuoureth to shew this distinction in that which all, or almost all the Church doth frequent, meaning the forme of the celebration of the Lordes Supper. For of the Popish masse he speaketh no word. And if the Apostle had purposed in these wordes to describe the Masse, he hath omitted the chiefe and almost onely essentiall part thereof, which is the Sacrifice of the naturall body and bloud of Christ. Therefore doubtles the Apostle speaketh not of the celebration of the Masse. And that you may know, S. Augustine speaketh of the Communion, and not of the Masse, his wordes are plaine, which you mangle because they haue no shewe for your Masse. *We may take* precationes, *(which you call obsecrationes) which we make in the celebration of the Sacraments, before that which is on the Lordes Table beginneth to be blessed,* Orationes, *prayers, when that is blessed and sanctified, and broken to be distributed, all which petition the whole Church in a maner concludeth with the Lordes prayer.* Then discursing a litle vpon the Greeke worde εὐχὴ he addeth: *If more vsually in the Scriptures, a vowe is called* ἐυχὴ, *except the generall name of prayer, that praier is properly to be vnderstoode, which we make according to a vowe. And all those things are vowed which are offred to God, specially the oblation of the holy altar, in which Sacrament that our greatest vowe is set forth, wherein we vowe that we will abide in Christ, and in the fellowship of the body of Christ, of which thing it is a Sacrament, that we being many, are one bread, one body. Therefore in the sanctification and preparation of the distribution thereof, I thinke the Apostle commaunded properly, that prayers should be made, (which some vnskilfully interpreted adorations,) for that is according to a vowe, Which in the Scriptures is most commonly called* εὐχὴ. *But* interpellationes, *or (as your bookes haue* postulationes,) *are made when the people is blessed. For then the Prelates as Aduocates, doe offer vnto the most mercifull power, those whom they haue by imposition of handes vndertaken, which being ended, and so worthy a Sacrament receiued, thankes giuing concludeth all things.* This is the very order of our Communion, which was the order of the celebration of the Communion in S. Augustines time, where no Sacrifice is offered, but of thankes giuing for the death of Christ, and of our selues to continue alwayes in the vnitie of Christes body. *Ench. q. in. 1. ad Tim. obsecrationes fiunt pro peccatis preteritis & presentibus. Orationes pro adiiscendis quæ speramus. Postulationes cum pro alijs interuenimus. Gratiarum actiones, cum ea quæ poscimus impetramus, vel certe pro immensis dei beneficijs gratias laudesq; referimus.* As for S. Hierome, hath not respect to the celebration of the Lordes Supper, in that he sayth, but by that forme of praier which Christ taught his Apostles, as by other Scriptures, he confuteth the Pelagians. His wordes are these: *Sic docuit Apostolos, vt quotidie in corporis illius sacrificio credentes, audeant loqui. So he*

taught

taught his Apostles, that beleeuing the Sacrifice of his body, they should be bould dailie to speake, Our Father, &c. But according to your fantasie and false interpretation, the Lordes praier should neuer be sayde but at Masse, which Christ taught his Apostles, not vpon presumption of their owne merites, but trusting in the Sacrifice of his death, to vtter daily.

Epiphanius speaketh of publike praiers, vsed in the Liturgie, but without any respect to this text, for any thing that can be gathered of his wordes.

Chrysostome sheweth expresly, that he meaneth not of the Liturgie, but of morning and euening prayers. *The faithful* (saieth he) *doe knowe it, how euery daye in the morning and in the euening, prayers are powred forth to the Lorde, how obsecrations are made by the Church, for all the worlde, for Kinges, and all that are in auctoritie.*

S. Ambrose also speaketh generally of the publike prayers of the Church, not referring them to the Liturgie, or celebration of the Lordes Supper.

Prosper sayth, that this law of praier is kept, not onely of the Priestes, but of all the faithful throughout the world, without any relation vnto the Liturgie. And so doe we vnderstand the text, principally of publike prayers, and according to them, of all Christian mens priuate prayers. What cause you had therefore to challenge such profound sense of the Scriptures vnto the Popish Church, and to charge vs with prophane, populer and light skimming them ouer, let all indifferent men iudge, by those your quotations of the holy Fathers. That I speake nothing of your dogges eloquence, where you ascribe vnto the holie Sripture, a certaine prophane, populer, and light skimme, which is gathered of vs, how religiously, learnedly, and grauely, let wise men iudge, and God him selfe reuenge.

RHEM. 3 4 Who wil all men.) *The perishing or damnation of men must not be imputed to God, who delighteth not in any mans perdition, but hath prouided a generall medicine and redempion to saue al from perishing that wil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordeined, and so would haue al saued by his conditional wil and ordinance: that is, if men wil them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods law. for God vseth not his absolute wil or power towards al in this case. But he that list see the manifold senses (al good and true) that these words may beare, let him see S. Augustine,* Ad articul. sibi falso impos. resp. 2. to. 7. Ench. c. 103. Ep. 107. De cor. & grat. c. 15. *and* S. Damascene li. 2. de orthod. fide c. 29.

God wil no mans perdition, but the saluation of all.

FVLKE. 3 God wil haue men of al sortes to be saued, as wel kings as subiects, but not euery particuler man, according to his secrete counsell: for then al should be saued, and none damned. The iudgements of God, concerning the damnation and reprobation of the wicked, are often secrete, but alwayes iust. Your distinction of Gods conditional will, doth not satisfie the question, nor auoid the difficultie which you would escape, that the damnation of men is not to be imputed to God. For no man hath will to accept the generall medicine that God hath prepared, but those whom God vouchsafeth by his grace, to make willing to accept it. And this is the resolution of S. Augustine, in all those places which you quote, after much debating of the question. That the right sense is, that God will haue some of all sortes saued, not all of euery sort, and especially Ench. c. 103. *He will haue all men to be saued, not that there is not any man whom he will not haue to be saued, which would not worke miracles among them, whom he sayth that they would haue repented, if he had done them: but that we vnderstand by all men, all kindes of men, by what difference soeuer they are distributed, kings, priuate men, noble, ignoble, high, low, learned, vnlearned. In his omnibus hominibus quos Deus vult saluos facere non totum omnino genus significatur hominum, sed omnium vniuersitas saluandorum. Ideo autem omnes dicti sunt quia ex omnibus hominibus omnes istos diuina bonitas saluat, idque ex omni gente, conditione, etate, ex omni lingua, ex omni prouincia.*

The will of God.

Ex hac ergo regula quæ cœlestibus inserta monstratur oraculis, sic intelligamus omnes homines quos vult deus saluos fieri, vt nouerimus omnes qui saluantur, non nisi ex eius gratuita bonitate saluari. Vt enim quisque saluetur nulla præcedunt humana voluntatis bona merita, sed sola Dei voluntas saluationis est causa. Fulg. de incar. & gratia. cap. 31.

RHEM. 4 5 One mediator) *The protestants are to pewish and pitifully blind, that charge the Catholike Church and Catholikes, with making moe Mediators then one, which is Christ our Sauiour, in that they desire the Saincts to pray for them, or to be their patrones, and intercessors before God. We tel them therfore that they vnderstand not what it is to be a Mediator, in this sense that S. Paul taketh the word, and in which it is properly and onely attributed to Christ. For, to be thus a Mediator, is,* * *by nature to be truely both God and man, to be that one eternall Priest and Redeemer, which by his sacrifice and death vpon the Crosse hath reconciled vs to God, and pased his blood as a ful and sufficient ransom for al our sinnes, him selfe without nede of any redemption, neuer subiect to possibilitie of sinning: againe, to be the singular Aduocate and Patrone of mankind, that by him selfe alone and by his owne merites procureth al grace and mercie to mankind in the sight of his Father, none making any intercession for him, nor giuing any grace or force to his praiers, but he to all: none asking or obteining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augustine truely sayth,* Cont. ep. Parm. li. 2. c. 8.) *neither Peter nor Paul, no nor our B. Lady, nor any creature whatsoeuer, can be our Mediatour. The aduersaries thinke to basely of Christes mediatism, if they imagine this to be his onely prerogatiue, to pray for vs, or that we make the Saincts our Mediators in that sort as Christ is, when we desire them to pray for vs. which is so far inferiour to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but we say,* Lord haue mercie vpon vs, Christ haue mercie vpon vs: *and not,* Christ pray for vs, *as we say to our Ladie and the rest. Therefore to inuocate Saincts in that sort as the Catholike Church doth, can not make them our Mediatours as Christ is, whom we must not inuocate in that sort. And as well make we the faithfull yet liuing, our Mediators (by the Aduersaries arguments) when we desire their praiers, as the departed Saincts.*

* *Aug. li. 9. de Ciu. cap. 15. De fid. ad Pet. c. 2.*

How there is but one Mediator, Christ: and what it is to be such a Mediator.

Kyrie eleison. Christe eleison.

The different maner of praying to Christ, and to Saincts.

But now touching the word Mediator, *though in that singular sense proper to our Sauiour, it agreeth to no more creature in heauen or earth, yet taken in more large and common sort by the vse of Scriptures, doctors, and vulgar speach, not onely the Saincts, but good men liuing, that pray for vs and helpe vs in the way of saluation, may and arerightly called Mediators. As S. Cyrill li. 12. Thesaur. c. 10. proueth, that Moyses according to the Scriptures and Ieremie aad the Apostles and others be Mediators. Reade his owne wordes, for they plainely refute all the Aduersaries cauillations in this case. And if the name of* * *Sauiour and Redeemer be in the Scriptures giuen to men, without derogation to him that is in a more excellent and incomparable maner the onely Sauiour of the world: what can they say, why there may not be many Mediators, in an inferiour degree to the onely and singular Mediator? S. Bernard sayth,* Opus est Mediatore ad Mediatorem Christum, nec alter nobis vtilior quam Maria, *that is,* We haue neede of a Mediator to Christ the Mediator, and there is none more for our profite then our Ladie. *Bernard. Ser. qui incipit,* Signum magnum apparuit &c. post Ser. 5. de Assump. *S. Basil also in the same sense, writing to Iulian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his sinnes. His words*

How there be many Mediators, as there be many Sauiours, and Redeemers, euen in the Scriptures.

Iud. 3, 9. 2. Esd. 9. 27. Act 7, 35.

wordes are cited in Conc. Nic. 2. act. 4. pag. 110. & 111. *Thus did and thus beleeued al the holy fathers, most agreeably to the Scriptures, and thus must al the children of the Church do, be the Aduersaries neuer so importunate and willfully blinde in these matters.*

FVLKE. 4 Here we are noted of too much peuishnes and spitefulnes, because we say, as the Apostle sayth, that we haue one onely Mediatour Iesus Christ. And with many wordes we are taught, as if we were young children, what a Mediatour is, and how Christ is our onely Mediatour, when as in deede there is nothing brought but the common blind distinction, that Christ is our only Mediatour of redemption, but not of intercession. But the Apostle speaketh so plainly of praier and intercession, as that distinction can not serue, therefore reteining it in deede, but being ashamed plainly to vse it, in circumstance of wordes you bring in nothing els but it. And first you tell vs that we vnderstand not, what it is to be a Mediatour, in that sense S. Paule doth attribute it only to Christ. Yes God be thanked, we neede not learne of you. *Theophil. Alex. M. Ep. pasch. 1. Et ne vnus quilibet sanctorum, vt à plerisque æstimatum est crederetur, sed ille quem & Paulus ostendere volens scribit. Vnus Deus, Vnus & mediator Dei & hominum, homo Iesus Christus.* But yet let vs heare what you take vpon you to teach vs. *To be thus a Mediatour, is to be God and man, to be that one eternall Priest and Redeemer, which by his death hath reconciled vs to God, and paied his blood as a full and sufficient ransome for all our sinnes.* Praise be to God, we neuer thought otherwise of our Sauiour Christ, and would God you would alwaies abide by this doctrine. For then you would giue ouer your blasphemous priesthood and sacrifice, your Purgatory, and merites of workes, and trust onely in Iesus Christ, our full and perfect Redeemer. *Againe, that he is the singular Aduocate and Patrone of mankind, that by him selfe alone, and by his owne merites, procureth all grace and mercie to mankinde in the sight of his Father, none making any intercession for him, nor giuing any grace or force to his praiers, &c.* If you would abide by this confession, or did beleeue as you say, you would not make so many Aduocates and Patrones of mankind, as you doe: you would not defend this praier of your Popish Church. *Tu per Thome sanguinem, &c. By the blood of Thomas, which for thee he did spend, make vs Christ to climbe whether Thomas did ascend.* Nor a thousand other, in which you pray by the merites, by the intercession, by the helpe of this Saint, or that Saint, to be heard, to be holpen, to be saued, &c. As in the Masse of one Apostle. *Exaudi Domine, &c. Lord heare thy people, praying with the patronage of thy holy Apostle N. that being alwaies defended by thy aide, they may serue thee with secure deuotion, &c. Beati tui, &c. Lord we rehearsing the solemnities of thy blessed Apostle N. beseech thee, that by his ayde, we may receiue thy benefites, for whom we offer to thee the sacrifices of praise.* In the birth of one Martyr. *Adesto, &c. Lord be present at our supplications, and by the intercession of thy blessed Martyr N. bestow vpon vs gratiously thy perpetuall mercie.* In the Masse of any Confessor. *Suscipe, &c. Lord receiue the sacrifice of the reconciliation and praise, which by thy blessed Confessor N. comming betweene, may bring vs to pardon, and may appoint this action into perpetuall grace.* In the Masse of S. Rooke, the Postcommunion. *Lorde we haue receiued thy holie things, remembring the merites of S. Rooke, performe we beseech thee, that we may both be defended by his faithfull ayde, and also profite by his noble example.* Of S. Aldelme. *O God, which this daye hast lifted vp thy holye Bishop Aldelme to eternall ioyes, we beseeche thee let thy mercye bring vs thither, by his merites.* The conclusion of all these Collects, as of many other such, is that whereof you bragge so often, *per Christum Dominum, &c. By Christ our Lorde.* So that Christ is your Mediatour, Aduocate, and Patrone, with the patronage, and by the ayde of an Apostle, by the intercession of a Martyr, by the interuention of a Confessor, by the remembraunce of the merites, and by the faithfull ayde of Sainct Rooke, by the merites of Sainct Aldelme, and such like. Where you say, *That none of you asketh either grace in this life, or glorye in the next, but by him,* the publike prayers of your Antichristian Church, reproueth your falshood: for you aske of Christ him selfe eternall life, by the bloud of Thomas, beside many other requestes that you make vnto Sainctes, without any mediation of Christ, as that horrible blasphemie of yours declareth, to the Virgine Marie, *Roga patrem, Iube natum, Intreate the Father, Commaunde thy sonne,* or that which Bonauentura a Sainct of yours, vttereth in these wordes: *Iure matris impera filio, By the right of a mother, commaunde thy Sonne, Compell God to be mercifull to sinners.* With infinite like blasphemies, peruerting the whole Psalter of Dauid, with *Te Deum, Benedictus, Quicunque vult, Nunc dimittis,* all to the honour, or rather to the dishonor of the Blessed Virgine. *But the aduersaries* (you say) *doe thinke too basely of Christes Mediation, if they imagine this to be his onely prerogatiue, to pray for vs.* Surely we doe not imagine, but beeing taught by the Scripture both heere and els where, we knowe moste certainly, that the office of intercession pertayneth vnto Christ, as part of his mediation. For S. Paule speaking here of intercession, sayth, he is our onely Mediatour, to make our praiers acceptable and effectuall. Likewise the Apostle to the Hebrewes, sayth: He liueth alwayes to make intercession for vs. Heb. 7, 25. But why should you imagine, that we thinke so basely of Christes mediation, when we doe at all times, and in all places, acknowledge him to be our onely Mediatour of redemption, saluation, intercession, and striue for nothing more, then that the whole glorie of our saluation, from the beginning to the ende, shoulde be ascribed to him, as to our onely and moste sufficient Mediatour? An other argument of like force it is, *that we thinke to basely of Christes mediation, if we imagine, that you make the Sainctes your Mediatours, in that sort as Christ is, when you desire them to pray for you.* Although we were deceiued in our imagination, of your making of Sainctes Mediatours, yet it followeth not, that we therefore thinke too basely of the mediation of Christ. But that we be not deceiued, nor doe falsely charge you, you sayd before, that you doe *acknowledge Christ* in such sort *to be our singular Aduocate and Patrone, that by him selfe alone, and by his owne merites, procureth all grace and mercie, &c.* and yet your vsuall prayers taken out of your Portuis, doe crie out against you, whereunto I will adde some out of your English Primers, printed in Queene Maries tyme, of like or worse blasphemie. *Holie Marie mother, most pure of Virgines all, mother and daughter of the king celestiall. So comfort vs in our desolation, that by the prayer and speciall mediation, we enioye the reward of the heauenly reigne.* Againe, *Holie mother of God, make thy petition that we may deserue Christ his promission.* Againe, *We beseech thee of thy pitie, to haue vs in remembrance, and make meanes for vs vnto Christ, that we being supported thorough thy helpe, may deserue to atteine to the kingdome of heauen.* Againe, *Graunt that thorough the intercession of the Virgine thy mother, we may be deliuered from this present heauines, and haue the fruition of eternall gladnes.* Againe, *The dolorous compassion of Gods sweete mother, bring vs to the blisse of Almightie God the Father.* *But no Catholike* you say, *can or dare thinke or speake so basely vnto Christ, to desire him to pray for vs, but you say, Lord haue mercie vpon vs, Christ haue mercie vpon vs, and not Christ pray for vs, as you say to our Ladie, and the rest.* In deede our Sauiour Christ sayeth: after he hath by his mediation and intercession brought vs vnto the fauour of God. In that day you shall aske in my name, and I say not to you, that I will praye to the Father for you, for the Father him selfe loueth you. Ioh. 16, 26. If then the prayer of Christ to God his Father be needeles for vs, what vse is there of the praiers of other creatures? But you woulde haue men thinke, you giue a singular prerogatiue to Christ, when you desire him to haue mercie vpon you,

Christ our onely Mediator.

as though you did not likewiſe deſire other creatures to haue mercie vpon you. In the Primer afore ſayde, you praye thus: *O thou meeke mother, haue mercie therefore on wretches, for whom thou haddeſt theſe paynes all, ſeeing thy ſonne that vine cluſter preſſed ſore, and from the peſtilence of death eternall, keepe vs by voyding the feinde infernall, and ioyne vs with them which rewarded be with eternall life, ſeeing the deitie.* And in your Latine Portuis. *Pura, pudica, pia, miſeris miſerere Maria. Virgo parens natum fac nobis propitiatum. Nos precibus matris ſaluet ſapientia Patris. O Marie pure, chaſte, godlie, haue mercie on vs wretches. Virgine mother, make thy ſonne reconciled vnto vs. Let the wiſedome of the Father ſaue vs by the prayers of the mother.* Againe, *Virgo Deo digna, precantibus eſto benigna. O Virgine worthy of God, be fauourable to vs that pray. Quæ peperit florem, det nobis floris odorem. She that hath brought forth the flower, let her giue vs the ſauour of the flower. Conſerua famulos Virgo Maria tuos. O Virgine Marie, preſerue thy ſeruants. Sanctæ Mariæ merita nos perducant ad regna cæleſtia. Let the merites of S. Marie bring vs to the kingdome of heauen.* By theſe, and many other, it is manifeſt, that howſoeuer you woulde hide your blaſphemous interceſſion of Sainctes, the Popiſh Church doth inuocate Sainctes in ſuch ſorte, as Chriſt onely by your owne confeſſion, is to be inuocated. And if you did but onely deſire the prayers of Sainctes departed, as ſome of the auncient Fathers, about foure or fiue hundred yeeres after Chriſt, being deceiued by the myſterie of iniquirie preparing a waye to Antichriſt, beganne to inuocate them, as we deſire the prayers of the Sainctes yet liuing, the errour were much leſſe, but yet, ſeeing we haue no warrant ſo to doe out of the holie Scriptures, and euen that kinde of inuocation, by conſequence, implieth great abſurdities, you were not to be excuſed. To praye one for another in this life, is a duetye of charitie, commended in the Scripture, which wee are bounde to yeelde, and require one for an other, and is nothing iniurious to the mediation of Chriſt. For we doe not ſo deſire the godly lyuing to pray for vs, as that by their worthynes we are brought into the fauour of God, but as the members of the ſame bodye of Chriſt, we ioyne in mutuall prayers, they for vs, and wee for them, as we haue warrant in the holye Scripture. But to praye to Sainctes departed, wee haue no warrant, commaundements, promiſe, or approued example. Wherefore ſuch inuocation is at the leaſt ſuperſtition, and will-worſhippe. Beſide, that it is iniurious to the mediation of Chriſt, and the mercie of God, who without any ſuffrage of others, heareth vs him ſelfe, and hath promiſed to graunt all our requeſtes, made in the name of Ieſus Chriſt his Sonne. Ioan. 16, 23. 1 Ioan 5, 14. Whereupon S. Ambroſe ſayeth. *Therefore we are brought into the preſence of kinges by Tribunes, and Countries, becauſe the king is a man, and knoweth not to whome he ought to committe the Common wealth: but to obteine the fauour of God, from whome nothing is hidden, (for hee knoweth the worthyneſſe of all men,) there is no neede of any to intreate for vs, but a deuoute minde. For whereſoeuer ſuch an one ſpeaketh vnto God, he will anſwere him. In ep. ad Rom Cap 1.*

So ſayth Chryſoſtome: *There is no neede of any Porter, there is no neede of any Miniſter, but ſay thou thy ſelfe, Lord haue mercie vpon me, and God will be preſent, while thou art yet ſpeaking, he will ſay, I am come. Ex variis in Matth. locis, Hom. 17.* You ſee therefore, that Suffrages of Sainctes departed, are needles, and yet you are not content with Suffrages or Praiers, but you aſcribe vnto them al that is proper to Chriſt, euen reconciliation vnto God, as in that blaſphemous prayer in the Engliſh Primer it is manifeſt. *Haile Queene, mother of mercie, our life, our ſweeteneſſe, our hope, vnto thee we do crie and ſigh, weeping and wailing: Come of therefore our Patroneſſe, caſt vpon vs thy pitifull eyes, and after this our baniſhment, ſhewe to vs the bleſſed fruite of thy wombe. O gate of glory, be for vs a reconciliation vnto the Father, and the Sonne: from the wretched, their faults expell, wipe the ſpottes of ſinnes vncleane &c.*

Touching the worde Mediatour, ſo Chriſt may haue that which is proper vnto him, as very God and man, we contend not for the ſound of wordes and ſyllables. S. Cyrill ſayth, that many of the Sainctes vſed the miniſterie of mediation: as Paul him ſelfe, Moſes, Ieremie &c. in this life: but in Heauen onely Chriſt is our Mediatour and Aduocate with the Father and our onely Sauiour, although men in this life be called ſauiours and redeemers, which be miniſters and inſtruments of Gods ſaluation and redemption. Which offices and miniſteries, except you can prooue by the ſcriptures, to be appointed to the Sainctes departed, you ſtriue in vaine for the termes. You haue in deede diſtributed the ſeuerall offices and charges vnto Saincts, and appointed vs ſeuerall Patrones for all purpoſes: as Nations, France to S. Denis, England to S. George, Scotland to S. Andrewe. And diſeaſes, Toothache to S. Apollonia, the peſtilence to S. Rooke, the ague to S. Petronill. Beaſtes, as hoogges to S. Antony, horſes to S. Loye, &c. Degrees of men, and occupations: ſchollers to S. Gregorie, ſouldiers to S. Morris, phyſitians to S. Coſmus and Damianus: paynters to S. Luke, ſhoomakers to S. Criſpin and Criſpianus, for fire S. Agatha, for the ſea S. Nicolas, for corne S. Iodocus, for wine S. Vrbane &c. But by what warrant from God, you are not able to ſhewe out of his worde. But becauſe you are not aſhamed to ſay, that S. Cyrill doeth plainely confute all our cauillations againſt the mediation of ſainctes, I will ſet downe his owne wordes. In the ſame Epiſtle he ſayth: *There is one God, and one Mediatour of God and man, euen Ieſus Chriſt, which hath giuen him ſelfe to be a redemption for all. Ieſus Chriſt is the Mediatour of God and men, not onely becauſe he hath reconciled men to God, but alſo becauſe naturally, and ſubſtantially he is God and man in one perſon. For by this meanes God reconciled our nature to himſelfe: for els how ſhould Paul haue called Chriſt our one Mediatour? For many of the ſainctes haue vſed the miniſterie of mediation: and Paul him ſelfe crieth out, we deſire you for Chriſt, be ye reconciled to God. Moſes alſo was a mediatour, for he miniſtred vnto the children of Iſrael the law giuen by God. Alſo bleſſed Ieremie was a mediatour, eſpecially when he cried vnto God. Remember me ſtanding before thee: to ſpeake good things for them. what need many wordes? Euery one of the Prophets were mediatours, and euery one of the Apoſtles: how then is Chriſt the onely mediatour of God and men? but that his mediation is newe and vnheard of in any other: but it is not impertinent alſo, breefely to expreſſe the maner, howe he is a mediatour. That which ioyneth together two things, as a meane or middeſt, is of neceſſity touched of both, and after this maner, diuers things are ioynd together by the middeſt. And Chriſt is mediatour of God and man, becauſe in him being one, God and man, are ioyned together.*

Are not theſe wordes very pregnant for you, to make ſo great auant of them? he proueth that onely Chriſt is a mediatour properly, whereas all the Prophets and Apoſtles, while they liued, were miniſters of his mediation, and therefore might vnproperly be called mediatours. But *if the name of Sauiour and Redeemer, be in the Scriptures giuen to men without derogation vnto Chriſt, you aske what we can ſay, why there may not be many mediatours in an inferiour degree, to the onely and ſingular mediatour.* First wee ſay, there is great difference betweene temporall deliuerance and redemption, in reſpect whereof men are called ſauiours and redeemers in the ſcripture: and the ſpirituall and eternall ſaluation and redemption, which onely Chriſt hath purchaſed vnto vs: and therefore you might as well ſay? Seeing the name of God and Chriſt in the Scriptures is giuen to men, as vnto Princes and Prophetes, why may ye not ſay? that there may bee many Goddes and Chriſtes in an inferiour degree to him, which is onely God and Chriſt, and in the office of the eternall ſaluation

and

and redemption? Secondly wee say, that these which in the Scripture are called sauiours and redeemers, are by God appointed for such temporall deliuerance and redemption: shewe the like appointment in the scriptures of sainctes departed, to bee mediatours of eternall saluation and redemption, in an inferiour degree to Christ, our onely Mediatour and Aduocate, and wee will shake handes with you. But this if you cannot doe, thinke not, but wee haue ynough to say, why Christ shoulde bee our onely Mediatour and Aduocate in Heauen with God his Father, so that hee shall haue no inferiour mediatours and aduocates vnder him.

To Saint Bernards auctoritie, who was more then a thousande yeeres after Christ, I oppose Saint Ambrose his auctoritie, which was seuen hundred yeeres elder then he, who sayeth in the place before rehearsed. *Ad Deum suffragatore non est opus. We haue no neede of any Suffragator,* (much lesse of a mediatour) *vnto God.* The place of Basil is forged and counterfect, as many other are, in that Idolatrous Councell, to mainteyne Idolatrie. And this most manifestly, because Iulian the Apostata, being vtterly reuolted from the faith, was not to be praied for: but publike praiers were made by the Church against him, and not for him. Theodoret. Hist. lib 3. chap. 9. and 17.

I will conclude with the wordes of Saint Augustine, contr. Parm. lib. 2. Chap. 8. *If the Apostle had saide so: These things haue I written vnto you, that you shoulde not sinne: but if any man sinne, you haue mee a Mediatour with the Father, and I doe by my prayer obteyne pardon for your sinnes (as Parmenianus in a certaine place, placed the Bishop a mediatour betweene the people and God) what good and faithfull Christian coulde abide him? who woulde beholde him as an Apostle of Christ, and not as Antichrist?* God giue vs grace therefore still to detest your Antichristian doctrine, and practise of many mediatours, and with the Apostle Paule in this place, to acknowledge our Sauiour Christ to bee our onelie mediatour with God, both of intercession and redemption.

RHEM. 5 Thes. Hom. 9. 1 Tim. 12 I permit not.) *In times of licentiousnes, libertie, and heresie, women are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted. but S. Paul vtterly forbiddeth it, and the * Greeke Doctors vpon this place note that the woman taught but once, that was when after her reasoning with Satan she perswaded her husband to transgression, and so she vndid all mankind. And in the Ecclesiastical writers we finde, that women haue been great promoters of euery sort of heresie (whereof see a notable discourse in S. Hierome ep. ad Ctesiph. cont. Pelag. cap 2.) which they woulde not haue done, if they had according to the Apostles rule, folowed pietie and good workes, and lined in silence and subiection to their husbands.* Women great talkers of Scripture, and promoters of heresie.

FVLKE. 5 Although women are forbidden to teach publikely, yet they ought according to their knowledge to instruct their familie priuately: and God hath sometimes extraordinarily vsed the ministerie of women, to the conuerting of great nations. Neither doth S. Paul reproue women for talking of the scripture, which (so it be with modestie, seemely for the sexe) is greatly commended by S. Hierome in many vertuous women. Yea he exhorteth Læta a godly matrone, to season the tender tongue of her young daughter with sweete Psalmes. *Let them seeke her* (saith he) *in the iourney of this worlde, among the multitude and frequence of her kinsfolkes, but let them finde her no where els, but in the closet of the scriptures, enquiring of the Prophets and Apostles, of her spirituall mariage.* And as euill women haue been sometimes promoters of heresie, so haue good women been great promoters of true religion, and haue giuen their life for the testimonie of the truth, as constantly and redily as men. Wherefore that which is a reproch onely of wicked persons, ought not to be abused vnto the contumely of the whole sexe. Women.

CHAP. III.

Of what qualitie they must be, whom he ordeineth Bishops, 8 and Deacons. 14 and the cause of his writing to be the excellencie of the Catholike Church, and of Christ, who is the obiect of our religion.

A Faithful saying. If a man desire a Bishoppes office, he desireth ‖ a good worke.

2 * It behoueth therefore a Bishop to be irreprehensible, the husband of one wife, sober, wise, comely, chast, a man of hospitalitie, a teacher,

3 Not giuen to wine, no fighter, but modest, no quareler, not couetous,

4 Well ruling his owne house, * hauing his children subiect wth all chastitie.

5 But if a man know not to rule his owne house: how shall he haue care of the Church of God?

6 ‖ Not [b] a Neophyte: lest puffed into pride, he fall into the iudgement of the Deuill.

7 And he must haue also good testimony of them that are without: that he fall not into reproch and the snare of the Deuil.

8 Deacons in like maner [c] chast, not double tonged, not giuen to much wine, not followers of filthie lucre:

9 Hauing the mysterie of faith in a pure conscience.

Tit. 1.6.

[b] Πρωτοτυπον. Neophytus. that was lately christened newly planted like mysticall vine of Christ. Primitiue.

THis is *a faithfull saying: If a man desire the office of a Bishop, hee desireth a good woorke.*

2 * *A Bishop therefore must be blameleſſe, the husbande of one wife, watching, sober, comely appareled, a louer of hospitalitie, apt to teach,* Tit. 1.6.

3 *Not giuen to ouermuch wine, no striker, not greedie of filthy lucre: but gentle, abhorring fighting, abhorring couetousnesse:*

4 *One that ruleth well his owne house, hauing children in subiection with all grauitie.*

5 *(For if a man knowe not to rule his owne house, howe shall hee care for the Church of God?)*

6 *Not a yong scholler, lest he, being puffed vp, fall into the condemnation of the deuill.*

7 *He must also haue a good report of them which are without, least he fall into the rebuke and snare of the deuill.*

8 *Likewise must the† ministers be graue, not double tongued, not giuen to much wine: neither greedie of filthie lucre.* † Or, deacons.

9 *Holding the mysterie of the faith in a pure conscience.*

10 And

10 *And*

10 And let these also be proued first: and so let them minister, hauing no crime.

11 The women in like maner chast, not detracting, sober, faithfull in all things.

12 Let Deacons be the husbands of one wife: which rule well their children, and their houses.

13 For they that haue ministred wel, shal purchase to themselues a good degree, and much confidence in the faith which is in Christ IESVS.

14 These things I write to thee, hoping that I shall come to thee quickly.

15 But if I tary long, that thou mayest know how thou oughtest to conuerse ‖ in the house of God, which is the CHVRCH of the liuing God, ‖ the piller and ground of trueth.

16 And manifestly it is a great sacrament of pietie, which was manifested in flesh, was iustified in spirite, appeared to Angels, hath beene preached to Gentiles, is beleeued in the world, is assumpted in glory.

10 *And let them first be prooued, then let them minister, being blameles.*

11 *Euen so must their wiues be graue, not euill speakers, sober, faithfull in all things.*

12 *Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne housholdes.*

13 *For they that haue ministred well, get them selues a good degree, and great libertie to speake in the faith* which is *in Christ Iesus.*

14 *These things write I vnto thee, hoping to come shortly vnto thee:*

15 *But if I tary long, that thou maiest know how thou oughtest to behaue thy self in the house of God, which is the Church of the liuing God, the pillar and* †*ground of the trueth.* † Or, stay.

16 *And without doubt great is that mysterie of godlines: God was shewed manifestly in the flesh, was iustified in the spirit, was seene among the Angels, was preached vnto the Gentiles, was beleeued on in the world, and was receiued vp in glorie.*

MARGINALL NOTES. CHAP. III.

RHEM. 1 4 Hauing his children.) *He saith,* hauing children, *not,* getting children. S. Ambr. Ep. 82.

FVLKE. 1 Peter and Philip begate sonnes, and Philip gaue his daughters in mariage. Clemens strom. lib. 3. The Apostles wiues.

ANNOTATIONS. CHAP. III.

RHEM. 1 A good worke.) Nothing (*saith S. Augustine*) in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if the thing be done onely for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable. *Againe,* There is nothing in this life, and specially at this time, harder, more laborious, or more dangerous, then the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they warre in such sort as our Captaine commandeth. *August. ep.* 148. The great charge, and great merite of Ecclesiastical function.

RHEM. 2 2 A Bishop.) *That which is here spoken of a Bishop (because the wordes Bishop and Priest in the new Testament be often taken indifferently for both or either of the twaine, as is noted in an other place) the same is meant of euery Priest also: though the qualities here required, ought to be more singular in the Bishop, then in the Priest, according to the difference of their degrees, dignities, and callings.* The Apostle vnder the name of Bishop instructeth priests also.

FVLKE. 2 These qualities ought to be common to all the ministers of the word of God and sacrements, as well to the inferiour priests, as to the highest Bishops: although as euery man is called to higher honour, he ought to endeuer more to excell in vertue.

RHEM. 3 2 Of one wife.) *Certaine Bishops of Vigilantius sect (whether vpon false construction of this text, or through the filthinesse of their fleshly lust) would take none to the Cleargie, except they would be maried first,* not beleeuing (*saith S. Hierome aduers. vigilant. c.* 1.) that any single man liueth chastly, shewing how holily they liue them selues, that suspect ill of euery man, and will not giue the Sacrament (*of Order*) to the Cleargie, vnlesse they see their wiues haue great bellies, and children walling at their mothers breasts. *Our Protestants though they be of Vigilantius sect, yet they are scarce come so farre, to commande euery Priest to be maried. Neuertheless they mislike them that will not marrie, so much the worse, and they suspect ill of euery single person in the Church, thinking the gift of chastitie to be very rare among them, and they doe not onely make the state of mariage equall to chast single life, with the Heretike Iouinian, but they are bold to say sometimes, that the Bishop or Priest may doe his duetie and charge better maried then single: expresly against S. Paul, who affirmeth that the vnmaried thinke of the things that belong to God, and that the maried be diuersely distracted and intangled with the world.* The Heretikes opinion concerning priests mariage. 1. Cor. 7.

FVLKE. 3 First the text is plaine, that a Bishop, a Priest, or a Deacon, must be the husband of one wife: and therefore, if all the men that euer were, or shall be, should say the contrary, mariage is both lawfull and conuenient for a Bishop, Elder, or Deacon, by the iudgement of the holy Ghost. And it was nothing else but the mysterie of iniquitie, working closely by the subtiltie of Satan that deceiued S. Hierome, and many other auncient godly fathers, in causing them to thinke and write, not so honorably of mariage in the Cleargie, as the holy institution thereof, and the allowance of God vnto all degrees of men doth require. We know nothing by Vigilantius, but that as he was auncient, so he was as good a Catholike as Hierome, & in some points defended the trueth, against superstition, more sincerely then S. Hierome. For that he did write so bitterly against him, it was but his priuate affection, who writ also as bitterly against Ruffinus, and as tauntingly against S. Augustine, both which were as good Catholikes as he himselfe. The Church in his time did not condemne Vigilantius, either of heresie or error, but in some things confirmed his iudgement. For vigils, or watches, against the abuse of which he did write, were soone after abolished, and are not reteyned by the Papistes them selues. But Hierome being in a chafe, because the Bishop of Barcilona suffered Vigilantius to teach in his Church vncontrouled, falleth out also with other godly Bishops that tooke his part, and vpon heare-say chargeth them (how truely God knoweth) that they ordeyned no Deacons, except they first maried wiues, with further surmise of their suspition, against al vnmaried men. Whereas it is more like, that vnderstanding this text rightly, they iudged maried men to be as fit as vnmaried men for the holy ministerie, though it be not necessary that all should be maried, or all vnmaried. And the Greeke Church hath of long time obserued this custome, to ordeyne none before The mariage of ministers of the Church.

before they be maried. But the Protestants (you say) though they command not euery Priest to be maried, yet they mislike them that will not marrie. This is a lewd slander: for without respect of being maried, or vnmaried, so they liue honestly, and teach sincerely, they are liked and allowed of vs. Secondly you say, *they suspect ill of euery single person in the Church.* Verily the single life of Popish Priestes was so farre from chastitie, that there are few parishes in England, that cannot bring manifest proofe of the incontinencie of one popish Priest or other: but that we do therefore suspect ill of euery single person in the Church, you are able to bring no profe. For we verily perswade our selues, that there be many, both in the ministerie, and amongst the people, that leading a single life without vowe, keepe their bodies in chastitie and continence, a hundred times better, then many popish votaries. That the gift of continencie is rare, the incontinencie of so many as vowed chastitie among you, and so litle performed it, may giue vs iust occasion to thinke so. But where you say we make the state of mariage equall with single life, it is false: for wee acknowledge the prerogatiue of virginitie and single life, which the Apostle teacheth 1. Cor. 7. But we are bold to say alwaies, that the Bishop or Priest, hauing not the gift of continencie, may do his duetie and charge better maried, then vnmaried, which is not any whit against the Apostle, but expressely with him, who affirmeth that it is better for such to marrie then to burne. Otherwise the single hath lesse cause to be distracted and intangled with the world in some respect, then the maried man: and yet in some respect a prudent and faithfull wife, may be occasion, that her husband shoulde be lesse intangled with worldly matters, then if he were vnmaried.

RHEM. 4 *The Apostle then, by this place we now treate of, neither commaundeth, nor counseleth, nor wisheth, nor would haue Bishops or Priests to marrie, or such onely to be receiued as haue bene maried: but, that such an one as hath beene married* (so it were but once, *and that to a virgine,*) *may be made Bishop or Priest. which is no more then an inhibition that none hauing beene twise maried or being* Bigamus, *should be admitted to that holy Order. And this exposition onely is agreeable to the practise of the whole Church, the definition of auncient Councels, the doctrine of all the fathers without exception, and the Apostles tradition. Which sense S. Chrysostome wholy followeth vpon the Epistle to Titus* (though heere he follow not wholy the same sense) Hom. 2. in Epi. ad Tit *S. Ambrose also vpon this place, and most plainely and largely in his 82. Epist.* post med. *giuing the cause why* Bigamus *cannot be made a Bishop or Priest, in fine affirmeth, not onely the Apostle but the holy Councel of Nice to haue taken order that none should be receiued into the Cleargie, that were twise maried. S. Hierome* ep. 83. ad Oceanum cap. 2. & epi. 2. c. 18 epi. 11. cap. 2. *expresly writeth that the Cleargie is made of such as haue had but one wife, at least after Baptisme: for he thought that if one were often maried when he was yet no Christian, he might not withstanding be ordered Bishop or Priest. But S. Ambrose epi. 82. S. Augustine* de bono Coniug. cap. 18. *S. Innocentius the first* ep. 2. cap. 5. 6. tom. 1. Concil. *S. Leo* ep. **S. Gregorie, and after them the whole Church, exclude those also which haue beene twise maried when soeuer. whereof S. Augustine giueth goodly reason and example in the place alleaged. S. Leo* ep. 87. *addeth further, & proueth that the man is counted* bigamus, *and not the husband of one wife, in respect of holy Orders, not onely if he hath had two wiues, but if his owne wife were not a virgine. Which being obserued in the high Priestes of the old lawe, must needes be much rather kept now. See also the Booke* de Ecclesiasticis dogmatibus cap. 72. *in S. Augustines workes.*

S. Paules place of one wife, excludeth bigamos from holy Orders.

* li. 2. ap. 25.

Who are counted bigami. Lewis. 21.

FVLKE. 4 The text of the Apostle is plaine, that although he commaund not all to be maried, yet hee alloweth any that is maried (so he haue but one wife, with the other qualities heere required) to bee ordeined Bishop, Elder, or Deacon. Neither speaketh he onely of them that haue beene maried, and their wifes perhaps dead, but of them that are presently maried: for the verbe is of the present temps. A bishop must be the husband of one wife, and 1. Tit. 6. if any is or be the husband of one wife, therefore not onely such an one, as hath been maried, but such an one as is maried, may be a Bishop or Priest. The Apostle therefore verse 11. of this Chapter giueth order what maner of women their wiues should be, which your vulgar Latine hath corruptly translated *Mulieres*, and you for a poore aduantage of your heresie, the women, contrary to the manifest circumstance of the text, and the method of the Apostle, who would not so abruptly, when he had spoken of Bishops and Deacons, which he will haue to be the husbands of one wife, speake generally of women which perteine nothing to Bishops and Deacons, and then returne againe to Deacons. More probably doeth Chrysostome, Theodoret, and other, vnderstand women that were Deaconesses, for the helpe of the poore. But where you say, it is no more but an inhibition, that none hauing been twise maried, or being *Bigamus*, should be admitted, it is false: for he is the husband of one wife, which hath but one wife at one time, though hee hath beene maried more then once or twise, and although his wife were a widow before he maried her. But this your *exposition onely is* (as you say) *agreeable to the practise of the whole Church, the definition of auncient Councels, and the doctrine of all the fathers without exception.* If this proud bragge were true, as it is false, yet the auctoritie of the holy Ghost, is to be preferred before all that you name, whose wordes cannot without manifest violence be restreined to such an exposition.

Therefore Chrystome expoundeth this text against Polygamie, which is the hauing of many wiues at once, saying: *Hee saith not this as making a lawe, that none without a wife may bee made a bishop, but appointing a measure of that matter: for it was lawfull for the Iewes to be ioyned in the second mariage, and to haue two wiues at once.* But in his exposition vpon Titus, you would haue vs beleeue, that he forgate what he said heere, or in so short time changed his exposition, and agreeth wholy with you, whereas in truth, if you vnderstoode him right, he confirmeth that which he saieth vpon this text. For he speaketh against such lasciuious persons, as after their wife was departed from them, not lawfully diuorced, maried another. For such were not the husbands of one wife: seeing she that departed, or was vniustly put away, remained stil a lawful wife. His wordes are these. *For what cause doeth he bring foorth euen such kinde of men? He purposeth vtterly to stoppe the mouthes of Heretikes, which condemne mariage: shewing that mariage is without fault, and is so precious, that with it any man may be preferred, euen to the holy seate of a Bishopricke. Also with this saying he chastiseth vnchaste persons, while he suffereth them not after their second mariage, to be taken to the gouernment of the Church, and the dignitie of a Pastor: for he which is found not to haue kept his benewolence toward his wife, which is gone from him, howe should he be a very good teacher to the Church? nay rather to what crimes shall he not daily be subiect? For ye all knowe, that although by the lawes such second mariages are permitted, yet that thing is open to many accusations: therefore he wil haue the Bishop to giue no occasion to them that are vnder him. Therefore before al things, he setteth downe: if any be without crime, that is, if all his life be voide of reproofe, if no man can reproue his manners. Finally here what our Lord saith: if the light which is in thee be darknes, howe great shall the darknes be?*

Heere it is plaine, that hee speaketh of seconde mariage in them, whose first wife was not dead, but gone away ἀπολυθῶσαν. For he that marrieth after his wife is dead, is not to bee charged with lasciuiousnesse, nor to bee accompted vnchaste (and much lesse hee that in his first mariage taketh a widowe,) nor daily subiect to many crimes, or to any crime in respect of his mariage, neither is his life and manners

to be reproued, that liueth chastly with his second wife, neither is he to be accompted darkenesse, who after his wife is dead, marieth in the Lord.

Therefore Chrysostome speaketh of such second mariages, as were permitted by the ciuill lawes, after vnlawfull diuorcements, or departures of wiues from their husbands, and not against the mariage of them, that after their wife is departed out of this life, doe marrie another in the feare of God, as it is free by Gods ordinance, and willed by S. Paul to the yoonger sort of widowes, 2. Tim. 5. For such mariage is not open to any iust accusation.

Therefore Chrysostome in both places, is directly contrary to your false and enforced exposition. So is Theodoret vpon this text. *The husband of one wife: the preaching then began. And neither the Gentiles did exercise virginitie, nor the Iewes did admit it: for they esteemed the procreation of children to be a blessing. Therefore for as much as at that time, they were not easily to be found, which exercised continencie, he commaundeth of such as had maried wiues, to ordeine them which had honoured temperancie. And concerning that saying, The husband of one wife, I thinke certeine men haue said well. For of olde time both Greekes and Iewes, were wont to bee married with two, three, or more wiues at once. But euen now also when the Emperial lawes forbid to men to marry two wiues at once, they haue to do with concubines and harlots. They haue said therefore, that the holy Apostle saith, That he which dwelleth honestly with one onely wife, is worthy to be ordeined a Bishop. For (say they) he doth not reiect the second mariage, which hath often commanded that it should be vsed. For a woman (saith he) is bound by the same lawe so long as her husband liueth, but if her husband be dead, she is free, that she may marrie to whom she will, onely in the Lord. Againe, I say to the vnmaried, and to the widowes, and ioyning both the states together, he maketh one law for them. In deed if the vow of continencie haue bene made, the second mariage is not in the power of their will. For if he haue thrust away his first wife, and be ioyned to another, he is worthy to be reprehended, and is iustly subiect to accusation. But if force of death hath disioyned his first wife, and (nature vrging) hath compelled him to be ioyned to a second wife, his second mariage is proceeded not of his will, but of casualtie. These things considered, I admit their interpretation which haue so vnderstood the place.* S. Hierom also, no great fauourer of mariage, and inclined to that opinion, that he which hath bene twise lawfully maried, should not be ordeined, yet in his Commentarie vpon the Epistle to Titus, agreeth not with your exposition, and declareth that there were many which did interprete these words as we do. His words are these. *As touching that he saith: The husband of one wife, we ought to vnderstand it so, that we thinke not that euery one that hath bene but once maried, is better then hee that hath beene twise maried, but that he may exhort vnto one onely mariage and continencie, which can bring forth his owne example in teaching. For put the case, there is one which lost his wife when he was a very yoong man, and being ouercome with the necessitie of his flesh, hath taken the second wife, which within short time after he hath lost also: and after that hath liued continently, and that there is another man which hath had the vse of matrimonie, and his wife euen vntil old age, (as many thinke it a felicitie neuer to haue ceased from the worke of the flesh) which of these two seemeth to be the better, the more chaste, the more continent? Verily, he which in his second mariage was vnhappie, and afterward liued chastly and holily: & not he which by olde age was separated from embracing his wife. Therefore let him not please himselfe which hauing beene but once maried, is chosen: that he is better then euery one that hath bene twise maried. Seeing in him his happines was chosen rather then his will. Some (interpreters) of this place do giue this sence: It was of the Iewish custome (say they) that men had two wiues or more at once, as we read in the old lawe of Abraham and Iacob: and this they will haue to be the Apostles commandement in this place: that he which is to be chosen a bishop, haue not two wiues together at one time. Many (more superstitiously then truely) do thinke that such are not to be chosen in the Priesthod, which when they were Gentiles had one wife, and after they had lost her, (since they were baptized in Christ, haue maried another wife, whereas if this were to bee obserued, they should rather be kept from the bishops office, which following before wandring lust by harlots, haue taken one wife since they were regenerated: and it is much more detestable to haue committed fornications with many, then to haue bene twise maried: for in the one is felicitie of matrimony, in the other lasciniousnes prone to sinne.* Theophylact saith vpon this text: *Let him be the husband of one wife. He spake this because of the Iewes, for to them was permitted polygamie, that is to ioyne mariage with many together.*

By these testimonies you may see, how brasen faced these *Rhemistes* are, which are not ashamed to say, that this *their exposition onely is the doctrine of al the fathers without exception.* Whereas it is euident, that Chrysostome, Theodoret, and Theophylact, and by the testimonie of Theodoret and Hierom, many other auncient fathers before them, interpreted this text onely against *Polygamie*, or many wiues at once. And there is no doubt, but according to their doctrine that so vnderstoode the Scripture, the Church practised in ordeining them that had bene married more then once, and in allowing them that were ordeined to liue chastely with one wife. But S. Ambrose (you say) affirmeth that none may be taken into the Cleargie that haue bene twise married. What then? Other doctors were of another iudgement, as we heard before. And S. Hierom condemneth his opinion plainly of superstition *Ep.* 82. Where he thinketh, that such as had bene often maried before Baptisme, were excluded. But he affirmeth that the holy Councel of *Nice* haue taken this order. Yet no such thing appeareth in the Actes of that Councel, and therefore it is like he was deceiued with some false copie. For it is not vnlike that the Councel of *Nice* was falsified as well in this point, as in the point of the bishop of Romes vsurped auctoritie, which was openly discouered in the Councell of *Affrica*. And yet *S.* Ambrose alloweth him that hath a wife to be ordeined bishop or priest: As his words are plaine, *He commaundeth that a Bishop be the husband of one wife, not that he excludeth him that is vnmarried, for this is aboue the law of the precept, but that with matrimonial chastitie, he keepe the grace of his washing or baptisme. Neither is he againe inuited to get children by the Apostles auctoritie, for he said, hauing children, or begetting children.* By these wordes it appeereth, that S. Ambrose thought it lawful, (though not necessarie) for a bishop to be maried, and also to beget children: and of the same iudgement hee is vpon this text. So doth S. Hierome (although he say the Cleargie is made of them that haue bene but once married,) and alledgeth that the text may be expounded onely against *Polygamie*, as in his Commentarie vpon the Epistle to *Titus*, against them that refused him that was maried before baptisme and after. *Oceano* Also *cont. Iou. lib.* 1. He confesseth that such maner of men were chosen to bee Priestes, because there were not so many Virgines, as it was necessary to haue Priests. And as concerning that opinion, that hee which had one wife before he was baptized, and an other after, can not be ordeined. He calleth it the heresie of *Cain*, and disputeth earnestly against it, in that Epistle to *Oceanus*, neither doth S. Augustine simply allow it: but saith, They did vnderstand the Apostle more sharpely, which thought he was not to be ordeined which had an other wife, being a learner of a Pagane. As for Innocentius, Leo, and Gregory bishops of Rome, in which See the mysterie of iniquitie wrought more strongly then in other places, (and specially toward the reuelation of Antichrist) it is lesse marueile, if they thought any thing more hardly of mariage. And yet *Leo Ep.* 87. toucheth not the case, nor yet *Gregory Lib.* 2. *Ep.* 25. But that such as had bene twise maried, or had maried a widow, should not bee admitted they both affirme. As for the Booke *De Ecclesiasticis dogmatibus*, falsly bearing the name of S. Au-

S. Augustine, deserueth none answere: and yet the auctour excludeth them that haue had wiues before Baptisme, (or one Concubine) which if it were true, S. Augustine could neuer haue bene made bishop, for he confesseth that he had two concubines *Conf. l. 6. c. 15.* The reason that Leo alleageth out of the Lawe, to proue that he is *Bigamus* that hath married a widow (because the high Priest was forbidden to marry a widow) is vnsufficient: for that prohibition extended onely to the high Priest which was a figure of Christ, and perteineth no more vnto the Ministers of the Church in the new Testament, then any other parts of his office, that were peculiar to that state and calling. But that the godly ancient fathers accompted *Digamy* to bee in them that had two wiues at once, and not in them that had bene twise married. *Iustinus* martyr is a good witnes: Who *Apol. 2.* expounding that saying of our Sauiour Christ, *He that marieth her that is forsaken committeth adulterie:* concludeth, that they which according to mans lawe, δυγαμίας πεπίμενοι, *doe marrie two wiues,* (*by our masters iudgement*) *are sinners.* The auncient Councels also of *Neocesarea* and *Laodicea*, putting them to open penance, that were *Digami*, seeme to meane of such as were maried contrary to Gods law to the second wife, before the first was dead, or else it was a grosse error to punish that which was no sinne, with a whole yeeres or two yeeres open penance.

RHEM. 5 *And by these few you may see how shamefully the state of the new heretical Clergie of our time is fallen from the Apostolike and al the fathers practise and doctrine herein. Who do not only take men once or twise maried before, but* (*which was neuer heard of before in any person or part of the Catholike Church*) *they marie after they be Bishops or Priests, once, twise, and as often as their lustes require. Whereas it was neuer lawful in Gods Church to marrie after Holy Orders. Neither is there one authentical example thereof in the world. For those whom Nice Councel speaketh, were maried before, and were but tolerated onely to vse their wiues: the fathers in the same Councel prouiding expresly at the same time, that none from thence foorth should marrie after they came to holy Orders*, and that according to the auncient tradition of the Church. *as Socrates and Sozomenus declare in most plaine wordes. See Suidas in the word* Paphnutius. * *And in what countrie soeuer they haue beene permitted to haue carnal dealing euen with their wiues whom they had before, it was not according to the exact rule of the Apostles and Churches tradition, by which al that be in holy Orders, should wholy abstaine, not onely from marying, but euen from their wiues before maried. Whereof thus writeth S. Epiphanius* hæres. 59. cont. Catharos. The holy preaching of God receiueth not, after Christ, them that marrie againe after their wiues departure, by reason of the great dignitie and honour of Priesthod. And this the holy Church of God obserueth with al sincerity. Yea she doth not receiue the once maried person that yet vseth his wife & begetteth children: but only such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his owne wife, or is a widower, specially where the holy canons be sincerely kept. But thou wilt say vnto me, that in certaine places Priestes, Deacons, and Subdeacons, do yet beget children (*belike this holy father neuer heard of any Bishop that did so, and therefore he leaueth out that order which he named with the other in the former part of the sentence*) but that is not done according to order and rule, but according to mans minde, which by time slacketh, and for the great multitude (*of Christian people*) when they were not found sufficient for the ministerie, &c. *the rest of his wordes be goodly for that purpose.*

The Heretical clergie nothing regardeth the Apostles prescription of one wife.

None euer maried after holy Orders.

Socrat. li. 1. c. 8. Sozom. li. 1. c. 22.

* They that were made Priestes of maried men, abstained from their wiues.

Epiphanius.

Mariage of Priests is contrarie to the ancient Canons.

Eusebius also Euang. demonst. lib. 1. c. 9. *saith, that such as be consecrated to the holy ministerie, should abstaine wholy from their wiues which they had before. S. Hierom* Apolog. ad Pammach. c. 8. *proueth, that such of the Apostles as were maried, did so, and that the Clergie ought to do the same by their example. Yea in his time he testifieth* (Cont. Vigil. c. 1. *that they did liue single in maner through the world, euen in the East Church also.* What, *saith he*, shall the Churches of the East do, what they of Ægppt, of the See Apostolike: which take to the Clergie, either virgins, or the continent and vnmaried, or such as if they haue wiues, ceaseto be husbands? *And againe he saith* in Apolog. ad Pammach. c. 3. (*See also* c. 8.) If maried men like not wel of this, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priestes, Deacons, and the whole companie of Priestes and Leuites, that know they cannot offer sacrifices if they vse the act of mariage. *S. Augustine* de Adult. Coniug. lib. 2. c. 20. *maketh it so plaine a matter that al Priestes should liue chaste, that he writeth, that euen such as were forced* (*as many were in the primitiue Church*) *to be of the Clergie, were bound to liue chaste, yea and did it with great ioy and felicitie, neuer complaining of these necessities and intolerable burdens, or impossibilitie of liuing chaste, as our fleshly companie of new Ministers and Superintendents do now, that thinke it no life without women. much like to S. Augustine before his conuersion, when he was yet a Manichee, who* (*as himselfe reporteth* Confess. lib. 6. c. 3.) *admiring in S. Ambrose al other his incomparable excellencies, yet counted al his felicities lesse, because he lacked a woman, without which he thought* (*in time of his infidelitie*) *no man could liue. But after his conuersion thus he said to God of S. Ambrose:* what hope he had, and against the tentation of his excellencie what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within in his hart, what sauorie and sweete ioyes it tasted of thy bread, neither could I coniecture, neither had I tried.

Eusebius.

S. Augustine.

See S. Leo ep. 92. c. 3.

S. Ambrose.

See Tertullian li. 1. ad vxorem. *S. Cyprian* de singul. Clericor. *the first Councel of Nice* can. 3. Conc. Tolet. 2. can. 3. Conc. Aurelian. 3. can. 3. *of Carthage the second cap. 2. of Neocesarea cap. 1. of Ancyra cap. 10. and you shall finde that this was generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Whereby you may easily refute the impudent clamors of Heretikes against Siricius, Gregorie 7. and others, whom they falsely make the authors of the Cleargies single life.*

Tertullian.

S. Cyprian.

Councels.

FVLKE. 5 We depart neither from the Apostles doctrine, nor from the iudgement of all the auncient fathers (as the places of Chrysostome, Theodoret and Hierom doeth declare,) in vnderstanding this text, of him that is the husband of one wife at one time, though he haue bene married more then once. And seeing the holy Ghost doeth not restraine marriage from them that are ordeined being single, it were Antichristian presumption and the doctrine of diuels, to forbid that which God hath left to bee free. That you say it was neuer lawfull in Gods Church to marrie after Holy orders, and that there is *not one authenticall example* thereof in the world, it is a lewde and impudent lie. For to omit so many of your Popish Church, which by the Popes dispensation haue maried after Holy orders, the Councel of *Ancyra. can. 9.* or 10. alloweth them, that when they are ordeined Deacons, doe professe that they must haue wiues to marrie after orders taken, and to continue in the Ministerie. But of this matter see more the Notes vpon S. Matthew the 8. Sect. 3. where also is handled the iudgement of the Nicene Councel, according to the sentence of *Paphnutius*, and the saying of *Epiphanius*. Sauing that you say, *Epiphanius* neuer heard that any Bishop did beget children, as he did of other inferiour degrees, Where I might answere you, that vnder the name of Priestes, Bishops are also conteined, as you confesse sometimes. And *Athanasius ad Dracontium* affirmeth, *That hee knewe many Bishops not married, and contrariwise Monks made fathers of children, as on the other side you may see* (saith he) *Bishops fathers of children, and Monks that haue not sought libertie of generation, and that Clearkes haue drunke wine, and Monkes haue fasted. For so it is lawfull and after this maner it shall not be prohibited, but les euery man striue in what he will, &c.*

Where you say *Eusebius* saith, that such as be consecrated to the holy Ministery, should abstaine wholy from their wiues which they had before, it is false. His words are these, *According to the lawes of the new Testament, begetting of children is not altogither forbidden, although that which is not vnlike to the auncient godly men, is appointed. For the word saith, that a Bishop must be the husband of one wife, but also it is meete that euen they which are consecrated and exercised about the Ministery of God, do abstaine from thence forth, from matrimoniall companie.* He speaketh therefore of that which he iudged conuenient, but not necessarie. S. Hierom was too much addicted to extol continencie and virginitie, and therefore (otherwise then the truth requireth) he pronounceth of the Apostles: yet can he not deny, but many Bishops and Priestes in his time were married, and did also vse the act of mariage (although they abstained at some times) as appeereth by the former place in his *Apologie*. For in the other place he saith, Bishops, Priestes, and Deacons, are chosen either virgines or widowes, *vel certe post sacerdotium in æternum pudici, Or at least after Priesthood for euer chaste*, We may well vnderstand him, of them that liue chastly in marriage. For els it would follow, that married men were *impudici*, vnchast & filthy, which crime of reproch of marriage, Hierom in that *Apologie* laboureth to wipe away from himselfe. But *Socrates lib. 5. cap. 22.* Saith that in his time *many Bishops (leuen in the time that they were Bishops) begat children of their lawfull wiues.* S. Augustine *de adulterinis coniugijs*, saith, That some which were constrained to be of the Cleargie, did continue continent by Gods helpe to the end: He saith not, that they were bound vnto it by the Law of God. For of S. Peter, the auctour of those questions vnder his name saith. It *is knowen that he had a wife, and the begetting of children did not hinder him to take the Primacie among the Apostles, Quæstion. ext. vtroq; mixt. Q. 102.*

The rest that you say, of our complaining of these necessities, &c. and thinking there is no life without women, is vaine & slanderous. We know Gods gifts are diuers, & that to some he giueth the gift of continencie, but not to all. And therefore to whom God giueth not the gift, we say it is impossible for him to haue it. But if it be a matter so easie, and the gift in euery mans power that will seeke it (as you defend) the more inexcusable is the Popish Cleargie, if they keepe not continencie which also they haue vowed or professed, as it is well knowen how ill they kept it in times past, and it is to be doubted they would doe little better hereafter, if they were setled in such ease and wealth, as they haue bene. Slander.

But to proue that it was generally the Churches order from the Apostles time, that the Cleargie should abstaine from mariage, you wil ve to see. First Tertullian in his first booke to his wife, where no such matter is, although as he had at that time embraced the heresie of *Montanus*, he saith, That second mariages were against the discipline of the Church, and the prescript of the Apostle, which suffereth not them that haue beene twise maried to be Bishops. But the Catholike Church in his time alowed them to be Bishops, that were twise maried, and that doth Tertullian obiect vnto the Catholikes as a crime, in his booke *de Monogamia*. Whereby we may see, from how good a spring that interpretation of this text proceeded, that a Bishop might not bee one that had bene twise maried, euen from the filthie sinke of *Montanus* the heretike. And yet it is not like, that Tertullian abstained from his wife, because he vseth not that for a reason, to perswade her from second mariage, that she had experience by long abstinence in mariage, that she had strength to refraine from mariage, if she woulde vse it. The booke *de singularitate clericorum*, (though it be none of S. Cyprians workes) yet doth it not shew, that it was the generall order of the Church from the Apostles, that the Ministers of the Church should be vnmaried or abstaine from their wiues, but that such as had promised openly to abstaine from lawfull mariage, should not secretly keepe company with strange women. Therefore he saith *Num. 4. Why hath he taken a woman to him, which hath despised to marry a wife.* Again, *He hath giuen to me a suspected plee, which hath refused a lawful wife, and taken an vnlawful woman.* The third Canon of the Councell of *Nice* likewise, forbiddeth all strange women to dwell with the Ministers of the Church, but not their owne wiues. The Councel of *Neocesarea c. 1.* deposeth him, that marrieth after he is a Priest from his dignitie, but if he commit fornication or adulterie, casteth him out of the church, & putteth to open penance among lay men. This prouincial constitution (though not grounded vpon the word of God) yet declareth that they compted it a breach of mans lawe, for a Priest to marrie, and therefore deposed him from his order, (but no sinne against God,) therefore they neuer diuorced him nor put him to penance, as they did them that committed fornication or adulterie. But that a married man might be ordeined and reteine his wife, it appeereth in the same Councel *Can. 8.* The Councel of *Ancyra* before that, *Can. 10.* decreed in these wordes. *The Deacons (whosoeuer) at the time of their ordination, protested saying: they would haue wiues, and that they could not conteine, if afterward they come to be maried, let them remaine in the Ministerie, because the Bishop hath giuen them licence. But so many as held their peace, and receiued imposition of hands, professing continencie, if after they come to be maried, ought to cease from the Ministerie.* This Canon doth shew most manifestly, that abstinence from mariage was not exacted of any, but such as would willingly professe it, and that it was lawful to marrie euen after holy orders taken, contrary to your stoute assertion. Therefore whatsoeuer was decreed in the later Councels, can be no preiudice to the ancient truth, and practise of the Church. And seeing the Councel of *Nice* the first, allowed the Cleargie to cõtinue with their wiues, you are not able to shew a contrary decree more ancient then that vngodly and vnlearned Epistle of *Siricius* Bishop of Rome, to the bishops of Affrica, In which he would proue, that the Apostle (although he said a bishop must be the husband of one wife,) yet would haue him to abstaine from his wife, because he saith else where: *They that are in the flesh cannot please God.* According to which decretal Epistle, that Councel of Carthage 2. was held, if al be not counterfect, the *Epistle Rescript.* Councel & al, as there is good cause to suspect. The Councels of *Toletane 2.* & *Orleans 3.* being of much later time, and neerer to the open reuelation of Antichrist, it is lesse marueile if they drew neerer to the prohibition of mariage, and the *Canon 3.* of *Toledo* which you quote, forbiddeth the cohabitation only of strange women: and in the first Canon, these Spanish bishops allow maried men to be taken into the Ministerie, so they promise to renounce the workes of the flesh. The Councell of *Orleans* deposeth them that abstein not from their owne wiues, yet leaueth them in the communion of Lay men. And howsoeuer the mysterie of iniquitie wrought sometimes more closely, sometimes more openly, yet Gregory the 7. otherwise called *Hildebrand*, placed by the diuel, whom as a Necromancer he serued in the Antichristian See of Rome about 500. yeeres agoe, was the first that by cruel decrees of excommunication, deprined the Ministers of the Church of their lawfull wiues, and compelled the Cleargie to the vowe of continencie. For vntill his time, and in his time, many of the Priestes were married, though by hypocrisie of other Popes and Prelates, they were sometimes molested, yet neuer vtterly prohibited or diuorced from them. But whosoeuer was auctour of the Cleargies single life by prohibition of mariage, it is certaine he learned it of the diuel, as the Apostle testifieth in the beginning of the next Chapter.

RHEM. 6 6 Not a Neophyte.) *That which is spoken here properly and principally of the newly baptized (for so the word Neophyte doth signifie) the fathers extend also to al such as be but newly retired from prophane occupations, ciuil gouernment, warfare,* None rashly to be admitted to the Cleargie.

warfare, or secular studies, of whom good trial must bee taken before they ought to bee preferred to the high dignitie of Bishop or Priest, though for some special prerogatiue and excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (li. de præscript.) *noteth heretikes for their lightnes in admitting euery one without discretion to the Clergie.* Their Orders (*saith he*) are rash, light, inconstant: now they place Neophytes, then secular men, then our apostates, that they may tie them by glorie and preferment, Whom with the truth they can not. No where may a man sooner prosper and come forward, then in the campe of rebels, where to be onely, is to deserue much. therefore one to day a Bishop, to morow somewhat els: to day a Deacon, to morow Lector, that is a Reader: to day a Priest, to morow a lay man. for to lay men also they enioyne the functions of Priestes. *And S. Hierom* ep. 83. ad Oceanum c. 4. *saith of such*, Yesterday a Catechumene or newly conuerted, to day a Bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maisteries. in the morning at the altar: a while ago a great patron of stageplaiers, now a consecrator of holy virgins. *And in another place*, Out of the bosome of Plato and Aristophanes they are chosen to a Bishoprike, whose care is, not how to sucke out the marow out of the Scriptures, but howe to sooth the peoples eares with florishing declamations. *Dialog. cont. Lucifer. c. 5.* Heretikes admit al sorts without exception.

FVLKE. 6 There was neuer heresie that hath admitted more vnworthy persons into their Cleargie, then the heresie of Papistrie hath, not onely into inferiour places, but euen into their bishops See, and vnto the See of Rome it selfe, as their owne histories do testifie of many.

RHEM. 7 8 Deacons.) *Vnder the name of Deacons are here conteined Subdeacons, as before vnder the name of Bishop, Priests also were comprehended. for to these foure pertaineth the Apostles precept and order touching one wife, and touching continencie and chastitie, as by the alleaged Councels and fathers* (*namely by the words of S. Epiphanius*) *doth appeare: for they only be in holy Orders, as serving by their proper function about the Altar and the B. Sacrament: in respect wherof, the lawe of chastitie pertaineth to them, and not to the foure inferior Orders of* Acolyti, Exorcistæ, Lectores, *and* Ostiarij. *Who neither by precept nor vow be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promis or solemne assent made when they tooke Subdeaconship.* Leo ep. 41. c. 3. Greg. l. 1. ep. 42. The three holy orders, onely bound to chastitie. The 4. inferior orders not bound to chastitie.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be prooued by al antiquitie. but for as much as the Apostles purpose is not here to recken vp al the Ecclesiastical Hierarchie, it needs not to be treated of in this place. But we wish the learned to reade the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Councel of Carthage, whereas S. Augustine was present: where they shall see the expresse callings, offices, and maner of ordring or creating all the saide sortes, and shall wel perceiue these things to be most ancient and venerable. Let them reade also Eusebius historie, the 35. Chapter of the 6. booke. where for al these orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely ep. 55. nu. 1. *where see the notes vpon the same.* S. Hier. ep. 2. c. 6. *Of Subdeacon there is mention in S. Augustine.* ep. 74. & ep. 20. de epistolis 22. in edit. Paris. S. Epiph. hær. 59. S. *Cyprian* ep. 24. *S. Ignatius* ep. 9. *ad Antiochenos, and in the* 43. *canon of the Apostles.* Conc. Tolet. 2. can. 1. & 3. Conc. Laodicen can. 21. Epist. Epiph. apud Hiero. 60. c. 1. Al the seuen orders auncient, euen from Christ and the Apostles time.

FVLKE. 7 S. Paul knew no subdeacons, and therefore you cannot comprehend them vnder his rule of Deacons. As for Bishops and Elders differ not in order, but onely in office of gouernment. Pope Vrbane in the decrees confesseth that the primitiue Church had onely these two orders of Deacons and Priestes. Dist. 60. cap. *Nullus in Episcopatum*, whereupon it may appeere howe true hee saide that tould your fiue orders to haue beene euer since Christes time in the Church, it might be prooued by all antiquitie. In the auncient times there is mention of vnder Deacons, which were assigned to some inferiour seruice in that Ministerie, for an orderly and quiet distribution of those duties, and so might be comprehended vnder the names of Deacons. But your subdeacons are a distinct degree and order from Deacons, nothing intermedling with the dutie and office of Deacons, therefore nothing like the auncient vnder Deacons, but in name onely. As for those other offices which you name *Acoluthi*, were yoong men appointed to attend vpon the Bishop, for their learning to bee instructed by his doctrine and example, that afterward they might be meete to be called vnto the same office. The Exorcistes were such as had the gift to cast out deuils in them that were possessed and were called *Energumeni*. The readers were such as were appointed to read the text of the Scriptures openly in the Church. The doore keepers were assigned to keepe the entric of the Church, that no heathen person or excommunicate shoulde enter, but such onely as were admitted either to the hearing of the word, or to the prayers, or to the Sacraments. They had also Singers, labourers, confessours, diggers of sextons and Catechistes, as it appeareth by *Ignatius ad Antioch. Canon. Apost.* 42. *Hierom de septem ordinibus. Cyprian Epist.* 24. *Euseb. lib.* 6. *cap.* 3. So that if you will haue all offices that were in the Primitiue Church, to be seuerall orders of the Ministerie, you must haue at the lest tenne or eleuen orders. That continencie was required by auncient Canons of Subdeacons also, you ground much vpon *Epiphanius*, who cõfesseth that it was not generally obserued in his time. It sufficeth vs to haue only those orders & degrees as necessarie, which the holy Scripture hath commended. Other variable offices as euery Church shal thinke expedient for their gouernment and discipline, they may institute or retaine. As for the ridiculous offices that are appointed to these Popish orders, to carie tapers, cruettes, flieflaps, and to driue dogges out of the Church, it is superfluous to write, the auncient Primitiue Church knewe no such vanities. And where as you sende the learned to the Councel of Carthage 4. Where you say S. Augustine was present, the learned may iustly suspect the credit of that Councel, which is wholy patched out of the popes decrees. Where *Gratian* saith, that Pope *Zosimus* was present by his deputies *Dist.* 93. *c. Diaconi ita &c.* when by the date that is giuen to it, *Zosimus* was not yet Pope, but either *Siritius* or *Anastasius*. Subdeacons. Popish orders. *Clemens. const. lib.* 8. *cap.* 15. *Lamb. lib.* 4. *d.* 24. *Aureum speculum Papæ. Iuo part.* 6.

Againe, many auncient copies of these decrees, haue no title of the Councell of Carthage, but of auncient Statutes of the Church. And therefore those decrees, seeme to bee of a later making then S. Augustines time. And yet in those decrees, the Priest receiueth no power to consecrate, nor to offer for the quicke and the dead, the Deacon is ordained to minister. The subdeacon hath a platter, and a cuppe, a cruse of water and a towell deliuered vnto him, to signifie that he is appointed to serue the tables, as Act. 6. Not a popish patten, chalice, cruet and other toies for the masse. The Acoluth hath a candlestick and waxe candle deliuered, that hee may knowe hee is bounde to light the candles of the Church, which came together in time of persecution in the night season. In remembrance whereof, euen in time of peace, they kept the Vigils and night watches, when they lighted waxe candels as S. Hierom saith to driue away the darkenes of the night, and not in the day time, as S. Vigilantius obiected, except perhaps superstitious women, which had more zeale then knowledge, as Hierom said, lighted them in the day time also. The Acoluth also, had a little cruse deliuered vnto him, to serue wine for the communion. But admit they were then decreed, the popish church, hath not for many yeres had any vse of these inferior orders: for a poore Sexten, or a boy, doth most commonly execute all those offices, which in those degrees are appointed to Acolytes, Ostiaries, Readers:

yea most commonly, they supplie the office of Deacons and Subdeacons also, when masse is said. Neither do they ordaine Acolytes to do their office, nor any of the rest, but as preparatories to Priesthood. These offices therefore in the church are needles.

RHEM. 8 15 In the house of God.) Al the world being Gods, yet the Church onely is his house, the Rector or Ruler whereof at this day. (*saith S. Ambrose vpon this place*) is Damasus. *Where let our louing brethren note well, howe clere a case it was then, that the Pope of Rome was not the Gouernour onely of one particular See, but of Christes whole house, which is the Vniuersall Church, whose Rector this day is Gregorie the thirteenth.*

S. Ambrose calleth the B. of Rome rector of the whole church.

FVLKE. 8 S. Ambrose saith not, that Damasus was the ruler of the whole Church or Gouernour of the vniuersall Church, but a ruler and a gouernour of the church of God, as euery other catholike Bishop was, and is by S. Paules wordes Act. 20. 28. If you aske why then doth he name Damasus alone, rather then any other Bishop? I answere, because the Arrianes had greatly ouerrunne, not onely the East churches, but also the West churches, and the citie of Rome it selfe in the time of Liberius and Felix, that were his predecessors, and the Catholikes began to recouer their strength againe, vnder Damasus: to distinguish the Catholike Church from the Arrians hereticall companions, whereof there were great troopes still remayning, he nameth Damasus Bishop of Rome, a Gouernour of the Church of God, being the chiefe Bishop of Italy, with whom hee did communicate. As also Hierom against the Arrians, professeth that he would ioyne with Damasus, because he maintained the truth of Christes diuinitie, against those heretikes in the East. Wherefore the saying of Ambrose, doth no more allow Gregorie the thirteenth, to be a catholike Bishop, then Liberius, Honorius, Vigilius, or any other that were found to be heretikes, much lesse make him the Gouernour of the vniuersall church of Christ.

The Popes authoritie.

RHEM. 9 15 The piller of truth.) *This place pincheth al heretikes wonderfully, and so it euer did, and therefore they oppose themselues directly against the very letter and confessed sense of the same, that is, cleane contrary to the Apostle, some saying, the Church to be lost or hidden: some to be fallen away from Christ these many ages: some, to be driuen to a corner onely of the world: some, that it is become a stewes and the seate of Antichrist: lastly the Protestants most plainly and directly, that it may and doth erre, and hath shamefully erred for many hundred yeeres together. And they say, herein like themselues, and for the credite of their owne doctrine, which cannot be true in very deede, except the Church erre, euen the Church of Christ, which is here called the house of the liuing God.*

The heretikes say directly contrary to the Apostle, that the Church is not the piller of truth.

But the Church which is the house of God, whose Rector (saith S. Ambrose) in his time was Damasus, and now Gregorie the thirteenth, and in the Apostles time S. Peter, is the piller of truth, the establishment of all veritie: therefore it cannot erre. It hath the spirit of God to lead it into al truth til the worlds end: therefore it cannot erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therefore it cannot erre. Christ is in it till the end of the world, he hath placed in it apostles, Doctors, Pastors, and Rulers, to the consummation and ful perfection of the whole body, that in the meane time we be not caried about with euery blast of doctrine: therefore it cannot erre. He hath praied for it, that it be sanctified in veritie, that the faith of the chiefe Gouernour thereof faile not: it is his house, his spouse, his body, his lotte, kingdome and inheritance, giuen him in this world: he loueth it as his owne flesh, and it cannot be diuorced or seperated from him: therefore it cannot erre. The new Testament, Scriptures, Sacraments, and sacrifice cannot be changed, being the euerlasting dowrie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therefore it cannot erre. And therefore al those points of doctrine, faith, and worship, which the Arrians, Manichees, Protestants, Anabaptists, other old or new Heretikes, vntruely thinke to be errors in the Church, be no errors indeede but themselues most shamefully are deceiued, and so shall be still, til they enter againe into this house of God, which is the piller and ground of al truth: that is to say, not onely it selfe free from al error in faith and religion, but the piller and stay to leane vnto in al doubtes of doctrine, and to stand vpon against al heresies and errors that il times yeeld, without which there can be no certainty nor securitie. And therefore the holy Apostles, and Councels of Nice and Constantinople, made it an article of our Creede, *to beleeue the* CATHOLIKE & APOSTOLIKE CHVRCH *Which is, not onely to acknowledge that there is such a Church, as heretikes falsely saie: but that that which is called the Catholike Church, and knowen so to be, and communicateth with the See Apostolike, is the Church: and that we must beleeue, heare, and obey the same, as the touchstone, piller, and firmament of truth. For, all this is comprised in that principle,* I beleeue the Catholike church. *And therefore the Councel of Nice said,* I beleeue in the Church, *that is, I beleeue and trust the same in al thinges.*

That the church is the piller of truth and can not erre, is proued by many reasons. Io. 14. 16. Mat. 16. Mat. 28. Eph. 4. Io. 17. Luc. 22. Psal. 2. Eph. 5.

The meaning of this article, I beleeue the Cath. Church. πιστεύω εἰς τὴν ἐκκλησίαν.

FVLKE. 9 As this place pincheth all heretikes generally, so the Papists most specially. For seeing the Church of God, is the piller and stay of truth, and the Romish church is not the piller and stay of truth, but an enimie thereof, and a bolster out of lies, fables, heresies, and the doctrine of deuils, it followeth inuincibly, that the Romish Church is not the Church of God. The minor hath bene often prooued, both by preaching, disputing and writing, and is sufficiently declared in this answere. But howe I praie you doth it pinch vs, as you imagine? You saie *we oppose our selues directly against the very letter and confessed sense of the same.* Howe proue you that? you answere, some say *the Church, is lost or hidden* who saith the Church is lost? sure I am, none of vs euer said so, some perhaps haue saide, that the true Church hath beene hidden from the eies of the worlde, and of Antichrist, that hath persecuted her. But heereof I trow it followeth not (except it bee in Rhemish Logike) that therefore the Church is not the piller of truth. Secondly you adde, that *some saie the Church is fallen away from Christ these many ages, and that is become a stewes, and the seate of Antichrist.* We say so indeed of the Romish Church, yet Christ hath, and had his Church and chaste spouse all this while, which is the piller of truth. Yet againe, you say, *that some of vs say, it is driuen to a corner onely of the worlde.* But you say vntruely, for we beleeue that it is, and alwaies was, dispersed in many nations, although in respect of the persecution, it is saide, to be driuen into the wildernesse. Apocalyp. 12. And you acknowledge, when Antichrist commeth, it shall be driuen into corners, and great streights, yet for al that, it was alwaies, and euer shall be, the piller and stay of truth.

Lastly, you charge *the Protestants to say, that it may and doth erre, and hath shamefully erred, for many hundred yeres togither,* We say not that the Catholike Church of Christ, but the Church of Rome hath shamefully and damnablie erred, these many hundred yeeres. Wee say also, that the true Church of Christ, may erre, and haue spots in doctrine as wel as in conuersation, yet not in any point necessary vnto saluation. And for all that be the piller and stay of truth, for it is no otherwise called the stay and piller of truth then it is called the chast virgin without spot or wrinckle. Eph. 5. 27. Hauing neither perfection of truth, nor of holines in her members in this worlde, but so farre foorth as she is directed by the worde of God, and his holy spirite, which ministreth alwaies sufficient truth, to conduct them to the state of perfection, after this life. The Church therefore is the piller & stay of truth, because al truth necessary to saluation, is to be found no where in the worlde, but in the Church of God, and this truth is alwaies to be found, in euery Church of God, though it bee not alwaies pure, from all contagion of errors. For S. Paul instructeth Timothee, how to behaue himselfe in the

the Church of Epheſus, or any other part of the Catholike Church of Chriſt, that it may continue the houſe, or Church of God, whoſe office is to be a piller and ſtay of truth that is learned out of Gods worde. He doth not ſend Timothee to learne of the Church, whereof he was appointed a teacher, but he willeth Timothee, to teach the Church out of the worde of God that it might ſtill continue the piller and ſtay of truth. For if any particular Church, as the Church of Rome, contemne the worde of God and preſume to decree both without it and againſt it, euen in articles of faith neceſſarie to ſaluation, it ceſſeth to be the Church of God and the piller and ſtay of truth, which is become an harlot, a mainteiner of hereſie and falſe doctrine. But let vs heare what maine reaſon, you haue to proone, that the Church can not erre in any thing.

Firſt I denie that the popiſh Church is that, whereof Peter was a gouernour in his time, and Damaſus in the time of S. Ambroſe. That principle you muſt proone, for by begging, you ſhall neuer haue it graunted.

Secondly you ſay, the Church is the piller of truth, ergo it can not erre. I denie your argument. for Peter was a piller of truth, yet he erred, and was reproued by S. Paul. Gal. 2. 11. I haue ſhewed, how it can not erre, and how it may erre, being the piller and ſtay of truth builded vpon the foundation of the Apoſtles and prophets Ieſus Chriſt being the corner ſtone Ephe. 2. 20. &c.

Thirdly, you ſay, it hath the ſpirite of God to leade it into all truth, to the ende of the worlde: Ergo it can not erre, I denie this argument. Euerie one of Gods elect, after they be called, haue the ſpirit of truth by Chriſtes prayer Iohn 17. vnto their liues ende, yet they may erre, though not finally to their damnation.

Fourthly, to be briefe, although the gates of hell ſhall not preuaile againſt the Church of Chriſt, to ouerthow it, it followeth not, that it cannot erre, for euery true Chriſtian is builded vpon the ſame rocke, which is Chriſt, and the gates of hell ſhall not preuaile, to condemne any true Chriſtian.

Fiftly, he hath placed Apoſtles, Prophets, Euangeliſtes, Paſtors, and Doctors, to the full conſummation and perfection of the whole bodie, and euerie member, that we be not carried about &c. Ergo the Church can not erre. You may as well conclude, that no true member of the Church can erre. And certaine it is, that the doctrine of the Apoſtles, Prophets, and Euangeliſtes, if it be continually taught, by the paſtors and teachers, is ſufficient to preſerue the Church, and euerie true member from all errour in doctrine. But if they decline from the rule of the Apoſtles, Prophets, and Euangeliſtes, they erre themſelues, and deceiue as many as follow them. S. Paul therefore declareth, what an excellent benefit Chriſt hath beſtowed on his Church, and euerie true member thereof, he doth not aſſure either the whole Church, or euerie member thereof of truth alwaies, if they neglect the benefite: although he otherwiſe aſſure his whole bodie and euerie part thereof, neuer to be deceiued finally vnto deſtruction. But ſeeing there bee ſome paſtors, and teachers, builders of the Church, that builde wodde, haye, and ſtubble vpon the foundation Chriſt, which ſhall be ſaued, although they looſe their combuſtible worke, the Church by ſuch builders, may be brought into errror, but holding ſtill the foundation, can neuer be depriued of ſaluation. 1. Cor. 3.

Sixtly, he *hath prayed for the Church, that it be ſanctified in the veritie, Ergo it cannot erre.* The concluſion followeth not: for the Church is ſanctified in the truth, and yet may erre, as it doth ſinne in euerie member thereof. And the ſame prayer, pertaineth to euerie one of Gods elect, which may erre, and yet be ſanctified in the truth, not to erre vnto damnation Ioan. 17. 20.

Seuenthly, he *hath prayed, that the faith of the chiefe gouernour thereof faile not. Ergo it can not erre.* This is the worſt of all the arguments, that went before, for there is no part of it true. Chriſt prayed not for Peter, as chiefe gouernour of the Church, but as one of the true members thereof, that his faith ſhould not faile, which praier he made generally, for euery member of the Church, which yet may erre, and ſo did Peter Gal. 2. That ſpeciall prayer for Peter, was that his faith ſhould not faile in that greeuous tentation, when he was ſifted by Sathan: and cannot be applied to euerie one that is Biſhop, where Peter taught, except you will ſay, that euery one of them muſt deny Chriſt, as Peter did.

Eightly, the Church *is Chriſt houſe, his ſpouſe, his bodie, his lotte, kingdome and inheritance*: this is confeſſed, but hereof it followeth no more, that it is free from all error, then that it is free from all ſpot of ſinne while it is a ſtranger on the earth.

Ninthly, he *loueth it as his owne fleſh, and it cannot be diuorced or ſeparated from him. Ergo it cannot erre.* we may as well conclude, that ſeeing he loueth euery one of his members, as his owne fleſh, for we are euerie one, members of his body, of his fleſh, & of his bones, which cannot be ſeparated from him. Eph. 5. 30. Therefore none of his members, can erre, or ſinne. And yet it is certaine, that none of his members, can erre or ſinne vnto eternall damnation, though euery error and ſinne, deſerue damnation.

Laſtly, the *new Teſtament, ſcriptures, ſacraments and ſacrifice, can not be changed, being the euerlaſting dowrie of the Church, continued and neuer rightly occupied in any other Church, but in your Popiſh Church*, which you falſely call the Catholike Church, Ergo the Church, and that the Popiſh Church, can not erre. As great learning as you would bethought to haue, you ſhew it little, in ſetting the worſt argument in the laſt place. For beſide the inconſequens of the argument, common with all the reſt of his brethren that went before, it conteyneth no leſſe, then three moſt impudent and beggerly petitions of the whole matter in controuerſie.

Firſt, that the new Teſtament, the ſcriptures, ſacraments and ſacrifice of Chriſt, haue beene euer continued, in the right vſe of them, in the popiſh Church.

Secondly, that no other Church hath rightly occupied them. And thirdly, that the popiſh Church is the Catholike Church of Chriſt. But if all theſe three principles were admitted as true, which while heauen and earth ſtandeth ſhall neuer be graunted of vs, nor prooued by you, yet the concluſion is falſe. For that the true Catholike Church though ſhe haue the right vſe of the new Teſtament, ſcriptures, ſacraments, and ſacrifice of Chriſt to the ſaluation of all her members, yet ſhe hath not alwaies, ſuch perfection of knowledge, but that ſhe may be deceiued in ſome things.

Your generall concluſion is yet more impudent, that all thoſe points of doctrine, faith, and worſhip, that any man thinketh to be errors in the popiſh Church, be no errors, although they be neuer ſo contrarie to the new Teſtament, which is Gods couenant of remiſſion of ſinnes freely, and iuſtification by grace, and faith onely, as your doctrines of merites, and ſatisfaction, though they be neuer ſo contrarie to the ſcriptures, as the Communion vnder one kinde, worſhipping of Images and other creatures, prohibition of mariage and meates

meates &c. and though they ouerthrowe the onely sacrifice of Christes death and sufficiencie thereof, by the daily sacrifice of the Masse, and the Popes pardons *a pœna & culpa &c.* But the faithfull knowe, that Church to be the piller and stay of truth, which is builded vpon the foundation of the Prophets and the Apostles, Iesus Christ being the head corner stone, therefore they seeke the Church in the holy scriptures, which are the monuments of the Prophets and the Apostles, and a perfect testimonie of Christ, and so leane to the Church, as the Church leaneth to the scripture, and to Christ, the onely foundation thereof. For none other thing did the Apostles, and the Nicene councell meane, when they taught vs, to beleeue and confesse, the Catholike and Apostolike Church of Christ. For neither the Apostles, nor the Nicene councell, had auctoritie, to make any articles of faith, but to teach and declare, those points of doctrine that the spirit of truth, hath reuealed, to be necessarie articles of faith vnto saluation. But it sufficeth not you, that we confesse that there is a Catholike Church, whereof euerie Christian man must be a childe and member, that he may be saued. But further your require, that we acknowledge: *that that which is called the Catholike Church, and knowen so to be, and communicateth with the See Apostolike, is the Church,* Here is as great vncertaintie as before: for all companies of heretikes, call them selues the Catholike Church. But how shall they be knowen to be the Catholike Church, and to communicate with the See Apostolike, but by their consent in doctrine with the holy scriptures, and writings of the Apostles? The Churches of the East, call and count themselues the Catholike Church, as much as the Papistes, and communicate with the Apostolike Sees of Ierusalem, Antioch, Alexandria, Constantinople, Ephesus, where the Apostles Peter, Andrew, Iames, and Iohn and Marke the Euangelist haue sitten, and their doctrine in many points is more agreeable to the writings of the Apostles, and Euangelists, then the Papistes, yet the Papistes, will not acknowledge them to be the Catholike Churrch, therefore this rule is no part of our Creede, at leastwise, it can not sufficiently direct vs, to the Catholike Church, which is the article of our faith. Your second rule: (*that we must heare, beleeue, and obey the same, as the touchstone, piller, and firmament of truth*) so it be rightly vnderstood, we doe yeeld vnto, but this Church is that, which is builded vpon the foundation of the prophets and Apostles whose doctrine is comprehended in the holy scriptures, and is therefore called the piller and stay of truth, because it teacheth this true doctrine. Therefore what Church is the piller of truth, which we must heare, beleeue, and obey: we must know onely out of the Scriptures, and so farre acknowledge it to the piller of truth, as it teacheth nothing, but that which is conteined in the word of truth, declared in the Scriptures. And thus the ancient fathers, haue taught vs to knowe the Church. *Chrysostome opere imperf. in Math. Hom. 24. Augustine de vnitate Ecclesiæ c. 3. & 16.* Neither did the Nicene Creede say, I beleeue in the Catholike Church, otherwise then we say in the Apostles Creede, I beleeue the Catholike Church, whereof see more at large. Rom. 10. sect. 4.

RHEM. 10 *Neither can the Heretikes escape the fleeing from the knowen visible Church, to the hid congregation or companie of the Predestinate. For that is that a false phantasticall apprehension of Wickleffe and his followers. The companie of the Predestinate maketh not any one Societie among them selues, many of them being yet vnborne, and many yet Infidels and heretikes, and therefore be not of the one house of God which is here called,* the piller of truth. *And those of the Predestinate that be already of the Church, make not a seuerall company from the knowen Catholike Church, but are baptized, housseled, taught, they liue and die in the common Catholike visible Church, or els they can neither receiue Sacramentes, nor saluation. S. Paul instructeth not Timothee howe to teach, preach, correct, and conuerse in the inuisible societie of the Predestinate, but in the visible house of God. So that it must needes bee the visible Church which can not erre.*

It is the visible Church that is the piller of truth and can not erre.

FVLKE. 10 We seeke not to flye from the knowen visible Church, to the hid congregation of the predestinate. For that which is knowen to be the visible Church, is a part of the Catholike Church, which we beleeue to the congregation of all the true members of Christ: although in the externall societie of the visible Church: there be manie, that be not of the Church: as S. Iohn saith, they went from vs, but they were none of vs. Iohn. 2. 19.

What the catholike Church is.

Where you denie the congregation of the predestinate, to be the Catholike Church of Christ, you flatlye denie an article of our faith. For S. Augustine expounding the articles of the Creede saith: that *the Church is here to bee taken for the whole, and not for that parte onely, which is a stranger vpon earth.* Encher. ad Laurent. c. 56. and oftentimes in his writings affirmeth, the Catholike Church to consist of all the predestinate, which are the members of Christs mysticall bodie, and that no wicked men perteine vnto it, but onely the good, holy, and iust. De baptism lib. 6. c. 3. De ciuitat. Dei lib. 21. c. 25. In Ioan. Tr. 45. Whereby you may see, this is not a newe and false apprehension of Wickleffe, but an olde and true iudgement of the Catholike Church. But let vs heare what arguments you haue against this apprehension. First you say, *the company of the predestinate maketh not any one societie among themselues, many of them being yet vnborne, and many yet Infidels and Heretikes, and therefore be not of the one house of God, which is here called the piller of truth.* If you had said, many are not yet in the visible Church, which be vnborne or vncalled, we would haue agreed with you, but yet all the elect, be of the Catholike Church, which in the time appointed, shall be borne and called. For is not that the Catholike Church for which Christ dyed, that he might sanctifie it and clense it by the lauer of water in his worde? Ephes. 5. 25. 26. Or did he deliuer him selfe, onely for that societie of men which then were borne, and called? was it not the spouse of Christ, for which hee deliuered himselfe, and which not many lines before, you affirmed to be the piller of truth, which could not errre? Certaine it is, Christ died for the companie of the predestinate, therefore the companie of the predestinate are the Church and spouse of Christ, therefore the house of God and the piller of trueth, yet most properly called the piller of trueth in respect of that parte, which is a straunger heere vpon the earth.

But those of the predestinate (you say) *that be alreadie of the Church, make no seuerall companie, from the knowen Catholike Church. Therefore he speaketh of the visible Church.* I answere, that those of the predestinate, that bee alreadie not onely of the Church, but also in the visible Church, are the same with the Church militant, which is a part of the Catholike Church, and euen that is the piller of trueth in this worlde. I vnderstande visible, that which may be seene of men, not that which is alwaies in the sight of the wicked, nor euer in the sight of euerie godly man. You say further *S. Paul instructeth not Timothee, how to teach, preach, correct, and conuerse, in the inuisible societie of the predestinate, but in the visible house of God.* I say hee instructeth him, how to behaue him selfe in both, not as in two Churches, but in one, seeing that the later, is but a parte of the former. For else the predestinate, that are yet vnborne and vncalled, should not perteine to his charge. In trueth, he teacheth him howe to behaue him selfe in the Church of Ephesus, or any other particular congregation,

gation, whereof he should haue charge, and not in the Catholike Church, as it is dispersed in the whole world. For euerie particular Church is euen as the whole, the piller and stay of truth, so long as it continueth the true Church of Christ. Yet this difference obserued, that any visible particular Church, may cesse to be in this or that place, but the Catholike Church, shall neuer be remoued out of the world, before the ende of the world.

RHEM. 11 *If any make further question, how it can be that any companie or societie of men (as the Church is) can be voide of error in faith, seeing all men may erre: he must know that it is not by nature, but by priuiledge of Christs presence, of the Holy Ghostes assistance, of our Lordes promise and prayer. See S. Augustine vpon these wordes of the* 118. *Psalme* Conc. 13. Ne auferas de ore meo verbum veritatis vsquequaque. *Where he hath goodly speaches of this matter. For the same purpose also these wordes of Lactantius are verie notable.* It is the Catholike Church onely, that keepeth the true worship of God, this is the fountaine of truth, this the house of faith, this the Temple of God: whether if any man enter not, or from which if any man goe out, he is an aliene and stranger from the hope of euerlasting life and saluation. No man must by obstinate contention flatter him selfe, for it standeth vpon life and saluation &c. *S. Cyprian saieth,* The Church neuer departeth from that which she once hath knowen. Ep. 55. ad Cornel. nu. 3. *S. Irenæus saith.* That the Apostles haue laid vp in the Church as in a rich treasurie, all truth. *And,* that she keepeth with most sincere diligence, the Apostles faith and preaching. lib. 3. c. 4. & 40. & lib. 1. c. 3. *It were an infinite thing to recite all that the fathers say of this matter, all counting it a most pernitious absurditie to affirme, that the Church of Christ may erre in religion.*

Whence the Church hath this priuiledge neuer to erre. S. Augustine. Lactantius. S. Cyprian. S. Irenæus.

FVLKE. 11 The presence of Christ by his spirit, according to his promise and prayers as I haue shewed before, perteineth to euerie true member of Christes bodie, as much as to the whole. Yet euerie member may erre of infirmitie though not finally vnto damnation. S. Augustine in that place quoted, saith nothing to prooue that the Church can not erre, but that the worde of truth, which he calleth confession of Christ, shall neuer faile from the whole Church, though many members denie Christ, for a time, as Peter did, and afterward repent. *Not altogither out of the mouth of Peter* (saith he) *in whom was a figure of the Church, the word of truth was taken away, who although for an hower, he had denied Christ, being troubled through feare, yet by weeping, he was restored, and by confessing was crowned.*

The Church may erre.

But these words of Lactantius, are verie notable, and yet they note nothing for your purpose, that the Church can not erre in any thing, but in matters necessare to eternall life and saluation, which we graunt. *Notwithstanding for as much as all singuler companies of heretikes* (as he saith) *thinke them selues chiefely to be Christians, and the Catholike Church.* We must beware that wee take not a Church falsely called Catholike in stead of the true Church.

The note to discerne the true Church which Lactantius giueth is obscure, but if it bee compared with that which he writeth in the former part of the Chapter, that Christ and his Embassadoures, haue giuen precepts that are certaine, which we ought alwaies to keepe, which are their heauenly writings, from which all heresies haue swarued, it may be better vnderstoode. *We must know* (saith he) *that to be the true Catholike Church, in which is the confession and repentance, which wholesomely cureth the sinues and wounds whereunto the frailtie of the flesh is subiect.* His meaning is, that the true Catholike Church teacheth the way of saluation by true faith, and remission of sinnes according to the Scriptures. *De vera sapientia, lib. 4. cap. 30. Cyprian* saith: *That they which departed from Christ, doe perish through their owne fault, but the Church which beleeueth in Christ, and which holdeth that which she hath once knowen, doth neuer depart from him altogether, and that they are the Church which continue in the house of God.* Whereby the Reader may see, how without shame you falsifie S. Cyprian to make a colour for your assertion, which Cyprian doth nothing fauour.

Irenæus speaketh of the true doctrine of saluation, which the Church in his time did embrace, hauing testimonie (as he saith) of the Prophets and Apostles, *lib. 3. cap. 40.* which we confesse to be true of the Catholike Church in all ages, yet may the Church erre in matters of lesse moment, as in his time in the contention about the celebration of Easter: in S. Augustines time, in giuing the communion to infantes, &c. Neither is there any of the auncient fathers that holdeth it a pernitious absurditie, to affirme that the Church of Christ can erre in any point of religion, keeping still the foundation. *S. Augustine sayeth expressely, the determination of the former generall Councels,* (which represent the whole Church) *may oftentimes be reformed by the latter, when by any experiment of things, that is opened, which before was shut, and knowen which before was vnknowen.* De bapt. cont. Don. lib. 2. cap. 2. Therefore in some things euen the whole Church visible on earth may erre. Neither is there any of the auncient fathers that expound this text, that gather thereof that the Church can not erre.

Chrysostome saith: *The Church is not as that temple of the Iewes, for this containeth faith and preaching, for trueth is the piller and stay of the Church.* By which wordes you see, in what sense the Church is the piller of truth, namely, because the trueth is preached in it, which is the piller and stay of the Church it selfe. For trueth maketh the Church, the Church maketh not truth. Theodoret saith: *He calleth the house of God and the Church of those that haue beleeued. And those he called the piller and stay of truth. For being founded on the Rocke, they remaine stedfast and vnmooueable, and in the things themselues doe preach the truth of doctrine. The world* (saith *Ambrose*) *is in preuarication, troubled with diuers errors. Therefore it is necessarie that it be said, that there is the house of God, and the truth, where he is feared according to his owne will, while his seruants professe that of him, which he hath vouchsafed to teach, &c.* The Church is therefore the piller and staie of truth, because it is her duetie to professe the truth as Christ hath taught it, which assisted by his grace, she doth sufficiently to the saluation of all her children, though not so perfectly alwaies, but that in some point she may be deceiued.

CHAP. IIII.

RHEM. 1 *He prophecieth that certaine should depart from the Catholike faith, willing Timothee therefore to inculcate to the people those articles of the said faith.* 7 *Item to exercise himselfe in spirituall exercise.* 12 *to get authoritie by example of good life,* 13 *to studie, to teach, to increase in the grace giuen him by holy orders.*

FVLKE. 1 S. Paul speaketh of an extraordinarie grace which Timothee receiued by imposition of hands, as many other did, which tooke not holy orders.

AND

2.Tim.3. 3.Pet.3. Iude v.18. AND the Spirite manifestly saith, that in the last times certaine ‖ shall depart from the faith attending to spirits of errour, and doctrines of diuels,

2 Speaking lies in hypocrisie, and hauing their conscience seared,

3 ‖ Forbidding to marrie, to abstaine meates which God created to receiue with thanksgiuing for the faithful, and them that haue knowen the truth.

4 For ‡ euery creature of God is good, and nothing to be reiected that is receiued ‖ with thanksgiuing.

5 For it is ‖ sanctified by the word of God and prayer.

9 These things proposing to the brethren, thou shalt be a good minister of Christ IESVS, nourished in the words of the faith and the good doctrine which thou hast attained vnto.

7 But foolish and old wiues fables auoid: and exercise thy selfe to pietie.

1.Tim.1,4. Tit.3,9. 8 For ‡ corporal exercise is profitable to litle: but pietie is profitable to al things: hauing promise of the life that now is, and of that to come.

9 A faithful saying and worthy of al acceptation.

10 For to this purpose we labour and are reuiled, because we hope in the liuing God which is the Sauiour of al men, especially of the faithful.

11 Command these things and teach.

12 Let no man contemne thy youth: but be an example of the faithfull, in word, in conuersation, in charitie, in faith, in chastitie.

13 Till I come, attend vnto reading, exhortation, doctrine.

14 Neglect not ‖ the grace that is in thee: which is giuen thee by prophecie, with imposition of the hands ‖ of priesthood.

15 These things do thou meditate, be in these things: that thy profiting may be manifest to al.

16 Attend to thy selfe, and to doctrine: be earnest in them. For, this doing, thou shalt ‖ saue both thy selfe and them that heare thee.

NOW the spirit speaketh euidently, that in the latter times some shall depart from the faith, giuing heed vnto spirits of errour, and doctrines of deuils.* 1.Tim.3,13. 1.pet.2,3. iude 1.18.

2 Which speake false in hypocrisie, hauing their conscience seared with an hot iron:

3 Forbidding to marrie, and commaunding *to abstaine from meates which God hath created to be receiued with giuing thankes, of them which beleeue and know the truth.*

4 For euery creature of God is good, and nothing to bee refused, if it bee receiued with thankesgiuing.

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast beene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

7 But cast away prophane and olde wiues fables, and exercise thy selfe rather vnto godlinesse: 1.Tim.2, titus 3,9.

8 For bodily exercise profiteth litle, but godlinesse is profitable vnto all things, hauing promises of the life that is now, and of that which is to come.

9 This is *a sure saying, and by all meanes worthie to be receiued:*

10 For therefore we both labour, and suffer rebuke, because we haue hoped in the liuing God, which is the sauiour of all men, specially of those that beleeue.

11 These things commaund and teach.

12 Let no man despise thy youth: but bee thou a paterne of the beleeuers, in word, in conuersation, in charitie, in spirit, in faith, in chastitie.

13 Till I come, giue attendance to reading, to exhortation, to doctrine.

14 Despise not the gift that is in thee, which was giuen thee through prophecie, with the laying on of hands, by the authoritie of the eldership.

15 Haue a care of these things, and giue thy selfe vnto them, that it may bee seene how thou profitest in all things.

16 Take heede vnto thy selfe, and vnto doctrine, and continue therein: for in doing this, thou shalt both saue thy selfe, and them that heare thee.

MARGINALL NOTES. CHAP. IIII.

RHEM. 2 4 Euery creature.) *We see plainly by these words such abstinence only to be disallowed as condemneth the creatures of God to be naught by nature and creation.*

RHEM. 2 We see the creatures of God to be good both by their first creation, and also after their corruption through sinne, by sanctification, which is by the word of God which hath giuen the vse of them vnto vs, and by prayer by which the vse of them is consecrated vnto vs. Therefore not onely such abstinence is detested, as condemneth the creatures to be naught by nature or creation, but that also which forbiddeth them to be receiued vpon any hypocritical surmise of vnholinesse, when they be giuen to be receiued with thankesgiuing, being sanctified by the word of God, and by prayer. Forbidding meates.

RHEM. 3 8 Corporall exercise.) *Some (saith S. Chrysostome) expound this of fasting, but they are deceiued. for fasting is a spirituall exercise. See a goodly commentarie of these words in S. Augustine, lib. de mor. Eccl. Cath. c. 33.*

FVLKE. 3 *He saith that bodily exercise (saith S. Ambrose) is profitable to litle. For to fast and to abstaine from meats, the authoritie of the Creator remaining, profiteth not much, except pietie be added.* Therefore fasting of it selfe is not a spirituall exercise, except it be to the ende of pietie, and so meaneth Chrysostome. S. Augustine also in the places quoted, True fasting

ted, speaking of the fasting and abstinence of godly men in his time, that was without superstition, or any preiudice to Christian libertie, saith: *They exercise pietie diligently, as for bodily exercise as the Apostle saith, they know to pertaine but to a short time.* They placed not religion in abstinence from mariage and meates, as Popish Votaries doe.

ANNOTATIONS. CHAP. IIII.

RHEM. 1 Shall depart.) *It is the proper description of heretikes, to forsake their former faith, and to be Apostatars, as the Greeke word importeth: to giue eare to particular spirits of error and deception, rather then to the Spirit of Christ in his Church, to follow in hypocrisie and shew of vertue the pernicious doctrine of Diuels, who are the suggesters and prompters of all Sects, and are lying spirits in the mouthes of all Heretikes and false preachers: men that haue put their conscience to silence and made it senseles to the holy Churches admonition: the Apostle noting * once before also in this same Epistle, that Heretikes haue no conscience, which is the cause both of their fall and of their obduration in heresie.* All Heretikes are apostataes from the faith. cap.1.19.

RHEM. 4 1 Forbidding to marrie.) *He speaketh (saith S. Chrysostome) of the Manichees, Encratites, and Marcionists.* ho. 12. in 1. Tim. S. *Ambrose vpon this place, addeth to these the Patritians also. S. Ireneus* lib. 1. cap. 30. *S. Epiphanius* hær. 45. 26. 61. 30. *S. Hierome* 1. cont. Iouin. cap. 1. ep. 50. cap. 1. & 3. *S. Augustine* hær. 25. 40. *and generally all antiquitie affirme the same both of them, and also of the Heretikes called Apostolici, Ebionitæ, and the like. Their heresie about mariage was, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenæus witnesseth,* lib. 1. cap. 22. *and that the distinction of male and female, and the creation of man and woman for generation, came of an ill God. They taught their hearers, *saith S. Augustine, that if they did vse women, they should in any wise prouide that they might not conceiue or beare children. Clemens Alexandrinus* (lib. 3. Strom. in principio) *writeth, that such admit no mariage nor procreation of children, least they should bring into the world creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning mariage, noted here by the Apostle.* The old Heresies against matrimonie. * *Aug hær. 46.*

FVLKE. 4 Seeing the spirite speaketh so euidently of this matter, you labour in vaine to post ouer the crime to the olde heretikes, who as in their prohibition of mariage, they were forerunners of Antichrist, so there was none of them, to whom this cleere prophecie may so properly be applied, as vnto Antichrist himselfe, and his neerer members. For those olde heretikes that ascribed the institution of matrimonie to Sathan, and the creation and procreation of mankinde vnto the diuell, spake not falsehood in hypocrisie, but in open blasphemie, and therefore might easily be discerned and auoided. But you that vnder pretense of holinesse, religion, chastitie, puritie, fasting, prayer, by lawes and decrees forbid mariage and meates to some men at all times, and to all men at some times, are they of whom the spirite speaketh euidently, that they vtter their false doctrine in hypocrisie, and therefore had need to be described by your speciall notes, and the Church to bee forewarned of you by this prophecie. For after the Apostle hath declared wherein the great mysterie of true religion consisteth that is taught and beleeued in the Church of Christ: He doth immediately giue euident notes of the mysterie of iniquitie maintained in the false Church of Antichrist, who placeth the highest pointes of religion, in prohibition of mariage and meates. In so much as they are specially, and in a maner onely, called and compted of you religious, that obey this prohibition of mariage and meates, though they liue no more continently, then the olde Heretikes called *Origeniani turpes*, Filthie Originists, who as Epiphanius testifieth of them: *Reiected mariage, and yet lust ceased not among them, and defiled their body and mind with wantonnes. For some of them are in the habite of Monkes that liue solitarily, and some of the women are in the cahite of women that liue solitarily, but they are corrupt, perfourming their lust in their bodies.* Againe, *They studie not for chastitie, but for fained chastitie, and that which hath the name onely of chastitie.* Againe, *They desire to be in honour, for the exercise of chastitie supposed to be in them. Epiph. hæres. 63.* Such were your Monkes, Friers and Nonnes for the most part in England, as was found manifestly in the visitation of their houses before their suppression. And euen the Manichees permitted mariage to their lay men, which they called their hearers, but in no wise to their Clergie, which they called their Elects or chosen men. *Aug. de hær. ad Quod vult deum hær. 46.* Againe, such as had made the vowe of chastitie and were not able to performe it, the heretikes, called *Apostolici*, would not permit to marrie, which was contrarie to the doctrine of the Catholike Church, which as Epiphanius doth testifie, iudged that it was better for such to marrie openly, then to burne priuily. *Hæres. 61.* Therefore there is no way for you to escape the iudgement of the holy Ghost, by turning the matter ouer to the olde Heretikes, who with as good reason might post it of from one to another, the Manichees to the Tacianistes, and the Tacianistes to the Manichees, as you do to them. But the markes are so euident, as no heretike that forbiddeth mariage or meates, can escape cleare, and you that forbid them with colour of more perfection and holines, in hypocrisie, of all other heretikes are most properly described by them. Forbidding of mariage.

RHEM. 5 *For the second point consisting in the prohibition of meates or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they were not all of one sect touching these pointes) taught, that men might not eate certaine sortes of meates, specially of beastes and liuing creatures, for that they were not made (say they) of the good God, but of the euil. And wine they called the gall of the Prince of darknesse, and not to be drunke at all, and the Vine whereof it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable.* August. hær. Manich. 46. & hær. 25. Tatian. & toto libro de mor. Manich. to. 1. *Lo these were the Heretikes and their heresies which S. Paul here prophecieth of, that forbid mariage and meates as you haue heard, for which they and their followers were condemned in diuers Councels.* The olde heresies about abstinence from meates.

FVLKE. 5 Not onely the Manichees, Encratites, Aërians and such like olde heretikes, as condemned the eating of flesh, as vncleane and abominable, but euen the Papists also, commannd to absteine from meates for pietie and religions sake, which God hath created to be receiued with thanksgiuing. Counting such holinesse in eating of fish, that they are the most holy among you that eate no flesh, as the Charterhouse Monkes, counting generally the eating of fish or fruites and spices, to be an holy faste at such times, as the tasting of flesh or white meates is thought an hainous sinne, and for this cause as Durand testifieth, because all fleth was accursed, not fish in the daies of Noe, *lib. 6, cap. De alijs ieiunijs.* So that fasting is but pretended in hypocrisie, for a colour that the libertie of Christians, might bee brought into bondage of Antichristes law. Wherein how like the popish fastes are vnto the fastes of the Manichees. S. Augustine sheweth, *De moribus Manichæorum, lib. 2. cap. 13.* who compted it a wonderfull praise to them, and a holy fast, that they did not eate flesh nor drinke wine (as they said) to chastise themselues and bridle lust but of meere hypocrisie, as he saith: For I demaund of you (saith he) *If there be a man (which may well be) so sparing and thrifty that moderating the appetite of his belly and throte, he eateth not twise in one day, and when he suppeth, he hath set before him, a fewe herbes sodden, and seasoned with a little bacon, so much as is sufficient, to stay his hunger. Likewise he quencheth his thirst, hauing respect vnto his health, with two or three draughts of wine vnmingled with water, and this is his daily fare. There is another on the other* Forbidding of meates.

side

side which tasteth no flesh nor wine, but at the ninth houre he taketh gladly exquisite and strange fruites, varied in many seuerall dishes, sprinckled with plentie of pepper, and supperh in the beginning of the night with like fare, drinketh the sweete licour of figges or other fruits, as delicate as wine and excelling wine in sweetnesse, and drinketh not so much as he thirsteth, but as much as he listeth and prouideth this fare daily, and enioyeth such a delicate diet of no necessitie, but with great pleasure: which of these concerning meat and drinke, doe you iudge to lead his life in greater abstinence? I suppose you are not so blinde, that you will preferre him that liueth with a little bacon and wine, before this Gourmander. So truth constraineth, but your errour singeth otherwise: for if one of your elect (saith he) should but once sup with the former man, of sparing diet, and should but annoint his lips with restie bacon, or but take the sauour of it, as a breaker of his fast or abstinence, he shall be condemned to hell fire. What difference there is then betweene the fast of the Manichees, & the fast of the Papists, sauing that the Papists more grosse in hypocrisie, allowed fish commonly, and wine, with all delicate confections at all times, euen on their Good Fryday fastes: when to eate one piece of restie bacon, hath beene compted a more hainous sinne then to kill a man.

RHEM. 6 *Is it not now an intollerable impudencie of the Protestantes, who for a small similitude of wordes in the eares of the simply, apply this text to the fastes of the Church, and the chastitie of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meates, the Church or any Catholike man condemned the said meates. vnles the Rechabites* Hierom. 35. *or the Nazarites,* Num. 6. *or the Niniuites,* Ion. 3. *or Moyses* Exod. 34. *or Elias,* 3. Reg. 19. *or holy Anna the widow,* Luc. 2. *or Iohn Baptist,* Mat. 3. & 9. *or Christ himselfe,* Mat. 4. *commending, vsing, and following a prescript number of fasting daies, or God himselfe that in the very beginning in Paradise, prescribed abstinence from the fruite of one certaine tree, and after appointed so many fastes in the Law, vnles he therefore condemned his owne creatures, and the rest, those creatures from which they abstained. No, there be many good and lawful causes to forbid some, or to abstaine from some meates: as, for obedience, as in Paradise: for signification, as the Iewes: for that they haue beene offered to Idols, as in the Epistle to the Corinthians: for chastening the body and penance, for health also: and only those causes are vnlawfull for which the Manichees and other Heretikes abstained.*

The Catholikes impudently charged with the said old heresies.

Abstinence from certaine meates is no condemnation of the meats.

Diuers good causes of abstinence.

FVLKE. 6 Is it not intollerable impudencie in the Papists, that being conuicted by so euident a prophecie of the spirite, are not ashamed to say, it is but a similitude of wordes? Is fasting, an abstinence from flesh? may not a priest liue chastely in mariage? to whom the holy Ghost alloweth one wife, or may they not liue chastely out of marriage without prohibition to any, of that which God hath made free for all? But *by appointing daies of abstinence from certaine meates* (you say) *your Church doeth not condemne these meates*, which is nothing else but falshoode in hypocrisie, for you forbid them for holinesse, for religions sake, and therefore condemne them as vncleane, and vnholy, though not by Gods creation, yet by your Antichristian prohibition. As for the voluntarie abstinence of the Rechabites and Nazarites, was no prohibition of Gods creatures, nor other abstinence then God allowed. The faste of the Niniuites, Moses, Elias, Anna, Iohn Baptist, and Christ, was nothing in the worlde like your popish prohibition. For your abstinence by prohibition from flesh, and filling the belly with fish or other delicacies by your permission, is no faste nor abstinence for any lawfull cause of chastisement of the body, but a meere note of Antichristian hypocrisie. Which yet sheweth it selfe more euidently, when you make it as lawfull for Antichrist to prohibite the vse of Gods creatures for religion, as it was for God himselfe in paradise, for obedience, or in the lawe for signification, to forbid the vse of his owne creatures. Wherein Antichrist is exalted aboue God, to forbid that which God hath appointed to be free. But there are for all this (say you) diuers good causes of abstinence. I graunt, but no cause of prohibition for causes of religion. For albeit God for obedience in paradise, or for signification in the olde lawe, commanded abstinence from certaine meates, yet when he hath made all meates free in the newe Testament, none but Antichrist either for obedience or signification, will prohibite that which God hath permitted. In the time of Rabanus Maurus *anno* 855. there was no general prohibition of flesh to al men, but only to Monkes, and to them of foure footed beastes onely, the flesh of birdes being permitted. because they were created of the same element that fishes were. As he writeth *De inst. Cler. lib. 2. cap. 26. & 27.* wine was also prohibited. And afterward in the time of Ludouicus Pius because they deuoured so many birdes, they were prohibited also, yet blood was allowed to them in all their brothes, *ibid.* And yet the Popes law hath presumed not only to prohibite some kinde of creatures vnder a false pretence of fasting, but also such as were prohibited to the Iewes in the old law, as vncleane, as appeareth by Iuo, *part. 15. cap. 97. & 100. 118.* where penance is appointed for eating vncleane beasts, or such as died alone, or were torne with beasts, or strangled, or touched by vncleane beastes, or for eating or drinking, that wherin a dog or a cat hath lapped, or wherin a mouse or a weasel hath bene drowned, and such like.

Popish prohibition of mariage and meates.

Boniface also forbade all the seruants of God, all hunting and hauking with dogs or hawkes, Iuo. *part. 13. c* 29. And Gratian *dist. 86.* in diuers chapters, maketh it a great sinne to hunt, and the art of hunting, is compted a vice, cap. *Qui venatoribus.* In the glosse it is declared to be vnlawfull for all men in Lent, &c. Hunting is also condemned, because it can not be without crying, and no Hunter can be an holy man so long as hee continueth an huntsman. *cap. Esau & in gloss.* The abstinence from meate offered to Idols, is either for offence, or for participation with idolatrie, not for conscience of the eater, if the other causes doe cease. For chastising of the bodie, it is vnlawfull to abstaine, but that is in respect of the quantitie or qualitie of the meate, which more prouoketh carnall lusts, not in prohibition of any kinde, as you doe in your fastes, of all flesh, yea of that which hath but touched flesh, though it be neuer so grosse, as (S. Augustine putteth the example of restie bacon) and in neuer so small a quantitie. When you permit all delicate fishes, fruites, wines, spices, confections, euen to the filling of the stomacke: and that which filleth vp the measure of this Antichristian note, you doe not onely thus abstaine, but you prohibite vnder paine of damnation, the eating of such meates, in anie quantitie, or of any qualitie. As for abstinence for health, or for any ciuill respect, is nothing to the matter now in hand, when the Apostle giueth it as a note of Antichristian apostasie, to forbid meate or mariage for religions sake.

RHEM. 7 *Concerning mariage likewise, they may as well charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the Lawe: as well might they charge Christ and the Apostle for prohibiting the man to marry, during his wiues life: and appointing widowes that serue the Church, to liue vnmarried, and not admitting a married woman as well as a widow, nor her that hath had moe husbands, as wel as her that hath bene married but once: as they charge the Church for not admitting married persons to the altar, and for forcing them and Religious persons to keepe their promise of chastitie. No, the holy Church is so farre from condemning wedlocke, that she honoureth it much more then the Protestantes, accounting it an holy Sacrament, which they do not, who onely vse it to lust as the Heathen doe, and not to religion.*

Forbidding certaine persons to marrie is no condemnation of matrimonie.

Catholikes esteeme matrimonie more then the Protestantes doe.

FVLKE. 7 God the auctor of matrimonie hath appointed what degrees of consanguinitie or affinitie are to be auoyded,

auoyded in contracting the ſame. But therefore may Antichriſt forbid the Miniſters of the Church to marrie according to Gods ordinance, which he hath left free for them? Our Sauiour Chriſt forbiddeth not any to marrie, but him that is maried already, and not lawfully diuorced. And albeit he had done ſo, becaule he was the auctor of mariage, as God, yet it is not lawfull for Antichriſt to prohibite whatſoeuer it was lawfull for Chriſt to forbidde.

The Apoſtle forbiddeth no widowes that ſerue the Church, to marrie, but ſuch as for their yeeres had no neede to marrie, and willingly abſteined from marriage that they might ſerue the Church. For which ſeruice a maried woman is vnfitte, becauſe ſhe is bound to ſerue her husband. As for her which had twiſe or ofner lawfully married, he refuſeth not, but onely ſuch an one as had beene vnlawfully coupled to more husbandes then one at once, as departing or being vnlawfully ſeparated from one, and then taking an other. But you by law prohibite married men to ſerue in the Church, and the Miniſters of the Church to marrie, whom God alloweth to haue one wife, and inforce them to take the vow of continencie, though they be not able to performe it, and though they be not able to keepe it, yet you condemne their marriage, with the Heretikes that called themſelues Apoſtolikes. And it is a meere mockery, that you honour matrimonie more then Proteſtantes, accompting it an holy Sacrament. when you accompt the holy calling of Prieſthood to be prophaned by matrimonie, which is nothing elſe but to ſpeake a lie in hypocriſie. *Greg. Mart. cap. 16. ſect. 12.*

RHEM. 8 *But it is an olde deceitfull practiſe of Heretikes to charge Catholike men with olde condemned hereſies. The Eutychians ſlandered the Councell of Chalcedon and S. Leo to be Neſtorians, and to make two perſons in Chriſt, becauſe they ſayd there were two natures.* Vigilius li. 5. cont. Eutychen. *Arius charged Alexander his Biſhop of Sabellianiſme, for auouching the vnitie of ſubſtance in Trinitie.* Socrat. li. 1. c. 3. *Iulianus accuſed S. Auguſtine of the hereſie of Apollinarii.* li. 5. cont. Iulian. c. 15. *Other Pelagians challenged him for condemning mariage.* Retract. li. 2. c. 53. *And that our Proteſtants bragge not too much of their goodly inuention, Iouinian the old Heretike, their Maiſter in this point, accuſed * the holy doctors and Catholikes vpon this ſame place, to be Manichees, and to condemne meates and mariage, as both S. Hierom and S. Auguſtine doe teſtifie. And they both anſwere to the Heretike, that the Church in deede and Catholikes doe abſteine from ſome for euer, and ſome for certaine daies, and euery Chriſtian man lightly all the 40. daies of Lent faſt: not for that they thinke the meates vncleane, abominable, or of an ill creation, as the Manichees doe: but for puniſhment of their bodies and taming their concupiſcences.* Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum. c. 14. Lib. de mor. Cath. Ec. Hiero. in c. 4. ad Galat. *And as for mariage, the ſaid doctors anſwere, that no Catholike man condemneth it for vnlawfull, as the old Heretikes did, but onely preferreth virginitie and continencie before it, as a ſtate in it ſelfe more agreeable to God and more meete for the Cleargie. See S. Auguſtine againſt Fauſtus the Manichee* li. 30. c. 5. 6. *and* hær. 25. *in the name,* Apoſtolici. *S. Hierom* ep. 50. c. 1. & 3. *All this the Catholikes continually tell the Aduerſaries, and they can not but ſee it. Yet by accuſtomed audacitie and impudencie they beare it out ſtill.*

The Proteſtants obiections anſwered long ago by S. Hierom and S. Auguſtine.

* *Aug li. 2. c. 5. de nupt. & concupiſc.*

RHEM. 8 This olde deceitfull practiſe you forgette not to vſe againſt vs. But we doe iuſtly charge you with olde hereſies, which you doe holde in deede, not as the Heretikes did falſely accuſe the Catholikes. You can not denie, as impudent as you are, but that you doe forbidde meates and marriage, which the Church did not in S. Auguſtines and S. Hieromes daies. There were that abſteined from mariage, and there were that faſted, but there was no law to compell any to the one, or to the other. Theodoret vpon this text ſaith: *He doth not diſpraiſe the ſingle life and continence, but he accuſeth them which compell men by making a law to follow it.* Therefore theſe auncient Fathers anſwere not our obiections, nor yet you by ſaying, *you thinke not that meates are vncleane, or of an ill creation, but you abſteine for puniſhment of your bodies, and taming your concupiſcences.*

Popiſh continence and abſtinence.

So ſaid the Manichees, as S. Auguſtine teſtifieth: but he prooued that they lied, and ſo doe you. *Si parſimoniæ, &c. If you abſteine* (ſaith he) *of frugalitie, and to tame luſt, with which by ſuch meates and drinkes we are delighted and taken I heare it, and I allow it: but it is not ſo, for I demand of you &c. as before*: De moribus Man. lib. 2. c. 13. And as for mariage, you doe not onely preferre virginitie and continencie, as a ſtate more agreeable to God in it ſelfe, and more meete for the Clergie (which yet the holy Ghoſt hath not taught you) but you inforce it by law, as neceſſarie for the Clergie, and condemne matrimonie, as *prophaning the ſacred order of Prieſthood*, I vſe your blaſphemous and deuliſh wordes. You condemne the ſtate of marriage, as carnall, wherein no man can pleaſe God, approouing that vile decretall vnder the name of Siritius. ep. 4. c. 9. where he ſaith, that the Miniſters of the Church muſt abſteine from matrimonie, *becauſe they that be in the fleſh can not pleaſe God.* All this and much more we continually tell the Papiſts, and they cannot but ſee it, yet their cauterized conſciences feeling nothing, they continue in their audacitie and impudencie to beare it out ſtill.

RHEM. 9 4 With thanks giuing.) *By the moſt auncient cuſtome of the faithfull both before Chriſt and ſithence, men vſe to bleſſe their table and meates, by the hand and word of a Prieſt, if any be preſent otherwiſe by ſuch as can conueniently doe it. And in husbandmens houſes where they haue no other meanes, they ſhould at leaſt bleſſe Gods giftes and themſelues with a* Pater noſter *or the ſigne of the Croſſe: not onely to acknowledge from whom they haue their continuall ſuſtenance, but alſo to bleſſe their meate and ſanctifie it. For the Greeke word vſed of S. Paul, by Eccleſiaſticall vſe, when it concerneth meates, ſignifieth not onely thankes giuing, but bleſſing or ſanctifying the creatures to be receiued, as being all one with* εὐλογία, *and in Engliſh we call it grace, not onely that after meate, which is onely thankes to God, but that before meate, which is alwaies a benediction of the creatures, as it is plaine in the preſcript and vſuall formes of grace. For which cauſe a Prieſt ſhould euer doe it rather then a lay man or any of inferior order in the Cleargie. In ſo much that S. Hierom* (ep. 85.) *reprehendeth certaine Deacons whom he ſaw ſay grace or bleſſe the meate and the companie, in the preſence of a Prieſt. Who alſo recordeth* (*in the life of S. Paul the holy Eremite*) *the great curteſie and humilitie of him and S. Antonie, yeelding one to the other the preeminence of bleſſing their poore dinner. For to bleſſe is a great thing, and a Prieſtly prerogatiue, as the Apoſtle witneſſeth, declaring the preeminence of Melchiſedec in that he bleſſed Abraham. Reade the note following.*

Bleſſing of the table of meats, ſpecially by a Prieſt. μεσα' εὐχαριστίας.

To bleſſe is a preeminence of the better perſon. *Heb. 7.*

VLKE. 9 The creatures in their lawfull vſe to the Chriſtian receiuer, are ſanctified by the word of God, and by prayer. By whom the prayer be pronounced it is not greatly materiall, ſeeing euery one ought to ioyne in conſent with him that vttereth the prayer. Although for order or comelines ſake it is moſt conuenient, that the good-man of the houſe, or any by his appointment, or a miniſter if he be preſent, or the beſt man in the company doe pronounce the prayer in the name of the reſt. But that the meate ſhould be ſanctified, or is ſufficiently bleſſed with the ſigne of the croſſe, it is altogether beſide the booke. For the gifts of God are to be ſanctified by the word of God, and by prayer, not by the ſigne of the croſſe, which is neither the word of God nor prayer. As for bleſſing of the perſon, whereof the prerogatiue is to the greater, is not here ſpoken of, but onely of the ſanctification of meats to the lawfull vſe of Chriſtians.

Bleſſing with the ſigne of the croſſe.

RHEM. 10 5 Sanctified.) *Al creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichees blasphemed: and therefore none are ill, abominable, or vncleane by creation, nature, and condition, but all good and made for mans vse, though all be not alike holy nor equally sanctified. God made seuen daies, but he sanctified onely one of them. he made all places, but he sanctified none but the Temple and such like deputed to his seruice, as the Arke, the altar, and the rest which were by sacred vse both holy them selues, and gaue also holines and sanctification to things that touched them or were applied vnto them. So our Sauiour saith, that the temple sanctified the gold, and the altar the gift, and generally all creatures seuered from common and profane vse, to religion and worship of God, are made sacred thereby. So the places and daies of Gods apparition or working some special wonders or benefits toward the people, were holy, as Bethel, Sinai, and others And much more those times and places of Christes Natiuitie, Passion, burial, Resurrection, Ascension: which is so plaine a case, that the hil where he was transfigured onely, is called therefore by S. Peter,* the holy mount.

No creature evil by nature, yet one more sanctified then an other.

Mat. 23. Holy times and places, & euery thing deputed to the seruice of God, holy. *2. Pet. 1.*

FVLKE. 10 All the creatures of God, not onely by creation, but also by sanctification by the word of God and prayer, are alike holy in the necessary and lawfull vse of them to true Christians, which be cleane and holy. Yet are there some things specially applied to the seruice of God, which in that respect, in an other kinde are more specially called holy, as the Sabboth day, the Temple, the Arke, the altar, &c. But that such things gaue holinesse to things that touched them, otherwise then according to Gods word they were dedicated to Gods seruice, it is false. For euen the sacrifices of the vngodly, which not only touched the altar, but also lay vpon it and were offered in it, because they were not offered with such faith as they should be offered by the word of God, were abhominable vnto the Lord, as he testifieth often by the Prophets. Therefore that our sauiour Christ saith of the Temple and the altar, sanctifying the golde and the gift, his meaning is plaine, that the Temple when it is holy, is the principall, and the golde that is offered in it is the accessarie: so of the altar and the gift. Not that the Temple or altar had power to giue holinesse to euery thing that touched it. Neither are all creatures to be seuered from the common vse, and consecrated to the seruice of God, but only such as he hath prescribed and appointed by his holy word, without which, all other sanctifying or consecrating of creatures to the vse of religion, is superstitious and idolatrous. The places and times of Gods apparition, or working some speciall wonders, were holy for that time only of Gods presence, and not for euer after. For Bethel was not counted holy for euer of the faithfull, but of the superstitious and the idolatrous Israelites, who by the wickednesse of Ieroboam were brought to esteeme it more holy then Ierusalem, the place which God had chosen. But by the Prophets, Bethel that by Iacob was called the house of God, was termed Bethauen, the house of wickednesse or vanitie. Ose. 4. 15. So the hill on which Christ was transfigured, is called holy in respect of the time in which the transfiguration was, not that the holinesse of the place doth alwaies continue, or that there was any pilgrimage of the faithfull vnto it.

Hallowing of creatures.

RHEM. 11 *Those therfore be holy memories and monuments of al sortes sanctified, besides that creatures (as we see here) be sanctified also by the word of God and praier, that is to say, by benediction and inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place,* ho. 12 in 1 ad Tim. *by the which the aduersaries power of Satan vsurping vniustly vpon Gods creatures through mans sinne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made holesom. S. Gregorie* (li. 1. Dialog. c. 4.) *recordeth that the Diuel entred into a certaine religious woman by eating the herbe lettice vnblessed. And S. Augustine* li. 18 de ciu. Dei c. 18. *sheweth at large, what woies he hath by meates and drinkes and other vsual creatures of God, to annoy men: though his power be much lesse then it was before Christ. but still much desire he hath on al sides to molest the faithful by abusing the thinges most neere and necessarie vnto them, to their hurt both bodily and Ghostly. for remedie wherof, this sanctification which the Apostle speaketh of, is very soueraine, pertaining not only to this common & more vulgar benediction of our meats & drinks, but much more (as the proprietie of the Greeke word vsed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christes honour in the Church of God, & to mans spiritual and corporal benefites.*

Creatures hallowed by the signe of the Crosse.

The blessing of our meate what a vertue it hath.

ἁγιάζεται.

FVLKE. 11 Such memories or monuments of holy things haue no holinesse in them, but may stirre vp mens minds to the remembrance of holy things. But seeing to the vncleane all things are vncleane, not by creation, but by pollution of sinne, and the abuse of Sathan: The Apostle sheweth how all creatures in their lawfull vse, are sanctified vnto the cleane, namely by the word of God, who hath generally permitted vnto the faithfull the free vse of them, and by praier, by which they are specially sanctified to the priuate vse of euery one of the faithfull. The signe of the crosse is superstitiously added by Chrysostom, which is omitted by the Apostle. And where you are not content with this vulgar and common benediction of our meats and drinkes, whereof the Apostle speaketh, but will extend the same to a more exact sanctification, and higher applying of some creatures, &c. beside the word of God: you declare that you preferre your owne inuentions and superstitions before the prescript commandements and rules of the word of God. For sanctifying of meats and drinks, according to the doctrine of the Holy ghost, was neuer greatly regarded in popery, nor is yet much practised among your recusant papists in England. But other toyes which you call sanctified creatures by the popes holinesse, and not by the holinesse of Gods word are highly esteemed. But the Greeke word, you say, doth import such a matter: you would make the ignorant beleeue so. But they that know the Greeke tongue as well as you, are bolde to tell you there is no such matter imported by it. And the text is plaine, that no such thing can be allowed by it. Not onely because the Apostle speaketh onely of the common or ordinary vse of Gods creatures, but also because he appointeth two meanes, both necessarie to sanctification, The word of God, & prayer. For if men will presume of prayer, without the word or God, their prayer is not of faith, and so it is sinne. As also if men will presume of sanctification by Gods word, and contemne prayer, it can not but be greeuous presumption and sinne in them. Therefore seeing you can not bring the word of God to approue that your *more exact sanctifying, and higher applying of creatures, &c.* vnder colour whereof you bring in all your execrable holy things, it is at the least superstition, and vaine worshipping of God, if it be not blasphemous vsurping of the honour and office of the Holie ghost, to whom it perteineth to sanctifie, and whatsoeuer is sanctified in deed, is rightlie and truelie (being dedicated by the ministerie of man) sanctified and hallowed by him.

Sanctifying of creatures.

RHEM. 12 *For as S. Augustine writeth* li. 2. de pec. merit. c. 26. *besides this vsuall blessing of our daily foode, the Catechumenes (that is, such as were taught toward Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) which they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kinde of bread then halowed, specially for such as were not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundaies. And it was a common vse in the primitiue Church to blesse loaues, and send them for sacred tokens from one Christian man to an other, and that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and wisest. Such hallowed breads did S. Paulinus send*

Holy bread.

August. ep. 34. 34. 35. 36.

send to S. Augustine and Alipius, and they to him again, calling them blessings. Read S. Hierome in the life of Hilarion (post medium:) *how Princes and learned Bishops and other of all sorts came to that holy man for holy bread,* panem benedictum. *In the primitiue Church the people commonly brought bread to the Priests to be halowed.* Author. op. imp. ho. 14. in Mat. *The 3. Councel of Carthage cap. 24. maketh mention of the blessing of milke, hony, grapes, and corne. See the 4. Canon of the Apostles. And not onely diuers other creatures vsed at certaine times in holy Churches seruice, as waxe, fire, palmes, ashes, but also the holy oyle, Chrisme, and the water of Baptisme, that also which is the cheefe of all Priestly blessing of creatures, the bread and wine in the high Sacrifice, be sanctified, yea (as S. Augustine affirmeth* tract. 118. in Ioan.) *without the signe of the Crosse, none of these things can rightly be done.* The signe of the crosse vsed in blessing.

FVLKE. 12 Hauing nothing out of the word of God, you thinke to cary the matter by the wordes and practise of men. But of what weight that is in matters of religion, euen those men vnto whose auctoritie you would leane, may sufficiently instruct you. And yet the matter is farre from that you would beare the ignorant in hand. S. Augustines wordes of that pretended holy bread, are against the Pelagians, which contended, that baptisme was not necessarie for the infants of the faithfull, because they are holy: *Non vnius modi est sanctificatio &c. Sanctification is not after one sort. For I thinke that the Cathumens, after a certaine maner of theirs, are sanctified by the signe of the crosse, and prayer of imposition of hands, & that which they receiue, although it be not the body of Christ, yet it is holy, and more holy then those meates with which we are nourished, because it is a Sacrament. And euen those meates wherewith we are nourished to the necessary maintenance of this life, the same Apostle said to be sanctified by the word of God and prayer, which we make when we are to refresh our bodies &c.* Here Augustine speaketh of a supposed sanctification and of a superstitious kinde of bread, which without any word of God, he calleth a sacrament, by which you may see how largely he vseth that terme. But what holinesse was in it, or how it could be holy without the word of God, how can we be assured? And yet what kinde of holinesse it was, he after declareth, namely, such as could not make the receiuers holy if they were not baptised. As for popish holy bread, it was not, for that is not giuen to them that are not baptised, neither is it a sacrament, therefore it was one of those burthenous ceremonies, and humane presumptions, of which he complaineth, and wisheth that they might be taken away. Ep. 118. As for the loaues that were sent by the ancient fathers, from one to an other, were but tokens of friendship and communication, and no such hallowed breads as you fantasie: for they desired one an other to make them blessinges, by their thankefull acceptation of them. Ep. 34. 35. And they called them blessings, not for any consecration, but according to the phrase of the Scripture. 1. Sam. 25. 27. where Abigaile desired Dauid to take a blessing of her hand, that is, a gift or present. So 2. Reg. 5. 15. Naaman desired Elizeus to take a blessing of him, that is, a gift and no hallowed matter. But there was great concourse, as Hierom testifieth, of all sortes vnto Hilarion, that they might receiue of him bread or oyle that he had blessed. This was for the great holinesse that was supposed to be of that person, not an ordinary ceremony of holy bread, or holy oyle. But was he as ready to giue it, as they to desire it? No verily. S. Hierome saith, he had no minde but of the wildernesse. Whereby it appeareth it was rather a superstition in them to require it, then any vsurpation in him to grant any such thing. Holy bread.

And therefore Hierome admireth his humilitie, that despised such honour as was offered vnto him. That in the primitiue Church, the people commonly brought bread to the priestes to be hallowed, it is not prooued by the place you quote: for there the auctour doth not speake of any such vse, but sheweth by a similitude, how in the Lords prayer, we call that our bread which we pray to God to giue vs. *That is* (saith he) *giue vs that bread which we haue prepared, that while it is giuen of thee, it may be sanctified. As for example, if a lay man should offer bread to a Priest, that the Priest should take it, and sanctifie it, and so giue it to him. In that it is bread, it is his that offereth it, but that it is sanctified, it is the benefit of the Priest.* Is not a common custome here strongly prooued, or rather disprooued? For if there had beene any such common custome as you speake of, he would not haue said, *Vt puta si Laicus. As for example, If a lay man, but as when a lay man offereth bread to a Priest, &c.*

The mention made in the Councell of Carthage, and the Canons of the Apostles is a condemnation of such superstition, and a comandement that nothing be offered but bread and wine for the Sacrament, which is of grapes and corne. Wherefore you haue small supportation euen of mans auctoritie, as you haue none of Gods word, for hallowing of waxe, fire, palmes, ashes, &c. when you cannot bring so much as a shadow of antiquitie for your holy bread. As for the sanctifying of the water in baptisme, and the bread and wine in the Lords supper, hath the word of God manifestly to warrant it, as none of your popish trumperie which you call hallowed or blessed creatures hath. That which S. Augustine saith of the signe of the crosse, importeth not any necessitie thereof vnto sanctification, but sheweth that it was a ceremonie so vsuall, that without it nothing was done *rite*, that is, according to the *rite* and ceremonie, if that signe were lacking.

RHEM. 13 *Can any man now marueil that the Church of God by this warrant of S. Pauls word expounded by so long practise & tradition of the first fathers of our religion, doth vse diuers elements and blesse them for mans vse and the seruice of God, expelling by the inuocation of Christes name, the aduersarie power from them, according to the authoritie giuen by Christ,* Super omnia dæmonia, ouer all Deuils: *and by prayer, which importeth as the Apostle here speaketh, desire of helpe, as it were by the vertue of Christ to combat with the Diuell, and so to expell him out of Gods creatures, which is done by holy exorcisme, and euer beginneth,* Adiutorium nostrum in nomine Domini, *as we see in the blessing of holy water and the like sanctification of elements. Wh. hexorcismes, namely of children before they come to Baptisme, see in S. Augustine* li. 6. cont. Iulian. c. 5. & de Ec dogmat. c. 31. De nupt. & conc upis. li. 1. c. 20. *and of holy water, that hath bene vsed these 1400 yeers in the Church by the institution of Alexander the first, in al Christian countries, & of the force therof against diuels, see a famous history in Theodoret. li. 5. c. 21. and in Epiphanius* hær. 30. *Ebionitarum. See S. Gregorie to S. Augustine our Apostle, of the vse thereof in halowing the Idolatrous temples to be made the Churches of Christ.* apud Bedam li. 1. c. 30. hist. Angl. *Remember how the Prophets Elisens applied salt to the healing and purifying of waters. 4. Reg. 2: how the Angel Raphael vsed the liuer of the fish to driue away the Diuel,* Tob. 6, 8: *how Dauids harp and Psalmodie kept the euil spirit from Saul,* 1. Reg. 16: *how a peece of the holy earth saued such a mans chamber from infestation of Diuels,* August. de Ciuit. dei. li. 22. c. 8: *how Christ himself both in Sacraments and out of them, occupied diuers sanctified elements, some for the health of the body, some for grace and remission of sinnes, and some to worke miracles by. See in S. Hierom against Vigilantius c. 2. how holy Reliques torment them.* ¶ *In the historie of Iulianus the Apostata, how the signe of the Crosse: in the Actes* (cap. 19) *how the name of* IESVS *yea and of Paul putteth them to flight.* The force of sanctified creatures. The holy land. Reliques. The crosse. The name of IESVS. *Theodoret. li. 3. c. 3.*

FVLKE. 13 Verily, but that we know the impudencie of the whore of Babylon we would maruell how the Romish Church without the warrant of Gods word, which the Apostle maketh necessarie vnto sanctification, durst attempt such blessings and conjurings of creatures as she doth. Yea to ascribe such power vnto the deuill, ouer them after they be sanctified by the word of God, that they neede any such exorcismes or blessings to driue Popish conjuring of water, &c.

him away, which is in other termes, and by an other fetch to renue the olde blasphemie of the Maniches, from which in the beginning you would seeme to purge your selues. But Christ (you say) hath giuen auctoritie ouer all deuils. Luc. 9. To whom I pray you? To his Apostles, when he sent them to preach, not to all priests, more then the power of working other miracles, which he then gaue to his Apostles. And giuing them auctoritie ouer all deuils, did he bidde them coniure the deuill out of water, salt, bread, or such like? or rather to cast out deuils mightely from them that were possessed with them, not that all creatures were possessed by them. Neither doth the Apostle speake here of prayer to expell the deuill out of Gods creatures, but to make the vse of Gods creatures sanctified in themselues by Gods word, holy and sanctified vnto vs. How you beginne your coniuration of holy water and such like, it skilleth not, seeing you haue no word of God to attempt any such matters. And certaine it is, that your exorcismes are no prayers, but meere coniurations, for those words (Our helpe is in the name of the Lord) are no words of prayer, and your prayers follow the coniurations being as good as they. For you pray that your coniured salt and water may be saluation of body and soule to all that receiue them. Againe you coniure not the deuill out of the creatures, but the creatures themselues. *Exorcizo te creatura salis, aquæ, &c. I coniure or command thee, thou creature of salt or water, &c.* not that the deuill should depart from thee, *but that thou be made coniured salt to the saluation of the beleeuers, and that thou be health of soule and body to all that receiue thee: and that from the place where thou art sprinckled, all fantasies and wickednesse of deuilish fraud, and euery vncleane spirit being coniured, may flie away and depart.* So likewise you coniure and charge the water in the name of God, *that thou be made coniured water, to driue away all power of the enemy, and that thou maist be able to root out, and to pull out the enemy it selfe, with all his reuolted angels, &c.* who gaue you such authoritie, to lay such a charge, or to bestow such a power upon the creatures of God? wilt not thou O God be reuenged of this Antichristian blasphemie? But the practise and tradition of the first fathers hath so expounded S. Paules wordes, as you say.

You doe well to say the practise and vnwritten tradition, for none of the fathers that interpret this text, in their writings doe mention any such exposition. For practise therefore, you send vs first to S. Augustine for exorcismes, and namely of children, who saith in deede, that in baptisme the power of the deuill is exorcised in children, meaning that they are deliuered from the tyranny of the deuill, whom they doe renounce by the harts and mouthes of them that beare them, which is nothing to your magicall exorcismes of children. The booke *De dogmatibus*, is none of S. Augustines, yet he speaketh not onely of exorcismes, but also of exufflations, which you use not, to cast the vncleane spirit from them that are to be baptised. Although there is great difference betweene the casting out of the deuill from children, which in some sense is truly performed according to the Scripture. Luc. 11. and the coniuring and hallowing of creatures, which hath no colour in the Scripture. For holy water to be 1400. yeeres olde, you send vs to that counterfet Epistle of Alexander, which you know to be an impudent forgery, and all the world may know by the date, if there were nothing else, which was when Traianus and Helianus were Consuls the ninth of the Calends of August, which might as well be *Ad Calendas Græcas*, or at latter Lammas, for there was neuer any Helianus Consul with Traianus. The famous storie that yon send vs to see in Theodoret, is a miracle wrought by Marcellus Bishop of Apamea, in setting the Temple of Iupiter a fire, with sprinkling of water after he had signed it with the Crosse, and prayed, when it would not burne with fire. Which perteineth nothing to your ordinarie ceremonie of holy water, which is coniured after an other sort, and to an other purpose. The other storie in Epiphanius, is also of a miracle, in curing a madde man, by casting water vpon him, in the name of Christ, but no holy water, except you will allow him that is neither Priest, nor Clearke, nor Christian man, to make holy water. For that miracle was done by a Iewe, to trie a dreame that he had, before he was baptized. Holywater.

But when you come to Gregorie, for hallowing of Churches with holy water, you come neerer to your time, and the reuelation of Antichrist, but then you must strike of 500. yeeres of your 1400. for the age of holy water.

Gregorie in deede willeth holy water to be made, and to be sprinkled in the Idols Temples, aultars to be builded, and reliques to be laied vp, but where is the ashes strewed in the Church? where be the candles? where is the Sexten counterfecting the Deuill, and answering in a base voice within the Church, when the Bishop coniureth him without? where are a great many more ceremonies prescribed in your Pontifical, to be vsed in hallowing of Churches? I forbeare you, if you can not tell, for Antichrist lacked as yet some yeeres of his open manifestation, and therefore this ceremoniall consecration, prescribed by Gregory, lacked many things that were afterward reuealed by the spirite of Antichrist. But among other things we must remember, that Elizeus applied salt to the healing and purifying of waters: while you forget that you haue not the spirite of Elizeus, to worke miracles. For your water coniured with salt, can not heale nor purifie any vnwholsome waters. How the Angell vsed the fishes liuer to driue away the Deuill, we leane it to you to doe the like, if you can. We must haue the word of God, and no Apocryphall stories, to build our faith vpon, Dauids harpe did nothing, but as it was made to sound by Dauid, whose Godly musicke procured some rest to Saule for the time. S. Augustine saith not, that a peece of the holy earth saued such a mans chamber from infestation of Diuels, but that the same ceased at the prayers of a Priest, that offered the sacrifice of the body of Christ there, and prayed earnestly that the said vexation might cease. Therefore you take your markes amisse for the holy earth. But what madnes is this? of miracles wrought by God, with externall signes of his creatures, to establish an ordinarie doctrine and ceremonie of hallowing what creatures you will, and to what purpose you are disposed? But Christ occupied diuerse sanctified elements, some for the health of the body, some for grace and remission of sinnes, and some to worke miracles. And why might not he occupie his owne creatures, to such purpose as it pleased him? But shall Antichrist therefore imitate our Sauiour Christ, like an Ape, to occupie the Lords creatures, and to sanctifie them without his word, to make his false Sacraments of them, and to worke his lying miracles by them? If God shewed miracles by the reliques of Saincts, is it lawfull for you to make holy reliques what yourlist? In the story of Iulianus, the Deuill that was coniured, fledde, when one by chance and custome, made the signe of the Crosse, *Ergo* the Deuill is perillously afraid of the Crosse. No, no, the Deuill is too craftie and stronge, to yeelde to so weake a weapon, but when he is disposed to play with men, that they may be the more easily seduced by him. In the Actes of the Apostles, we reade that the Deuill would not giue place to the name either of Paule, or of Iesus, pronounced by Coniurers, but played the Deuill with them. But you forget your selues, or else you alledge the Scripture most impudently. For there you note that the Deuill contemned the Exorcistes. Here you say *the name of Iesus, yea and of Paul, putteth them to flight.*

Furnish

RHEM. 14 *Furnish your selues with such examples and grounds of Scriptures and antiquitie, and you shall contemne the aduersaries cauillations and blasphemies against the Churches practise in such things, and further also finde, these sacred actions and creatures, not onely by increase of faith, feruor, and deuotion, to purge the impuritie of our soules, and procure remission of our dayly infirmities, but that the cheefe Ministers of Christes Church, by their soueraine authoritie graunted of our Lord, may ioyne vnto the same, their blessing and remission of our veniall sinnes or spirituall debtes: as we see in* Iames. *S. Iames, remission of all sinnes to be annexed to the vnction with holy oyle, which to the Catholikes is a Sacrament, but to the Protestants was but a temporall ceremony, and to some of them not of Christes institution, but of the Apostles onely. In their owne sense therefore they should not marueil that such spirituall effects should proceede of the vse of sanctified creatures, whereas venial trespasses be remitted many waies, though mortall ordinarily by the Sacraments onely. S. Gregorie did commonly send his benediction and remission of sinnes, in and with such holy tokens as were sanctified by his blessing and touching of the Apostles bodies and Martyrs Relikes, as now his successors doe in the like halowed remembrances of religion. See his 7. booke, Epistle 126. and 9. booke, Epistle 60. Thus therefore and to the effects aforesaid the creatures of God be sanctified.*

Remission of venial sinnes annexed to halowed creatures.

S. Gregory.

FVLKE. 14 If you furnish your selues with such stuffe as heere is brought out of the Scriptures, and the practise of the auncient Church for holy water, waxe, palmes, ashes, graines, and such like holy bables: you may easily contemne, but you shall neuer auoid the force of such arguments, as we bring against your Antichristian blasphemies. But you will further assure your besotted Disciples, *that they shall finde these actions and creatures, not onely by increase of faith, feruor, and deuotion, to purge the impurities of their soules, and procure remission of their dayly infirmities, but also that the Popes, and Prelates may ioyne vnto the same, their blessing and remission of veniall sinnes, and spirituall debtes.* I passe ouer the absurditie of this saying, where after so great matters without the Popes blessing so small a thing as is remission of veniall sinnes (which are washed away with a *Pater noster*,) is promised with the Popes blessing added to those creatures. But where learne you, that faith, feruor, and deuotion, is increased by these meanes? The worde of God acknowledgeth no such meanes, but the diligent hearing of the worde, and the vse of the Sacraments, with hartie prayers. And where is any such soueraine auctoritie graunted to the cheefe Ministers of the Church, to ioyne their blessing with remission of sinnes, to such actions and creatures? But you may faine what you list, to vphold your Antichristian kingdome, which yet shall fall and be consumed dayly by the word of the Lord, doe what you can. But you haue an argument out of *S.* Iames, that remission of sinnes was annexed to the vnction of holy oyle, where no such thing is said, although health of body is promised by the gift of miracles, to him that was annointed with oile, and remission of sinnes, at the prayer of the Elders of the Church, not onely of those that you call veniall, but of all his sinnes, not by any vertue annexed to the oyle, but by promise of God, that our prayers are heard, not onely for our selues, but also for our brethren. For the many waies, whereby veniall sinnes are remitted, and the onely way whereby mortall sinnes are forgiuen, it is your owne stuffe, and therefore you may dispose of it as you list. We know that al sinnes that are forgiuen to men of yeeres, are forgiuen through faith in the mercie of God reconciled to vs by Christ, which faith is confirmed by the seales of his holy Sacraments. But where you say, that mortall sinnes are ordinarily remitted, onely by the Sacraments, either you forget the Popes pardons of all sinnes *A pena & culpa*, or else you compt the Popes pardon an extraordinary way of remission.

Holy things of Popery.

Gregorie in deede did send many superstitious tokens, if the poscript of that Epistle be not counterfect, but yet not with such grosse termes of his blessing, and remission of sinnes, as you speake of. In the former place, among other things, he sendeth a litle key from the body of S. Peter, for his blessing, *in which is inclosed* (saith he) *the yron of his cheynes, that that which had bound his necke to martyrdome, may loose your necke from al sinnes.* Here you must vnderstand a prayer or a wish of Gregorie, or else you must acknowledge that he sent remission of all his sinnes, as well mortall as veniall by this relique, and so mortall sinnes may be remitted without a Sacrament.

In the second place he hath no such matter, but onely saith to Athilbert King of Kent: *I haue sent you small tokens, which shall not be small vnto you, when they be receiued of you, with the blessing of S. Peter the Apostle.* By the blessing of S. Peter, he meaneth commendations and prayers from the Bishop of Rome, as he him selfe receiued presents, with the blessing of S. Marke, when he receiued commendations from the Bishop of Alexandria. How his successors that were Antichristes openly reuealed, did behaue them selues in such matters, it is not to be merueiled.

RHEM. 15 *If any man obiect that this vse of creatures is like coniuration in Necromantie, he must know the difference is, that in the Churches sanctifications and exorcismes, the Deuels be commaunded, forced, and tormented by Christes word and by prayers: but in the other wicked practises, they be pleased, honoured, and couenanted withall and therefore the first is godly and according to the Scriptures, but Necromantie abominable and against the Scriptures.*

The difference betweene the Churches exorcismes and other coniurations.

FVLKE. 15 Those your exorcismes be not like coniurations, but very coniurings in deede, and the difference that you make betweene them and other coniurations, is false. For in those other coniurations the Deuils be commaunded by the names of God, and word of Christ, and by many prayers. Yet are they diuelish and abhominable abusings of the holy names and wordes of God, and so are yours, seeing you haue no more warrant out of the holy Scriptures to coniure, then they haue.

Popish coniurations.

RHEM. 16 14 The grace) *S. Augustine declareth this grace to be the gift of the holy Ghost giuen vnto him by receiuing this holy Order, whereby he was made fitte to execute the office to his owne saluation and other mens. And note withall, that grace is not onely giuen in or with the Sacraments, by the vertuous faith or deuotion; but by the Sacrament,* per impositionem, by imposition of hands. *For so he speaketh* 2. Tim. *doubtles here said* cum impositione, with imposition.

Grace giuen in the Sacrament of Orders.

FVLKE. 16 When you cite S. Augustine at large, you deserue small credite. The gifts of the holy Ghost were giuen to them that receiued not holy orders. And it is certaine, that Timothy was fitte for his calling, either by this extraordinary gift, or by his ordinary studie in the Scriptures, before he was ordeined, or else S. Pauls rule had been broken, which he giueth 1. Tim. 3. 2. But that any such grace is giuen by your Sacrament of orders, we can not see by experience. For he that was an vnlearned asse, before he was made Priest, is made no better then Sir Iohn Lacklatine, by his ordeined Priesthood. Where you note that grace is giuen, not onely in or with the Sacrament, but by the Sacrament, it is vaine, for this grace was commonly giuen without any Sacrament. Seeing all tooke not orders, that receiued the gifts of the holy Ghost by imposition of hands, as it is manifest in the Actes of the Apostles.

Popish orders giue no grace.

RHEM. 17 14 With imposition.) *S. Paule speaketh in this place, implieth the word* Imposition of handes, *al the holy action and sacred wordes done and spoken ouer him when he was made Priest.* Whereby (*saith he*) he was designed to the worke, and receiued authoritie, that he durst offer sacrifice in our Lords steede vnto God. *So doth the holy Doctor*

Consecration of Priests by imposition of handes.

Doctor allude vnto the wordes that are said now also in the Catholike Church to him that is made Priest: Accipe potestatem offerendi pro viuis & mortuis in nomine Domini. *That is,* Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord. *for the which S. Hierome also (as is noted before) saith, that the ordering of Priests is,* by imposition of hands and imprecation of voice.

In Esa.c. 58.

FVLKE. 17 S. Ambrose saith: *Imposition of handes are the mysticall wordes, by which he that is elected, is confirmed vnto the worke, receiuing authoritie, his conscience bearing witnesse, that he may be bold in steede of our Lord, to offer sacrifice to God.* But whereas you gather that he doth allude to the words, spoken in the ordering of your Priests, is a friuolous and fond collection, for he sheweth before, that this sacrifice is by preaching and teaching, to offer the people to God. And your sacrifice he cannot meane, who take vpon you not to offer vp Christ him selfe to his Father, not to offer in the steede of Christ, as the ministers of the Gospell, in steede of Christ, exhort men to be reconciled to God. 2. Cor. 20.

Popish Sacrifice.

RHEM. 18 14 Of Priesthod.) *The practise of the Church giueth vs the sense of this place, which the auncient Councel of Carthage doth thus set downe.* When a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let al the Priests present lay also their handes on his head by the Bishops hands, &c. *Who seeth not now, that holy Orders giuing grace by an externall ceremonie and worke, is a Sacrament? So all the old Church vnderstood it. And S. Augustine* (cont. ep. Parmen. li. 2. c. 13.) *plainely saith that no man doubteth but it is a Sacrament. and lest any man thinke that he vseth not the word Sacrament properly and precisely, he ioyneth it in nature and name with Baptisme. Againe who seeth not by this vse of imposition of hands in giuing Orders and other Sacraments, that Christ, the Apostles, and the Church may borow of the Iewish rites, certaine conuenient ceremonies and Sacramental actions, seeing this same (as* ~~the Heretikes can not deny~~*) was receiued of the maner of Ordering Aaron and the Priests of the old law or other heades of the people?* See Exod. 39. Num. 27, 23.

Holy Orders Sacrament.

Beza in cap. 6. Act.

FVLKE. 18 By any thing that you alledge, we see not how it doth giue any grace, and much lesse that it is a Sacrament. For the grace whereof S. Paule speaketh, was an extraordinarie gift, and followeth not alway imposition of handes in the ordering of Ministers. And if it did, yet followeth it not, that imposition of handes is a Sacrament. For it must be an element, and not an externall action onely, that maketh a Sacrament in that sense, We say Baptisme and the Lords Supper, are Sacraments. Your reason to proone, that S. Augustine calleth Holie order a Sacrament, as precisely and properly, as he doth Baptisme, is sufficient, because he ioyneth it in name with Baptisme, for so he doth the Catechumens bread mentioned sect. 12. with the Lords Supper, yet it followeth not, that he calleth it a Sacrament in the same nature, that the Lords Supper is a Sacrament. That Christ and his Apostles, by the spirite of Christ, vsed the ceremonie of imposition of handes, according to the Law, it is no warrant for the popish Church, to borow the Iewish rites, ceremonies, and Sacramentall actions, but it argueth an Antichristian spirite in her, which presumeth that she may doe all thinges that Christ and his Apostles by his commaundement, did in the Law abrogated by Christ. But the true Church of Christ submitteth her selfe to the doctrine of Christ, and his Apostles in all things, and is content with those ceremonies which Christ, and his Apostles by his commandement, haue left vnto her.

Iewish ceremonies.

RHEM. 19 16 Saue both thy selfe.) *Though Christ be our onely Sauiour, yet the Scriptures forbeare not to speake freely and vulgarly and in a true sense, that man also may saue himselfe and others. But the Protestants notwithstanding folow such a captious kinde of Diuinitie that if a man speake any such thing of our Ladie or any Saint in heauen, or other meanes of procuring saluation, they make it a derogation to Christs honour. with such hypocrites haue we now a daies to doe.*

Men also are called Sauiours without derogation to Christ.

FVLKE. 19 When you can proone any such office to be appointed by Christ, vnto the blessed Virgine Marie, and the Sainctes in heauen, to procure saluation vnto vs as is by Christ committed to the Ministers of the Gospell, we will not spare to say, that the Virgine Mary, and the Sainctes doe saue vs, that is, are instruments or meanes of our saluation, as the Apostle saith here to Timothy. But if you are not able to proone, such office or charge committed to them, we may say, we haue to doe not onely with blasphemous hypocrites, but also with vnlearned Heretikes, that gather so absurdly out of this text, that the glorie of our saluation may be ascribed to creatures, who haue not so much as any ministerie therein, by Gods appointment,

Sainctes departed saue vs not.

CHAP. V.

How to behaue him selfe towardes yong and old. 3 to bestow the Churches obtation vpon the needy widowes, 9 and not to admitte the said Churches widowes vnder threescore yeere olde. 17 In distribution to reward well the Priests that are painefull. 19 and how in his Consistorie to heare accusations against Priests. 22 to be straite in examining before he giue Orders. to be chast, and to remit somewhat of his drinking water.

A Seniour rebuke not: but beseech as a father: yong men, as brethren:

2 Olde women, as mothers: yong women, as sisters, in al chastitie.

THE Epistle for holy widowes.

3 Honour widowes: which are ‖ widowes in deede.

4 But if any widow haue children or nephewes: let her learne first to rule her owne house, and to render mutuall dutie to her parentes. for this is acceptable before God.

5 But she that is a widow in deede and desolate: let her hope in God, and continue in obsecrations and ‡ prayers night and day.

6 For she that is in deliciousnesse, liuing is dead.

7 And

REbuke not an Elder, but exhort him as a father, the yonger men as brethren:

2 *The elder woman as mother, the yonger as sisters, in all chastitie.*

3 *Honour widowes, which are widowes in deede.*

4 *But if any widowe haue children or nephewes, let them learne first to rule their owne houses godly, and to recompence also their elder kinsfolkes: for that is good and acceptable before God.*

5 *But she that is a widow in deede, and left alone, hopeth in God, and continueth in supplications and prayers night and day.*

6 *But she that liueth in pleasure, is dead, being aliue.*

7 *And*

7 And this commaund that they bee blameleſſe.

8 But if any man haue not care of his owne, and eſpecially of his domeſticals, ‖ he hath denied the faith, and is worſe then an infidel.

9 ‖ Let a widow be choſen of no leſſe then threeſcore yeeres, which hath been the ‖ wife of one husband,

10 Hauing teſtimonie in good workes, if ſhe haue brought vp her children, if ſhe haue receiued to harbour, if ſhe haue waſhed the Saincts feete, if ſhe haue miniſtred to them that ſuffer tribulation, if ſhe haue followed euery good worke.

11 But the yonger widowes auoid. For when they ſhalbe ‖ wanton in Chriſt, ‖ they wil marie:

12 ‖ Hauing damnation, becauſe they haue made void ‖ their firſt faith.

13 And withal idle alſo they learne to goe about from houſe to houſe: not onely idle, but alſo ful of wordes and curious, ſpeaking things which they ought not.

14 ‖ I will therefore the yonger to marie, to bring forth children, to be houſe wiues: to giue no occaſion to the aduerſarie for to ſpeake euil.

15 For now certaine are turned backe ‖ after Satan.

16 If any faithful man haue widowes, let him miniſter to them, & let not the Church be burdend: that there may be ſufficient for them that are widowes in deede.

17 The prieſtes that rule well, let them be eſteemed worthie of double honour: eſpecially they that labour ‖ in the word and doctrine.

18 For the Scripture ſaith: *Thou ſhalt not muſſel the mouth to the oxe that treadeth out the corne*: and, *The worke man is worthie of his hire*.

19 † Againſt a prieſt receiue not accuſation: but vnder two or three witneſſes.

20 Them that ſinne, reproue before al: that the reſt alſo may haue feare.

21 I teſtifie before God and Chriſt Ieſus, and the elect Angels, that thou keepe theſe things without preiudice, doing nothing by declining to the one part.

22 Impoſe handes on no man † lightly, neither do thou communicate with other mens ſinnes. Keepe thy ſelfe chaſt.

23 Drinke no more ‖ water, but vſe a litle wine for thy ſtomake, and thy often infirmities.

24 Certaine mens ſinnes be manifeſt, going before to iudgement: and certaine men they follow.

25 In like maner alſo good deedes be manifeſt, and they that are otherwiſe, can not be hidde.

7 *And theſe thinges commaund, that they may be blameleſſe.*

8 *But if any prouide not for his owne, and ſpecially for them of his houſhold, he hath denied the faith, and is worſe then an infidell.*

9 *Let not a widowe be choſen vnder threeſcore yeeres olde, hauing beene the wife of one man,*

10 *And well reported of in good workes, if ſhe haue brought vp children, if ſhe haue lodged ſtrangers, if ſhe haue waſhed the Saincts feete, if ſhe haue* † *miniſtred vnto them that were in aduerſitie, if ſhe haue bene continually giuen to euery good worke.* † Or, holpen them.

11 *But the yonger widowes refuſe, for when they haue begun to waxe wanton againſt Chriſt, they will marrie:*

12 *Hauing damnation, becauſe they haue caſt away their firſt faith.*

13 *They learne to wander about from houſe to houſe idle, yea not idle onely, but alſo tatlers and buſibodies, ſpeaking thinges that are not comely.*

14 *I will therefore that the yonger women doe marrie, to beare children, to guide the houſe, to giue none occaſion to the aduerſary to ſpeake ſlanderouſly.*

15 *For certaine of them are already turned backe after Satan.*

16 *If any man or woman that beleeueth haue widowes, let them ſuſtaine them, and let not the Church be charged, that it may ſuſtaine them that are widowes in deed.*

17 *The Elders that rule well, let them be counted worthy of double honour, moſt ſpecially they which labour in the word and teaching.*

18 *For the Scripture ſaith,* * *Thou ſhalt not mooſell the Oxe that treadeth out the corne: and,* * *The labourer is worthie of his reward.* Deut.25.4. Matt.10.10.

19 *Againſt an Elder receiue none accuſation, but vnder two or three witneſſes.*

20 *Them that ſinne, rebuke before all, that other alſo may feare.*

21 *I teſtifie before God, and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe things without haſtines of iudgement, and doe nothing after partialitie.*

22 *Lay hands ſuddainly on no man, neither be partaker of other mens ſinnes. Keepe thy ſelfe chaſte.*

23 *Drinke no longer water: but vſe a litle wine for thy ſtomackes ſake, and thine often diſeaſes.*

24 *Some mens ſinnes are open before hand, hailing before vnto iudgement, and in ſome they follow after.*

25 *Likewiſe alſo good workes are manifeſt before hand, and they that are otherwiſe, can not be hid.*

MAR-

MARGINALL NOTES. CHAP. V.

RHEM. 1 5 Praiers night.) *Because of this continuall praier which standeth not with coniugal and carnal actes of matrimonie (as the Apostle signifieth 1. Cor. 7,5.) therfore were these widowes to liue in the state of perpetual continencie.*

FVLKE. 1 All Christian men and women are commaunded to pray continually, Luc. 18, 1. of which many are maried, therefore continual praier may stand with mariage. But S. Paule 1. Cor. 7,5. speaketh of some special times, in which more feruent praier with fasting is requisite. Continuall praier may stand with mariage.

RHEM. 2 17 Worthy of double honour.) *Double honour and liuelihood due to good Priests.*

FVLKE. 2 We see double honour, but double liuelihood we see not in the text. Forget not your owne preferment, and worldly aduancement, howsoeuer you doe.

ANNOTATIONS. CHAP. V.

RHEM. 3 3 Widowes in deede.) *S. Ambrose calleth them widowes and desolate in deed, that might marie, but to make them selues better and more worthie of God, refuse mariage, which they know to be but once blessed, imitating holy Anne, who in fasting and prayers serued God night and day, neuer knowing but one husband: Such professed widowes then are to be honoured and succoured. Neither doth he speake onely of the Churches widowes (of whom specially after ward) but of all that by profession kept their widowhod, exhorting them to passe their time in praier and fasting, verse 5. Which was an honourable and holy state much written of, and commended in the primitiue Church, namely by S. Ambrose and by S. Augustine, who wrote bookes intitled thereof, and make it next to virginitie.* Ambr. de viduis. Augustin. de bono viduitatis.

FVLKE. 3 Theodoret sayth, he speaketh of the Church widowes from the beginning and so forth. *They must haue oile of the Church* (saith he) *which haue none other helpe or comfort.* S. Ambrose sayth nothing to the contrary. But that second mariages were not blessed in his Church it was a smacke of Montanisme, wherein lay hid the mysterie of iniquitie: for the second mariage is no lesse blessed of God (if it be in the Lord) then the first. And yet the state of widowhod, that liueth continently in praier and fasting, is honorable, and more free to serue God in some respects, then the state of wedlocke. *Ambr. in hunc locum. Luk. c. 2. 37.* Widowhod.

RHEM. 8 He hath denied.) *Not that by this or by any other deadly sinne (except incredulitie or doubtfulnesse in beliefe.) they lose their faith: but that their factes be not answerable to their faith and to Christian religion, which prescribeth all such duetie.*

RHEM. 4 9 Let a widowe be chosen.) *Now he speaketh more particularly and specially of such widowes as were nourished and found by the oblations of the faithful and the almes of the Church, and did withall some necessarie seruices about women that were to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sicke and impotent: and withall sometimes they had charge of the Church goods or the dispositions of them under the Deacons in respect whereof they also and the like are called* Diaconissæ. *Eusebius lib. 6. cap. 35. reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40. Priestes, fiue Deacons, seuen Subdeacons, Acoluthi 42. Exorcistes, Lectors, and ostiarij 52. widowes together with the poore 150. all which God nourisheth in his Church. See* Act. Apost. cap. 6. S. Chrysostome lib. 3. de Sacerdotio propius finem. *S. Epiphanius* in hæresi 77. Collyridianorum. *Now then, what manner of women should be taken into the fellowship of such as were found of the Church he further declareth.* Widowes called Diaconissæ, and their office.

FVLKE. 4 That Diaconesses were appointed to some necessarie seruice about women that were to be professed, or baptized for their instruction, and addressing to that and other sacraments you say, but without sufficient proofe: for that which Epiphanius speaketh, is not necessarily to be vnderstood of Baptisme, or any other Sacrament.

RHEM. 5 9 The wife of one husband.) *If you would haue a plaine patterne of Heretical fraud, corruption, and adulteration of the naturall sense of Gods word, and an inuincible demonstration that these newe Glosers haue their consciences seared and hartes obdurated, willingly peruerting the Scriptures against that which they know is the meaning thereof, to the maintenance of their sectes: marke well their handling of this place about these widowes of the Church. S. Paul prescribeth such onely to be admitted as haue been the wiues of one husband, that is to say, once onely maried, not admitting any that hath bene twise maried. By which wordes the Catholikes proue first, that the like phrase vsed before of Bishops and Deacons, that they should be the husbands of one wife, must needes signifie that they cannot be twise maried, nor admitted to these and the like functions, if they were more then once maried before. Secondly, we proue by this place against the Aduersaries, that the state of widowhod is more worthie, honorable, decent, and pure in respect of the seruice of the Church, and more to be releiued of the reuenewes therof, then the state of maried folkes, and that not onely (as the Aduersaries perhaps may answere) for their greater necessitie, to more leisure, freedome, or expedition to serue, in that they be not combered with husband and household, but in respect of their viduall continencie, chastitie, and puritie. for els such as were widowes with intention and freedome to marie afterward might haue been admitted by the Apostle, as well as those that were purer to marie againe.* Their widowes must haue had but one husband whereof many Catholike conclusions are deduced. Chap. 3. 2

Thirdly, we proue that second mariage not onely after admission to the almes or seruice of the Church, but before also, is disseruiceable and a signe of incontinencie or more lust and fleshlinesse then is agreeable or comely for any person belonging to the Church: and consequently, that the Apostle in the last Chapter treating of the holy functions of Bishops, Priestes, Deacons, and of the Churches refusing generally bigamos *or twise maried persons, must needs much more meane that no man twise maried should be receiued to holy Orders: and further, that women were admitted to be widowes of the Church, that euer intended to marie againe, so none should euer be receiued to minister the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or state of the said widowes,) that intended to marie againe. To receiue the body of Christ (saith S. Hierom in Apolog. pro lib. cont. Iouin. Epist. 50. cap. 6.) is a greater and holier thing then praier, and therefore Priestes that must both continually pray and also be occupied about the receiuing or ministring the holy Sacrament daily, must liue continently.* 3

Fourthly, we proue that it is not vnlawful to annexe by precept or the parties promise single life vnto the whole state or order of the faithfull, because the Apostle and the whole Church in his time ioyned to this state of the Churches widowes perpetuall continencie. Fifely, we proue hereby that to refuse and not to accept the twise married, or such as will not liue single, into the state of widowes or holy Orders, is not to condemne or forbid second mariage, or once and often marying, with the Manichees according to the doctrine of Diuels, as the Protestantes (and before them the olde condemned Eunomianistes) doe blaspheme the Church. for then did S. Paul allow and teach doctrine of Deuils, who refuseth a twise maried woman, & willeth others by their entering into this state, neuer to marie againe: as no doubt he did the Clergie men spoken vnto in the next chapter before. Thus loe we Catholikes conferre and confer the Scriptures, and for this meaning we haue all the doctors without exception. What shift then haue the Heretikes here? for marie and remarie they must, let the Scriptures and all the Doctors in the world say nay to it. In truth they doe not expound the word of God, but flee from the euidence of it, some one way and some an other. 4 5

If

FVLKE. 5 If not onely the circumstance of the text, but also the iudgement of auncient fathers interpreting the same, doth warrant our handling of this place, what meane these hideous out cries of these popish hypocrites? Saint Paul (you say) prescribeth such onely to be chosen, as haue been but once maried. We denie that: for he requireth such as haue beene of honest conuersation, and therefore haue not had two husbands aliue at once: therefore your popish conclusions be such, as they are accustomed to be, that is, vaine and inconsequent. But let vs examine them in order: *First you proue, that the like phrase vsed before of Bishops and Deacons, that they shall be the husbands of one wife, must needes signifie that they cannot be twise maried &c.* To this I answere: First, the phrases are not like, for in them he sayth, him that is the husband of one wife: Here he sayth, her that hath bene the wife of one husband. Secondly, as he that hath beene twise maried, is husband of one wife as well in his second mariage, as in his first: so she that hath neuer had but one husband at one time, is said to haue beene the wife of one husband. Twise maried not excluded.

Secondly you proue, *that the state of widowhod is more worthy, honorable, decent and pure, in respect of the seruice of the Church &c. then of maried folke:* but no such thing followeth of the text, *but you replie, that els such as were widowes with intention to marie, might haue beene admitted, as well as those that were neuer to marie.* This is no good consequent, for those that might haue sufficient releefe by their mariage, were not to be releeued of the publike almes of the Church, neither were meete for the seruice of the Church, which they must leaue when they are maried, and attend vpon their husbands. Whereas Priestes and Deacons maried, or to be maried, are not in subiection to their wiues, as women are to their husbands, therefore may serue the Church, which the other coulde not.

Thirdly you proue, *that second mariage is disagreeable, and a signe of Incontinencie, and more lust and fleshlines, then is agreeable or comely for any person belonging to the Church:* But if the second mariage is not refused in widowes, you proue nothing. For although the naturall infirmitie of incontinency, is declared by often repeating of mariage, yet seeing mariage is an holy medicine for that disease, it hindreth no more once vsed then often. S. Hierome also sheweth, that there may be greater continencie shewed in some that haue beene twise maried, then in some other, that haue been but once maried, in Tit. 1. Therefore the Apostle in the third chapter, refused not them that had been twise maried, but them that had more wiues at once then one, as I haue proued in that place sufficiently. Neither doth it follow, that as none were to be admitted widowes, that intended to marie, so none ought to be admitted to minister the sacraments, that intendeth to marie. For though it be a greater thing to minister the sacrament, then to serue in the place of widowes, yet the reason for mariage is far different. The widowes office could not be executed of them that were vnder their husbands auctoritie, the sacraments may be ministred by maried men. The widowes were not to be chosen vnder threescore yeeres of age, when the disease of incontinencie is healed by nature. The ministers of the sacraments, cannot be chosen all of such age, as that infirmitie may be like to haue left them: therefore they are not to be restrayned from that remedie, which God hath prouided for them. If receiuing of the body of Christ, should hinder the libertie of mariage, (as you gather out of S. Hierome) then in those Churches, where they receiued the body of Christ euery day, there ought to haue beene no maried folkes: and that such there were, it is manifest by S. Augustine, Epi. 117. yea the Church of Rome had that custome in his time, and most Churches of the West.

Fourthly you proue, *that it is not vnlawfull to annexe by precept, or the parties promise single life to a whole state or order of the faithfull, because the Apostle &c.* I answere, the Apostle requireth not abstinence from mariage, but of such persons as had no neede to marie, neither doth he prohibite mariage in any order of the faithfull, but requireth that such be receiued to this seruice of the Church, as neither had any necessitie to marie, nor by marying, should forsake their charge once taken in hand. Therefore it followeth not hereof, that the Pope, or any other which are farre inferiour to the Apostle, hath auctoritie to forbid mariage in any order of the faithfull, which is expresly contrary to the Apostles doctrine, 1. Tim. 4.

Fifthly you proue, *that to refuse the twise maried, or such as will not liue single, is not to condemne second mariages.* In this argument you take that which is in controuersie, that the Apostle refused the twise maried: which if he had done, it had beene some mislike of second mariages, but that he doth not. He refuseth them that will not liue single, because that seruice of women required them, that were not vnder subiection of their husbands. And this he doth without any reproche vnto mariage, for he willeth the yonger widowes to marie. But if after mariage repeated holily, and by the Apostles counsell, they should be depriued for euer, of the releefe of the Church, and the honour of widowhod: he should both iniuriously will them to mary, and signifie some mislike or reproch of second mariage, by which they should be made vnworthy of that office in the Church. Therefore it is certaine that the Apostle meaneth, of them that had liued honestly in mariage, whether they were once or twise maried, and haue not had more husbands then one, at one time. Therefore your conference, and your construction sheweth your selues not onely to be great Clearkes, but also wonderfull wise men, to make such bragges of it, and such outcries against vs.

IEM. 6 *And of all other, their extremest and most shamefull tergiuersation is, that the Apostle here forbiddeth * not the admission of such widowes as haue been twise maried, but onely them that haue had two husbands at once. Which was a very improbable and extorted exposition before, concerning Bishops and Deacons cap. 3. and (as S. Hierom saith ep. 83.) malo nodo manus culeus: but here that an exception should be made onely against widowes that had had two husbands together (which was a thing neuer lawfull nor neuer heard of) that is a most intollerable impudentie, and a construction that neuer came to any wise mans cogitation before: and yet those their fansies must be Gods worde, and* bigamus *or* bigamiâ *must against their olde natures and vse of all writers, be all one with* Polygamus *and* Polygamiâ. *They giue an example of such widowes in women diuorced iustly from their husbands in the olde lawe. As though S. Paul here tooke order for the Iewes widowes onely, or that had been such a common case among the Iewes also, that the Apostle needed to take so carefull order for it. Finally, they let not to say that if the Apostle should be vnderstood to refuse a widowe twise maried at sundry times, it were vnreasonable and iniurious to second mariages, which haue no more indecencie or signe of incontinencie (say they) then the first. Thus bold they are with the Apostles and all antiquitie.* Bera vpon this place. The Caluinists most absurd exposition of the Apostles words. Their blasphemy against the plaine text.

LKE. 6 Howe true our exposition of the husband of one wife is, I haue shewed by sufficient reasons, and as good auctoritie of auncient fathers as S. Hierome is. But here you say, it is most intollerable impudencie, *and a construction that neuer came to any wise mans cogitation before, to say, that heare is an exception onely against such widowes as haue had two husbands together:* why so my masters? because it was a thing neuer lawfull nor heard of. In deede I confesse it was neuer lawful: but it hath been often heard of, that one woman hath beene maried to a second husband, when her first husband was aliue. And I thinke not the contrarie, but you may heare of some such in Rhemes. And such women because of their infamie, though afterward they repented, and became honest women, were vnmeete to be admitted to any office in the Church. Of Polygamie and Bigamie, Twise maried lawfully are not excluded.

I haue spoken sufficiently vpon the third chapter, and who of auncient time was called διγαμὸς, and what is διγαμία. But where you say, *we giue example of such widowes, in women diuorced iustly from their husbands in the olde law*, You slander vs, for we giue example of such as were diuorced vniustly, either among the Iewes or among the Gentiles, and not them onely, but such as had forsaken their first husband, & were vnlawfully coupled with an other. For many such wicked women, as well as wicked men, were conuerted to the faith, and became good Christians: yet for their former infamous life, were not meete for the seruice of the Church. When we say, it were vnreasonable and iniurious to second mariages, if the Apostle shoulde refuse widowes that haue liued chastly in mariage, though they had beene twise maried: we speake no blasphemie against the text, but by those arguments proue, that the text is not against such widowes. Neither is there any indecencie, or intemperancie in the second mariage, more then in the first, when the second as well as the first, is approoued by God, to be an honorable and vnpolluted remedie, of the naturall infirmitie of incontinencie. But because you say, we are thus *bolde with the Apostle and all antiquitie*, beside that you called our exposition a most intollerable *impudencie, and a construction that neuer came to anie wise mans cogitation*. You shall heare what one of good antiquitie, sober, and wise, as any in Rhemes, I dare say, writeth of this matter. Slander.

Theodoret by name, vpon these very wordes of the text: *Heare of also it is manifest, that he reiecteth not second mariages, but decreeth, that they liue chastely in matrimonie: for he which before hath established the second maryage by lawe, hath not here forbidden her which hath beene twise maried, to obteine bodily reliefe.* Theophylactus saieth vpon this text, *Hee requireth of her Monogamie, that is, that she hath beene coupled to one husband (at once) as a signe of honestie, chastitie, and good manners*: for it is no signe of dishonestie, vnchastenesse, or ill maners to haue had two husbands lawfully. The other place Chapter 3. hee expoundeth plainely to be meant onely against Polygamie, or many wiues at once. Yea S. Ambrose expounding this text in his booke *de viduis* saith: *Neither truely if any woman haue fallen into the second mariage (which the Apostolike precepts doe not condemne) if she be againe loosed from her husband, is kept of from the effect of widowhod, as though she had lost the fruite of shamefastnesse: for euen she, shall haue the rewarde of her latewarde chastitie, but she shall be more approoued, which hath not tried the second mariage.*

Tertullian in his booke *de velandis virginibus*, interpreteth widowes *vniuirae id est nuptae aliquando*. Wiues of one husband, that is, such as haue beene maried in times past, by which exposition such as haue beene twise maried, may be vnderstood: and yet when he was a Montanist, he was an enimie to second mariages. By these you see, that our exposition is neither vntollerable, nor vnworthy of the cogitation of wise men, though the Rhemish Doctors fret neuer so much against it.

RHEM. 7 11 Wanton in Christ.) *Widowes waxing warme, idle, and well fedde by the Church, lust after husbands, as also Apostate-Priests and Superintendets marrie, specially after they haue gotten good Ecclesiasticall liuings. which is to waxe wanton in Christ, or against Christ, κατὰ χριστοῦ.* *The Greeke word signifieth to cast off the raines or bridle, that is, the bond or promis of continencie which they had put vpon them. *κατατρηνιῶσι

FVLKE. 7 If widowes waxing warme, idle, and well fedde, did lust after husbands, what doe Popish Votaries, Prelates and Priestes, more warme, more idle, and better fedde then those poore widowes were, lust after? nothing but chastitie? Verily, when they were warme, idle, and wel fedde in England, it is well knowen, they lusted not for wiues, but to quench the fire of their concupiscence, with all filthinesse and vncleannesse, as their manifold actes beare witnesse. The Apostle saith, the yonger sort of widowes, if they waxe wanton against Christ, will cast off the bond or promise of continencie, as you expound it. And what thinke you, wil the yoonger nonnes, monkes, and priestes do? will they keepe the promise of continencie? no verily, as the effects haue shewed. But so they doe not marrie, what filthinesse so euer they commit, the bond or promise of continencie with you, is well ynough kept, being made belike with that condition, *Si non castè, tamen cautè*. If not chastely, yet warely: ye many haue not kept it warily, but that they haue beene openly conuicted of incontinencie. Popish chastitie.

RHEM. 8 11 They wil.) In the chastitie of widowhod or virginitie (*saith S. Augustine*) the excellencie of a greater gift is sought for. Which being once desired, chosen, and offered to God by vow, it is not onely damnable to enter afterward into mariage, but though it come not actually to mariage, onely to haue the will to marrie is damnable. *Aug. li. de bono viduit. cap. 9.* The very will to breake the vow of chastitie, is damnable.

FVLKE. 8 *They that haue a will to marrie, and therefore doe not marrie, because they can not without punishment, which should do better to be maried, then to be burned, that is, to be wasted with secret flame of lust in lust it selfe, whom it repenteth of their profession, and they are wearie of it, except they reforme their heart, and by the feare of God againe ouercome lust, are to bee compted for dead women.* So writeth Augustine of professed virgins. De sancta virgine. cap. 34. Better for vocaries to marie then to burne.

RHEM. 9 12 Hauing damnation.) *It signifieth not blame, checke, or reprehension of men, as some to make the faulte seeme lesse, would haue it: but * iudgement or eternall damnation, which is a heauie sentence. God graunt all maried Priests and Religious may consider their lamentable case. What a grieuous sinne it is, see S. Ambrose* ad virginem lapsam cap. 5, & 8. *κρῖμα.

FVLKE. 9 Epiphanius distinguisheth iudgement, which is the Apostles word, from condemnation, speaking of them that had maried after the vowe of continencie, and saith. *Better is iudgement, then condemnation: for they which least they should be made ashamed before men, doe commit fornication priuilie, and fulfill their lust vnder the shewe of single life and continence, haue not shame before men but before God, which knoweth their secretes, and at his comming shall conuince all flesh, as euery one hath sinned.* Votaries may marie rather then burne.

Therefore it is better to haue one sinne, and not many, it is better for him that hath fallen from his course, openly to take a wife to him, according to the law, and to repent a long time from his iniquitie, and so againe to be restored vnto the Church, as one that hath done euil, as one that is fallen and broken, and hath neede of binding vp, and not to be daily wounded of the secret dartes of that wickednesse, which is put into him by the deuill. S. Cyprian saith of vowed virgines, that were taken a bed with men, and yet said they were chaft. *If they cannot or will not continue, it is better that they mary, then that they fal into the fire with their pleasures, at least let them giue no offence to the brethren and sisters. ep 62.* The same iudgement hath Hierom ad Demetriadem. *The name of some that behaue not themselues wel, doth defame the holy purpose of virgines, and the glory of the heauenly and angelike familie: to whom it must be said openly, that eyther they should mary, if they cannot liue continently, or els they should liue continently, if they will not mary.* By this it appeareth, that the auncient fathers although they preferred virginitie, or continencie in them that had vowed the same: yet they allowed mariage in them that could not performe their vowe.

RHEM. 10 12 Their first faith.) *All the auncient fathers that euer wrote commentaries vpon this Epistle, Greeke and Latine, as S. Chrysostome, Theodoret, Oecumenius, Theophylactus, Primasius, S. Ambrose, Ven. Bede, Haimo, Anselme, and the rest: also all others that by occasion vse this place, as the 4. Councell of Carthage cap. 104. and the 4. of Toleto cap. 55. S. Athanasius* lib. de virginitate. *S. Epiphanius* hær. 48. *S. Hierom* cont. Iouinianum lib. 1. cap. 7. & in cap. 44. Ezech. prope finem

finem S. *Augustine in exceeding many places: all these expound the Apostles wordes of the vowe of Chastitie or the faith and promis made to Christ to liue continently.* What is to breake their first faith? *saith S. Augustine.* They vowed, and perfourmed not. *in Psal.* 75. prope finem. *Againe in an other place,* They breake their first faith, that stand not in that which they vowed. lib. de Sancta virgin. cap. 33. *Againe he and all the fathers with him in Carthage Councell before named:* If any widowes, how yong so euer they were left of their husbands deceased, haue vowed themselues to God, left their laical habite, and vnder the testimonie of the Bishop & Church haue appeared in religious weede, and afterward go any more to secular mariage, according to the Apostles sentence they shall be damned, because they were so bold to make voide the faith or promis of chastitie which they vowed to our Lord. *So saith he and* 215. *fathers moe in that Councell.*

Breaking of their first faith, is (by the consent of all antiquitie) when they breake their vow of chastitie.

And this promis of chastitie is called, faith, *because the fidelitie betwixt maried persons is ordinarily called of holy writers,* faith: *and the vowe of chastitie made to God, ioyneth him and the persons so vowing, as it were in mariage, so far, that if the said persons breake promis, they are counted and called in the last alleaged Councell,* Gods adulterers. *In the third to the Romanes also and often els where, faith is taken for promis or fidelitie. And that it is so taken here, the wordes* irritum facere (*to frustrate and make voide*) *do proue. for that terme is commonly vsed in matter of vowe, promis, or compact.* Gen. 17. Num. 30. *This promis is called here* prima fides (*the first faith*) *in respect of the later promis which vowbreakers make to them with whom they pretend to marry. So saith S. Augustine* lib. de bono viduit. cap. 8. and 9. *and Innocentius* 1. Epist. 2. cap. 13. tom. 1. Conc. *And this is the onely native, euident, and agreeable sinse to the circumstances of the letter. And the vaine euasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priestes from damnation for their pretended mariages, is friuolous: to wit, that* first faith *here signifieth the faith of Baptisme or Christian beleefe, and not the promis or vowe of Chastitie. But we aske them if this faith of Baptisme be broken by mariage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die without repentaunce. In trueth which way so euer they writhe them selues to defend their sacrilege or pretended mariages, they loose their labour and struggle against their owne conscience and plaine Scripture.*

Why this vow is called faith or fidelite.

Why the first

The heretikes expositio of this first faith, impossible and against the text.

FYLKE. 10 Although the most of the auncient fathers, doe expound this first faith of the vowe or promise of continencie, yet no such thing can be proued of the text. For first, the Apostle speaketh not of widowes already chosen, but of widowes to be chosen, willing yong widowes not to be chosen, because their was danger in such, of lasciuiousnesse against Christ, to mary euen to infidels, and to renounce their Christian faith: whereof he giueth example, of some that had forsaken Christ, and folowed Satan, which were not Deaconesses, but other wanton widowes. For this cause Tertullian writeth his second booke to his wife, charging her, that if she would needes mary after his death, yet she should not mary vnto an Infidel, as diuers had done.

Vow of continencie.

Secondly, the first faith is improperly called the vowe of continencie, but the faith of Christianitie is rightly called the first faith: against which exposition you aske, if the faith of Baptisme be broken by mariage or no? I answere not by mariage, but by mariage against Christ, by so marying, as they renounce Christianitie, and followe Satan: for these things the Apostle præmiseth, and not mariage only, or entendement to mary: and it is but an inforced interpretation of the first faith made to Christ, to be in respect of the second faith giuen to their husbandes. For the Apostle speaketh not of any faith of continencie made to Christ, therefore you proue that to bee the first faith, by that which is in controuersie, and so you doe nothing but begge the principle.

But admit that the first faith, according to the interpretation of the auncient fathers, doeth signifie the promise of continencie made to God, or the Church, yet by the auctoritie of the same fathers, such as haue made a rash vowe, which they are not able to performe, are willed to marie lawfully, rather then to burne, and liue single incontinently. And therefore which way soeuer you take it, mariage of votaries, that can not conteine, is not prohibited.

S. Paul meaneth not that widowes professed should marie,

RHEM. 11 14 I will the yonger.) *He speaketh of such yong ones as were yet free. For such as had already made vowe, neither could they without damnation marie, were they yong or olde, nor be without sinne commaund or counsell them to it. Neither (as S. Hierome prooueth to* [a] *Gerontia, and S. Chrysostome vpon this place) doeth he precisely commaund or counsell the yong ones that were free, to marie, or absolutely forbidde them to vowe Chastitie: God forbidde, say they. But his speach conteyneth onely a wise admonition to the frailer sort, that it were farre better for them not to haue vowed at all, but to haue maried againe, then to haue fallen to aduoutrie and Apostasie after profession. Which is no more but to preferre second mariage before fornication: and a good warning, that they which are to professe, looke well what they doe. S. Pauls experience of the fall of some yong ones to mariage, caused him to giue this admonition here: as also that before, that none shoulde be receiued to the Churches almes vnder threescore yeeres of age. Not forbidding the Church for euer, to accept any vowes of widowes or virgins til that age, as the Heretikes falsely affirme: but shewing what was meete for that time, and the beginning of Christianity, when as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiors: but the professed (as S. Paul here noteth) coursed and wandred vp and downe idly, as now our professed virgins or Nunnes do not, neither can do. Of whom therfore, where discipline is obserued, there is no cause of such danger. Besides that widowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose* li. de viduis, *prouing by the example of holy Anna, who liued a widow euen from her youth til* 80 *yeeres of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid al yong widowes to vow, yea he esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke* de viduis in initio.

It is better for the frailer sort that are in danger of faling, to marie rather then to vow.

Yong women may be professed and taken into religion.

[a] *Hieronyme Ageruchiæ.*

FYLKE. 11 He neither commaundeth nor counselleth all widowes in generall to marrie, but the yong widowes that haue not the gift of continencie, he willeth and commaundeth to marrie. *S. Paul saith, I will, Nouatus saith I will not* (saith *Theodoret,*) in like maner as we may say: S. Paul saith, I wil that the yonger widowes marrie, the Pope saith: I will not that the yonger widowes marrie, but let them hardly take the mantle and the ring, whether they be assured of the gift of continencie, or no. The Apostle in deede speaketh not of such as were professed, but he forbiddeth expresly any to be professed (if he speake at all of profession) before 60. yeeres of age, when the heate of lust is past. Therefore where he counselleth widowes and virgiues to continue, he meaneth they should continue so, freely without vow, as long as God will giue them grace. But if they *had made a vow already* (say you) *neither they could marrie without damnation, nor he commaund or counsel them without sin.* Thus bold you are with the Apostle. As though it were sinne to breake an vnlawfull vow, when it is sinne to make such a vow. But to vow that which is not in our power to perfourme, is to make an vnlawful vow. And such is the vow of continencie, in them that haue not the gift of continencie. Therfore the Apostle doth not only preferre second mariage before fornication, but also expresly commaundeth that none be chosen to that office which required an vnmarried woman, but such an one as was threescore yeere olde at the least. Therefore the Pope and his Cleargie, admitting either widowes or virgins to professe or vow continencie before that age, do sinne against

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the expresse commaundement of the holy Ghost. But this prohibition you are not ashamed to denie to be perpetual, affirming that it was onely meete for that time, and the beginning of Christianitie. But the incontinencie of such young persons in all times, proueth that it is necessarie for euer, which was necessary in his time, to auoide incontinencie. And therefore your reason of the want of Monasteries, and Monkish or Nonnish rules and orders (which you doe honestly confesse not to haue been in the Apostles time) cannot restraine his precept to that time onely. For the incontinencie of Nonnes and Monkes in cloysters, and vnder all your rules and orders, hath and doeth daily giue sufficient proofe, that lust will not be kept out by the walles of your Monasteries, nor by the rules and prescripts of your orders. Therefore, as the experience of some yonger widowes that had followed after Satan, was a sufficient reason to cause the Apostle to refuse al yong widowes to the office of Deaconesses, so the experience of so many milch Nonnes, and filthie Monks & Friers, teach vs, that no yong persons are to be admitted to any vow or profession of perpetual continencie. For your other reason is vaine, of virgins, that haue not had experience of carnal concupiscence as widowes haue had, & confuted by infinite examples of vnchast Nonnes. Beside that they are oftentimes more burned, that haue not had that experience (as good writers testifie of gelded men) then they that haue quenched that lust in lawful matrimonie. And those Nonnes that haue not the gift of continencie, are not voyde of experience, although they haue it not in lawfull matrimonie. Yea, the deuil himselfe helpeth them in their abominable lustes, as *Wierus* testifieth of open experience in diuers Nonneries in Germanie, and namely of one in the borders of the prouince of *Collen*, where the deuil in the likenesse of a dogge, was seene to fall vpon them in the day time in most beastly maner, about the yeere of our Lord 1558. Also in the Nonnerie of *Nazareth* in *Collen*, the Nonnes in most filthie manner, suffered the same illusion oftentimes in the presence and sight of many. *Anno* 1564. *De præstig. Dæmon. lib.* 3. *cap.* 9. & 11. *edit tert.* If therefore the example of some that were turned after Satan, was thought a sufficient reason to the Apostle, to refuse yong widowes, what doth so many examples of Nonnes, not onely spiritually turned after Satan, as the Apostle meaneth, but euen in their bodies made the slaues of Satã, but cry out against the wickednes of Antichrist, that so contumeliously reiecteth the Apostles precept, & professeth Nonnes and widowes (be they neuer so yong) many times against their owne consent, being extorted rather then perswaded thereto? Therefore as the pure chastitie of virgins and widowes, is glorious and worthily praised of the ancient fathers, so it ought to be free, that it may be of greater commendation and a more noble victorie, and not bound with vowes, neither ought any yong person that is not assured of the gift of perpetuall continencie, to be admitted to make any solemne vow or open profession thereof, by the Apostles doctrine.

RHEM. 12 15 After Satan.) *We may heare learne, that for those to marry which are professed; is to turne backe after Satan. For he speaketh of such as were maried contrarie to their vow. And hereupon we call the Religious that marie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More we learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not the gift of Chastitie. For notwithstanding al these excuses, these yong professed widowes if they marie, go backward after Satan, and be Apostataes, and damned, except they repent. For as for the Apostles wordes to the Corinthians,* It is better to marrie then to burne, *We haue before declared out of the fathers, and here we ad, that it perteineth onely to persons that be free and haue not vowed to the contrarie, as S. Ambrose* li. ad virg. lapse. c. 5. *S Augustine* de bono vid. c. 8. *and S. Hierom* li. 1. cont. Iouin. c. 7. *expound it.*

To marrie after the vow of Chastitie, is to go after Satan.

1. Cor. 7.

The heretikes of our time thinke there is no remedie for fornication or burning, but mariage, and so did S. Augustine when he was yet a Manichee. Putabam me miserum &c. I thought (*saith he* li. 6. Confes. c. 11.) that I should be an vnhappie and miserable man if I should lacke the companie of a woman, and the medicine of thy mercie to heale the same infirmitie I thought not vpon, because I had not tried it: and imagined that continencie was in a mans owne power and libertie, which in my self I did not feele: beeing so foolish not to vnderstand that no man can be continent vnles thou giue it, Verely thou wouldest giue it, if with inward mourning I would knocke at thy eares, and with sound faith would cast my care vpon thee.

The heretikes only remedie against concupiscence is mariage.

By all which you may easily proue, that chastitie is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of maried persons. for els it should not be required either in the Cleargie or in the Religious. finally, that it is most abominable to perswade the poore virgins or other professed to such sacrilegious wedlocke, which S. Augustine auoucheth to be worse then aduoutry. De bon. vidu. c. 4. 11. *Iouinian was the first that euer made mariage equal with virginitie or chast life, for which he was condemned of hereste.* Aug. in argumento li. de bono Coniugali. De pec. merit. li. 3. c. 7. Li. de hæres. hær. 82. *He was the first that perswaded professed virgins to marie, which S. Augustine saith was so clerely and without question wicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus* Li. 2. Retract. cap. 22. The holy Church that is there (*at Rome*) most faithfully and stoutly resisted this monster. *S. Hierom calleth the said Heretike and his complices,* Christian epicures. li. 2 cont Iouin. c. 19. *See S. Ambrose* ep. 82 ad Vercellensem episcopum in initio. *But what would these holy doctors haue said, if they had liued in our doleful time, when the Protestants go quite away with this wickednes, and call it Gods word?*

The vow of chastitie lawful, possible to be kept, more grateful to God. Iouinians heresie in this point, condemned of old, is called of the Protestants, Gods word.

FVLKE. 12 The Apostle speaketh not of any widowes chosen to the Ministerie of the Church, but of wanton yong widowes which had forsaken Christ. For such yong widowes were neuer eligible to that office: S. Paul therefore doeth not make a new lawe vpon occasion of them that were fallen, but by example of them, sheweth a reason of the lawe of the Church, which refused yonger widowes, then of 60. yeeres olde. Therefore he saith not, that for Votaries to marrie is to turne after Satan. For saith *Primasius, They are turned after Satan, either denying the faith of God, or committing fornication. S.* Augustine saith, *By these wordes we may vnderstand, that those whome he would haue to marrie, might better conteine then marrie, but that it is better for them to marrie then to go after Satan: that is, from that excellent purpose of virginitie or widowhod, by looking backe to fall and perish.* And that for such to marie, is not to goe after Satan: he sheweth that the mariage of such is not to be condemned, but the breach of their purpose, which (saith he) *That the Apostle might briefly insinuate, he would not say, that they haue damnation, which marrie after the purpose of greater holines, not because they are not condemned, but lest the marriage it self in them might be thought to be condemned. De bono viduit. cap. 8. & 9.* Therefore for them that are professed, to be maried, is not to be turned after Satan. But if they haue bene rashly professed, and are not able to perfourme that vow of continencie, it is better to marrie then to burne by the iudgement of Cyprian, Epiphanius, Hierom and Augustine, as I haue shewed before *Sect.* 8. 9. Neither doeth the Scripture prouide other remedie against fornication or burning, in them that haue not the gift of continencie, but marriage. And S. Augustine doeth rightly acknowledge, that continencie is not in a mans owne power or libertie, but onely of the gift of God. But that God wil giue that gift to euery one (when our Sauiour Christ and the Apostle saith, it is not graunted to euery one,) you doe not well gather it out of his wordes. For although when the heate of his youth was passed ouer incontinently (as he confesseth,) he obteined by praier the gift for the rest of his time, it followeth not that euery one in the

What it is to go after Satan.

The gift of continencie not in euery mans power.

the heate of their youth, may haue the gift, if they will pray for it. Neither are men any where exhorted to pray for it, with certaine promise that they shall obtaine it. Therefore your conclusions doe not follow, *That continencie may be lawfully vowed*, which is not in our power to performe. *That it is not impossible to be fulfilled of all men by prayer, fasting, and chastisement*, when there is no promise that al men may obtaine it by praier, fasting, &c. The reason that you alleadge for your third conclusion, is that which is in controuersie, and is denyed of vs. Yet we denie not, but the condition of the continent, in some respects is beter then of the married. For your fourth conclusion, we perswade none to marrie that can liue chastely out of marriage, but if they cannot, wee perswade them with the Apostle and the auncient fathers, that it is better for them to marrie then to burne, if they be not able to keepe their rash and vnlawfull vow. You slander S. Augustine, to say he auoucheth that the marriage of vowed persons is worse then aduoutrie: for in neither of both places that you quote, he saith so. But *cap.* 4. he saith: that by chast widowhood not only euils were auoided (which are adultery and fornication) but also marriage which is good, is extolled. In the *cap.* 11. after he hath by many reasons prooued the marriage of such as be good, in whom the breach of vow is euil, he concludeth in these words: *wherefore I cannot say, that if women that are fallen from a better purpose do marry, it is no mariage but adultrie, but I would not doubt to say plainly, that the falling and ruine from more holy chastitie, is worse then adulterie.* He saith not therefore, that the mariage of such is worse then adultery, but the breach of vowes & fal from their purpose. For he proueth at large *cap.* 9. 10. 11. that the marriage is good and not to broken, therfore he saith immediately before. *By this inconsiderate opinion, whereby they thinke that the mariages of those women that are fallen from their holy purpose are no mariage, no smal euil commeth, that wiues are separated from their husbands, as though they were adulteresses and not wiues, and when by separating of them they wil restore them to continencie, they make their husbands adulterers, when their owne wiues being aliue, they marrie other women.* As for *Iouinians* heresie we haue nothing to do with it, more then *Cyprian, Epiphanius, Hierom, Augustine*, whose sentences are before rehearsed, willing vowed persons to marrie rather then to burne, yet preferring pure continencie, before matrimonial chastitie, as farre as the Apostle doth. Therefore what would those holy doctors haue said, if they had liued in these times, and seene the filthie life of the Popish clergie? Which yet they defend as pure chastitie, and when the earth stinketh of their abominations, yet they are not ashamed to preferre their foule and vnchaste single life, before holy and chaste matrimonie.

RHEM. 13 17 In word and doctrine.) *Such Priests specially and Prelates are worthy of double, that is, of the more ample honour, that are able to preach and teach and to take paines therein. Where we may note, that all good Bishops or Priestes in those daies were not so well able to teach as some others, and yet for the ministerie of the Sacraments, and for wisedome and gouernment, were not vnmeete to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and is often recompensed by other singular gifts no lesse necessarie. S. Augustine laboured in word and doctrine, Alipius and Valerius were good Bishops, and yet had not that gift.* Possid. in vit. Aug. c. 5. *And some times and countries require preachers more then other. All which we note to discouer the pride of heretikes, that contemne some of the Catholike Priestes or Bishops, pretending that they can not preach as they do, with meretricious and painted eloquence.*

Many good and woorthie Bishops, that haue not the gift of preaching and teaching.

FVLKE. 13 To defend your vnlearned and vnpreaching Popes, Cardinals, Bishops, and Priests (you say) there be many good and woorthy Bishops and Priestes that haue not the gift of preaching and teaching, but no such thing can be gathered out of the text: for the Apostle hath expressely required, and it is the most proper qualitie, that he expresseth in a Bishop or a priest, that he be apt to teach. 1. *Tim.* 3. 2. *Tit.* 1. 9. For all the rest of the vertues are to be required in euery true Christian man. Therefore he meaneth, that as euery one of them laboureth more in preaching, and teaching, he is so much the more to be honoured, or else he meaneth of those elders that S. Ambrose speaketh of vpon the first verse of this Chapter, that were appointed onely for gouernement, and not for teaching, such as are in some Churches at this time. But it was neuer allowed that any should be such a Bishop or (Priest as you meane) ordeined to teach, which is not able, or hath not the gift to teach. Therefore the Law being against you, you flie to examples of *Alypius* and *Valerius* that were good Bishops, and yet had not the gift to teach. For which you quote *Possid. in vit. August. c.* 5. where no such thing is to bee found: for of *Alypius* there is no mention. *Of Valerius* it is saide, that because he was a Greeke, and had not so good vtterance in the Latine tongue, he was lesse profitable to edifie by preaching and teaching, and therefore procured Augustine to supply that his want in his life time, but that he had no gift of teaching at all, it is vtterly false. But of *Alypius*, S. Augustine himselfe testifieth, that hee was woorthy to be a bishop before hee was ordeined. *Ep.* 8. which he would not haue said, if he had not had the gift of teaching at all. But this you note to couer the shame of your Popish Prelacie, among whom it is a rare thing to haue a Bishop apt to teach: as *Erasmus* said, That onely England in his time had learned Bishops.

RHEM. 14 23 Water.) *You see how lawfull and how holy a thing it is, to fast from some meates or drinkes, either certaine daies, or alwaies, as this B. Bishop Timothee did: who was hardly induced by the Apostle to drinke a little wine with his water in respect of his infirmities. And marke withall, what a calumnious and stale cauillation it is, that to abstaine from certaine meates and drinkes for punishment of the body or deuotion, is to condemne Gods creatures. See an homilie of S. Chrysostome vpon these words, to. 5.*

FVLKE. 14 No man doubteth, but it is lawfull (without superstition for chastising of a mans bodie) to absteine from wine, flesh, fish, fruites, spices, or other creatures, but to forbid the vse of them, as though in the very abstinence there were religion, it is the doctrine of deuils, 1. Tim. 4. Therefore we vse no calumnious or stale cauillation: but you to hide your blasphemous doctrine, make an impudent and vnlearned alteration of the question in controuersie betweene vs.

CHAP. VI.

What to teach seruants. 3 *If an teach against the doctrine of the Church obstinately, hee doth it of pride and for lucre.* 11 *But the Catholike Bishop must folow vertue, hauing his eie alwaies to life euerlasting and to the comming of Christ.* 17 *What to commaund the riche.* 20 *Finally, to keepe most carefully the Catholike Churches doctrine, without mutation.*

VVHosoeuer are seruants vnder yoke, let them count their maisters, worthie of al honour: lest the name of our Lord and his doctrine be blasphemed.

2 But they that haue faithful maisters, let them

LEt as many seruants as are vnder the yoke, count their masters worthy of al honour, that the Name of God and his doctrine be not blasphemed.

2 *And they which haue beleeuing masters,*

them not contemne them because they are brethren, but serue the rather, because they bee faithfull and beloued, which are partakers of the benefite. These things teach and exhort.

e See the annotation before cap. 1. 3. e ἑτεροδιδασκαλεῖ

3 If any man e teach otherwise, and consent not to the sound words of our Lord IESVS Christ, and to that doctrine which is according to pietie:

4 Hee is proude, knowing nothing, but ‖ languishing about questions and strife of wordes: of which rise enuies, contentions, blasphemies, euil suspicions,

5 Conflictes of men corrupted in their minde, and that are depriued of the truth, esteeme gaine to be pietie.

b The epistle for S. Alexius Iul. 17. 6 But b pietie with sufficiencie is great gaine.

Iob 1, 21. 7 For wee * brought nothing vnto this world: doubtlesse, neither can we take away any thing.

Mat. 6. 25. 8 But * hauing foode, and wherewith to be couered, with these we are content.

9 For they that wil be made rich, fal into tentation & the snare of the deuil, and many desires vnprofitable and hurtful, which drown men into destruction and perdition.

‡ As in the 1. chap. lacke of faith and good conscience, so here couetousnes or desire of these temporal things, and in the end of this chap. presumption and boasting of knowledge, are causes of falling from the faith: heresie often being the punishment of former sinnes.

10 For the roote of al euils is couetousnes: ‡ which certaine desiring haue erred from the faith, and haue intangled themselues in many sorowes.

b The Epistle for S. Timothee, Ian. 24. Io. 18. 37. 11 But thou, ô man of God, flee these things: and b pursue iustice, pietie, faith, charitie, patience, mildenes.

12 Fight the good fight of faith: apprehend eternal life, wherein thou art called and hast confessed a good confession before many witnesses.

13 I commaund thee before God who quickeneth al things, & Christ IESVS who * gaue testimonie vnder Pontius Pilate a good confession:

14 That thou keepe the commaundement without spotte, blameless vnto the comming of our Lord IESVS Christ.

Apoc. 17. 14. 19, 16. Io. 1, 18. 15 Which in due times the Blessed and onely Mightie wil shew, the * King of kings and Lord of lords,

16 Who only hath immortalitie, and inhabiteth light not accessible, * whom no man hath seen, yea neither can see, to whom be honor and empire euerlasting. Amen.

17 Cõmaund the riche of this world not to be high minded, nor to trust in the vncertaintie of riches, but in the liuing God (who giueth vs al things aboundantly to enioy)

18 To doe wel, to become riche in good workes, to giue easily, to communicate,

19 To heape vnto themselues a good ‡ foundation for the time to come, that they may apprehend the true life.

20 O Timothee, keepe the ‖ *depositum*, auoi-

let them not despise them, because they are brethren, but rather let them doe seruice, for as much as they are beleeuing and beloued, and partakers of the benefite: These things teach and exhort.

3 If any man teach otherwise, and consenteth not vnto the wholesome wordes of our Lord Iesus Christ, and to the doctrine which is according to godlinesse.

*4 Hee is puft vp knowing nothing, but doting about * questions, and strifes of wordes,* Chap. 1. 4. *whereof commeth enuie, strife, railings, euill surmisings.*

5 Vaine disputations of men of corrupt mindes, destitute of the truth, thinking lucre to be godlinesse: From such be thou separate.

6 Godlinesse is great lucre, if a man be content with that he hath.

*7 * For we brought nothing into the world, &* Iob 1. 21. *it is certaine that we may carie nothing away,*

8 But hauing foode and raiment wee must therewith be content.

9 For they that will be rich fall into temptation and snares, and into many foolish and noisome lustes, which drowne men in perdition and destruction.

10 For loue of money is the roote of all euill, † Or, hauemissed the marke concerning the faith *which while some lusted after, they † erred from the faith, and pierced themselues through with many sorowes.*

11 But thou, O man of God, flee these things, and follow after righteousnesse, godlinesse, faith, loue, patience, meekenesse.

12 Fight the good fight of faith, laie hand on eternal life, whereunto thou art also called and hast professed a good profession before manie witnesses.

*13 I giue thee charge in the sight of God, who quickeneth all thinges, and before Iesus Christ, * which vnder Pontius Pilate witnessed* Mat. 27. 11. ioh. 18. 37. *a good profession,*

14 That thou keepe the commaundement without spot, vnrebukeable, vntil the appearing of our Lord Iesus Christ:

*15 * Which in his times he shal shew that is* Apoc. 17. 14. *blessed and prince onely, the King of kings, and Lord of lords.*

16 Who onely hath immortalitie, dwelling in the light that no man can attaine vnto, whom no man hath seene, neither can see, vnto whom be honour and power euerlasting, Amen.

*17 Charge them which are rich in this world, that they be not high minded, nor * trust in vn-* Mat. 4. 19. luke 12. 15. *certaine riches, but in the liuing God (which giueth vs aboundantly al things to enioy:)*

18 That they doe good, that they be rich in good workes that they be ready to giue, glad to distribute:

*19 * Laying vp in store for themselues a good* Mat. 6. 20. *foundation against the time to come, that they may lay holde on eternall life.*

20 O Timothew saue that which is giuen thee

‡ κενοφωνίας. Inanitates.

auoiding the ‡ prophane noueltyes of voices, and oppositions of falsely called knowledge.

21 Which certaine promising, haue erred about the faith. Grace be with thee. Amen.

thee to keepe, auoiding prophane and vaine babblings, and oppositions of sciences falsly so called:

21 Which some professing haue erred concerning the faith. Grace be with thee, Amen.

¶ The first to Timotheus was written from Laodicea, which is the chiefest cittie of Phrygia Pacatiana.

MARGINALL NOTES. CHAP. VI.

RHEM. 1 19 Foundation.) *Almes deedes and good workes laid for a foundation and ground to attaine euerlasting life. So say the doctors vpon this place.*

FVLKE. 1 And yet euerlasting life is the free gift of God by Iesus Christ of faith, not of the merite of good workes. Rom. 6. 23. Eph. 2. 8. 9.

ANNOTATIONS. CHAP. VI.

RHEM. 2 4 Languishing.) *Euen these be the good disputes of our new Sect-masters, and the world hath to long prooued these inconueniences here named, to be the fruites of such endles altercations in religion as these vnhappy sectes haue brought forth.*

FVLKE. 2 They be not wordes that we striue for, but the chiefest articles of Religion concerning the glory of Christ, and the saluation of our soules.

RHEM. 3 20 Depositum.) *The whole doctrine of our Christianitie being taught by the Apostles, & deliuered their successors, and comming downe from one Bishop to another is called the* Depositum, *as it were a thing laid into their handes, and committed vnto them to keepe. Which because it passeth from hand to hand, from age to age, from Bishop to Bishop without corruption, change, or alteration, is all one with tradition, and in the truth giuen vnto the holy bishops to keepe, and not to lay vp. See the notable discourse of Vincentius Lirinensis vpon this text. Ad. cont. prof. hær. Nouationes. And it is for this great, old, and known treasure committed to the bishops custody, that S. Irenæus calleth the Catholike Church* Depositorium diues, *the rich treasurie of truth. li. 3. c. 4. And as Clemens Alexandrinus writeth li. 2. Strom. this place maketh so much against all Heretikes who do alchange this* Depositum, *that for it onely suche men in his daies denied this Epistle. The Heretikes of our daies chalenge also the truth, and say it is the old truth, but they leape 14. or 15. hundred yeeres for it ouer mens heads to the Apostles. But we call for the* Depositum, *and aske them in whose hands, that truth which they pretend, was laid vp, and how it came downe to them, for it cannot be Apostolicall, vnlesse it were* Depositum *in some Timothees hand, so to continue from one Bishop to an other vntill our time and to the end.*

Depositum, is the Catholike truth descending from the Apostles by succession of Bishops, euen vnto the end. The Protestants can shew no such *Depositum*.

FVLKE. 3 Timothy had nothing committed to him by vnwritten tradition, but the doctrine conteined in the holy Scriptures, and the gouernement of the Church according to the same. Wherefore you doe but mocke the vnlearned readers, with a Latin word, which the Apostle vsed not, nor any of the auncient fathers, did include any such matter, (as you pretend) there in S. Ambrose vseth the word *Commendatum*, that which is committed, and saith *he admonisheth, that those thinges be kept, which were said before*, therefore he speaketh of no vnwritten tradition. Theodoret saith, *I thinke he calleth the grace of the spirite, which he receiued by ordination, the thing that was committed to him.* But that was not vnwritten traditions deliuered by handes of men. The rest vnderstand it of the Apostolike doctrine, committed to him by S. Paule, who preached nothing but the Gospell conteined in the holy Scriptures. Neither doth Vincentius allow any tradition, but that which is contained in the Scriptures, and inueigheth against all new opinions, which haue no grounde in the holy Scriptures, though the auctors of them doe abuse the Scriptures, to make a shewe for their errors. Irenæus also doth sufficiently declare, that the holy Scriptures are the chiefe treasure of the Church, when he saith the Apostles did deliuer the Gospell which they preached in writing, to bee the foundation and piller of our faith lib. 3. cap. 1. Neither was it the worde *Depositum*, that caused Heretikes in the daies of Clemens, to reiect this Epistle, but the worde, knowledge falsely so called, which the Gnostikes that bragged of knowledge, could not abide. And of the sufficiencie of the Scriptures he saieth, *They that are sealed with the holy Scriptures (as I saide) ought to esteeme them, as the best storehouses from whence wisedome is sent out, to what part of life soeuer they bee turned, and to thinke that this wisedome is the hauen of health, which is troubled with no waues.* Therefore so long as it is the olde truth that we teach, and no newe doctrine of falshod, it skilleth not, though wee fetched it three or foure thousand yeere hence, ouer all mens heades, out of Moses and the Prophets. And yet wee shewe the continuance of this truth also, for the principall pointes of doctrine, in the auncient fathers for many hundred yeeres from Christ, and in all ages euen in the depth of Antichristes darknes, vntill our time. Where as for poperie, first you are driuen to disclaime of the auctoritie of the Scriptures, for many things, and to flie to vnwritten tradition: secondly you are neuer able to proue your traditions from hand to hand, from age to age, from Bishop to Bishop, wherof you falsely boast. But in the primitiue Church, alwaies as yon ascend higher and higher, you will be forsaken of all men (except perhaps of heretikes) long before you come at the Apostles.

Traditions vnwritten.

RHEM. 4 20 Prophane noueltyes.) Non dixit antiquitates (*saith Vincentius Lirinensis*) non dixt vetustates, sed prophanas nouitates. Nam si vitanda est nouitas, tenenda est antiquitas: si prophana est nouitas, sacrata est vetustas: *that is.* He said not. ANTIQVITIES: he said not, AVNCIENTNES: but PROPHANE NOVELTIES, for if noueltie is to be auoided, antiquitie is to be kept: if noueltie be prophane, auncientnes is holy and sacred. *See his whole booke against the prophane noueltyes of heresies.*

We may measure the newnes or oldnes of wordes and termes of speaking in religion, by holy Scriptures onely: as though all those or only those were new and to be reiected, that are not expresly found in holy write: but we must esteeme them by the agreeablenes or disagreeablenes they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the praise of the old Christians, to the Apostolike vse of speach come vnto vs by tradition of all ages and Churches, and to the prescription of holy Councels and Schooles of the Christian world: which haue giuen out (according to the time and question raised by heretikes and contentious persons) very fit, artificiall, and significant words, to discerne and defend the truth by, against falshood.

Prophane noueltyes of words how to be tried and examined.

These termes, Catholike, Trinitie, Person, Sacrament, Incarnation, Masse, *and many moe, are not (in that sense wherein the Church vseth them) in the Scriptures at all, and diuers of them were spoken by the Apostles before any part of the new Testament was written, some of them taken vp straight after the Apostles daies in the writings and preachings of holy Doctors, and in the speach of all faithfull people, and therefore can not be counted Noueltyes of wordes. Others beside*

Catholike termes not expresly in the Scriptures, but in sense, are no such noueltyes of wordes.

these, as, Consubstantial, Deipara, Transubstantiation, *and the like: which are neither in expresse termes founde in Scriptures, not yet in sense (if we should follow the iudgement of the speciall sectes against which the saide wordes were first inuented, the Arians crying out against Nicene Counsel for the first: the Nestorians against Ephesine Counsel, for the second: the Lutherans and Caluinists against the Laterane and the later Councels, for the thirde) these wordes also notwithstanding, by the iudgement of holy Church and Councils approued to be consonant to Gods wordes, and made authentical among the faithfull, are sowed vnder the wordes, and vse of those fonde whiche the Apostle calleth* Nouelties.

The wordes then here forbidden are the new prophane termes and speeches inuented or specially vsed by heretikes, such as S. Irenee recordeth the Valentinians had a number most monstrous: as the Manichees had also diuers, as may be seene in S. Augustine: The Arians had their *Similis substantiæ, *and Christ to be* ex non existentibus: *the other heretikes after those daies had their* Christiparam, *and such like, agreeable to their sectes. But the Protestants passe in this kinde, as they exceed most heretikes in the number of new opinions: as their* Scriuum arbitrium, *their* sole faith, *their* fiduce, *their* apprehension of Christes iustice, *their* imputatiue righteousnes, *their horrible termes of terrors, anguishes, distresses, distrust, feare and feeling of hell paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporall damnation, which they call his descending to hell. Their markes, tokens, and badges Sacramentall, their* Companation, Impanation, Circumpanation, *to auoid the true conuersion in the Eucharist: their presence in figure, in faith, signe, spirit, pledge, effect, to auoide the reall presence of Christes body. These and such like innumerable which they occupie in euery parte of their false doctrine, are in the sense that they vse them, all false, captious and deceitfull wordes, and are notitates vocum here forbidden.*

Hereticall nouelties of words

The Protestants prophane nouelties of wordes.

* ὁμοούσιον.

* ὁμοιούσιον.

And though some of the said termes haue bene by some occasion obiter without il meaning spoken by Catholikes before these Heretikes arose, yet nowe knowing them to bee the proper speeches of heretikes, Christian men are bound to auoide them. Wherein the Church of God hath euer beene as diligent to resist Nouelties of wordes, as her aduersaries are busie to inuent them, for which cause she will not haue vs communicate with them, nor folow their fashion and phrase newly inuented, though in the nature of the wordes sometime there bee no harme. In S. Augustines daies when Christian men had any good befallen them, or entered into any mans house, or met any friend by the way, they vsed alwaies to say, Deo gratias. *The Donatistes and Circumcellions of that time being newfangled, forsooke the old phrase and would alwaies say,* Laus Deo: *from which the Catholike men did so abhorre (as the said Doctor writeth) that they had as leefe weete a theefe as one that said to them,* Laus Deo, *in steede of* Deo gratias. *As now we Catholikes must not say,* The Lord, *but* Our Lord: *we say,* Our Lady *for his mother, not,* The Lady. *Let vs keepe our forefathers words, and we shal easily keepe our old & true faith that we had of the first Christian. Let them say,* Amendement, abstinence, the Lordes Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord. Morning-praier, Euening-praier, *&c. the rest, as they will: Let vs auoid those nouelties of wordes, according to the Apostles prescript, and keepe the old termes,* Penance, Fasting, Priest, Church, Bishop, Masse, Mattins, Euensong, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Alleluia, Amen, Lent, Palme-Sonday, Christmas, *and the very wordes will bring vs to the faith of our first Apostles, and condemne these newe Apostataes new faith and phrase.*

Catholikes must abhorre from heretical phrases and words.

in Ps. 132.

FVLKE. 4 That onely is true and ancient, which is first, and that is false that is later, though it be ancient as Tertullian prooueth at large in his booke of prescriptions against heretikes, and so meaneth Vincentius and not otherwise. There be heresies 1500. yeeres old and more, but age can not make falshood to be true. As for prophane Nouelties of wordes, about which you make many wordes to no purpose, are such, as are not newe, onely in sound of wordes, but in sense also. And those words, (the sense and true meaning whereof is contained in the Scriptures,) may be new words, but not prophane nouelties of wordes, as those termes, Catholike, trinitie, person, sacrament, incarnation &c. the meaning of which, is found in the Scriptures. But the words of the Masse, transubstantiation, our Lady, Pope, Cardinals, and an hundreth such like, whereof neither the word, nor the meaning are in the holy Scriptures, are prophane nouelties of words, which the Apostle willeth to be auoided. And for those termes which you charge vs to vse, as we vse them they are in the Scripture either in word or sense: as will captiue or thrall to sinne, Rom. 7. 15. Sole faith we defend not to iustifie, but faith without works which is faith onely: and that we haue in the Scriptures. Rom. 3. 28. Fiducia or trust Heb. 3. 6. and 4. 16. Apprehension of the iustice of Christ by faith Rom. 9. 30. Imputation of Iustice Rom. 4. The terrors and anguishes of Christ feeling the paines of hell Mark. 14. 33, 34. Mat. 26. 37. Mat. 28. 46. Luk. 22. 44. Heb. 5. 7.

Antiquitie.

By markes and badges sacramentall, I knowe not what you meane, but wee finde in the Scriptures, that the Sacramentes be signes and seales of the righteousnesse of faith Gen. 17. Rom. 4. 11. As for companation, impanation, circumpanation, we renounce as well as transubstantiation. The presens of Christ in spirite, to faith, by signe, figure, pledge, or effect, we proue by many testimonies of Scripture, which teach that Christ was present to the fathers in the olde testament, in the Sacrament of Manna, and the rocke, and other Sacraments which could not be in body, before he was incarnate. 1. Cor. 10. 6. therefore in spirite, to faith, by signe, figure, pledge, effect of grace &c. which termes, beside that the sense of them is conteined in the Scriptures, you know we haue receiued also of the auncient fathers, and euen in the same meaning, that wee vse them.

Where you say, the Catholikes in S. Augustines time, did abhorre from the phrase *Laus Deo*, because the Circumcelliones vsed it, it is false, and you shew your great reading in S. Augustine, that vnderstande him no better. The Donatistes in deede, of a vaine curiositie changed the vsuall terme, *Deo gratias*, which was honest and godly, and saide in steede of it, *Deo Laudes* in which worde there was no hurt, nor any cause why the Catholike shoulde abhorre the worde, that giueth praise to God, because the heretikes abused it. But this was the matter, that they abhorred. The Circumcellions were furious runnagates, of the secte of the Donatistes, that spared not to beat, hurt, and wound, yea sometimes to kill the Catholikes, when they mette them, where they coulde maister them, therefore when they were knowne by their termes, *Deo Laudes*, the Catholikes had good cause to be afraide of them. Therefore saith S. Augustine. *I would they were the soldiers of Christ, and not the soldiers of the diuell, by whom Deo Laudes being vttered, is more feared, then the roaring of a Lyon. Againe you laugh at our Deo gratias, but men weepe at your Deo Laudes.* meaning those whom they had beaten and hurt. But as for those, that be your proper termes, I would you had them wholy to your selues. For such wordes as we vse in religion, we are readie to giue accompt before God and his church, that they haue the true sense, and meaning of the holy Scriptures, and therefore cannot be called prophane or vaine nouelties of wordes, which are to be auoided, by the Apostles precept.

RHEM. 5 20 Falsely called knowledge.) *It is the propertie of all Heretikes to arrogate to themselues great knowledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church, but the Apostle calleth their pretended skill, a knowledge falsely so called, being in truth high and deepe blindnes.* Such (*saith S. Ireneus* li. 5. c. 17.) as forsake the preaching of the Church, argue the holy Priests of vnskilfulnes, not considering how far more worth a religious

Heretikes arrogate knowledge falsly so called.

ligious idiote is, then a blasphemous and impudent sophister, such as all heretikes be. *And againe Vincentius Lirinensis speaking in the person of heretikes saith,* Come ô ye fooliſh and miſerable men, that are commonly called Catholikes, and learne the true faith which hath beene hid many ages heretofore, but is reuealed and shewed of late, &c. *See his whole booke concerning these matters.*

Traditions vnwritten.

FVLKE. Such Heretikes were the Valentinians and Gnostikes, which not content with the simple knowledge that was conteined in the holie Scriptures, did arrogate vnto themselues, a farre higher vnderstanding, which none could atteine vnto, but they that vnderstoode the vnwritten tradition. *When they are conuicted* (saith Irenæus) *out of the Scriptures, they fall to accusing of the Scriptures themselues, as though they were not perfect, as though they were not of authoritie sufficient, because they were diuerſly vttered, and that the truth out of them can not bee founde out, of them which know not the tradition, for that was not deliuered by writing, but by worde of mouth.* Ioyne this saying therefore to the other two, out of Irenæus and Vincentius, and you shall make a perfect description of Papistes: which boast of the trueth, of the Church, of tradition by worde of mouth more certeine then the Scriptures, all which is nothing else but falsely called knowledge, being indeede, deepe blindnesse and ignorance of the truth, a false bragge of the catholike Church, and a counterfect boasting of Apostolike tradition, where they haue nothing but new vanities and prophane nouelties, not of wordes onely, but of matters inspired by the deuill, maintained by Antichrist, and vpholden by tyrannie or sophistry, without auctoritie of the holy scriptures.

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO TIMOTHEE.

IHE M. *THE chiefe scope of this second to Timothee is, to open vnto him that his martyrdome is at hande. Which yet he doth not plainely before the end: preparing first his minde with much circumstance, because he knewe it would grieue him sore, and also might be a tentation to him. Therefore hee talketh of the cause of his trouble, and of the reward: that the one is honourable, and the other most glorious: and exhorteth him to be constant in the faith, to be readie alwaies to suffer for it, to fulfill his ministerie to the end, as himselfe nowe had done his.*

Whereby it is certaine that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these wordes Cap. 1. Onesiphorus was not ashamed of my chaine, but when hee was come to Rome, carefully sought me, &c. *And of his martyrdom, ibm:* For I am now ready to be offered, and the time of my resolution (of death) is at hand. *cap.* 4.

THE SECOND EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

With his praises he couertly exhorteth him not to be dismaied for his trouble, 6 *(hauing grace giuen in Orders to helpe him,* 8 *and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.*

The translation of Rhemes.

PAVL an Apostle of IESVS Christ by the will of god, according to the promisse of the life which is in Christ IESVS.

2 To Timothee my deerest sonne, grace, mercy, peace from God the father, and Christ IESVS our Lord.

3 I giue thankes to God, whom I serue from my progenitors in a pure conscience, that without intermission I haue a memorie of thee in my praiers, night and day.

4 Desiring to see thee mindefull of thy teares, that I may be filled with ioy.

5 Calling to minde that faith which is in thee not feined, which also dwelt first in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also.

6 For the which cause I admonish thee that thou resuscitate the ‡ grace of God: which is in thee by the imposition of my hands.

7 For god hath not giuen vs the spirit of feare: but of power, and loue, and sobrietie.

8 Be

The translation of the Church of England.

PAul an Apostle of Iesus Christ by the will of God, according to the promise of life, which is in Christ Iesus,

2 *To Timothee my dearely beloued sonne: grace, mercie, and peace from God the father, and Christ Iesus our Lord.*

3 *I thanke God, *whom I worship from* my *forefathers in pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day.* Act. 22. 3.

4 *Greatly desiring to see thee, being mindful of thy teares, that I may be filled with ioy.*

5 *When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & I am assured that* it dwelleth *in thee also.*

6 *Wherefore I put thee in remembrance that thou stirre vp the gift of God, which is in thee, by the putting on of my hands.*

7 *For God hath not giuen to vs the spirite of feare, but of power, and of loue, and of a sound minde.*

8 Be not therefore ashamed of the testimonie of our Lord, nor of me his prisoner: but trauaile with the Gospel according to the power of God.

9 Who hath deliuered and called vs by his holy calling, * not according to our workes, but according to his purpose and grace, which was giuen to vs in Christ IESVS * before the secular times.

10 But is manifested now by the illumination of our Sauiour IESVS Christ, who hath destroied death, and illuminated life and incorruption by the Gospel.

11 Wherein I am appointed a preacher and Apostle and Maister of the Gentiles.

12 For the which cause also I suffer these thinges: but I am not confounded. For I know whom I haue beleeued, and I am sure that he is able to keepe my ‖ *depositum* vnto that day.

13 Haue thou ‖ a forme of sound words, which thou hast heard of me in faith and in the loue in Christ IESVS.

14 Keepe the good *depositum* by the holy Ghost, which dwelleth in vs.

15 Thou knowest this, that al which are in Asia, be auerted from me: of whom is Phigelus and Hermogenes.

16 Our Lord giue mercy * to the house of Onesiphorus: because he hath often refreshed me, & hath ‡ not been ashamed of my chaine.

17 But when he was come to Rome: he sought me carefully, and found me.

18 Our Lord grant him to finde mercie of our Lorde in that day. And howe many things he ministred to me at Ephesus, thou knowest better.

8 *Be not thou therefore ashamed of the testimonie of our Lord, neither of me his prisoner, but suffer thou aduersitie with the Gospel, according to the power of God.*

9 *Who hath * saued vs, and called vs with an holie calling, not according to our workes, but according to his owne purpose and grace, which was giuen vs in Christ Iesus, * before the world began.* 1.Cor.1.1. Rom.16.25.

10 *But is now made manifest by the appearing of our Sauiour Iesus Christ, who hath put away death, and hath brought life and immortalitie into light through the Gospel:*

11 ** Whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles.* 1.Tim.2.7.

12 *For the which cause I also suffer these things, neuertheles I am not ashamed, for I know whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.*

13 *See thou haue the paterne of wholesome wordes, which thou hast heard of me in faith and loue, that is in Christ Iesus.*

14 *That good thing which was committed to thy keeping, hold fast through the holy Ghost which dwelleth in vs.*

15 *This thou knowest, that al they which are in Asia be ‖ turned from me, of whom are Phygellus and Hermogenes.* ‖ Or abhorred me.

16 *The Lord giue mercie vnto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chaine.*

17 *But when he was in Rome, he sought me out very diligently, and found me.*

18 *The Lord graunt vnto him that he may finde mercy with the Lord in that day: And in how many things he ministred vnto me at Ephesus, thou knowest very well.*

Tit.3.5.

Tit.1.3.

1.Tim.2.7.

Faith and loue coupled commonly togither in this Apostles writings ἀγάπῃ τῇ ἐν Χριστῷ.

2.Tim.4.19.

MARGINALL NOTES. CHAP. I.

RHEM. 1 — 6 Grace of God.) *Here againe it is plaine that holy Orders giue grace, and that euen by and in the externall ceremonie of imposing the Bishops hands. And it is a maner of speach specially vsed in this Apostle and S. Luke that Orders giue grace to the ordered, and that to take orders vv authoritie to minister Sacraments or preach, is, to be giuen or deliuered to gods grace. Act.14.25.*

FVLKE. 1 — Here is no such matter to be gathered, for he speaketh of the same extraordinary grace of prophecie, that was giuen by imposition of hands, whereof he spake 1.Tim.4.14. Neither doth the Apostle, or S. Luke, any where say, that the orders giue grace to the ordered, nor that to take orders, is to be deliuered to the grace of God. In the place Act.14. it is said, that Paul and Barnabas sayled to Antioche, from whence they were deliuered to the grace of God, and to the worke which they fulfilled, meaning that from Antioch they were sent to preach and by praier commended to the grace of God. For to vse your terme, the Apostles tooke no orders at Antioch. Paul was an Apostle immediately from Christ, and not by men. Galat.1. And they both preached before they were sent from Antioch, not without sufficient auctoritie, I dare auow. Act.11.26. Againe the text is, from whence they were deliuered to the grace of God, not where they were deliuered, to the grace of God. Therefore if your glose were true, the sense shoulde not be, they sailed to Antioch, where they tooke orders, but from whence they tooke orders, which is an vnusuall kinde of speech, and farre from the meaning of the Euangelist.

RHEM. 2 — 16 Not bene ashamed.) *What a happie and meritorious thing it is to relieue the afflicted for religion, and not to be ashamed of their disgrace, yrons or what miseries soeuer.*

FVLKE. 2 — It is an happy thing, to minister to the afflicted for true religion: but not meritorious. And the Apostle praieth, that Onesiphorus may be rewarded of Gods mercy, and not of the merite of his worke.

ANNOTATIONS. CHAP. I.

RHEM. 3 — 5 In thy grandmother.) *Though God shew mercie to many that be of incredulous, heretical or ill parents, yet it is a goodly benediction of God to haue good education and to haue good faithfull progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folowe strange doctrines, abandoning not onely our next natural parents faith, but the auncient faith and beleefe of all our progenitours for*

A great blessing to haue Catholike progenitors and very commendable to cleaue fast to their faith.

for many hundred yeeres together. And if to follow the faith of mother and grandmother onely, the Christian religion being then but newly planted, was so commendable euen in a Bishop, how much more is it now laudable to cleaue fast to the faith of so many auncient progenitors and ages that continued in the same Christian religion which they first receiued.

Our Protestants in their great wisedome laugh at good simple men when they talke of their fathers faith. But S. Hierome, I am a Christian (*saith he*) and borne of Christian parents, and carie the signe of the crosse in my forehead. *And againe ep. 85. c. 3.* Vntil this day the Christian world hath beene without this doctrine. that faith will I hold fast being an old man, wherein I was borne a child *And the holy Scriptures set vs often to schoole to our fathers.* Aske thy fathers, and they will shew thee, thy ancetours, and they will tell thee. *And againe,* Our fathers haue shewed vnto vs. *And commonly the true God is called the God of the faithfull and of their forefathers.* Dan. 2. 3. *And false Gods and new doctrines or opinions be named,* New and fresh, such as their fathers worshipped not. Deut. 32. *Finally S. Paul both here and * oftentels alleageth for his defense and commendation, that he was of faithfull progenitours. And it is a case that Heretikes cannot lightly brag of, no one sect commonly during so long without interruption, that they can haue many progenitors of the said sect. Which is a demonstration that their faith is not true. and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.*

The peoples speeches of their fathers faith, is verie Christian and laudable. *Apol. cons. Ruff. lib. 1. c. 8. Deut. 32. & Ps. 43. * Act. 24. 2. Cor. 11.*

FVLKE. 3 If the faith of our progenitors were true, it is safer to forsake it · but to build vpon our fathers faith, when it was false, or none, is to build vpon a weake foundation. Therefore the popish peoples speeches of their fathers faith to be the onely ground of their religion, against which they will heare nothing, is vaine, ridiculous, and damnable. Wherefore when so euer the Scripture or the ancient fathers, speake in commendation of their fathers faith, they speake of the true faith. For against their fathers faith which was none, or false, the Scriptures doe often cry out. Ez. 20. 18. Zach. 1. & 1. Pet. 1. 18. &c. And heretikes may easily bragge of their fathers faith, as Nestorius and other did, as impudently as the Papists, but they can neuer proouе their faith by the holy scriptures, nor by the testimonie of the most ancient and approued fathers, as true Catholikes do.

Our fathers faith,

RHEM. 4 12 Depositum.) *A great comfort to all Christians, that euerie of their good deeds and sufferings for Christ, and all the worldly losses susteined for defense or confession of their faith be extant with God, and kept as* depositum, *to be repayed or receiued againe in heauen. Which if the worldlings beleeued or considered, they would not so much marueil to see Catholike men so willingly to lose land, libertie, credit, life and all for Christs sake and the Churches faith.*

Al our good deeds are laid vp with God, to be rewarded.

FVLKE. 4 Although it be true that all our good works and sufferings for his truth, be laied vp with God to be rewarded, yet the Apostle speaketh not of his good deeds, but of himselfe and his saluation, which by faith he hath committed to God, that will surely preserue him vnto the perfect reward of iustification in the day of iudgement. *What doth he commit to God but his saluation?* saith S. Ambrose. Theodoret saith, *The grace of Gods spirit.* Primasius, *Faith.* Chrysostome, *His faith and preaching*, all which come to one ende. The sufferings of the Papists in England, are not for Christ and the faith of his Church, but for Antichrist and their horrible treasons and murthers conspired against the Lords annointed and their natiue countrey.

RHEM. 5 13 A forme.) *The Apostles did set downe a platforme of faith, doctrine, and phraase of Catholike speach and preaching, and that not so much by writing (as here we see) as by word of mouth: to which he referreth Timothee euer and aboue his Epistle vnto him. And how precisely Christian Doctors ought to keepe the forme of wordes anciently appropriated to the mysteries and matters of our religion, S. Augustine expresseth in these words,* lib. 10. de ciuit. cap. 23. Philosophers speake with freedome of words, &c. but we must speake according to a certaine rule, lest licentious libertie of words breed an impious opinion of the things also that are signified by the same. *Trinitie, person, essence, Consubstantiall, Transubstantiation, Masse, Sacrament, and such like, be* verba sana (*as the Apostle speaketh*) sound wordes, *giuen to expresse certaine high truths in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly inuented by holy Councels and fathers, to expresse as neere as could be the high ineffable or vnspeakable veritie of some points, and to stop the heresikes audacitie and inuention of new wordes and prophane speaches in such things which the Apostle warneth Timothee to auoid,* 1. ep. c. 6, 20. *and* 2. ep. 2. 16. *See the Annotations there.*

We must speake in Catholike termes after a certaine rule of faith, and forme of wordes.

FVLKE. 5 For substance of doctrine, the Apostles taught nothing by worde of mouth, but that which is conteyned in their writings. *The Apostles* (saith *Irenaeus*) *preached the Gospel, & after by the wil of God deliuered it to vs in writing, to be the foundation and piller of our faith, lib. 3. cap. 4.* Therefore the truth of all those termes which the Church vseth to expresse the mysteries of our religion, or to meete with the fraud of heretikes, is manifestly conteined in the Scriptures, though the termes themselues be not expressed. But transubstantiation and Masse, be not onely not found in the Scriptures, but are manifestly contrarie to the truth of the Scriptures as we haue often prooued.

Traditions vnwritten.

RHEM. 6 18 Our Lord) *To haue this prayer of an Apostle, or any Priest or poore Cath. man so relieued, giueth the greatest hope at the day of our death or generall iudgement, that can be: and it is worth all the lands, honors, and riches of the world.*

Relieuers of Cath. prisoners.

FVLKE. 6 The faithful haue their onely hope at the day of their death, and at the general resurrection in the mercie of God through Christ. So saith S. Augustine, *My whole hope is in nothing but thy exceeding great mercie. Conf. lib. 10. c. 29.* Without which faith, if Moses, Samuel, Noe, Iob, Daniel, Hieremie, or any of the Prophets prayed for vs, it will not auaile vs. Ezech. 14. 14. 1. Sam. 16. Hier. 15. 1. c. 7. 16. Therefore, miserable is the condition of Papists, which can haue no greater hope then that which is giuen by the prayer of a priest or other papist by them relieued, and therefore must bestow all their lands, honours and riches, to purchase such a prayer. For with popish priests it hath alwaies beene a true Prouerb, *No penny, No Pater Noster.* And it is good to marke, what a large net is here spred, to bring all the landes, honours, and riches of the world, into the popish priests hands, when their prayer giueth *the greatest hope that can be to them, that bestow any thing vpon them, and is worth all that they can giue for it.*

Popish priests prayers.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, and his deniall of them that deny him. 14 *Not to contend but to shew heretikes: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of all sorts.* 24 *Yet with all sweetnes to reclaime the deceiued.*

THou therefore my sonne, be strong in the grace which is in Christ IESVS:

2 And the things which thou hast heard of me by many witnesses, these commend to faithful men, which shal be fit to teach others also.

3 Labour

THou therefore my sonne, be strong in the grace that is in Christ Iesus.

2 *And the things that thou hast heard of me by many witnesses, the same commit thou to faithfull men, which shall bee apt to teach other also.*

3 *Thou*

3 Labour thou as a good souldiar of Christ IESVS.

4 ‖No man being a souldiar to God, intangleth himselfe with secular businesses: that he may please him to whom he hath approued himselfe.

5 For he also that striueth for the maisterie, is not crowned vnles he striue lawfully.

6 The husbandman that laboureth, must first take of the fruites.

7 Vnderstand what I say: for our Lord wil giue thee in al things vnderstanding.

8 Be mindefull that our Lorde IESVS Christ is risen againe from the dead, of the seed of Dauid, according to my Gospel,

9 Wherein I labour euen vnto bandes, as a malefactor: but the word of God is not tied.

10 Therefore ‡I sustaine al things for the elect, that they also may obtaine the saluation, which is in Christ IESVS, with heauenly glory.

11 A faithfull saying. For if we be dead with him, we shal liue also together.

12 If we shal sustaine, we shal also reigne together. *If we shal deny, he also wil denie vs.

13 *If we beleeue not: he continueth faithful, he cannot denie himselfe.

14 These things admonish: testifying before our Lord. Contend not in words, for it is profitable for nothing, but for the subuersion of them that heare.

15 Carefully prouide to present thy selfe approoued to God, a workman not to be confounded, ‖rightly handling the word of truth.

16 But ᶜ profane and vaine speaches auoid: for they do much grow to impietie:

17 And ‖their speach spreadeth as a canker: of whom is Hymenæus and Philetus:

18 Who haue erred from the truth, saying that the resurrection is done alreadie, and haue subuerted the faith of some.

19 But the sure foundation of God standeth, hauing this seale, Our Lord knoweth, who be his, and let euerie one depart from inquitie that nameth the name of our Lord.

20 But ‖in a great house there are not only vessels of gold and of siluer, but also of wood & of earth: and certaine in deed vnto honour, but certaine vnto contumely.

21 If any man therefore shall ‖cleanse himselfe from these, he shall be a vessel vnto honour, sanctified, & profitable to our Lord, prepared to euery good worke.

22 But youthful desires flee: and pursue iustice, faith, charitie, and peace with them that inuocate our Lord from a pure hart:

23 And *fooliſh and vnlearned questi-

ons

‡ Marke here that the elect (though sure of saluation) yet are saued by meanes of their preachers and teachers, as also by their owne endeuours.

Mat.10.

Ro.3.3.

ᶜ See the Annotation before, 1. Tim.6.v.20.

Tit.3.9.

3 *Thou therefore suffer afflictions as a good souldiour of Iesus Christ.*

4 *No man that warreth, entangleth himselfe with the affaires of* this *life, that hee may please him which hath chosen him to be a souldiour.*

5 *And if a man also wrestle, yet is he not crowned, except he wrestle lawfully.*

6 *The labouring husbandman must first be partaker of the fruits.*

7 *Consider what I say: and the Lord giue thee vnderstanding in all things.*

8 *Remember that Iesus Christ, of the seed of Dauid, was raised from the dead, according to my Gospell:*

9 *Wherein I suffer trouble as an euill doer, euen vnto bondes: but the worde of God is not bound.*

10 *Therefore I suffer all things for the elects sakes, that they might also obtaine the saluation which is in Christ Iesus, with eternall glorie.*

11 It is *a faithfull saying: *for if we be dead with him, we shall also liue* with him: Rom.6.5.

12 *If we bee patient, wee shall also reigne* with him: *If we denie him, he also shall denie vs.* Mat.10.33. mar.6.38.

13 *If we be vnfaithfull, he abideth faithfull, he cannot denie himselfe:* Rom.3.3.

14 *Of these things put thē in remembrance, testifie before the Lord, that they striue not about wordes to no profite,* but *to the peruerting of the hearers.*

15 *Studie to shew thy selfe approoued vnto God, a workeman not to be ashamed, rightly diuiniding the word of truth.*

16 *But prophane voyces of vanitie passe ouer: for they will increase vnto greater vngodlinesse.*

17 *And their word shall fret as doth a canker: of whom is Hymenaus and Philetus.*

18 *Which about the truth haue † erred, saying that the resurrection is past already, and doe ouerthrow the faith of some.* † Or, missed the marke.

19 *But the strong foundation of God standeth still, hauing this seale, The Lord knoweth them that are his: and, Let euerie one that nameth the name of Christ, depart from iniquitie.*

20 *But in a great house are not onely vessels of gold and of siluer, but also of wood & of earth: some to honour, and some to dishonour.*

21 *If a man therefore purge himselfe from these, he shall be a vessell sanctified vnto honour, and meete for the vses of the Lord, and prepared vnto euery good worke.*

22 *Lustes of youth auoid: but follow righteousnes, faith, charitie, peace *with them that call on the Lord out of a pure hart.* 1.Cor.1.2. 1.Tim.1.4

23 *But fooliſh and vnlearned questions* put

from

ons auoide, knowing that they ingender braules.

24 But the ſeruant of our Lord muſt not wrangle: but be mild toward al men, apt to teach, patient.

25 With modeſtie admoniſhing them that reſiſt the truth: leaſt ſometime ‡ God giue them repentance to know the truth:

26 And they recouer themſelues from the ſnares of the deuill, of whom they are held captiue at his will.

from thee, knowing that they doe but gender ſtrife.

24 And the ſeruant of the Lord muſt not ſtriue: but be gentle vnto all men, apt to teach, ſuffering euill.

25 In meekeneſſe inſtructing them which are contrary minded, if God at any time will giue them repentance, to the knowledge of the truth:

26 And that they may come to themſelues againe, out of the ſnare of the deuill, which are †taken captiue of him at his will.

† Or, held aliue.

MARGINALL NOTES. CHAP. II.

RHEM. 1 25 God giue them.) *Conuerſion from ſinne and hereſie is the gift of God and of his ſpeciall grace: yet here we ſee, good exhortations and prayer and ſuch other helpes of man be profitable thereunto. Which could not be, if we had not free will.*

FVLKE. 1 Mans will is alwaies free from coaction, but neuer from thraldome to ſinne, vntill it begin to be ſet at libertie by the grace of God: *Why doe men preſume ſo much of the poſſibilitie of nature? It is wounded, it is maymed, it is vexed, it is loſt? It hath need of a true confeſſion, not of a falſe defence. Therefore let the grace of God be ſought, not wherewith it may be inſtructed, but whereby it may be reſtored. Auguſt. De nat. & gr. cap. 53.* Freewill.

ANNOTATIONS. CHAP. II.

RHEM. 2 4 No man being a ſouldiar.) *Firſt of all, the Apoſtle (1. Cor. 7.) maketh mariage and the needfull cares, ſolicitude, and diſtractions thereupon euer depending, ſpecial impediments of al ſuch as ſhould employ themſelues wholy to Gods ſeruice, as Biſhops and Prieſts are bound to doe.* He that is with a wife (*ſaith he*) is carefull for the world, how to pleaſe his wife, and is diſtracted or deuided. *1. Cor. 7.* what ſecular affaires do not agree nor conſiſt with ſpirituall mens function.

Secondly, the practiſe of Phiſicke, merchandiſe, or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hauking, gamening, ſhewes, enterludes, or the like paſtimes is here forbidden.

Thirdly, the ſeruices of Princes and manifold baſe offices done to them for to obtaine dignities and promotions, are diſagreeable to Prieſtly function, not ſo, to be their chaplens for this purpoſe to preach vnto them, to heare their confeſſions, to miniſter the Sacraments vnto them, to ſay Diuine ſeruice before them, and ſuch other ſuch ſpirituall duties. for, all ſuch ſeruices done to principall perſons both of the Clergie and Laitie, be godly and conſonant to Prieſtly vocation. As alſo ſeruing of Princes & Commonweales in ciuil cauſes and matters of ſtate, in making peace and quietnes among the people, by deciding or compounding their controuerſies, and all ſuch like affaires tending to the honor of God and good of men, and to the vpholding of true religion, when they may be done without notorious damage or hinderance of their ſpirituall charge, or when the hurtes thereof be abundantly recompenſed by the neceſſarie dueties done for the generall good of kingdome or countrie: all ſuch things (I ſay) be lawfull and often verie requiſite. And S. Auguſtine, S. Ambroſe, S. Bernard, and other holy Biſhops of old were much occupied therein, as we ſee in S. Auguſtines booke De opere Monachorum cap. 29. & Poſſid. in vit. cap. 19. How ſpirituall men may ſeruе ſecular princes, and deale in ciuill cauſes. *In vit. S. Ambr. & Bern.*

FVLKE. 2 The Apoſtle 1. Cor. 7. maketh mariage no more impediment of Biſhops and Prieſts to employ themſelues wholly to Gods ſeruice, then of all other men and women. And alſo ſheweth, that it is neceſſarie for all perſons, that haue not the gift of continencie. Secondly, for couetouſneſſe or immoderate vaine delight, it is forbidden to practiſe phiſicke &c. but not for neceſſitie or honeſt recreation. Thirdly, if baſe offices about Princes ſeruices, be vnfit, what is it to be a ſtewarde in a noble mans or gentlemans houſe, as it was vſuall among popiſh prieſts? To heare Princes confeſſions, if they haue good cauſe to make them, is not vnmeete for their Chaplens. But to bind Princes to make their confeſſions to their prieſts, is a baſer and more ſeruile thing, then is required of any common ſubiect. To be occupied in making of peace, either priuate or publike with ſuch conditions, as you adde no reaſonable man can miſlike, but to make bloodie warres vpon Chriſtian Princes, as the Pope and ſome popiſh prelates vſe to doe, is contrarie to the ſpirituall ſouldiers office, whereof the Apoſtle ſpeaketh. Mariage no impediment to a biſhop, &c.

RHEM. 3 15 Rightly.) *The Scriptures or chalenge of the word of God is common to Catholikes and Heretikes, but all is in the handling of them. theſe later handle them guileſully, adulterating the word of God, as * els where the Apoſtle ſpeaketh: the other ſincerely after the maner of the Apoſtles and doctors of Gods Church. Which the Greeke expreſſeth by a ſignificant word of cutting a thing ſtraight by a line, ὀρθοτομοῦντα.* Catholikes onely right handlers of the Scripture.

FVLKE. 3 The Papiſts ſo chalenge the ſcriptures, as they compt them inſufficient, to determine of all their controuerſies: being in that reſpect inferiour to many heretikes. And their handling is like to heretikes, which learne not their errors out of the ſcriptures, but ſtudie to draw the ſcriptures to their hereſies, where catholikes learne their faith out of the plaine and euident ſcriptures, and by the ſame confirme all true articles thereof. Abuſing of the ſcriptures.

RHEM. 4 17 Their ſpeach.) *The ſpeaches, preachings, and writings of Heretikes be peſtiferous, contagious, and creeping like a canker, therefore Chriſtian men muſt neuer beare their ſermons, nor read their bookes. For ſuch men haue a popular way of talke wherby the vnlearned, and ſpecially women loden with ſinne, are eaſily beguiled.* Nothing is ſo eaſie (*ſaith S. Hierom*) as with voluble and rolling tong to deceiue the rude people, which admire whatſoeuer they vnderſtand not. Ep. 2. ad Nepot. c. 10. Heretical bookes and ſermons are to be auoided.

FVLKE. 4 Hereticall bookes with the confutations of them, may be read of them that deſire to ſee the victorie of truth againſt falſehood, as the bookes of S. Auguſtine, S. Ambroſe, S. Cyril, confuting Paganes or heretikes.

RHEM. 20 In a great houſe.) *He meaneth not that Hymenæus and Philetus (of whom he ſpake immediatly before) or of other heretikes, be properly within the Church, as Catholike men are, though grieuous ſinners: but that euil men who for the puniſhment of their ſinnes become heretikes, were before they fell from their faith as veſſels of contumely within the Church. Yea and often alſo after they be ſeuered in hart and in the ſight of God, ſo long as they ſtand in externall profeſſion and vſe of the ſame Sacraments, and in the outward fellowſhip of Catholikes, nor yet either ſeparated of themſelues, nor caſt out by the gouernours of the Church, ſo long (we ſay) they be after a ſort in the Church: though properly and indeed they be out of the* Who are out of the Church or within it.

compaſſe

compasse of Gods house. Marrie of those that are openly severed in Sacraments, Service and communion, there is no question but they are out of the Church.

RHEM. 5 21 Cleanse himselfe.) *Man then hath freewil to make himselfe a vessell of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free wil, but working with and by the same, all such effects in vs as to his prouidence and our deserts be agreeable.* Freewill.

FVLKE.5 Man hath no free will to make himselfe a vessell of saluation, but onely and altogether of the grace of God, to whose mercy saluation is to be attributed onely, and not to mans will, which is euer free from constraint, but neuer from captiuitie of sinne, vntill by grace it begun to be inlarged. Therefore saith S. Augustine, *O euill free will without God. De verb. Apost. ser. 11.* Againe, *Free will made captiue, auaileth to nothing but to sinne. August. ad Bonif. lib. 3. cap. 8.* Where you say the mercie of God worketh all such effects in vs, as not onely to his prouidence, but also to our deserts, are agreeable, you ioyne flatly with Pelagius, which said, that the grace or mercie of God was bestowed according to mens deserts. Against which was holden the councels of Mileuite and Aphricane, and it is most directly contrary to the Scriptures, Ioan. 1. 16. Rom. 11. 6. &c. Freewill. Pelagianisme.

CHAP. III.

He prophecieth of Heretikes to come. 6 and noteth certaine then also for such, bidding him to auoid them, 10 and (what soeuer persecution befall for it) to continue constant in the Catholike doctrine, both because of his Maister (S. Paul himselfe) 15 and also because of his owne knowledge in the Scriptures.

1.Tim.4.1. AND this know thou, that * in the last daies shall approch perilous times.

2 And ‖ men shal be louers of themselues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkind, wicked,

3 Without affection, without peace, accusers, incontinent, vnmerciful, without benignitie,

4 Traitours, stubburne, puffed vp, and louers of voluptuousnes more then of God:

5 Hauing an appearance in deed of pietie, but denying the vertue therof. And these auoid.

6 For of these be they that craftely enter into houses: and lead captiue seely ‖ women loden with sinnes, which are led with diuers desires.

7 Alwaies learning, and neuer attaining to the knowledge of the truth.

Exo.7. 8 But as ‡ Iannes and Mambres * resisted Moyses, so these also resist the truth, men corrupted in minde, reprobate concerning the faith.

9 But they shall prosper no further: for their ‖ folly shall bee manifest to all, as theirs also was.

10 But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience.

11 Persecutions, passions: what maner of things were done to me at Antioche, at Iconium, at Lystra: what maner of persecutions I sustained. and out of al our Lord deliuered me.

12 And ‖ all that will liue godly in Christ IESVS, shal suffer persecution.

13 But euil men and seducers shal prosper to the worse: erring and driuing into errour.

14 But thou, ‡ continue in those things which thou hast learned, and are committed to thee: knowing of whom thou hast learned:

15 And because from thine infancy thou hast knowen the holy Scriptures, which can instruct thee to saluation, by the faith that is in Christ IESVS.

16 ‖ * All

*THis know also, that * in the last dates perilous times shalbe at hand.* 1.Tim.4.1. 1.pet.1.3. iude 1.18.

2 For men shalbe louers of their owne selues, couetous, boasters, proud, blasphemers, disobedient to parents, vnthankefull, vngodly:

3 Without naturall affection, trucebreakers, false accusers, riotous, fierce, despisers of them which are good:

4 Traitors, headie, high minded, louers of pleasures more then louers of God:

5 Hauing a forme of godlinesse, but denying the power thereof: Turne away from these.

6 These are they which enter into houses, and lead captiue simple *women laden with sinne, carted with diuers lusts:*

7 Euer learning, and neuer able to come vnto the knowledge of the truth:

*8 * For as Iannes and Iambres withstoode Moses, so doe these also resist the trueth: Men of corrupt mindes, reprobate concerning the faith:* Exo.7.11.

9 But they shal preuaile no longer. For their madnesse shall bee manifest vnto all men *as also theirs was.*

10 But thou hast followed my doctrine, fashion of liuing, purpose, faith, long suffering, charitie, patience,

11 Persecutions, afflictions, which came vnto me at Antioch, at Iconium, at Lystra, which persecutions I suffered patiently: and from them all, the Lord deliuered me.

12 Yea, and all that will liue godly in Christ Iesus shall suffer persecution.

13 But the euill men and deceiuers, shall waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, † which also were committed vnto thee, knowing of whom thou hast learned them: † Or, wherein also thou hast beene confirmed and perfuaded.

15 And that from an infant thou hast known the scriptures, which are able to make thee wise vnto saluation, through faith which is in Christ Iesu.

16 *† All

2.Pet.1,21. 16 ‖ * All Scripture inſpired of God, is profitable to teach, to argue, to correct, to inſtruct in iuſtice:

17 That the man of God may be perfect, inſtructed to euery good worke.

16 *‖ All the ſcripture is giuen by inſpiration of God & is profitable to doctrine, to reproue, to correction, to inſtructiō which is in righteouſnes,

17 That the man of God may be perfect, inſtructed vnto all good workes.

‖ Or, the whole. 2.Pet.1.20.

MARGINALL NOTES. CHAP. III.

RHEM.1 Iannes and Mambres.) *That thoſe Magicians which reſiſted Moyſes, were thus called, it is not written in all the old Teſtament. therefore it came to the Apoſtles knowledge by tradition, as the Church now hath the names of the 3. kings, of the penitent theefe, of the ſouldiar that pearced Chriſts ſide on the Croſſe, and of the like.*

FVLKE.1 The names of thoſe Magicians were not neceſſarie to ſaluation, therefore not expreſſed in the old Teſtament. And albeit the Apoſtle had them of tradition, yet hath not the Popiſh church the like certeintie of tradition in ſuch names as you ſpeake of. For neither the number, nor the names of the wiſe men that came to Chriſt, were knowen to the ancient church, as I haue ſhewed in Mat.2.ſect.4. The penitent theeues name, Diſmas, beſide that it hath no teſtimony of antiquitie, doth ryme with the other theeues name, Giſmas, as in ſo caſuall a matter it is very vnlike to be but feined: the names themſelues being ſuch as were neither vſuall among the Iewes, nor among the Gentiles. The ſtorie of the ſouldiour that pearced Chriſts ſide, is a very fable, as his name is a childiſh fiction. For S. Iohn would not haue conceiled the miracle of his ſight reſtored. And he hath his name feined of his office, becauſe he was a ſpeare-man. Which is his name, as truely as that he had two bodies, whereof one lyeth at Mantua, the other at Lyons, and both places are ſure of it hy tradition. Vnwritten verities. Reliques.

RHEM. 2 14 Continue in thoſe things.) *In all danger and diuerſitie of falſe ſects, S. Paules admonition is, euer to abide in that was firſt taught and deliuerd, neuer to giue ouer our old faith for a new fanſie. This is it which before he calleth depoſitum. 1.Tim.6. and 2.Tim.1.*

FVLKE.2 So we be ſure that we were firſt inſtructed in the true faith, we muſt not gitte ouerour old faith for any new fantaſie. But if we were firſt deceiued with errour, we muſt not refuſe the truth whenſoeuer it is reuealed. Our old faith.

ANNOTATIONS. CHAP. III.

RHEM. 2 Men ſhall be.) *All theſe wordes S. Cyprian expoundeth of ſuch as by pride and diſobedience reſiſt Gods Prieſts Let no faithfull man, ſaith he, that keepeth in minde our Lordes and the Apoſtles admonition, maruel if he ſee in the later times ſome proud and ſtubburne fellowes and the enemies of Gods Prieſts, goe out of the Church or impugne the ſame: when both our Lord and the Apoſtle foretold vs that ſuch ſhould be.* Cypr.ep.55.nu.3.

6 Women loden.) *Women loden with ſinnes, are for ſuch their deſeruings, and through the frailtie of their ſexe, more ſubiect to the heretikes deceites, then men: the enemie attempting (as he did in the fall of our firſt parents) by them to ouerthrow men See S. Hierom vpon the 3. chapter of Ieremie. Where he addeth that euery hereſie is firſt brothed propter gulam & ventrem, for gluttonie and belly-cheere.* Women eaſily ſeduced hy hereſie.

3 Folly manifeſt.) *Al heretikes in the beginning ſeeme to haue ſome ſhew of truth, God for iuſt puniſhment of men ſinnes permitting them for ſome while in ſome perſons and places to prenaile: but in ſhort time God detecteth them, and openeth the eies of men to ſee their deceites: in ſo much that after the firſt brunt they be mainteined by force onely, al wiſe men in maner ſeing their falſhood, though for troubling the ſtate of ſuch common weales where vnluckely they haue beene receiued, they can not be ſodenly extirped.* The folly of Heretikes in time appeareth.

RHEM. 12 Al that will line.) *Al holy men ſuffer one kinde of perſecution or other, being grieued and moleſted by the wicked, one way or another: but not al that ſuffer perſecution, be holy, as al malefactors. The Church and Catholike Princes perſecute heretikes, and be perſecuted of them againe, as S. Auguſtine often declareth.* See ep.48. Perſecution.

13 Proſper.) *Though hereſies and the authors of them be after a while diſcouered and by litle and litle forſaken generally of the honeſt, diſcrete, and men careful of their owne ſaluation, yet their authors and other great ſinners proceed from one errour and hereſie to another, and finally to plaine Atheiſme and al Diueliſh diſorder.*

RHEM. 3 16 Al Scripture.) *Beſides the Apoſtles teaching & tradition, the reading of holy Scriptures is a great defenſe & helpe of the faithful, and ſpecially of a Biſhop, not onely to auoid and condemne al hereſies, but to the guiding of a man in al iuſtice, good life and workes. Which commendation is not here giuen to the bookes of the new Teſtament onely (whereof he here ſpeaketh not, as being yet for a great part not writen) but to the ſcripture of the olde Teſtament alſo, yea and to euery booke of it. For their is not one of them, nor any part of them, but it is profitable to the end aforeſaid, if it be read and vnderſtood according to the ſame Spirit wherewith it was written.* The great profit of reading the Scriptures.

The Heretikes vpon this commendation of holy Scriptures, pretend (very ſimply in good ſooth) that therefore nothing is neceſſarie to iuſtice and ſaluation but Scriptures. As though euery thing that is profitable or neceſſarie to any effect, excluded al other helpe, and were onely ynough to attaine the ſame. By which reaſon a man might as well proone that the old Teſtament were ynough, and ſo exclude the new: or any one piece of al the old, and thereby exclude the reſt. For he affirmeth euery Scripture to haue the foreſaid vtilities. and they might ſee in the very next line before, that he requireth his conſtant perſeuerance in the doctrine which he had taught him ouer and aboue that he had learned out of the Scriptures of the olde Teſtament, whithhe had read from his infancie, but could not thereby learne al the myſteries of Chriſtian religion therein. Neither doth the Apoſtle affirme here that he had his knowledge of Scriptures, by reading onely, without helpe of maiſters and teachers, as the Aduerſaries hereupon (to commit the holy Scriptures to euery mans preſumption) do gather: but affirmeth onely that Timothee knew the Scriptures and therefore had ſtudied them by hearing good readers and teachers, as S. Paul himſelfe did of Gamaliel and the like, and as al Chriſtian ſtudents do, that be trained from their youth in Catholike vniuerſities in the ſtudie of Diuinitie. The Heretikes fooliſh argument. Al Scripture is profitable, ergo only Scripture is neceſſarie and ſufficient.

FVLKE.3 The Apoſtle ſaid before, that the ſcriptures are able to make a man wiſe vnto ſaluation, therefore they conteine all doctrine, not onely profitable, but alſo neceſſarie and ſufficient to ſaluation. And this commendation perteineth euen to the ſcriptures of the olde Teſtament, but not to euery booke of them, more then to euerie line, word, ſyllable, or letter: but to the whole ſcripture that God deliuered for a ſufficient inſtruction to his Church. Which was firſt the fiue booke of Moſes, and afterward the Prophets for a more full and plaine declaration of the doctrine conteined in thoſe firſt bookes, and laſt of all, the bookes of the new Teſtament, for a moſt plaine and full explication of the Law and the Prophets, and a teſtimonie of the fulfilling of all things that were foreſhewed in the Law and the Prophets. And where you ſay, there is not any one of thoſe bookes, nor any part of them, but it is profitable to the end that the Apoſtle ſpeaketh, it is falſe, for the The ſufficiencie of the Scriptures.

man

man of God cannot be made perfect by euery part of ſcripture, but by the whole. But of this commendation of holy ſcriptures, you ſay, the heretikes (for ſo you call true Catholikes) pretend that therefore nothing is neceſſarie to iuſtice and ſaluation, but ſcriptures, wherein, not more fooliſhly then maliciouſly, you falſifie the queſtion, becauſe againſt the true ſtate of the controuerſie you are able to ſay nothing: except you will denie the ſcripture it ſelfe. Who euer heard or read that we pretend that nothing is neceſſarie to iuſtice and ſaluation but ſcriptures? By which ſaying we ſhould exclude Chriſt himſelfe, as vnneſſarie to inſtice and ſaluation, therefore we pretend no ſuch thing. But this is the true ſtate of the controuerſie. Whether the whole ſcriptures doe conteine all doctrine neceſſarie to be learned vnto ſaluation? And we affirme they doe, becauſe the ſcriptures are able to make vs wiſe vnto ſaluation, to make the man of God perfect, inſtructed to all good workes. Againſt this if you could ſay any thing, you would not ſo impudently faine a new queſtion, which we doe not holde. *But euery thing that is profitable or neceſſarie to any effect, excludeth not all other helpes, nor is ſufficient to atteine the ſame.* As though our argument were onely of the profit and neceſſitie of the ſcripture, and not of the perfection. The Apoſtle ſaith, it is able to make wiſe to ſaluation, *ergo* it is perfect and ſufficient for doctrine. It is profitable to euery part of the man of Gods office, euen that he may be perfect, and throughly furniſhed vnto euery good worke. Therefore it is perfect and ſufficient, conteining all doctrine that is neceſſarie for this end. But you obiect *that a man by this reaſon might as well proone that the olde Teſtament were ynough, and ſo exclude the new.* We confeſſe that the olde Teſtament for the time before Chriſt, was enough, but that doth not exclude the new. For all that is more then enough, is not ſuperfluous. God will haue his Church in the new Teſtament, to be not onely ſufficiently (as in the olde Teſtament) but moſt richly and abundantly furniſhed with all cleereneſſe and euidence of knowledge, by the Scriptures of the Apoſtles and Euangeliſts. But you cannot by any reaſon proone, that *one piece of the olde Teſtament is or euer was enough*: for any one piece of the olde Teſtament, cannot make Timothee wiſe to ſaluation, but the whole may. Againe, one piece cannot make the man of God perfect, but the whole can. Therefore he affirmeth not euery peece of ſcripture to haue theſe vtilities, but the whole. But we might ſee (ſay you) *in the verie next line before, that he requireth his perſeuerance in the doctrine, which he had taught him, ouer and aboue that he had learned out of the ſcriptures of the olde Teſtament, which he had read from his infancie, but could not thereby learne all the myſteries of Chriſtian religion therein.* We ſee in deed that the Apoſtle had taught him to vnderſtand the Scriptures, but that he taught any thing ouer and aboue the ſcriptures of the olde Teſtament, or that Timothee could not learne all doctrine of all the myſteries of Chriſtian religion in them, we ſee not, but the contrarie. For the Apoſtle ſaith theſe ſcriptures were able to make him wiſe vnto ſaluation, which no man can be that is ignorant of the myſteries of Chriſtian religion. Therefore the ſcriptures of the olde Teſtament were able to teach him the doctrine of the myſteries of Chriſtian religion. Slander. Neither doe we gather, that Timothee had his knowledge by reading onely, without helpe of maiſters and teachers, as you falſely ſlander vs. For we acknowledge paſtours and teachers to be neceſſarie in the Church, yet by reading only, diligent ſtudie, and praier, many haue atteined without other teachers, to ſufficient knowledge. But becauſe you ſay we make a fooliſh argument out of this text, to proone that the ſcriptures conteine ſufficient doctrine to ſaluation, let vs ſee whether any of the ancient fathers was as fooliſh as we, to gather the ſame concluſion. Firſt Chryſoſtome ſaith vpon this text. Hom. 9. *If any thing be needfull for vs to learne, or to be ignorant of, there* (meaning in the ſcriptures) *ſhall we learne it, if to reproone falſhood, from thence ſhal we draw it, if any thing lacke to be corrected or rebuked, which muſt be had vnto exhortation, vnto comfort, there alſo do we learne it.* Likewiſe Hom. 8. vpon the fifteenth verſe. he ſaith. *The ſcriptures doe teach both what things are to be done, and what things are not to be done.* Theodoret ſaith: *The ſcripture is inſpired of God, therefore he teacheth the kindes of vtilitie. It is profitable to teach. For whatſoeuer we know not, we learne out of it. To reproone, it reprooueth our wicked life. To correct, for it exhorteth, that they which haue gone aſtray, returne into the right way. To inſtruct in righteouſneſſe, for it teacheth vs the kinds of vertue. That the man of God may be perfect, furniſhed to all good workes. All theſe things doe attribute and aſcribe perfection to the God of all.* This father by the perfection of the ſcripture, prooueth the holy Ghoſt to be perfect God.

Primoſius ſaith: *Out of the ſcripture, he that is ignorant is taught, he that is inſolent is reproued, he that erreth is corrected, he that can keepe no meaſure is inſtructed to iuſtice, to euerie good worke, not vnto one.* Oecumenius ſaith, after he hath rehearſed the particular vtilities to teach all true opinions and good workes to reproue errours and vice, he concludeth that the man of God may be not *onely partaker after a vulgar maner of euery good worke, but perfect and complete by the doctrine of the ſcriptures. Not to ſome kinde of good worke and to ſome not, but to all and euerie good worke*, ſaith Theophylact.

CHAP. IIII.

He requireth him to be earneſt while he may, becauſe the time wil come when they wil not abide Catholike preaching, 5 and to fulfil his courſe, as him ſelfe now hath done. 9 and to come vnto him with ſpeed, becauſe the reſt of his traine are diſperſed, and he draweth now to heauen.

The Epiſtle for holy Doctors, and for S. Dominike *Auguſt. 4.*

I Teſtifie before God and IESVS Chriſt who ſhal iudge the liuing and the dead, and by his aduent, and his kingdom.

2 Preach the word. vrge in ſeaſon, out of ſeaſon, reproue, beſeeche, rebuke in all patience and doctrine.

3 For ‖ there ſhal be a time when they wil not beare ſound doctrine: but according to their owne deſires they wil heape to themſelues maiſters, hauing itching eares,

4 And from the truth certes they wil auert their hearing, and to fables they wil be conuerted.

5 But be thou vigilant, labour in al things, doe

I Teſtifie therefore before God, and the Lord Ieſus Chriſt, which ſhall iudge the quicke and the dead at his appearing, and his kingdome:

2 *Preach the word, be inſtant in ſeaſon, out of ſeaſon, improone, rebuke, exhort in all long ſuffering and doctrine.*

3 *For the time will come, when they ſhall not ſuffer wholeſome doctrine: but after their owne luſtes, ſhall they whoſe eares itche, get them an heape of teachers:*

4 *And ſhall turne away their hearing from the truth, and ſhalbe turned vnto fables.*

5 *But watch thou in all things, ſuffer afflictions,*

doe the worke of an Euangeliſt, fulfill thy miniſterie. Be ſober.

6 For I am euen now ‡ to be ſacrificed: and the time of my reſolution is at hand.

7 I haue fought a good fight, I haue conſummate my courſe, I haue kept the faith.

8 Concerning the reſt, there is laide vp for mee ‖ a crowne of iuſtice, which our Lord will render to mee in that day, a iuſt iudge: and not onely to me, but to them alſo that loue his comming.

9 Make haſte to come to me quickly.

10 For Demas hath left me, louing this world, and is gone to Theſſalonica: Creſcens into Galatia, Titus into Dalmatia.

Col.4.14. 11 * Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the miniſterie.

12 But Tychicus I haue ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, comming bring with thee, and the bookes eſpecially the parchement.

14 Alexander the Copperſmith hath ſhewed me much euil, our Lord will reward him according to his works.

15 Whom doe thou alſo auoid, for hee hath greatly reſiſted our wordes.

16 In my firſt anſwer no man was with me, but al did forſake me: be it not imputed to them.

17 But our Lord ſtoode to me, & ſtrengthened me, that by me the preaching may be accompliſhed, & al Gentiles may heare: and I was deliuered from the mouth of the lion.

‖ will deliuer. 18 Our Lord ‖ hath deliuered me from al euil worke: and will ſaue me vnto his heauenly kingdom, to whom be glory for euer and euer. Amen.

1 Tim.1.16. 19 Salute Priſca and Aquila, and * the houſe of Oneſiphorus.

20 Eraſtus remained at Corinth. And Trophimus I left ſicke at Miletum.

21 Make haſte to come before winter. Eubulus & Pudens and * Linus and Claudia, and al the brethren ſalute thee.

22 Our Lord IESVS Chriſt be with thy ſpirite. Grace be with you. Amen.

ons, do the worke of an Euangeliſt, fulfil thy miniſterie:

6 For I am now ready to be offered, and the time of my diſſolution is at hand.

7 I haue fought a good fight, I haue fulfilled my courſe, I haue kept the faith.

8 Hencefoorth there is laid vp for me a crowne of righteouſneſſe, which the Lord the righteous iudge ſhall giue me at that day: not to me onely, but vnto them alſo that haue loued his appearing.

9 Do thy diligence to come ſhortly vnto me.

10 For Demas hath forſaken me, hauing loued this preſent world, & is departed vnto Theſſalonica, Creſcens to Galatia, Titus vnto Dalmatia.

*11 *Onely Luke is with me. Taking Marke,* Col.4.9. *bring him with thee, for he is profitable vnto me for the miniſtration.*

12 And Tychicus haue I ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, when thou commeſt bring with thee, *and the bookes, but ſpecially the parchments.*

14 Alexander the copperſmith ſhewed me much euil: the Lord reward him according to his deeds:

15 Of whom be thou ware alſo: for he hath greatly withſtood our preaching.

16 At my firſt anſwering no man aſſiſted me, but al forſooke me: I pray God *that it may not be laid to their charges.*

17 Notwithſtanding the Lord aſſiſted me, and ſtrengthened me, that by me the preaching ſhould be fulfilled to the vttermoſt, and that all the Gentiles ſhould heare, and I was deliuered out of the mouth of the lion.

18 And the Lord ſhal deliuer me from euerie euill worke, and will preſerue me vnto his heauenly kingdome: to whom be *praiſe for euer and euer, Amen.*

*19 Salute Priſca and Aquila, and the houſehold of * Oneſiphorus.* Tit.1.16.

20 Eraſtus abode at Corinthum: but Trophimus haue I left at Miletum ſicke.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and al the brethren.

22 The Lord Ieſus Chriſt be *with thy ſpirit: Grace be with you, Amen,*

The ſecond Epiſtle vnto Timotheus ordeined the firſt biſhop of the church of the Epheſians was written frō Rome, when Paul was preſented the ſecond time vnto the Emperor Nero.

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 6 To be ſacrificed.) *The martyrdome of ſaincts is ſo acceptable to God, that it is counted as it were a ſacrifice in his ſight, and therefore hath many effects, both in the partie that ſuffereth in, and in others that are partakers of the merite, as of a ſacrifice: which name it hath by a Metaphore.*

VLKE. 1 The faithful receiue confirmation by the conſtancie of the martyrs, ſuffering for the truth. But there is no participation of merits, where the martyr himſelfe doth not merite, but is crowned of Gods mercy. Partition of merits.

RHEM. 2 21 * Linus) *This Linus was coadiutor with and vnder S. Peter, and ſo counted ſecond in the number of Popes.*

VLKE. 2 The ancient fathers are not agreed who was next ſucceſſor to Peter, and who third and fourth, therefore the ſtorie of Peters being at Rome & of his ſucceſſion in the Apoſtolike chaire, is not ſo certaine a matter as the Papiſts make it. See Phil.4. ſect.2. Peters being at Rome vncertein.

ANNOTATIONS. CHAP. IIII.

RHEM. 3 3 * There ſhal be a time.) *If euer this time come (as needs it muſt that the Apoſtle foreſaw and foretold) now is* * The Apoſtle propheeied of our new delicate preachers.

is vndoubtedly, for the properties fal so iust in euery point vpon our new Maisters and their Disciples, that they may seeme to be pourtred out, rather then prophecied of. Neuer were there such delicate doctors that could so pleasantly claw & so sweetly rub the itching eares of their hearers, as these, which haue a doctrine framed for euery mans phancy, lust, liking, & desire. the people not so fast crying, Speake placentia, things that please: *but the Maisters as fast warrating thē to do* placentia. *Esa.30.v.10.*

FVLKE.3 They that heare vs preach mortification according to the scriptures, can testifie that we preach not things pleasant to the flesh or carnall man. But your religion is the religion of pleasure, seruing al the senses almost, in your Church seruice, and bringing men into securitie through your doctrine of pardons, masses, and merits, to be auaileable not onely in this life, but after men be dead. Carnall libertie and securitie.

RHEM.4 8 A crowne of iustice.) *This place conuinceth for the Catholikes, that al good workes done by Gods grace after the first iustification, be truely and properly meritorious, and fully worthy of euerlasting life: and that thereupon heauen is the due and iust stipend, crowne, or recompence, which God by his iustice oweth to the persons so working by his grace. for he rendreth or repaieth heauen as a iust iudge, and not onely as a mercifull giuer. and the crowne which he paieth is not onely of mercy or fauour or grace, but also of iustice. It is his mercifull fauour and grace, that we worke wel and merite heauen: it is his iustice, for those merits to giue vs a crowne correspondent in heauen. S. Augustine vpon these wordes of the Apostle, expresseth both briefely thus.* How should he repay as a iust iudge, vnlesse he had first giuen as a mercifull father? *Li, de grat. & lib. arbit. c.6.* Workes meritorious. How heauen is due both of iustice and mercy.

And when you heare or read any thing in the scriptures, that may seeme to derogate from mans works in this case, it is alwaies meant of workes considered in their owne nature and valure, not implying the grace of Christ, by which grace it commeth, and not of the worke in it selfe that we haue a right to heauen and deserue it worthily: which the Apostle in the 6. to the Hebrues more then insinuateth saying these wordes, God is not vniust, to forget your worke and loue which you haue shewed in his name &c. *As though he would say, that we were vniust if he did forget to recompense their workes.* It is not of vs, but of Gods grace, that works be meritorious.

Mat.20. * *The parable also of the men sent into the vineyard, proueth that heauen is our owne right, bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of iudgement, for that is* merces *and* μισθὸς *whereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire, of al striuing, running, labouring, due both by promis and by couenant and right deete. See a notable place in S. Augustine* in Psal.83. in fine: *and* 100. in initio, & ho.14.c.li.50. hom. To such good workes heauen is due: to say the contrary is to derogate from Gods grace.

In Ps.100. *S. Cyprian also, and namely the later end of his booke* de opere & eleemosyna: *and thou shalt easily contemne the contrarie falshod, which doth not so much derogate from mans workes, as from Gods grace which is the cause and ground of al worthines in mans merits. S. Augustines wordes be these.* Marke that he to whom our Lord gaue grace, hath our Lord also his detter. He found him a giuer, in the time of mercie: he hath him his detter in the time of iudgement. *See the place and the rest here quoted, where he examineth and explicateth the matter at large.*

FVLKE.4 This place proueth not that any workes done after the first iustication, are meritorious. For this crowne of iustice is giuen to the iustice of faith, freely giuen by the grace of God. For whereto shoulde that iustification serue, if the reward of iustice were not due vnto it? Therfore the apostle saith, whom God hath iustified he hath also glorified. Rom.8,30. And he rendreth heauen as a iust iudge, not to the merite or worthines of our works, but to the merite & worthines of Christ, & as due to vs by his promise freely made in Christ. The crowne therfore is only of mercy & of fauour in respect of vs, but of iustice in respect of Christ, who hath purchased it for vs, by his merites & worthines. Therefore saith *S.* Augustine, *He crowneth his gifts, not our merites, when he crowneth vs. In Psal.*101. and euen in the place quoted by you, he addeth immediatly. *And how should this be a crowne of iustice, if grace had not gone before, which iustifieth the vngodly mā.* You see it is a crown of iustice, in respect of our free iustification by grace. Neither doth the scripture any where ascribe merite to our works, or worthines of heauen to works proceeding of grace, but faith. We are saued by grace, & not of works, Eph.2. which saying could not be true, if we were saued by both, or by works comming of grace. Wherefore, if you had any text of Scripture to proue the merite of Christian mens works, you would not flie to an insinuation, Heb.6. where in deede the Apostle doth insinuate no such matter: but assureth the Hebrues, that God wil be iust of his promise, & not forget to reward their labour & dutiful seruice, yet this reward is of mercy, not of the merite of the worke. The parable of the men sent into the Vineyard, is mightie for grace, against merites. For although God enter into couenant & promise of a reward, or a wages, yet he sheweth in the end, that this wages is of his mercy, & not of the merite or worthines of the worke or labour. For if it were of the merite of the worke & labour, then by iustice, they that wrought but one houre, should not haue as much as they that wrought all day, or if one houres labour deserued one peny. 12. houres labour deserued 12. pence. Therfore the reward is onely of Gods mercy, in respect of vs, not of the merite of our works. I confesse it is due by promise and couenant, & so a right debt. But the couenant & promise is established altogither in mercy and grace towards vs, through Iesus Christ, in whō is al our merite & worthines, not in our selues or our own works, though done by his grace. The Pharisee that trusted in himself, that he was iust by works proceeding of Gods grace, & therfore gaue God thanks for al his vertues, went home without iustification. Lu. 18.9.11. Neither saith S. Augustine any thing against this, or if he spake against Christ, he were not to be heard. He often vseth the name of merits for good works, but he doth alwaies deny the worthines of the worke, to attaine to the reward, ascribing all to the grace & mercy of God. Concerning the place that you cite, out of his exposition of the Psal. 100. he telleth you plainly, how God commeth to be a debter. *Donando delicta fecit se coronæ debitorem. By forgiuing sinnes he hath made himselfe a debter of the crowne.* Therefore he is not a debter to the merite of our workes, but to the meane of his mercy Iesus Christ, whereby our sinnes are pardoned: to whose iustice the crowne of iustice is due. *In Psal.83.* he saith: *The Lord hath made himselfe a debter, not by receiuing any thing, but by promising. It is not said to him, pay that thou hast receiued, but pay that thou hast promised.* Againe, *He that hath giuen the death of his sonne to a sinner, what doth hee keepe to him that is saued by the death of his sonne? Be out of feare. Hold him as a debter, because thou hast beleeued in him, as a promiser.* You see therefore, that the debt groweth not of the worthines or merite of our workes, but by the promise of God, in the worthines & merite of Christes death. *Hom.14.de 50.* he saith by an Apostrophe to S. Paul, *When God crowneth thy merites or good workes, he crowneth nothing but his owne gifts.* So he saith in the person of Paul: *I obtained mercy, debts were not paied vnto me, for if debts should be paied, punishment should be paied.* Here againe you see, nothing is giuen as due to the merite of our workes, but of the mercy of God, which hath promised reward, and giueth al power to worke. Cyprian in the booke named, exhorteth earnestly to the workes of almes and piety, assuring men of the reward, that God hath promised to our merite, (for so he calleth good workes:) as before the Pelagian heresie, the Fathers vsed that word more freely, but this question, whether the reward be due to our works of the merite or worthines of them, he teacheth not. *But ad Quirinum cap.4.* he saith, *We are to glorie of nothing, seeing nothing is our owne.* And againe: *That faith onely profiteth, and that we may be able to so much as we beleeue.* And *De duplici martyrio, He trusteth not in God, that doth not repose the confidence of all his felicitie in him alone.* By which saying it followeth, that we are not to trust in the merite of good workes, but in the mercy of God through Iesus Christ, which is our righteousnes. Merite.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO TITVS.

RHEM. THAT Titus was a Gentil, and not a Iew, and that he was in S. Pauls traine, at the leaſt the 14 yeere after his converſion, if not before, we vnderſtand by the Epiſtle to the Galatians c. 2. And that he continued with him to the very end, appeereth in the ſecond to Timothee cap. 4. Where hee maketh mention that he ſent him from Rome into Dalmatia, when himſelfe was ſhortly after to be put to death.

And therefore although S. Luke neuer name him in the Actes, as neither himſelfe, yet no doubt he comprehendeth him commonly, when he ſpeaketh thus in the firſt perſon plural: Forthwith we ſought to goe into Macedonia. Act. 16. For S. Paul alſo ſent him to Corinth, betweene the writing of his 1. and 2. to the Corinthians (which time concurreth with Act. 19.) by occaſion whereof he maketh much and honorable mention of him in the ſaid ſecond Epiſtle c. 2. & c. 7. and againe * he ſent him with the ſame Epiſtle: both times about great matters: ſo that no doubt he was then alſo a Biſhop, and receiued accordingly of the Corinthians, with feare and trembling, 2. Cor. 7. v. 15. But the ſame is plainer in this Epiſtle to himſelfe c. 1. v. 5. Where the Apoſtle ſaith, for this cauſe I left thee at Crete, &c. By which wordes it is manifeſt alſo, that this Epiſtle was not written during the ſtorie of the Actes (ſeeing that no mention is there of S. Paules being in the Ile of Crete) but after his dimiſſion at Rome out of his firſt trouble, and before his ſecond or laſt trouble there, as is euident by theſe wordes: When I ſhall ſend to thee Artemas or Tychicus, make haſte to come to me to Nicopolis, for there I haue determined to winter. Tit. 3. 2. Corinth.

Therefore he inſtructeth him (and in him, all Biſhops) much like as he doth Timothee, what qualities he muſt require in them that ſhal make Prieſts and Biſhops, in what ſort to preach, and to teach all ſortes of men, to commend good workes vnto them: finally, himſelfe to be their example in all goodnes.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

Of what qualitie the Prieſts and Biſhops muſt be: 9 Namely learned, conſidering the Iudaical ſeducers of that time. 12 That the Cretenſians muſt be roughly vſed, to haue them continue ſound in faith.

The tranſlation of Rhemes.

PAVL the ſeruant of God, and an Apoſtle of IESVS Chriſt according to the faith of the elect of God and knowledge of the truth: which is according to pietie.

2 Into the hope of life euerlaſting, which 1.Tim.1.9. he promiſed that lieth not, God, * before the ſecular times:

3 But hath manifeſted in due times his word in preaching, which is committed to me according to the precept of our Sauiour God:

4 To Titus my beloued ſonne according to the common faith, grace and peace from God the father, and Chriſt IESVS our Sauiour.

5 For this cauſe left I thee in Crete, that thou ſhouldeſt reforme the things that are wanting, and ſhouldeſt ‖ ordaine Prieſtes by cities, as I alſo appointed thee:

1.Tim.3.2. 6 * If any be without crime, the huſband ‖ of one wife, hauing faithful children, not in the accuſation of riote, or not obedient.

7 For a Biſhop muſt be without crime, as the ſteward of God: not proud, not angrie, not

The tranſlation of the Church of England.

PAul a ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the faith of Gods elect, and the knowledge of the truth, which is after godlineſſe:

2 *In the hope of eternall life, which God that cannot lie, * promiſed before the world beganne:* Rom.16.25.

3 *But hath made manifeſt his worde at the time appointed through preaching, which is committed vnto me according to the ordinance of God our Sauiour:*

4 *To Titus a naturall ſonne after the common faith, Grace, mercy,* and *peace from God the Father, and the Lord Ieſus Chriſt our Sauiour:*

5 *For this cauſe left I thee in Creta, that thou ſhouldeſt reforme the things that are left, and ordaine Elders in euery citie, as I had appointed thee.*

6 * *If any be blameleſſe, the husband of one wife, hauing faithfull children, not accuſable of riot, or vntractable.* 1.Tim.3.2.

7 *For a Biſhop muſt be blameleſſe, as the ſteward of God: not ſtubborne, not angrie, not*

not giuen to wine, no ſtriker, not couetous of filthie lucre:

8 But giuen to hoſpitalitie, gentle, ſober, iuſt, holy, continent:

9 Embracing that faithful word which is according to doctrine, that he may be able to exhort in ſound doctrine, and to reproue them that gainesay it.

10 For there be many diſobedient, vaine ſpeakers, and ſeducers, eſpecially they that are of the Circumciſion.

11 Who muſt be controuled. who ſubuert whole houſes, teaching the things they ought not, for filthie lucre.

12 One of them ſaid, their owne proper
Epimenides prophet, *The Cretenſians alwaies liers, naughtie beaſts, ſlouthfull bellies.*

13 This teſtimonie is true. For the which cauſe rebuke them ſharpely, that they may be ſound in the faith,

14 Not attending to Iewiſh fables, and commanndements of men auerting them ſelues from the truth.

Rom. 14,20. 15 * Al things are ‡cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conſcience.

16 They confeſſe that they know God: but in their workes they deny, whereas they be abominable and incredulous and to euery good worke reprobate.

giuen to wine, no ſtriker, not giuen to filthie lucre:

8 But a louer of hoſpitalitie, a louer of goodneſſe, ſober, righteous, godly, temperate:

9 Holding faſt the faithful word which is according to doctrine, that he may be able both to exhort in wholeſome doctrine, and to improue them that ſay againſt it.

10 For there are many vnruly and vaine talkers, and deceiuers of mindes, ſpecially they that are *of the circumciſion:*

11 Whoſe mouthes muſt be ſtopped, which ſubuert whole houſes, teaching things which they ought not, for filthie lucre ſake.

12 One of them ſelues, euen *a Prophet of their owne, ſaid, The Cretians* are *alway liars, euill beaſts, ſlowe bellies.*

13 This witneſſe is true: wherefore rebuke them ſharpely, that they may be ſound in the faith.

*14 * Not taking heede to Iewes fables, and commaundements of men, turning from the trueth.* 2.Ti.1.4.

*15 * Vnto the pure* are *all things pure: but vnto them that are defiled and vnbeleeuing,* is *nothing pure, but euen the minde and conſcience of them is defiled.* Rom.14.20.

16 They confeſſe that they knowe God: but with workes they deny him, ſeeing they are abominable and diſobedient, and vnto euery good worke reprobate.

MARGINALL NOTES. CHAP. I.

RHEM. 1 15 Cleane to the.) *He ſpeaketh not of the Churches abſtaining from meates ſometimes, which is not for any vncleannes in the creatures, but for chaſtening their bodies: but he meaneth the Iewiſh ſuperſtition, who now being Chriſtians would not ceaſe to put difference of cleane and vncleane according to their old lawe. See S. Auguſtine* Cont. Fauſt. lib. 31. cap. 4.

FVLKE. 1 The Popiſh Churches forbidding of meates is Antichriſtian, and the doctrine of Deuils, not a voluntary abſteining for chaſtiſement of the body, among whom all kind of meates and drinkes are permitted that prouoke luſt moſt of all, only fleſh excepted. Therefore they make the creatures of God by their prohibition, vncleane, not in reſpect of their creation, but in reſpect of their Antichriſtian prohibition. As the Iewiſh abſtinence was not for any uncleanes in the creatures, by Gods creation, but only by the prohibition of the lawe. Therefore, as the Apoſtle meaneth the Iewiſh ſuperſtition, who ceaſed not to put difference of cleane and vncleane, according to their old lawe, ſo alſo he comprehendeth much more the Popiſh ſuperſtition, who boaſting that they are the Diſciples of Chriſt which hath made all things cleane to the cleane, yet ceaſe not to put difference of meates, cleane and vncleane, holy and vnholy, not according to Gods law, as the Iewes did, but according to the law of the Pope, which is Gods enemie. S. Auguſtine in the place quoted, hath neuer a word ſounding to the defence of the Popes prohibition of meates. See 1. Tim 4. ſect. 2. 5. &c. Forbidding of meates.

ANNOTATIONS. CHAP. I.

RHEM. 2 5 Ordeine Prieſts.) *Though Prieſts or Biſhops may be nominated and elected by the Princes, people, or Patrons of places, according to the vſe of the time and diuerſitie of Countries and faſhions, yet they can not be ordered and conſecrated but by a Biſhop who was him ſelf rightly ordered or conſecrated before, as this Titus was by S. Paul. And here it ſeemeth that he did not onely conſecrate them whom the people had elected before, but him ſelf alſo made choiſe of the perſons, no mention being here made of any other election popular. Which though it were long vſed in the primitiue Church, yet for diuers cauſes and ſpecially for continual tumultes, partialities, and diſorders which S. Auguſtine much complaineth of in his time, was iuſtly taken away, and other better meanes of their deſignement appointed.* See Conc. Laodic. cap. 12. 13. *S. Auguſt.* de adult. coniug. li. 2. c. 20. Ep. 110. *and* Poſſid. in vita Aug. c. 8. Prieſts muſt be conſecrated by Biſhops only. The popular election of the Clergie taken away.

And that the ordering of Prieſts or impoſition of handes to that purpoſe, belongeth onely to Biſhops, and to no inferior Prieſts or other perſons, it is plaine by the Apoſtolike practiſe ſet downe in the Scriptures, namely in the Acts, and in the Epiſtles to Timothee and Titus. And S. Hierom, who ſeemeth ſometimes to ſay that in the Primitiue Church there was no great difference betwixt a Biſhop and Prieſt, yet he euer exceepteth giuing holy Orders, which preeminence he attributeth to Biſhops onely. ep. 85. *as he doth alſo Confirming the Baptized by giuing them the holy Ghoſt through impoſition of hand & holy Chriſme.* Dial. cont. Lucifer. c. 4. *Note alſo that Aerius was of olde condemned of hereſie, for holding that there was no difference betwixt a Prieſt and a Biſhop.* Epiph. hær. 75. Auguſt. hær. 53. *Note laſtly the fraudulent tranſlation of the Heretikes alwaies, turning for* Prieſts (*which here is euident to be a calling of Order and office*) Elders, *ſaying,* That thou ordaine Elders, *which in our vulgar toong ſignifieth the age, and not the Office properly: and all this for hatred of Prieſts.* The preeminence of a Biſhop aboue a Prieſt. To put no difference betweene them is Aerius hereſie. Heret. tranſlation.

Meere

FVLKE. 2 Meere popular elections were neuer allowable in the Church of God, and therefore forbidden by the Councell of Laodicea. Yet long after that Councell, the people had their elections, moderated by the wisedome and grauitie of the Clergie, among whom, for order and seemely gouernment, there was alwaies one principall, to whom by long vse of the Church, the name of Bishop or Superintendent, hath been applied, which roome Titus exercised in Creta, Timothy in Ephesus, and others in other places. Therefore although in the Scripture, a Bishop and an Elder is of one order and auctoritie in preaching the worde, and administration of the Sacraments, (as Hierome doth often confesse) yet in gouernment, by ancient vse of speech, he is onely called a Bishop, which is in the Scripture called ἐπίσκοπος, προεστὼς or ἡγούμενος, Rom. 12. 8. 1. Tim. 5. 17. Heb. 13. 17. that is, cheefe in gouernment, to whom the ordination or consecration by imposition of hands, was alwaies principally committed. Not that imposition of hands belongeth only to him, for the rest of the elders that were present at ordination, did lay on their handes, or els the bishop did lay on his handes in the name of the rest. Which most ancient forme of gouernment, when Aerius would take away, it was noted among his other errors. Where you say, S. Hierome doth attribute to the Bishop only, confirming the baptised by giuing them the holy Ghost, through imposition of handes, and holy Chrysme. S. Hieroms words are these: *I do not deny that this is the custome of the Churches, that to them which are baptised farre of in little cities by the Priestes and Deacons, the Bishop goeth abroad to lay on his hand at the inuocation of the holy Ghost.* Heere you see there is neither giuing of the holy Ghost, nor holy Chrysme, therfore no Popish confirmation. And further he sheweth, that this was a custome, and not a matter of necessitie. *But if you aske* (saith he) *why he that is baptised in the Church, doth not receiue the holy Ghost, but by the hands of the Bishop, whom we affirme to be giuen in true Baptisme: learne that this obseruation proceeded of that auctoritie, because after the ascention of our Lord, the holy Ghost descended vpon the Apostles. And we finde that the same hath beene done in many places, rather for the honour of Priesthood, then for the necessitie of a lawe. Or els, if onely at the praier of a Bishop, the holy Ghost descendeth, they are to be lamented, which in little townes and villages, or places farre of, are baptised by Priests and Deacons, and die before they be visited of the Bishop.* You see therefore, that the ceremonie of confirmation of the baptized by imposition of hands with calling vpon the holy Ghost, (though laudable) yet is it not necessary to saluation, and therefore no Sacrament, as it holden of you.

Popular elections.

Popish confirmation.

Our translation is according to the truth of the word, which we translate. And as the word (*Elders*) in our tongue signifieth age, and not office properly, so doth the Greeke worde signifie age, and not office properly. Yet it is easie to gather by the circumstance of the text, that here it signifieth an office, which hath his name of age, because the Elder sort, for wisedome, grauitie, and experience are most meete to gouerne. And that although yong men be called to that office, yet in knowledge, grauitie, gouernment of affections, they must bee ancient. Your owne vulgar Latine doth translate the worde when it signifieth office, sometime *Seniores*, sometime *Maiores natu*, Act. 15. cap. 16. cap. 20 which can signifie nothing else but *Elders*, *Seniors*, or as you had rather call them by a French English terme, *Ancients*.

Cauilling.

RHEM. 3 6 Of one wife.) *To that which is said vpon the like wordes* 1. Tim. 3. *adde this testimonie of S. Epiphanius* li. 3. to. 2. cont. hæreses in fine. Holy Priesthod, *saith he*, for the most part proceedeth of Virgins: and if not of virgins, yet of them that liue a sole or single life: but and if the single and sole persons suffice not to the Ministerie, of such as conteine from their wines, or after once marying remaine widowes. For, him that hath beene maried twise, it is not lawfull to take to Priesthod &c. *If you list to see the causes why bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same authour* li. 2. to. 1. hæres. 59. *S. Ambrose* li. 1. Offic. c. 50. *and vpon* 1. Tim. 3. *S. Augustine* de bono Coniugal. c. 18. *S. Hierom* ep. 50. c. 5. ad Pammachium, *and against Iouinian.* li. 1. c. 19. *S. Leo* ep. 87. *and other auncient authors.*

Bigami excluded from holy Orders, and the causes thereof.

And if the studious reader peruse al antiquitie, he shal finde al notable Bishops and Priests of Gods Church to haue beene single or continent from their wiues, if any were maried before they came to the Clergie. So was S. Paul, and exhorteth all men to the like. 1. Cor. 7, 7. *So were al the Apostles after they folowed Christ, as S. Hierom witnesseth, affirming that our Lord loued Iohn specially for his virginitie.* Apol. ad Pammach. c. 8. & li. 1. cont. Iouin. c. 14. *S. Ignatius* ep. 6. ad Philadelph. *saith of the said Iohn, & of Timothee, Titus, Euodius, Clement, that they liued & died in chastity, reckening vp of the old Testament diuers notable personages that did the same, as Elias, Iesus Naue* (otherwise called Iosue) *Melchisedec, Eliseus, Hieremie, Iohn Baptist. No man is ignorant that al the notable fathers of the Greeke and Latine Church liued chaste: Athanasius, Basil, Nazianzene, Chrysostom, Cyprian, Hilarie* (*who entered into holy orders after his wines death*) *Ambrose, Hierom, Augustine, Leo, Gregorie the great. Certaine other notable fathers had onte wiues, but no holy man euer vsed them, much lesse maried, after they were in holy Orders. A maruelous thing, that so many heretofore should haue the gift of chastitie then, and now so few, if the Protestants say true, that skarse one among them in our age of al their sectes, euen of their principal Superintendents, hath had it.*

The notable men of both Testaments, that liued continenly from wiues.

Onely the Protestants complaine that they haue not the gift of chastitie.

FVLKE. 3 The testimonie of a man cannot controll the auctority of the holy Ghost: and yet the same man confesseth, that in some places in his time, the Ministers of the Church were maried, & did beget children, and that it was necessarie for the multitude that were required to the ministerie, when other were not found, to take such. *Hær.* 59. Before Montanus and other Heretikes came with his hypocritical fasting, and condemning of second mariages, there was no question, but he that had been twise maried, might be a Bishop, as they were in Tertullians time, who obiecteth it to the Catholikes as a crime, *that Digami, twise maried men, were Bishops and Priestes among them. De Monogam.* But after that time, the mysterie of iniquitie wrought so much, euen in godly Fathers, that though they doo not simply denie second mariages, yet by denying the blessing vnto them, by calling them honest fornication, and comely adultery, and otherwise derogating from the holines of them, they brought them in discredit, that it was thought first vnmeete, and then vnlawful for one that had been twise maried, to be receiued into the ministerie. See Athenagoras *Apol. Orige. in Luc. hom.* 19. *Greg. Naz. Or.* 32. *Hierom. ad Gerontiam*, &c. And this cane second mariages to be condemned in the ministerie. And whatsoeuer is alledged by Epiphanius, Ambrose, Hierom, or any other, for the continencie of the Clergie, can argue no necessitie thereof, seeing the holy Ghost so expresly alloweth the husband of one wife, to be a Bishop, Priest, or Deacon.

Mariage of Ministers.

Heretical fasting.

Second mariages.

Where you say, that al notable Bishops were either single, or conteined from their wiues, it is false. For Ambrose testifieth, that al the Apostles, except Iohn and Paul had wiues *Com.* in 2. *Cor.* 11. Clemens Alexandrinus affirmeth, that Peter and Philip begate children. *Strom.* 3. Chæremon Bishop of Nilus fled with his wife in persecution. *Euseb. lib.* 6. *cap.* 42. Demetrianus a notable Bishop of Antiochia, had a sonne called Domnus: that was made Bishop in steade of Paulus Samosatenus the Heretike. *Euseb. lib.* 7. *cap.* 30. Spiridion was a famous Bishop in the Councel of Nice that was maried, and had a daughter called Irene. *Ruffi. lib.* 1. *cap.* 5. Gregorie Bishop of Nazianzen, was a notable Bishop, and father of the other Gregorie that succeeded him, as appeareth by the oration that he made in praise of his father. Gregorie Bishop of Nyssa, was a notable Bishop, maried Niceph. *Lib.* 11. *cap.* 19. Synesius a most excellent learned Bishop of Ptolemais was maried, and begate chil-

dren, while he was Bishop, as appeereth in diuers of his Epistles. *Epi.70.& epi.126.* S. Hilarie that notable Bishop of Poyctiers was married, and had a yoong daughter, as appeareth by his Epistle to her (if it be not counterfect) and by other recordes. S. Germanus was a notable Bishop in Africa, and was married, hauing a daughter called Leontia that was after martyred by the Arrians, Victor Vticens. *Hist. lib.* 3. S. Sulpicius Seuerus arch. of Burges in Fraunce, writeth to Bassula his wiues mother *Ep.*3. & Paulinus *ep.*1. Paulinus Epis. Nolanus had a wife called Thorosia, Amb. *Ep.*36. ad Sabinum. Aug. *Ep.*32. & 34. Paulinus himselfe *Ep.*2. & 3. Fabianus and Hormisda Bishops of Rome, were married, and many other Bishops of Rome were Priestes sonnes, as Pope Damasus in his Pontificall doth testifie. And although many holy men were vnmaried, yet it is false, that you say, no holy men euer vsed their wiues after they were in holy orders. For Socrates testifieth of many godly bishops of the East Church in his time, that begat lawfull children of their lawful wiues, since they were Bishops. *Lib.*5. *cap.*22. That many also were married after they were in holy orders, I haue prooued before vpon 1. *Tim.*3. *Sect.*3.4.5. &c. That scarce one amongst vs hath the gift of continencie, it is a new slander: for beside a great nnmber of inferiour ministers, both liuing and departed this life in England, diuers godly Bishops haue liued vnmarried, without any note of incontinencie. To omit them that yet liue, these may serue for example that are departed, Latimer, Ridley, Iewel, Grindal, to conuince your impudencie.

CHAP. II.

What to preach both to old and yoong (not onely with worde but with example also) and to seruants. 11 For there are of all sortes in the Church, and they must be instructed accordingly.

BVT doe thou speake the things that become sound doctrine.

2 Old men that they be sober [c] chast, wise, sound in the faith, in loue, in patience.

[c] σώφρονας. pudicos.

3 Old women in like maner, in holy attire, not ill speakers, not giuen to much wine: teaching well,

4 That they may teach the yoong women wisedome, to loue their husbands, to loue their children,

5 Wise, chast, sober, hauing a care of the house, gentle, subiect to their husbands, that the word of God be not blasphemed.

6 Yong men in like maner exhort that they be sober.

7 In all things shew thy selfe an example of good works, in doctrine, in integritie, in grauitie,

8 The worde sound, irreprehensible: that hee which is on the contrarie part, may bee afraid, hauing no euill to saie of vs.

Eph.6,5. Col.3,22. 1.Pet.2,18.

9 *Seruants to be subiect to their maisters, in all thinges pleasing, not gainsaying.

10 Not defrauding, but in all thinges shewing good faith, that they may adorne the doctrine of our Sauiour God in all things.

The Epistle at the first Masse on Christmas day, and vpon the Circumcision of our Lord.

11 For the grace of God our Sauiour hath appeared to all men:

[c] ἐπεφάνεια.

12 Instructing vs that denying impietie and wordly desires, we liue soberly and iustly, and godly in this world,

13 Expecting the blessed hope and [c] aduent of the glory of the great God and our Sauiour IESVS Christ.

14 Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and might cleanse to himselfe a people acceptable, a pursuer of good workes.

‡ Bishops must be stout and commaund in Gods cause, and the people must in no wise disobey or contemne them.

15 These things speake, and exhort and rebuke ‡ with al auctoritie. Let no man contemne thee.

CHAP.

BVT *speake thou the things which become wholesome doctrine.*

2 *That the elder men be watching, graue, sober, sound in faith, in charitie, in patience:*

3 *The elder women likewise, that* they be *in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, teachers of good things:*

4 *That they may make the yong women sober minded, to loue their husbands, to loue their children.*

5 To be *discreete, chaste, housekeepers, good* * *obedient vnto their owne husbands, that the word of God be not blasphemed.* Eph.5,23.

6 *Yong men likewise exhort, to bee sober minded.*

7 *In all things shewing thy selfe a paterne of good workes, in the doctrine vncorruptnesse, grauitie, integritie,*

8 *Wholesome word, vnrebukeable, that hee which withstandeth, may be ashamed, hauing no euill thing to say of you.*

9 *Exhort *seruants to be obedient vnto their owne maisters, and to please* them *in all things, not* † *answering againe:* Eph.6.3. 2.pet.2.18. col.3 22. † Or, gainsaying.

10 *Neither pickers, but shewing all good faithfulnesse, that they may adorne the doctrine of God our sauiour in all things.*

11 **For there hath appeared the grace of God,* which *is healthfull to all men,* 2.Cor.1.1. col.1.22.

12 *Teaching vs, that denying vngodlinesse, and worldly lustes, we should liue soberly, & righteously, and godly in this present world:*

13 *Looking for that blessed hope and appearing of the glory of the great God, and our sauiour Iesus Christ,*

14 *Which gaue himselfe for vs, that he might redeeme vs from all vnrighteousnesse, and purge vs a peculiar people vnto himselfe, zealous of good workes.*

15 *These things speake and exhort, and rebuke with all auctoritie: Let no man despise thee.*

CHAP.

CHAP. III.

To teach them obedience vnto Princes, and meekenes towards all men, considering that we also were as they, till God of his goodnesse brought us to Baptisme. 8 To teach good workes, 9 and to auoid vaine questions, 10 and obstinate Heretikes.

ADmonish them to be subiect to Princes and Potestates, to obey at a word, to be ready to euery good worke,

2 To blaspheme no man, not to be litigious, but modest: shewing all mildnes toward all men.

3 For we also were sometime vnwise, incredulous, erring, seruing diuerse desires and voluptuousnesses, liuing in malice and enuie, odible, hating one an other.

4 But when [b] the benignity and [c] kindnes toward man of our Sauiour God appeared:

5 * Not by the workes of iustice which we did, but according to his mercie he hath saued vs ‡ by the lauer of regeneration and renouation of the holy Ghost,

6 Whom he hath powred vpon vs abundantly by IESVS Christ our Sauiour:

7 That being iustified by his grace, wee may bee heires according to hope of life euerlasting.

8 *It is a faithfull saying, & of these things I will haue thee auouch earnestly: that they which beleeue in God, be carefull to excell in good workes. These things be good and profitable for men.

9 But * foolish questions, and genealogies, and contentions, and controuersies of the Lawe auoide. For they are vnprofitable and vaine.

10 A man that is ‖ an heretike after the first and second ‖ admonition auoide:

11 Knowing that he that is such an one, is ‖ subuerted, and sinneth, being condemned ‖ by his owne iudgement.

12 When I shal send to thee Artemas or Tychicus, hasten to come vnto me to Nicopolis: for there I haue determined to winter.

13 Set forwarde Zenas the lawyer and Apollos carefully, that nothing be wanting to them.

14 And let our men also learne * to excel in good workes to necessary vses: that they be not vnfruitfull.

15 All that are with me, salute thee: salute them that loue vs in the faith. The grace of God be with you all. Amen.

WArne * them to be subiect to rule and power, to obey magistrates, to be ready to euery good worke. Rom.13.1.

2 To blaspheme no man, to be no fighters, but gentle, shewing all meekenesse vnto all men.

3 * For we our selues also were sometime foolish, disobedient, deceiued seruing diuers lusts and voluptuousnesse, liuing in malitiousnesse and enuie, full of hate, hating one an other. 2.Cor.5.11.

4 But after that the kindnesse and loue of our sauiour God to manward appeared,

5 * Not of workes that be in righteousnesse which wee haue wrought, but according to his mercie he saued vs, by the fountaine of the regeneration and renewing of the holy Ghost. 2.Tim.1.9.

6 Which he shed on vs richly through Iesus Christ our Sauiour.

7 That wee iustified by his grace, shoulde be made heires according to the hope of eternall life.

8 This is a faithfull saying, and these things I wil that thou affirme constantly, that they which haue beleeued in God, might be careful to maintaine good workes: These things are good and profitable vnto men,

9 *But foolish questions, and genealogies, and contentions, and striuings about the lawe, auoid: for they are vnprofitable and vaine. 1.Tim.1.4; 2.tim.2.23,

10 A man that is an heretike, after the first and second admonition auoid:

11 Knowing that he that is such, is subuerted, and sinneth, being damned of himselfe.

12 When I shall send Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their iourney diligently, that nothing be lacking vnto them.

14 And let ours also learne to maintaine good workes to necessarie vses, that they be not vnfruitefull.

15 All that are with me salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

‡ Written from Nicopolis a Citie of Macedonia.

[b] The Epistle at the 2. Masse on Christmas day, and in the Votiue Masse of our B. Lady betweene Christmas and Candlemas.

[c] φιλανθρωπια. 1.Tim.1.9.

1.Tim.4. 1.Tim.1.23.

[‖] These admonitions or correptions must be giuen to such as are, by our spirituall Gouernours and Pastors: to whom if they yeld not, christian men must auoide them.

[*] ὁσιουργεῖν, practise.

MARGINALL NOTES, CHAP. III.

RHEM. 1 TITVS 3. ‡ By the lauer of regeneration.) *Before in the Sacrament of holy Orders (1.Tim.4.& 2.Tim.1.) so here it is plaine that Baptisme giueth grace, and that by it as by an instrument all cause we be saued.*

Here is no word to proue, that baptisme giueth grace of the worke wrought, but the Apostle saith, that God hath saued vs by the renuing of the holy Ghost, which is testified by the sacrament of Baptisme, which is sacramentally the lauer of regeneration, not by the worke wrought, but by the grace of Gods Spirit; by which we are iustified. So speaketh S. Peter, and explicateth himselfe 1.Pet.3.21. *Baptisme saueth vs, not the washing of the filth of the body, but the interrogation of a good conscience &c.* The worke wrought.

ANNOTATIONS, CHAP. III.

RHEM. 2 10 A man that is an Heretike.) *Not euerie one that erreth in religion, is an Heretike, but he onely that after the Churches determination, wilfully and stubburnely standeth in his false opinion, not yeelding to decree of Councel, or the chiefe Pastors* Who is properly an Heretike, and who is not.

Pastors of the Church therein. They (*saith S. Augustine* ep. 162.) that defend their sentence (though false and peruerse) with no stubburne stomacke or obstinate hart, specially if it be such as themselues by bolde presumption broched not, but receiued it of their deceiued parents, and do seeke the truth warily and carefully, being readie to be reformed if they finde it, such are not to be reputed among Heretikes. *And againe* lib. 18. de Ciuit. c. 51. They that in the Church of Christ haue any crased or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and will not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes, and going forth out of the Church, are counted forenunies that exercise vs. *Againe* lib. 4. de Bap. cont. Donat. c. 16. He is an Heretike that, when the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and choose that which himselfe held &c. *And in diuers places he declareth that S. Cyprian, though he held an errour, yet was no Heretike, because he would not haue defended it after a generall Councell had declared it to be an errour* li. 2. de bapt. c. 4. *So Possidonius in the life of S. Augustine reporteth, howe after the determination of the See Apostolike that Pelagius opinion was hereticall, all men esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. S. Augustine saith,* He is an Heretike in my opinion, that for some temporall commoditie, and specially for his glorie and principalitie coineth or els followeth false or new opinions. *de vtilit. credendi, cap. 1.*

Descriptions or markes how to know an Heretike.

Vit. Aug. c. 18.

Let our Protestants behold themselues in this glasse, and withall let them marke all other properties that old Heretikes euer had, and they shall finde all definitions and markes of an Heretike to fall vpon themselues. And therefore they must not marueil if wee warne all Catholike men by the wordes of the Apostle in this place, to take heed of them, and to shunne their preachings, bookes, conuenticles and companies. Neither needs the people be curious to know what they say, much lesse to confute them: but they must trust Gods Church, which doth refute and condemne them. And it is ynough for them to know that they be condemned, as S. Augustine noteth in the later end of his booke de hereſibus. And S. Cyprian saith notably to Antonianus demanding curiously what heresies Nouatianus did teach: No matter, quoth he, what heresies he hath or teacheth, when he teacheth without, that is to say, out of the Church.

The former markes agree to the Protestants. Their bookes, seruice, and preaching must be auoyded. *Ep. 52. num. 7.*

FVLKE. 2 A man may be conuicted to be an Heretike, without a generall Councell, if he doe obstinately defend any grieuous errour, against the manifest auctoritie of the holy Scriptures. So were many Heretikes and heresies condemned, against which there was no Councels gathered. Againe, many godly men and the trueth it selfe by Councels, haue bene condemned for Heretikes and heresies: as Athanasius was condemned in the Conncels of *Tyre* and *Antioche*, Iohn Chrysostome in a Councell holden at *Chalcedon*. The Councels of *Ariminum* and *Nicomedia*, decreed against the diuinitie of Christ for the Arrians. The Councell of *Ephesus* the second for *Eutyches* and *Dioscorus* against the trueth of Christes humanitie. Therefore your descriptions and markes to knowe Heretikes, are not sufficient: for no opinion is to be taken for heresie, which is agreeable to the holy scriptures, though it be condemned by all men in the world. S. Cyprian also had his errour confirmed by a Councell of *Carthage*, and did defend it against the Bishop of *Romes* sentence: Yet was he no Heretike, but his opinion was erronious, because it was contrarie to the truth of the scripture. Neither was it the onely See Apostolike, that condemned *Pelagius* for an Heretike, but the Councels of *Africa*. And if the See Apostolike had not condemned him, yet had he beene an Heretike, and his opinion heresie: because it was contrarie to the doctrine of the holy Scriptures. *Nestorius* the Bishop of *Constantinople* was an Heretike, and his opinion (that there was but one will in Christ) was heresie, although the See Apostolike of *Rome*, did not onely not condemne him, but also by *Honorius* the Bishop thereof confirmed his heresie, as is testified *Conc. Constit. 6. Act.* 13. in these wordes: *Beside these also we haue foreseene, that Honorius sometime Bishop of olde Rome, is cast out of the holy Catholike Church of God and accursed, because we haue found by certaine writings of his made vnto Sergius, that in all things he followed his minde, and confirmed his vngodly opinions.* Neither was Arrianisme made Catholike religion, when Pope *Liberius* confirmed it by his subscription, and condemned the Catholikes by a Councel holden at Rome, as Pope *Damasus* testifieth *in Lib. Hierom. in Catalog. Athanasius ad finis.* Therefore in the description of an Heretike giuen by S. Augustine, those are meant to be false and new opinions, which are contrarie to the true and auncient doctrine, conteyned in the holy Scriptures. Seeing therefore we hold no new or false opinion, contrarie to the word of God, the markes of Heretikes and heresies, shall neuer be found in vs. We are not condemned of the Church of Christ, nor by any generall Councell: for the Romish Church is the Church of Antichrist, and the Chapter of Trent, consisting of fourtie Popish Bishops, is vnworthie the name of a Councell, much lesse of a generall Councell, which is not receiued of the papists themselues. For the Papists of France protested against it, as no lawfull Councell in the time of Francisce the first. Therefore so long as you haue nothing but this most impudent petition of principle: that you are the Church, which hath condemned the Protestants for Heretikes, no reasonable man will thinke vs sufficiently conuicted or condemned. Specially seeing the question is, whether you or we are the Church, as it was betweene the Donatists and Catholikes, in S. Augustines time: and to be determined onely by the Scriptures, as he saith: *Betweene vs and the Donatists the question is, where the Church is. Therefore what shall we doe? Shall we seeke her in our owne wordes, or in the words of her head our Lord Iesus Christ? I suppose that we ought rather to seeke her in his words, which is the truth, and best knoweth his owne bodie.* De vnitat. Eccles. cap. 2. Againe: *I will not haue the holy Church to be described by humane documents, but by the diuine oracles. Therefore let vs seeke her in the holy Canonicall scriptures.* Cap. 3. Againe cap. 16. *Whether they hold the Church, let them shew vnto vs otherwise, but by the Diuine Testimonies. For we doe not say, that they are the Church, because we are in the Church, and Faustus Optatus Bishop of Milevet, or Ambrose Bishop of Mylaine, or innumerable other Bishops of our communion, haue commended that Church which we hold, or because it hath been set forth by the Councels of our fellow Bishops &c.* Therefore let the Papists by the Scriptures only proue that they are the Church, and that all their doctrine is true, or els they haue no auctoritie to condemne other men of heresie, being the greatest heretikes themselues.

A Heretike who is.

RHEM. 11 Subuerted.) *Heretikes be often conuicted, yet the Church of God ceaseth not by all meanes possible to reuoke them. therefore S. Augustine saith* ep. 162. The Heretike himselfe though swelling with odious and detestable pride, and mad with the frowardes of wicked contention, as we admonish that he be speedily left, he deceiue the weakelings and little ones, so we refuse not by all meanes possible to seeke his amendment and reformation.

The Church seeketh the amendment of the most obstinate Heretikes.

12 By his owne iudgement.) *Other grieuous offenders be separated by excommunication from the communion of Saincts and the fellowship of Gods Church, by the sentence of their Superiours in the same Church: but Heretikes more miserable and infortunate then they, runne out of the Church of their owne accord, and so giue sentence against their owne soules to damnation.*

Heretikes cut themselues from the Church.

THE

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGVMENT.

Hearing of Philémons vertue, who was a Coloſſian, he writeth a familiar letter from Rome, (being priſoner there) about his fugitiue ſeruant Oneſimus: not doubting but that he might commaund him, yet rather requeſting that he will forgiue him, yea and receiue him as he would Paul himſelfe, who alſo hopeth to come vnto him.

PAVL the priſoner of Christ IESVS, and brother Timothee: to Philémon the beloued and our coadiutor,

2 And to Appia our deereſt ſiſter, and to Archippus our felowſouldiar and to the Church which is in thy houſe.

3 Grace to you and peace from God our father, and our Lord IESVS Chriſt.

4 I giue thanks to my God, alwaies making a memorie of thee in my prayers,

5 Hearing thy ‡ charitie and faith which thou haſt in our Lord IESVS, and ‖ toward al the ſaincts:

6 That the communication of thy faith may be made euident in the agnition of all good that is in you in Chriſt IESVS.

7 For I haue had great ioy and conſolation in thy charitie, becauſe the bowels of the ſaincts ‡ haue reſted by thee brother.

8 For the which thing hauing great confidence in Chriſt IESVS to command thee that which pertained to the purpoſe:

9 For charitie rather I beſeech, whereas thou art ſuch an one, as Paul being olde and now priſoner alſo of IESVS Chriſt.

10 I beſeech thee for my ſonne whom I haue begotten in bandes, *Oneſimus,

11 Who hath beene ſometime vnprofitable to thee, but now profitable both to me and thee:

12 Whom I haue ſent back to thee. And ‡ doe thou receiue him as mine owne bowels.

13 Whom I would haue reteined with me, that for thee he might miniſter to me in the bandes of the Goſpel:

14 But without thy counſel I would doe nothing: that thy good might be not as it were of neceſſitie, but voluntarie.

15 For perhaps therfore he departed for a ſeaſon from thee, that thou mighteſt take him againe for euer.

16 Now not as a ſeruant, but for a ſeruant, a moſt deere brother, eſpecially to me, but howe much more to thee both in the fleſh and in our Lord?

17 If

PAVL a priſoner of Ieſus Chriſt, and brother Timotheus, vnto Philemon my dearely beloued, and our fellow labourer,

2 *And to our deerely beloued Apphia, and to Archippus our fellow ſouldier, and to the Church in thy houſe:*

3 *Grace to you, and peace from God our father, and the Lord Ieſus Chriſt:* 1.Cor 1.2. 3 cor.1.3. galat.1.3.

4 *I thanke my God, making mention alwaies of thee in my prayers,*

5 *Hearing of thy loue and faith which thou haſt towarde the Lord Ieſus, and towarde all ſaincts:*

6 *That the fellowſhip of thy faith may be effectuall in the knowledge of euerie good* worke *which is in you toward Chriſt Ieſus.*

7 *For we haue great ioy and conſolation in thy loue, becauſe the bowels of the ſaincts are refreſhed by thee, brother.*

8 *Wherefore, though I might be much bolde in Chriſt, to enioyne thee that which is conuenient,*

9 *Yet for loues ſake, I rather beſeech thee, being ſuch a one as Paul the aged, and now alſo a priſoner of Ieſus Chriſt,*

10 *I beſeech thee for my ſonne* Oneſimus, Colloſ.4.9. *whom I haue begotten in my bonds:*

11 *Which in time paſſed was to thee vnprofitable, but now profitable to thee and to me,*

12 *Whom I haue ſent againe: thou therefore receiue him, that is, mine owne bowels.*

13 *Whom I woulde haue reteined with me, that in thy ſtead he might haue miniſtred vnto me in the bonds of the Goſpell:*

14 *But without thy minde would I doe nothing, that thy benefit ſhould not be as it were of neceſſitie, but willingly.*

15 *For haply he therefore departed for a ſeaſon, that thou ſhouldeſt receiue him for euer:*

16 *Not now as a ſeruant, but aboue a ſeruant, a brother beloued, ſpecially to me: but how much more vnto thee, both in the fleſh, and in the Lord?*

17 If

‖ The duties of charitie and mercie done to Chriſt priſoners, are exceeding acceptable to God and all good men.

* Col.4.9.

‡ All Spirituall men ought to be exceeding prompt and readie to procure mens peace, and reconciliation to all perſons.

17 If therefore thou take me for thy fellow: receiue him as my self.

18 And if he hath hurt thee any thing or is in thy dette, that impute to me.

19 I Paul haue written with mine owne hand: I wil repay it: not to say to thee, ‡that thou owest me thine owne self also.

‡ The great debt and duetie that we owe to such as be our spirituall parents in Christ.

20 Yea brother ᶜ God graunt I may enioy thee in our Lord. Refresh my bowels in our Lord.

ᶜ ὀναίμην.

21 Trusting in thy obedience I haue written to thee, knowing that thou wilt doe aboue that also which I do say.

22 And withal prouide me also a lodging, for I hope by your praiers that I shal be giuen to you.

23 There salute thee Epaphras my fellow-prisoner in Christ IESVS,

24 Marke, Aristarchus, Demas and Luke my coadiutors.

25 The grace of our Lord IESVS Christ be with your spirit, Amen.

17 *If thou count me therfore a fellow, receiue him as my selfe.*

18 *If hee haue iniured thee, or oweth* thee ought, *that lay to my charge.*

19 *I Paul haue written it with mine owne hand, I will recompence it: albeit, I doe not say to thee how thou owest vnto me euen thine owne self besides.*

20 *Yea, brother, let me enioy* this †*pleasure of thee in the Lord: comfort my bowels in the Lord.*

† Or, fruit.

21 *Trusting in thine obedience, I wrot vnto thee, knowing that thou wilt also doe more then I say.*

22 *Moreouer, prepare me also a lodging: for I trust that through your prayers I shall be giuen vnto you.*

23 *There salute thee Epaphras my fellowe prisoner in Christ Iesus,*

24 *Marcus, Aristarchus, Demas, Lucas, my felow labourers.*

25 *The grace of our Lorde Iesus Christ* be *with your spirit, Amen.*

Written from Rome to Philemon, by Onesimus a seruant.

MARGINALL NOTES.

RHEM. 1 5 Charitie and faith.) *Faith and charitie commended alwaies together, both necessarie to make a complete Christian man, and to iustification and saluation.*

FVLKE. 1 Charitie followeth faith by which we are iustified, but goeth not before nor concurreth with faith vnto iustification. Yet is charitie necessarie for a Christian man that looketh to be saued. Iustification.

ANNOT.

RHEM. 2 5 Toward all the saincts.) *The Apostle sticketh not to say, Charitie and faith in Christ and al his Saincts, which our captious Aduersaries count in Catholike mens speaches and writings, very absurd, feining that in al such we make no difference betwixt the loue we beare to Christ, & the loue we owe to our neighbours: betwixt the trust or beleef we haue in God, and that which we haue in his holy Saincts. Malice and contention doth so blinde al Heretikes.* Faith and beleefe in Saincts.

FVLKE. 2 The Apostle naming charitie and faith together, doth assigne to either of them their proper subiect, namely faith in our Lord Iesus Christ, and charity toward all the Saincts. For he commendeth no faith or trust in men, but in God onely, and charity toward all holy men. So doth Theodoret expound the words: *I know* (saith he) *how great faith thou hast reposed in our Lord which hath saued vs, and how great charity thou hast, and how much thou hast helped them that esteeme godlinesse.* S. Ambrose writeth: *Hee saith he reioyceth and giueth thanks in his prayers, because he was stedfast in faith, and continued in good workes: for he that loueth Christ, ought to proue it in his seruants, &c.* Againe, the Apostle speaketh of the Saincts liuing, and not departed. therefore this place cannot serue to colour your Popish faith and beleife in Saincts that are departed out of this life. No faith in Saincts.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE HEBREWES.

RHEM. THAT *the Hebrewes were not all the Iewes, but only a part of them, it is manifest Act. 6: where the primitiue Church of Hierusalem, although it consisted of Iewes only, as we reade Act. 2, yet is said to consist of two sorts, Greekes and Hebrues. Which againe is manifest Phil. 3. where S. Paul comparing him self with the Iudaical false Apostles, saith, that he also is,* an Hebrue of Hebrues. *Finally, they seeme to haue beene those Iewes which were borne in Iurie, which for the most part dwelled also there. Therfore to the Christian Iewes in Hierusalem and in the rest of Iurie, S. Paul writeth this Epistle, out of Italie saying thereupon,* The brethren of Italie salute you. *Heb. 13. By which words, and by these other in the same place,* Know ye our brother Timothee to be dimissed, with whom (if he come the sooner) I will see you, *it is euident, that he wrote this, not only after he was brought prisoner to Rome, wherein S. Luke endeth the Actes of the Apostles: but also after he was set at libertie there againe.*

Many causes are giuen of the Doctors, why writing to the Iewes, he doth not put his name in the beginning, Paul an Apostle &c. *as he doth lightly in his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was* the preacher and Apostle and Maister of the Gentils. *And againe in an other place he saith, that him self was appointed the Apostle of the Gentils, as Peter of the Iewes. Gal. 2. Only S. Peter therfore writing to the Iewes, doth vse this stile:* Peter an Apostle of IESVS Christ &c. *because he was more peculiarly their Apostle, as being the vicar of Christ, who was also himself* [‡] *more specially* the minister of the Circumcision, *that is* (*as himselfe speaketh*) not sent but to the sheepe which were lost of the house of Israël *Mat. 15.* 2. Tim. 1. 1. Tim. 2. 1. Pet. 1. Rom. 5.

The

The argument of the Epistle S.Paul himselfe doth tell vs in two wordes, calling it verbum solatij, the word of solace and comfort. *Which also is plaine in the whole course of the Epistle, namely in the tenth chapter. v.32. &c. Where he exhorteth them to take great comfort & confidence in their manifold tribulations sustained of their owne countrie men the Iewes, whereof the Apostle also maketh mention to the Thessalonians. 1.Thess.2.v.14. Those persecutious theis of the obstinate incredulous Iewes their countrie men, was one great tentation vnto them. An other tentation was, the persuasions that they brought them out of Scriptures, to cleaue vnto the Law, and not to beleeue in* IESVS *the dead man.* Heb.13.

And whereas the Iewes did magnifie their Law, by the Prophets, and by the Angels by whom it was giuen, and by Moyses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronicall or Leuiticall priesthood and sacrifices, by their tabernacle, and by their Testament: he sheweth, that our Lord IESVS, *as being the naturall sonne of God, passeth incomparably the Prophets, the Angels, and Moyses: that the Rest or quietnes which God promised, was not in their earthly land, but in heauen: that his figure Melchisedec far passed Abraham: and that his priesthod, Sacrifice, Tabernacle, and Testament, far passed theirs. In al which he shooteth often at these three markes: to take away the scandall of Christs death, by giuing them sundrie good reasons and testimonies of it: to erect their minds from visible and earthly promises (to which only the Iewes were wholy bent) to inuisible and heauenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.*

The Epistle may be deuided into these parts: the first, Of Christs excellencie aboue the Prophets, Angels, Moyses, and Iosue: c.1.2.3.4. The second, of his priesthod and excellencie thereof aboue the priesthod of the old Testament: c.5. vnto the middest of the 10. The last part is of exhortation c.10.v.9. to the end of the Epistle.

MARGINALL NOTES.

RHEM. 1 [‡] More specially.) *Yet was Christ head of the Gentiles also. So likewise his vicar S.Peter, notwithstanding his more peculiar Apostleship ouer the Iewes.*

FVLKE. 1 Christ neuer made S.Peter his Vicar generall, nor his successour in the headship, but holdeth it himselfe, and executeth it by his holy Spirit. But Peters Apostleship principally ouer the Circumcision, we finde in the Scripture, and Paules ouer the Gentiles, and the composition betweene Peter, Paul, and the rest of the Apostles, touching that Primacie or chiefe Apostleship, *Gal.2.* But that Peter was neuertheless head of the Gentiles, the holy Scripture neuer teacheth. Peters Primacie.

THE EPISTLE OF PAVL THE APOSTLE TO THE HEBREWES.

RHEM. 2 *LEt the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false priuate persuasion of their owne, that S.Paul as not the author of this Epistle, *leaue out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there was some doubt who should be the writer of it, but then, when it was no lesse doubted whether it were Canonical Scripture at all. Afterward the whole Church (by which onely we know the true Scriptures from other writings) held it and deliuered it, as now she doth, to the faithful, for Canonical, and for S.Pauls Epistle. Notwithstanding the Aduersaries would haue refused the Epistle, as wel as they do the Author, but that they falsely imagine certaine places thereof to make against the Sacrifice of the Masse.* Heretical corruption. * *In the English Bible of the yeere* 1579. The Epistle to the Hebrues, is S. Paules.

FVLKE. 2 Let the Christian Reader note the malice of our Aduersaries, which charge vs with corruption of the Scripture, without any ground. First, because the titles and subscripts of the Epistles, be no part of the Apostles writings, but added by such as copied out the same. Therefore if we did leaue out the title of the Epistle of S.Paul to the Romanes, or the Corinthians, or any other (which it is most certaine were written by the Apostle Paul:) yet were it no corruption of the Scripture. But this title some of our translations haue left out, because it is not agreed among ancient writers, who was the writer of this Epistle: Paul, or Barnabas, or Luke, or Clemens. Secondly, because diuers reasons are brought by some, to proue that it was not written by S. Paul. And because some ancient Greeke copies haue not S.Pauls name in the title, but onely: *The Epistle to the Hebrewes.* And so doth *Oecumenius* intitle it, and *Hentenius* a Papist translate it. Where you say, it was no lesse doubted, whether it were Canonical Scripture then who should be the writer of it, it is false. For many were vncertaine of the writer, that doubted not of the auctoritie. For they that ascribe it to Barnabas or Luke, the one an Apostle, the other an Euangelist, doe not doubt whether it be to be admitted for holy Scripture. There were in deed in the Latine Church, that doubted of it. Because the *Nouatians* and *Montanists*, abused a place or two in it, as Tertullian doth in his booke *de pudicitia*, yet nothing doubting, but that it was written by Barnabas, as the title then gaue it, and that it was of sufficient auctoritie. Where you say, that by the Church onely, we know the true Scriptures from other writings, it is false. For by the Spirit of God, (which is the auctour of them,) we know them more certainely, then by the auctoritie of the Church. Slander. Cauillings. Auctoritie of the Church and Scriptures.

Seeing therefore the doctrine of this Epistle is consonant to the doctrine of the other Canonical Scriptures, there ought to haue beene no doubt of it. Of like truth it is that you say, we would haue refused it, as well as we doe the auctor. For none of vs doth refuse S. Paul, though some iudge that he was not writer of this Epistle. Neither are you able to bring any reason, why it is like we would refuse the Epistle, which not onely maketh manifestly against the sacrifice of the Masse, but also against many other points of your heresie, and hath not so much as any shew against any thing that we teach.

CHAP. I.

God spake to their fathers by the Prophets: but to themselues by his owne Sonne, 14 who incomparably passeth al the Angels.

The Epistle at the third Masse on Christmasse day.

The translation of Rhemes.

DIuersly and many waies in times past God speaking to the fathers in the prophets: 2 Last of al in these daies hath spoken to vs in his Sonne, whom he hath appointed heire of al, by whom he made also the worlds.

The translation of the Church of England.

GOd which in time past, at sundrie times, and in diuers maners spake vnto the fathers in the Prophets,

2 *Hath in these last daies spoken vnto vs in the Sonne, whom hee hath appointed heire of all things, by whom also he made the worlds.*

3 *Who 3 *Who*

Sap.7,26. [e] ἀπαύγασμα [b] χαρακτὴρ ὑποστάσεως

3 *Who being the [e] brightnesse of his glorie, and ‖the [b] figure of his substance, and carying al things by the word of his power, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places:

3 *Who being the brightnesse of the glory, & the verie image of his substance, vpholding all things with the word of his power, having by himselfe purged our sinnes, † hath sit on the right hand of the Maiestie on high.* Coloss.1.15. sapi.7.26. † Or, sate.

The excellencie of Christ aboue Angels.

4 Being made so much better then Angels, as he hath inherited a more excellent name aboue them.

4 *Being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent name then they.*

Ps.2,7. 2.reg.7,14.

5 For to which of the Angels hath he said at any time, *Thou art my Sonne, to day haue I begotten thee?* and againe, *I will be to him a father, and he shall be to me a Sonne.*

5 *For vnto which of the Angels said he at any time, * Thou art my Sonne, this day haue I begotten thee?* Psal.2.7.

Ps.96,8.

6 And when againe he bringeth in the first begotten into the world, he saith, *And ‖let all the Angels of God adore him.*

6 *And againe, I will be vnto him a father, and he shal be to me a Sonne? And againe, when he bringeth in the first begotten Sonne into the world, he saith, * And let al the Angels of God worship him.* Psal.97.7. Psal.104.

Ps.103,4.

7 And to the Angels truely he saith, *He that maketh his Angels, spirits: and his ministers, a flame of fire.*

7 *And vnto the Angels he saith, * He maketh his angels spirits, and his ministers a flame of fire.*

Ps.44,7. Ps.101,26. Ps.109,1. 1.Cor.15,25.

8 But to the Sonne: *Thy throne ô God for euer and euer: a rod of equitie, the rodde of thy kingdome.*

9 *Thou hast loued iustice, and hated iniquitie: therefore thee, God, thy God hath annointed with oile of exultation aboue thy fellowes.*

8 *But vnto the Sonne* he saith, *Thy seat, O God,* shal be *for euer and euer: the scepter of thy kingdome* is *a scepter of righteousnesse,*

9 *Thou hast loued righteousnesse, and hated iniquitie: therefore God, euen thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes.*

10 And, *Thou in the beginning ô Lord didst found the earth: and the workes of thy handes are the heauens.*

11 *They shal perish, but thou shalt continue: and they shal al waxe old as a garment.*

12 *And as a vesture shalt thou change them, and they shal be changed: but thou art the selfe same, and thy yeeres shal not faile.*

10 * *And, thou Lord, in the beginning hast laid the foundation of the earth, and the heauens are the workes of the hands:* Psal.102.26.

11 *They shall perish, but thou endurest: and they all shall waxe olde as doth a garment,*

12 *And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.*

* The holy Angels (saith S. Augustine) to the societie of whom we aspire in this our pergrination, as they haue eternitie to continue, so also facilitie to know, and felicity to rest: for they do helpe vs without al difficultie, because with their spirituall motions pure and free, they labour or trauel not. *De Ciuit. lib.11. c.31.*

13 But to which of the Angels said he at any time: *Sit on my right hand, vntil I make thine enimies the footestoole of thy feete?*

13 *But vnto which of the Angels said he at any time, * Sit on my right hand, till I make thine enemies thy footestoole?* Psal.110.1. 1.cor.15.25.

14 Are they not al, ‡ ministring spirits: sent to minister for them which shal receiue the inheritance of saluation?

14 *Are they not all ministring spirites, sent forth into ministerie for their sakes which shalbe heires of saluation?*

ANNOTATIONS. CHAP. I.

RHEM. 1

3 The figure.) *To be the figure of his substance, signifieth nothing els but that which S. Paul speaketh in other words to the Philippians c.2.v.6. that he is the forme and most expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greeke word* Character *is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christs body in the Sacrament and his Mysticall death and sacrifice in the same, though called a figure, image, or representation of Christs visible body and sacrifice vpon the Crosse, yet may be and is the selfe same in substance.* μορφὴ χαρακτὴρ. The B. Sacrament a figure, and yet the true body.

FVLKE. 1

The Sacrament is not so the Character of Christs substance, as Christ is of his fathers substance. Beside this, the distinction of the persons of the Father and the Sonne, is inuincibly proued by the opposition that is in these relatiues, the character and the substance of the Father. For this Argument followeth most certainly, the Sonne is the character of his Fathers substance, *Ergo* the Sonne is not the Father, though of the same substance, nor the Father is the Sonne: So must the opposition of necessitie holde. The Sacrament is the figure, signe, and representation of the body of Christ, *Ergo* it is not the body of Christ, but sacramentally, significatiuely, or representatiuely. *Paschasius de corpore & sang. c.4. Cum figura vel character substantiæ eius humanitatis designat naturam vbi corporaliter plenitudo inhabitat Diuinitatis.* Wherefore this is such impudent sophistrie to delude the ignorant, that euery yong sophister in the Vniuersities, which knoweth the opposition of Relatiues, is able to discouer it, as a very vaine and vnlearned shift, to make the signe and the thing signified, to be the same in the very respect and point, wherein they are opposite, which is impossible. The word (visible) which you foyst in, to make an apparance of opposition, will not serue your turne. For the Sacrament is not a figure or signe of the visiblenes of Christs body, but of his very body in deed, which is alwaies of his owne nature visible though it be not alwaies seene. The real presence.

RHEM. 2

6 Let al the Angels adore.) *The Heretiks maruel that we adore Christ in the B. Sacrament, when they might learne by this place, that whersoeuer his person is, there it ought to be adored both of men & Angels. And where they say it was not made present in the sacrament nor instituted to be adored, we answer that no more was he incarnate purposely to be adored: but yet straight vpon his discending from heauen, it was the dutie both of Angels and al other creatures to adore him.* The adoration of Christ in the B. Sacrament.

First,

FVLKE. 2

Fuſt, we deny the body of Chriſt to be preſent in the Sacrament (as you affirme it) that is, really, corporally, ſubſtantially, &c. Secondly, if it were ſo preſent with the ſubſtance of the elements, or vnder the accidents of elements: yet, becauſe Chriſt is not ioyned either to the elements, or to the accidents of them in vnity of perſon, ſo that the elements and Chriſt, or the accidents and Chriſt, doe not make one perſon, as the Godhead and manhood are one perſon, which is Chriſt: we ought not to adore Chriſt in any ſuch viſible forme. No more then we may adore God the Father, in the Sunne, the Moone, or any other creature, in which he is verily preſent, as he is preſent in all places. Or the holy Ghoſt in euery true Chriſtian in whom he is preſent, not onely by ſubſtance, as God is euery where, but alſo by ſpeciall grace. Becauſe God the Father, and God the holy Ghoſt, is not vnited to any creature in vnitie of perſon, as God the Sonne is vnto the humanitie: and therefore is to be adored as God manifeſted in the fleſh. Where you ſay, Chriſt was not incarnate purpoſely to be adored, it is falſe, for he was incarnate to be ſeene and adored of the Angels, and of all the world in the fleſh. 1. Tim. 3. 16. Though not onely for that purpoſe. And if you make ſo little accompt of this Argument, of the inſtitution or end of the Sacrament, why doe you not adore likewiſe euery man that hath receiued it, for ſo long time as you determine that Chriſt is preſent within him? Or why doe you not fall downe before euery ſuch perſon, as you doe before the Pixe, when it is caried about with the Sacrament in it, for the ſame reaſon that you adore or fall downe before the Pixe: ſeeing in reſpect of Chriſtes preſence as you ſuppoſe it to be, there is as great dueti in the one as in the other.

Real preſence and adoration of the Sacrament.

CHAP. II.

He inferreth of the foreſaid, that it ſhall be incomparably more damnable for them to neglect the new Teſtament then the olde, 3 conſidering the irrefragable authoritie of the Apoſtles alſo. 5 Then he proſecuteth the excellencie of Chriſt aboue the Angels, 9 who neuertheleſſe, was made leſſer then Angels, to ſuffer and die for men, to deſtroy the dominion of the Diuell, 15 To deliuer men from feare of death, 17 And to be a faith Prieſt for men.

1 THerefore more abundantly ought we to obſerue thoſe things which we haue heard: ‘ leſt perhaps we runne out.

‘ Or that which runneth out of broken veſſell, or that runneth by a hole.

2 For if the word that was ſpoken by Angels, became ſure, and al preuarication and diſobedience hath receiued a iuſt retribution of reward:

3 How ſhall we eſcape if we neglect ſo great ſaluation? which when it was begonne to be declared by our Lord, of them that heard was confirmed on vs,

4 * God withal teſtifying by ſignes, and wonders, and diuerſe miracles, and diſtributions of the holy Ghoſt according to his wil.

Mar. 16. 20.

5 For not to Angels hath God made ſubiect the world to come, whereof we ſpeake.

6 But one hath teſtified in a certaine place, ſaying: *What is man, that thou art mindfull of him: or the ſonne of man, that thou viſiteſt him?*

7 *Thou didſt miniſh him litle leſſe then Angels: with glorie and honour thou haſt crowned him, and conſtituted him ouer the workes of thy handes.*

8 *All things haſt thou made ſubiect vnder his feete.* For in that he ſubiected al things to him, he left nothing not ſubiect to him. But now we ſee not as yet al things ſubiected to him.

1. Cor. 15. Epheſ. 1.

9 But * him that was a litle leſſened vnder the Angels, we ſee IESVS, ‡ becauſe of the paſſion of death, crowned with glorie and honour: that through the grace of God he might taſt death for al.

Pſal. 8. Heb. 2. 8.

10 For it became him for whom al things and by whom al things, that had brought many children into glorie, to conſummate the author of their ſaluation, by his paſſion.

11 For he that ſanctifieth, and they that be ſanctified: all of one. For the which cauſe he is not aſhamed to call them brethren.

12 Saying,

VVHerefore we ought to giue the more earneſt heede to the things which we haue heard: leſt at any time we ſhould let them ſlippe.

2 *For if the word ſpoken by Angels, was ſtedfaſt, and euery tranſgreſſion and diſobedience receiued a iuſt recompence of reward:*

3 *How ſhall we eſcape if we neglect ſo great ſaluation? which at the firſt began to be preached of the Lord, and was confirmed vnto vs warde by them that heard it,*

4 * *God bearing witneſſe* thereto *both with ſignes and wonders alſo, and with diuers powers, and gifts of the holy Ghoſt, according to his owne will.*

Mar. 16. 20.

5 *For vnto the Angels hath he not put in ſubiection the world to come, whereof we ſpeake.*

6 *But one in a certaine place witneſſed ſaying,* * *What is Man, that thou art mindfull of him? or the ſonne of man, that thou viſiteſt him?*

Pſal. 8. 5.

7 *Thou madeſt him for a litle while lower then the Angels, thou haſt crowned him with glorie and honour, and* * *haſt ſet him aboue the workes of thy handes.*

8 *Thou haſt put all thinges in ſubiection vnder his feete. In that he put all things vnder him, he left nothing that is not put vnder him, But now we ſee not yet all things put vnder him.*

1. Cor. 15. 17.

9 * *But him that for a while was made leſſe then the Angels,* † *we ſee* that it was *Ieſus,* who *through the ſuffering of death, was crowned with glory and honour, that he by the grace of God, ſhould taſt of death for all.*

Phi. 1. 8. Fulke. The Greeke is word for word, *We ſee Ieſus by the ſuffering of death, crowned &c.*

10 *For it became him, for whom are al things, and by whom are all things, after he had brought many ſonnes vnto glorie, that he ſhould make the captaine of their ſaluation perfect through afflictions.*

11 *For both he that ſanctifieth, and they which are ſanctified* are *all of one: for which cauſe he is not aſhamed to call them brethren,*

Ps. 21.23. 12 Saying, *I will declare thy name to my brethren: in the middes of the Church will I praise thee.*

Ps.17,3. 13 And againe, *I will haue affiance in him,* And againe, *Behold here am I and my children: whom God hath giuen me.*

Es. 8,18. 14 Therefore because the children haue communicated with flesh and bloud, him selfe also in like maner hath beene partaker of the same: that * by death he might de-

Ose.13,14. 1.Cor.15,54. stroy him that had the empire of death, that is to say, the Deuil.

15 And might deliuer them that by the feare of death through al their life were subiect to seruitude.

e The dignitie of man, in that Christ tooke our nature vnto his person in Deitie, and not the nature of Angels.

16 For no where doth he take Angels: but the seede of Abraham he taketh.

17 Whereupon he ought in al things to be like vnto his brethren, that he might become a merciful and faithfull high Priest before God, that he might repropitiate the sinnes of the people.

18 For in that wherein himselfe suffered and was tempted, he is able to helpe them also that are tempted.

12 *Saying,* * *I will declare thy name vnto my brethren, in the middest of the Church will I praise thee.* Ps.22.23.

13 *And againe I will put my trust in him. And againe, behold here am I, and the children which God hath giuen me.*

14 *For asmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them,* * *that through death, he might expell him that had lordship ouer death, that is, the deuil:* Osee.13.14. 1.Cor.15.54.

15 *And that he might deliuer them which through feare of death, were all their life time in danger of bondage.*

16 *For he in no place taketh on him the angels: but the seede of Abraham taketh he on him.*

17 *Wherefore in all things it became him to be made like vnto his brethren, that he might be mercifull, and a faithfull high Priest in thinges concerning God, for to purge the peoples sinnes.*

18 *For in that he himselfe suffered, and was tempted, he is able to succour them that are tempted.*

MARGINALL NOTES. CHAP. II.

RHEM. 1 9 Because of the passion.) *This proueth against the Caluinistes that Christ by his Passion merited his owne glorification. Which they would not for shame deny of Christ, but that they are at a point to denie all meritorious works, yea euen in Christ also, and therefore they translate also this sentence heretically, by transposing the wordes.* In the Bible printed in the yeere 1579.

If it were graunted that Christ merited his glory by his suffering, it would helpe you nothing for your meritorious workes. And yet we would not for all the world, deny all meritorious works, for we acknowledge the sacrifice of Christ to haue merited and deserued for vs remission of our sinnes, and eternall life. But all glory that Christ hath, was from euerlasting due to his person, because he is the eternall sonne of God. And it is not long since, you confessed that *streight vpon his descending from heauen it was the dutie both of Angels and all other creatures to adore him,* therefore he merited not his glorification by his death which was due to him so soone as he was incarnate by the right of his godhead. Neither doth this text proue any thing to the contrary, if it be rightly translated. For the Apostle saith that Christ was made lesse then the Angels, in respect of the passion of his death, as S. Paul saith, he *made himselfe of no reputation,* &c. *Phili.2.7.* not that that he was crowned with glory for the merite of his death. And therefore we translate not this sentence heretically, but according to the sense of the Apostle, and the iudgement of the Catholike fathers. First Athanasius distinguished as we doe. *De incarnat verbi dei.*

So doth Chrysostome Hom 4. *If he which should haue all subiect vnto him, died and suffered innumerable things: why art thou sad, when thou sufferest? For we see Iesus, euen him that was made a litle lesse then the Angels, for the passion of death. And then againe he added, good and prosperous thinges, crowned with glory.* S. Ambrose likewise saith. *He sheweth that the Crosse of Christ is glory and honour, for which Crosse he was made lesse then the Angels.* Theodoret saith. *He was not lesse then the Angels by nature of his diuinitie, but by suffering of his humanitie.* S. Augustine vpon this text, Cont. Maxim. lib. 3. c. 18. saith. *That which is written in the Epistle to the Hebrewes. (But now we do not yet see all things subiect vnto him: but we see Iesus euen him that was made a litle lesse then the Angels for the passion of death) ought to teach vs how we should vnderstand that which is written to the Corinthians, When all things shall be subdued vnto him, that it is said according to his humanitie, not according to his deitie. So therefore appearing in man in whom by the passion of death, he was made a litle lesse then the Angels, he shall iudge the quicke and the dead,* Againe, Cap. 25. he writeth, *The Scripture hath opened why it is said, Thou hast made him a litle lesse then the Angels, where it is read: we see Iesus euen him which is made a litle lesse then the Angels for the suffering of death. Therefore not for the nature of man, but for the suffering of death.* Primasius saith, *he was made lesse then the Angels by dying for vs.* Fulgent. *ad Trasimundum lib. 3. cap. 20. Aduertant Paulum Apostolum hunc locum ad mortis humanæ intelligentiam referentem, ita vt istam minorationem non solùm naturæ humanitatis assignet, quinetiam Diuinitatem Christi à consortio passionis & mortis excepter. Ita namque ad Hebræos loquitur;* Eum autem, &c. *Eusebius Emissenus Dom. Ad. Hom. 3. Eum qui modico quàm angeli minoratus est, videmus Iesum propter passionem mortis. Minor enim ist angelis Iesus, secundum hoc quod mortalis & passibilis factus est. Cerea'is cont. Maximin. cap. 8. Nunc modico minus ab angelis minoratum vidimus Iesum. Quare? Sequitur: Propter passionem mortis. Faustinus cont. Arr. c. 4. Minoratus est propter passionem mortis. Greg. Eticus idem.* Seeing our translation therefore is according to the interpretation and distinction of these Catholike fathers, you see either what learning, or what honestie is in these men, to charge vs with hereticall translation, and transposing of the words. And although we should otherwise distinguish, that Christ by the passion of death was crowned with glorie, yet Christes meriting his glory, were not proued thereby. For all the members of Christ by death attaine to the crowne of glory, yet not by the merite of their death.

CHAP.

CHAP. III.

By example of Christ (who is incomparably more excellent then Moses also) he exhorteth them to be faithfull vnto God.
7 There reward shall be, to enter into euerlasting rest, if they perseuere, as contrariwise to be excluded (as was shadowed in their forefathers in the wildernes) if they sinne and become incredulous.

WHEREFORE holy brethren, partakers of the heauenly vocation, consider the Apostle, and high Priest of our confession IESVS.

2 Who is faithful to him that made him, as also * Moyses in all his house.

The excellencie of Christ aboue Moyses. Nu.12,7.

3 For, this man is esteemed worthy of more ample glorie aboue Moyses, by so much as more ample glory then the house, hath he that framed it.

4 For euery house is framed of some man, but he that created al things, is God.

5 And Moyses in deede was faithfull in al his house as a seruant, for a testimonie of those things which were to be said:

6 But Christ as the Sonne in his owne house: which house are we, if we keepe firme the confidence and glory of hope vnto the end.

7 Wherefore, as the holy Ghost saith, *To day if you shall heare his voice,*

P.94,8.

8 *Harden not your harts as in the exacerbation according to the day of temptation in the desert.*

9 *Where you fathers tempted me: proued and saw my workes.*

10 *Fortie yeeres. For the which cause I was offended with this generation, and said, They doe alwaies erre in hart. And they haue not knowen my waies.*

11 *To whom I sware in my wrath, If they shall enter into my rest,*

12 Beware brethren, lest perhaps there be in some of you an euil hart of incredulity, to depart from the liuing God.

13 But exhort your selues euerie day, whiles *to day* is named, that none of you be obdurate with the fallacie of sinne.

14 For we be made partakers of Christ: yet so if we keepe the ‡ beginning of his substance firme vnto the end.

‡ Faith is the ground worke of our creation in Christ, which if we hold not fast, the building is lost. Nu.14,37. 21,23.

15 While it is said, *To day if you shal heare his voice, doe not obdurate your harts as in that exacerbation.*

16 For some hearing did exasperate: but not all they that went out of Ægypt by Moyses.

17 And with whom was he offended fortie yeeres? was it not with them that sinned, *whose carcasses were ouerthrowen in the desert?

18 And to whom did he sweare that they should not enter into his rest: but to them that were incredulous?

19 And we see that they could not enter in, because of incredulitie.

THerefore holy brethren, partakers of the celestiall calling, consider the Apostle and high Priest of our profession Christ Iesus.

*2 Being faithfull to him that appointed him, as also * Moses was faithfull in all his house.* Num.12.7.

3 For this man was counted worthy of more glory then Moses, in as much as he which hath builded the house, hath more honour then the house.

4 For euerie house is builded of some man, but he that builded all things, is God.

5 And Moses verely was faithfull in all his house, as a seruant, for a witnesse of those things which were to be spoken after:

6 But Christ as the sonne hath rule ouer his owne house: whose house are we, if we hold fast the confidence and the reioycing of that hope vnto the end.

*7 Wherefore: as the holy Ghost sayeth, * To day if ye will heare his voice,* Psal.95.8.

8 Harden not your hartes, as in the prouocation in the day of temptation in the wilderneſſe:

9 Where your fathers tempted me, proued me, and saw my workes fortie yeeres.

10 Wherefore I was greeued with this generation, and saide they doe alwaie erre in hart, they verily haue not knowen my waies.

11 So that I sware in my wrath, If they shall enter into my rest.

12 Take heede brethren, least at any time there be in any of you an euill hart of vnbeliefe, to depart from the liuing God:

13 But exhort ye one another daily, while it is called to day: lest any of you be hardned through the deceitfulneſſe of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the end the beginning of the substance.

*15 ‖ So long as it is said, * To day if ye will heare his voice, harden not your harts, as in the prouocation.* ‖ Or, while. Psal.95.8.

16 For some when they had heard, did prouoke: ‖ howbeit, not all that came out of Ægypt by Moses. ‖ The Lord.

17 But with whom was he displeased fortie yeeres? Not with them that had sinned, whose carkeises fell in the desert?

18 And to whom sware he that they should not enter into his rest, but vnto them that were not obedient?

19 And we see that they could not enter in, because of vnbeliefe.

CHAP. IIII.

That they must feare to be excluded out of the foresaid rest (which he proueth out of the Psalme) 12 considering that Christ seeth their most inward secretes. 14 And that he (as their Priest who also himselfe suffered) is able and ready to strengthen them in confession of their faith.

LET vs feare therefore lest perhaps forsaking the promise of entring into his rest, some of you be thought to be wanting.

2 For to vs also it hath beene denounnounced, as also to them, but the worde of hearing did not profit them, not mixt with faith of those things which they heard.

3 For we that haue beleeued, shal enter into the rest: as he said, *As I sware in my wrath, if they shall enter into my rest:* and truely the workes from the foundation of the world being perfited.

Psal.94,11.

4 For he said in a certaine place of the ‡seuenth day, thus. *And God rested the seuenth day from all his workes.*

Gen.2,2.

5 And againe in this, *If they shall enter into my rest.*

6 Because it remaineth that certaine enter into it, and they to whom first it was preached, did not enter because of incredulitie:

Heb.3,7.

7 Againe he limited a certaine day: *To day,* in Dauid saying, after so long time, as is aboue said, *To day if you shall heare his voice: doe not obdurate your harts.*

8 For if * Iesus had giuen them rest: he would neuer speake of an other day afterward.

* So Iosue is called in Greek.

9 Therefore there is left a sabbatisme for the people of God.

10 For he that is entred into his rest, the same also hath rested from his workes, as God from his.

11 Let vt hasten therefore to enter into that rest: that no man fall into the same example of incredulitie.

‡ Whatsoeuer God threateneth by his word concerning the punishment of sinne and incredulitie, shal be executed, be the office neuer so secret, deepe, or hidden in our harts, because Gods speach passeth easily and searcheth throughly euery part, power, and faculty of mans soule.

12 For ‡ the word of God is liuely and forcible, and more persing then any two edged sword: and reaching vnto the diuision of the soule and the spirit, of the iointes also and the marowes, and a discerner of the cogitations and intents of the hart.

13 And there is no creature inuisible in his sight, but al things are naked and open to his eies, to whom our speach is.

14 Hauing therefore a great high Priest that hath entred the heauens, IESVS the sonne of God, let vs hold the confession.

15 For we haue not a high Priest that can not haue compassion on our infirmities: but tempted in all things by similitude, except sinne.

THE Epistle in a Masse for the election of the Pope.

16 ‖ Let vs goe therefore with confidence to the throne of grace: that we may obtaine mercy, and finde grace in seasonable aide.

LET vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be defrauded.

2 For vnto vs was the Gospell preached, as well as vnto them: but the word which they heard, did not profit them, not being coupled with faith to them that heard.

3 For we which haue beleeued, doe enter into his rest, as he said, * *Euen as I haue sworne in my wrath, if they shal enter into my rest: although the workes were made perfect from the foundation of the world.* Psal 95.11,

4 For he spake in a certaine place of the seuenth day on this wise: * *And God did rest the seuenth day from all his workes.* Gen.2.2.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it followeth that some must enter thereinto, and they to whom the Gospell was first preached entred not therein for vnbeliefe.

7 Againe, he appointed a certaine day, by to day, saying in Dauid after so long a time, (as it is said) *To day if yee will heare his voice, harden not your harts. Psal.95.8.

8 For if Iesus had giuen them rest, then would he not afterward haue spoken of another day.

9 There remaineth therefore yet a rest to the people of God.

10 For he that is entred into his rest, hath ceased also from his owne workes, as God did from his.

11 Let vs study therefore to enter into that rest, least any man fall ‖ after the same example of the disobedience. ‖ Or, into

12 For the word of God is quicke and mightie in operation, and sharper then any two edged sword and entreth through euen vnto the diuiding asunder of the soule and the spirit, and of the ioints, and the marow, and is a discerner of the thoughts and of the intents of the hart.

13 Neither is there any creature that is not manifest in the sight of him: but all things are naked and open vnto the eies of him of whom we speake.

14 Seeing then that we haue a great high priest, which is entred into heauens, Iesus the sonne of God, let vs hold fast this confession.

15 For we haue not an high priest which can not be touched with the feeling of our infirmities: but was in all pointes tempted like as we are, and yet without sinne.

16 Let vs therefore come boldly vnto the throne of grace, that we may obtaine mercy, and finde grace to helpe in time of neede.

MARGI.

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 4 Seuenth day.) *If the Apoſtle had not euidently here ſhewed that the Sabboths reſt was a figure of the eternal repoſe in heauen, who durſt to haue applied that Scripture of Gods reſt the ſeuenth day, to that purpoſe? Or how can our Aduerſaries now reprehend the like application manifoldly vſed in all holy auncient writers to the like end?*

FVLKE. 1 Before this Epiſtle was written, the prophet Eſay deliuered the ſame doctrine of the Saboath that the Apoſtle doth: Eſay 58. 13. &c. & cap. 66. 23. The like application, in any ancient writer, to the like end we doe not reprehend, when it hath the ſame warrant of the Scripture. But ſeeing the auncient holy fathers, had neither the ſame priuiledge of the ſpirit, that they ſhould neuer erre in their applications, nor alway the holy Scripture to direct them vnto ſuch endes, ſometimes we may iuſtly reprehend them by auctoritie of the holy Scriptures when their applications are not agreable vnto them. Applying of Scriptures.

ANNOTATIONS. CHAP. IIII.

RHEM. 2 16 Let vs goe with confidence.) *The Aduerſaries goe about to procue by theſe wordes, that we neede no helpe of Saincts to obtaine any thing, Chriſt him ſelfe being ſo readie, and we being admoniſhed to come to him with confidence as to a moſt merciſull Mediator and Biſhop. But by that argument they may as well take away the helpes and prayers of the liuing one for an other. And we doe not require the helpe either of the Saincts in heauen, or of our brethren in earth, for any miſtruſt of Gods mercie, but for our owne vnworthines: being aſſured that the prayer of a iuſt man auaileth more with him, then the deſire of a greeuous ſinner: and of a number making interceſſion together, rather then of a man alone. which the Heretikes can not deny except they reproue the plaine Scriptures. Neither doe we come leſſe to him, or with leſſe confidence, when we come accompanied with the prayers of Angels, Saincts, Prieſts, or iuſt men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merites, then if we prayed our ſelues alone.* Scripture abuſed againſt inuocation of Saincts.

IVLKE. 2 Chriſt is a moſt merciſull Mediator, to whom we ought to come with confidence, and by him to God. Therefore we haue no neede of the mediation of Saincts departed. This argument (you ſay) is inſufficient. *Whereby we may as well take away the helpes and prayers of the liuing, one for another.* I anſwere, the prayers of the Saincts liuing, haue both commaundement, and promiſe in the Scriptures: ſo hath not inuocation of Saincts departed this life, and therefore, they are not of one kinde. Againe we haue no neede of the prayer of Saincts liuing for the merite or worthyneſſe of their perſons, but becauſe this mutuall ductie of praying one for another, is by God required, and is acceptable to him, when it is done in faith and obedience vnto him, and of loue and charitie one towards another. The like cauſe is not of praying to Saincts in heauen, becauſe there is neither commaundement to be obeyed, nor promiſe to be beleeued, nor any vſe of our prayer for them. You ſay, *you require not the prayers of Saincts in heauen, or of your brethren on earth, for any miſtruſt of Gods mercy, but for your owne vnworthineſſe.* And we go with confidence to the throne of grace, not truſting in our worthineſſe, or in the worthineſſe of any other creature, but onely in the worthineſſe of Chriſt, in whom we are aſſured to be heard, according to his promiſe, whether we be few or many. But you are *aſſured that the prayer of a iuſt man, auaileth more with him then of a greeuous ſinner.* And we are aſſured, that no mans prayer auaileth with him any thing at all in reſpect of the merite of any iuſt man, but onely in the merite and mediation of Chriſt. Yet we know the prayer of a iuſt man, auaileth much by Gods merciſull promiſe, but not by the worthineſſe of his prayer: ſo we ſay of the interceſſion of many together, and otherwiſe the Scripture teacheth not. Therefore, ſeeing we haue no promiſe of helpe, by inuocation of Saincts, we can haue no confidence or hope in ſuch inuocation. Laſt of all you ſay, *You come not leſſe to God, or with leſſe confidence, but with much more affiance in his grace, when ye are accompanied with the prayers of Angels and Saincts, &c.* Firſt it is to to manifeſt, that you come leſſe to God, when you goe ſo much to Saincts, then you ſhould doe if you went onely to God. Secondly, the affiance that you haue, is not in the meere grace, mercie, and merites of Chriſt, ſo great as if you came to Chriſt onely, truſting in his grace, merites and mercie, and not a whit in the merites or worthineſſe of Angels and Saincts, or any other creature, liuing, or dead. Whether the Angels and Saincts doe pray for you or no, you know not by the word of God. But that neither the one nor the other, can know your harts, or your petitions offered to them in ſo many places at once, you might learne by the Scriptures, and euen by naturall reaſon, ſeeing it is proper to the diuinitie onely, to know the hart of man, and all things or many things at one inſtant, 1. Reg. 8. 39. Chriſt our only mediatour. Inuocation of Saincts.

CHAP. V.

That Chriſt being a man and infirme, was therein but as all Prieſts, and that he alſo was called of God to this office: offering as the others: 8 and ſuffered obediently for our example. 11 Of whoſe Prieſthood he hath much to ſay, but that the Hebrues haue neede rather to heare their Catechiſme againe.

The Epiſtle for Biſhop Iuel is a Creſcas and for Vſſher of Canterbury.

FOR ‖ euery high Prieſt taken from among men, is appointed for men in thoſe things that pertaine to God: that hee may offer gifts and ſacrifices for ſinnes:

2 That can haue compaſſion on them that be ignorant and doe erre: becauſe himſelfe alſo is compaſſed with infirmitie.

3 And therefore he ought, as for the people, ſo alſo for himſelfe to offer for ſinnes.

4 * Neither doth any man ‖ take the honor to himſelfe, but he that is called of God, * as Aaron.

5 So Chriſt alſo ‖ did not glorifie himſelfe that he might be made a high prieſt: but he that ſpake to him, *My Sonne art thou,*

FOR *euery high prieſt taken from among men, is ordained for men in things* pertaining *to God, to offer gifts & ſacrifices for ſinne:*

2 *Which can ſufficiently haue compaſſion on the ignorant, and on them that erre out of the way, foraſmuch as he himſelfe alſo is compaſſed with infirmitie.*

3 *And for the ſame* infirmitie *he is bound to offer for ſinnes, as well for himſelfe, as for the people.*

4 *And no man taketh the honour vnto himſelfe, but he that is called of God,* * *as was Aaron.* 1. Chr. 23. 13.

5 *Euen ſo, Chriſt alſo glorified not himſelfe to be made the high prieſt: but he that ſaid vnto him,* * *Thou art my ſonne, to day haue I begotten* Pſal. 2. 7.

1. Pet. 1. 18. 1. Pet. 2. 13. Pſal. 7. Pſal. 109. 4.

I this day haue begotten thee.

6 As also in an other place he saith, *Thou art* ‖ *Priest for euer, according to the order of Melchisedec.*

7 Who in the daies of his flesh, ‖ with a strong crie and teares, offering prayers and supplications to him that could saue him from death, was heard ‖ for his reuerence.

8 And truly whereas he was the Sonne, he learned by those things which he suffred, obedience:

9 And being consummate, ‖ was made to al that obey him, cause of eternal saluation,

10 Called of God a high Priest according to the order of Melchisedec.

11 Of whom we haue great speach and ‖ inexplicable to vtter: because you are become weake to heare.

12 For whereas you ought to be maisters for your time, you neede to be taught againe your selues what be the elements of the beginning of the wordes of God: and you are become such as haue need of milke, and not of strong meate.

13 For euerie one that is partaker of milke, is vnskilful of the word of iustice: for he is a child.

14 But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.

thee, gaue it him.

6 *As he saith also in another place,* * *Thou art a priest for euer, after the order of Melchisedech.* Psal.110.4.

7 *Which in the daies of his flesh, when he had offered vp prayers and supplications, with strong crying and teares vnto him that was able to saue him from death, and was heard in that which he feared:*

8 *Though he were the sonne, yet learned hee obedience, by those things which he suffred.*

9 *And being perfect, was made the author of eternall saluation vnto all them that obey him:*

10 *And is called of God an high priest after the order of Melchisedech.*

11 *Of whom wee haue many things to say, and hard to be vttered seeing yee are dull of hearing.*

12 *For when as concerning the time, ye ought to be teachers, yet haue ye neede againe that we teach you the first principles of the beginning of the word of God, and are become such as haue neede of milke, and not of strong meate.*

13 *For euery one that vseth milke, is vnexpert of the word of righteousnesse, for he is a babe.*

14 *But strong meate belongeth to them that are perfect, euen those which by reason of vse, haue their wits exercised to discerne both good and euill.*

ANNOTATIONS. CHAP. V.

RHEM.1 1 Euery high Priest.) *By the description of a Priest or high Priest (for to this purpose all is one matter) he proueth Christ to be one in most excellent sort. First then, a Priest must not be an Angell, or of any other nature but mans. Secondly, euery man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the communitie, seuered, assumpted and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose why he is so sequestred and piked out from the residue, is to take charge of Diuine things, to deale as a mediator betwixt God and the people, to be the Deputie of men in such things as they haue to craue or to receiue of God, and to present or giue to him againe. Fourthly, the most proper and principall part of a Priests office is, to offer oblations, giftes and sacrifices to God for the sinnes of the people: without which kinde of most soueraine duelties, no person, people or Common wealth can appertaine to God: and which can be done by none, of what other dignitie or calling soeuer he be in the world, that is not a Priest: diuers Princes (as we read in the Scriptures) punished by God, and king Saul deposed from his kingdome, specially for attempting the same.* The description of a Priest, and his office. 3.Reg.13. 2.Par.26. 1.Reg.13.

And generally we may learne here, that in ijs quæ sunt ad Deum, *in all matters touching God, his seruice, and religion, the Priest hath onely charge and authoritie: as the Prince temporall is the peoples gouernour, guider, and soueraine, in the things touching their worldly affaires: Which must for all that by him be directed and manneged no otherwise, but as is agreeable to the due worship and seruice of God, against which if the terrene Powers commit any thing, the Priests ought to admonish them from God.* The Princes temporal authoritie how farre it extendeth.

We learne also hereby, that euery one is not a Priest, and that the people must alwaies haue certaine persons chosen out from among them, to deale in their suites and causes with God, to pray, to minister Sacraments, and to sacrifice for them. And whereas the Protestants will haue no Priest, Priesthood, nor sacrifice, but Christ and his death, pretending these words of the Apostle to be verified onely in the Priesthood and Seruice of the old law, and Christes person alone, and after him of no mo: therein they shew themselues to be ignorant of the Scriptures, and of the state of the new Testament, and induce a plaine Atheisme and godlesnesse into the world. for so long as man hath to doe with God, there must needes be some deputed, and chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. for else, if men neede to deale no more, but immediatly with Christ, what doe they with their Ministers? Why let they not euery man pray, and minister for himselfe and to himselfe? What doe they with Sacraments, seeing Christes death is as well sufficient without them, as without Sacrifice? Why standeth not his death as well with Sacrifice as with Sacraments: as well with Priesthood, as with other Ecclesiasticall function? There is no other cause in the world, but that (Sacrifice being the most principall act of religion that man oweth to God, both by his Law, and by the Law of nature) the Diuell by these his ministers, vnder pretence of deferring or attributing the more to Christs death, would abolish it. There is a peculiar order & calling of Priests of the new Testament. Priests and sacrifice necessarie in the new Testament, and nothing derogatorie to Christs priesthood in sacrifice.

This definition of a Priest and his function, with all the properties thereto belonging, holdeth not onely in the law of Moyses, and order of Aarons Priesthood, but it was true before, in the Law of nature, in the Patriarches, in Melchisedec, and now in Christ, and all his Apostles and Priestes of the new Testament: sauing that it is a peculiar excellencie in Christ, that he onely offered for other mens sinnes, and not at all for his owne, as all other doe. The difference and excellencie of Christs Priesthood.

FVLKE.1 First you doe blasphemously confound the office of a Priest, and an high priest, to establish your popish sacrificing priesthood. For it is not all one matter, to compare Christ with euery inferior priest of the lawe, and with the high priest, who was neuer but one at once, to signifie the singular priesthood of our Sauiour Christ. Christ our onely high Priest.

Secondly,

Secondly, where you say there can no person, people, or common wealth, appertaine to God without the soueraigne dueties of priesthood, it is true, but for that purpose we haue no neede of your popish sacrificing priesthood. For our high Priest hath perfectly accomplished whatsoeuer sacrifice was necessarie for our sinnes, and continueth to make intercession for vs for euer. Hauing no office of an externall sacrificing priesthood vnder him, but a ministerie of preaching of his word, and administration of his holy Sacraments here on earth. Thirdly, where you say that in al matters pertaining to God, the priest hath only charge and auctoritie, it is false. For although in preaching and administration of the Sacraments, &c. the chosen minister hath onely charge and auctoritie to execute them, yet the Prince hath charge and auctoritie to commaund them to be executed according to the word of God. Wherein as he is to be taught by the minister, so he is bound not to be ignorant thereof, though the minister neglect his dutie in teaching of him. For which, and for not executing his office according to the word of God, the Prince also hath charge and auctoritie to punish the minister of the Church.

Fourthly, we learne else where, that euery true Christian is a sacrificing Priest, to offer vp spirituall sacrifice acceptable to God by Iesus Christ, 1. Pet. 2. 5. But none is our high priest to offer vp sacrifice propitiatory for our sinnes, or to make intercession with God for vs, as our mediator and aduocate, but onely Iesus Christ, although there be priests, elders or ministers chosen and appointed for ministration of the word and Sacraments. For although it be the duetie of the minister, to conceiue or pronounce publike prayers in the name of the Church, yet he is not as a priest or aduocate to present them before God, to be acceptable by the worthinesse of his person or office, as the high Priest of the law was, as a figure of Christ. Therefore saith S. Augustine: *If the Apostle had said so, These things haue I written vnto you, that you should not sinne, but if any man sinne you haue me for a mediatour, and I by my prayer obtaine pardon for your sinnes, as in a certaine place Parmenian placed the Bishop to be a mediatour betweene the people and God, what good or faithfull Christian could abide him? who would behold him as an Apostle of Christ, and not as Antichrist. Contra Parmen. lib. 2. c. 8.* You see this godly father counteth it intolerable, and very Antichristianisme to place the Bishop or any other minister of the Church, as mediatour betweene God and the people, to deale in their sutes and causes with God as you meane, namely, as sacrificing priests, to obtaine pardon for the worthinesse of their office. Yet you are bolde to say, *That we shew our selues not onely ignorant of the Scriptures, and of the state of the new Testament, but also to induce a plaine Atheisme into the world, by denying such a priesthood.* But where be these Scriptures, that we might learne them of you? you are as mute as a stone for any Scripture you bring. Well, for lacke of Scriptures let vs see what reason you haue. You say for reason, *That as long as men haue to doe with God, there must needs be some deputed to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests.* I answere, the Apostle speaketh onely of the high priests office, which is consummated and perfected in Christ, in whose person is accomplished, whatsoeuer was figured by the high priests office of the law, but of inferiour priests he speaketh not. You aske then what we doe with our ministers? I answere, we make them not mediatours and sacrificing Priests, (as Parmenian the heretike, and you doe) but we haue them for such puposes as Christ hath commaunded, to minister the word, Sacraments, publike prayers, discipline, &c. which is no part of the office of Christes eternall high priesthood, or chiefe sacrificers dignitie. You aske further, *What we doe with Sacraments, seeing Christes death is as well sufficient without them as without sacrifice?* Verily, we vse them as seales appointed of God, for confirmation of our faith in Christ death. But sacrifice we haue none appointed of God, *But the sacrifice of praise and thankesgiuing which be the onely sacrifices* (saith Iustinus) *that Christians haue receiued to offer. Dialog. cum Tryphon.*

Thirdly you aske, *Why his death standeth not as well with sacrifices, as with Sacraments, and with priesthood, as with other Ecclesiasticall function?* Because Christes sacrifice cannot bee the onely propitiatorie sacrifice, if there be any other beside it. As for Sacraments, as seales and memorials to certifie vs of the effect of his death may well stand with his sacrifice, as other functions that derogate nothing from his priestly dignitie. But the popish sacrificing priesthood, cannot stand with the death of Christ, because it vsurpeth the sacrificing priesthood of Christ, in offering his body which none could doe but hee himselfe, and therefore hee is an high Priest for euer, and hath no successours in that office. *But sacrifice propitiatorie* you say, (or else you say nothing to the purpose) *Is the most principall acte of religion that man oweth to God, and therefore must be dayly offered.* We answere, Christ hath most perfectly accomplished that sacrifice himselfe, by his oblation of himselfe once for all, as the Apostle doth often affirme in plaine termes, therefore that sacrifice propitiatorie, neither needeth, neither can bee offered dayly, or any more be repeated, the fruite whereof is eternall. And therefore the deuill by setting vp a new priesthood and sacrifice, seeketh nothing else, but to depriue men of the fruite and benefite of the singular sacrifice and priesthood of Christ. To whom it is not to be feared that we can attribute too much, seeing he is the sonne of God, to whom with God his father and his holy spirite, all that are saued ascribe their saluation, with all blessing, glory, wisedome, thankesgiuing, honour, power and might, for euer and euer, Apocalypse 7. And where you say, this *definition of priesthood was true in the Patriarkes, Melchisedech and Aarons priesthood, as it is now in Christ, sauing that Christ onely was free from sinne,* I say it is horrible blasphemie. For it was but figuratiue and a shadowe of a priesthood in all the rest, and in Christ onely it was true, as the Apostle prooueth manifestly, *Capitulo* 10. 1. *&c.* beside many other peculiar excellencies that the Apostle describeth to be true in Christ, which were figured in the priesthoode of Melchisedech, and excelled also by Christ, *capitulo* 7. 14. to the end of the Chapter.

Therefore Theodoret sayeth well vpon this text. *These thinges the holy Apostle hath said, not meaning to shew vnto vs the rule of an high priesthood, but preparing a way to speake of the high priesthoode of our Lord.* S. Ambrose sayeth: *The Apostle placeth here certaine things common to Christ with the Priests, but certaine things higher.* Among which he maketh more peculiar excellencies of Christ then that one which you doe. The same not onely in sense but also in words hath Chrysostome, *hom.* 13. the like hath Primasius. But what neede the testimonie of men where the Scripture is so plaine?

REM. 2 4 Taketh to himselfe.) *A speciall prouiso for all Priests, Preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their owne handes, but by lawfull calling and consecration, euen as Aaron did. By which clause if you examine Luther, Caluin, Beza, and the like, or if all such as now a dates intrude themselues into sacred functions, looke into their consciences, great and foule matter of damnation will appeare.*

All true priests and preachers must be lawfully called thereto.

LUKE. 2 Luther, Caluine, Beza, and such like, had both the inward calling by God, and the outward calling by the Church to their ministery. But if you examine the Pope and all his priests, which claime a priesthood equall

Lawfull calling.

to Christ in all things, saving that they offer for their owne sinnes, a great and foule matter of Antichristian vsurpation will appeare. For where haue they any testimonie of the Scripture, either for their papacie, or for their priesthood?

RHEM. 3 5 Did not glorifie himselfe.) *The dignitie of Priesthood must needs be passing high and soueraigne, when it was a promotion and preferment in the sonne of God himselfe according to his manhood, and when he would not vsurpe, nor take vpon him the same, without his fathers expresse commission and calling thereunto. An eternall example of humilitie, and an argument of condemnation to all mortall men, that arrogate vniustly any function or power spirituall, that is not giuen them from aboue, and by lawfull calling, and commission of their superiors.* The dignitie and function of Priesthood is not to be vsurped.

FVLKE. 3 The Pope and his priests doe glorifie themselues, for their priesthood is not of Gods appointment, but of their owne vsurpation. For where hath God commanded them to sacrifice the body and bloud of Christ, for the sinnes of the liuing and of the dead? The popish priesthood.

RHEM. 4 6 A Priest for euer.) *In the 109. Psalme, from whence this testimonie is taken, both Christes kingdome and Priesthood are set foorth. but the Apostle vrgeth specially his Priesthood, as the more excellent and preeminent state in him, our Redemption being wrought & atchieued by sacrifice, which was an acte of his Priesthood, and not of his kingly power, though he was properly a king also, as Melchisedec was both Priest and king, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, and his allegations here out of the Psalmes) at the very first moment of his conception or incarnation. for you must beware of the wicked heresie of the Arians and Caluinists (except in these later it be rather an errour proceeding of ignorance) that sticke not to say, that Christ was a Priest, or did sacrifice, according to his Godhead. Which is to make Christ, God the father Priest, and not his sonne, and to doe sacrifice and homage to him as his Lord, and not as his equall in dignitie and nature. Therefore S. Augustine saith* in Psal. 109. That as he was man, he was Priest: as God, he was not Priest. And *Theodoret in Ps.* 109. As man, he did offer sacrifice: but as God, he did receiue sacrifice. *And againe*, Christ touching his humanitie was called a Priest, and he offered no other host but his owne body, &c. *Dialog. 1. circa med. Some of our new Masters not knowing so much, did let fall out of their pennes the contrary, and being admonished of the errour, and that it was very Arianisme, yet they persist in it of meere ignorance in the grounds of Diuinitie.* Christ both priest and king: but his Priesthood more excellent of the two. *Psal. 2. 109.* Christ a Priest as he is man, not as he is God. *Rem. test. pag. 89.*

FVLKE. 4 Because this note specially noteth me, I will repeate that I haue answered vnto it else where. Firste note the intollerable pride of these popish interpreters, that chalenge to themselues all learning and knowledge in Diuinity, & condemne all other men of ignorance, and mere ignorance, in the grounds of diuinitie. So playeth *Bristow* with the Bishop of *Sarum*, whom in the place by them quoted, I reproued in these wordes. The like impudent cauill he bringeth against M. *Iewell*, whom no man I thinke without laughter can read, to be charged with ignorance by blundering *Bristow*, for affirming Christ to be a Priest according to his deitie, whom the Apostle expressly saith by his eternall spirite to haue offered himselfe. Heb. 9. 14. But that you may the better vnderstand this controuersie betweene vs, we deny not that Christ was a Priest according to his humanitie, but wee affirme, that whole Christ is a Priest, as hee is both God and man. For in the office of Priesthood, two things must be considered, A Ministerie, and an Auctoritie. In respect of the ministeriall part, our Saviour Christ performed that office, as man, but in respect of auctoritie of entring into the holiest place, and reconciling vs to God, and presenting vs vnto God, which was the principall part of his priesthood, he did performe it, as the sonne of God, as the Lord and maker of the house, and not as a seruant, but as God which hath created all things, Heb. 3. verse 1. 2. 3. 4. 5. and 6. Against this sound doctrine, let vs examine what the heretikes alleage. Firste, they charge it most odiously with Arrianisme, but without all sparke of reason, seeing we distinguish plainely, the auctoritie of God the sonne, which is equall with his father, from the ministery of the man Iesus Christ, inferiour to his father as touching his manhood. Secondly, they charge vs that we sticke not to say: Christ was a priest, or did offer sacrifice according to his godhead. But we say he was a priest, and did offer sacrifice, both according to his godhead, and according to his manhood. And the same sayeth the Apostle in effect, when he saith: The bloud of Christ, which by his eternall spirite, offered himselfe vnreproueable to God, shall purge your conscience, &c. Heb. 9. 14. For not the bloud of beasts, nor of any man, though he had beene innocent, but the bloud of that man which was God, was the price of our redemption, in which respect the Apostle, Act. 20. 28. saith, that God purchased his Church vnto himselfe by his owne bloud. For by the eternall spirit is vnderstoode that infinite power of the diuinitie, vnited to the humanitie, by which the sacrifice of Christ was consecrated, that by the same liuely or quickening vertue by which he created vs, he might also restore vs. Whereunto our Sauiour Christ had regard, when he said. Iohn 6. *It is the spirite that giueth life, the flesh profiteth nothing. But this* (say the Papists) *is to make Christ God the fathers priest, and not his sonne.* Nay rather, this is to acknowledge Christ to be both his fathers sonne and his priest, euen as the Apostle saith: *The law appointeth Priests, men that haue infirmitie, but the word of the othe, which is after the law, the sonne for euer perfected.* Heb. 7. 28. Where, by the opposition of men hauing infirmitie, with the sonne perfected for euer, it is most cleere, that the word of the othe maketh Christ, as he is the sonne of God a priest after the order of Melchisedech. Where I cannot omit the shamefull corruption of this text in your popish translation, which to hide this opposition betweene men, and God the sonne of God, hath altogether left out this word *Man*, although it be in the Latine expressed manifestly: *Lex enim homines constituit, &c.* which they translate thus: *The lawe appointeth priests, them that haue infirmitie.* But to proceede: our accusers adde further, that our assertion is to make Christ to doe sacrifice, and homage to God his father, as his Lord, and not as his equall in dignitie and nature. I answere, no more then when S. Paul sayeth, that Christ *when he was in the fourme of God, and thought it no robberie to be equall with God, made himselfe of no reputation, tooke vpon him the shape of a seruant, and became obedient to the death, euen the death of the Crosse.* For I haue sufficiently before distinguished, that all partes of his priesthood that required obedience, seruice, homage, ministerie, subiection, he performed as man: but the auctoritie of reconciling men to God, he wrought as God and man, euen as the Apostle writeth: *God was in Christ, reconciling the world vnto himselfe.* 2. Cor. 5. 19. Therefore, that he might be a priest, able and worthy to make atonement with God, he was God: That his reconciliation and satisfaction might extend to men, he was man, and so being God and man, he is a perfect mediator betweene God and man, and an high priest for euer after the order of Melchisedech. All this notwithstanding they oppose against vs the auctoritie of the fathers, who doubtlesse had none other meaning then we to keepe this distinction. Firste S. Augustine in ps. 109. is produced to say: *that as he was man, he was priest, as God he was not priest.* But S. Augustines words are somewhat otherwise: *The Lord hath sworne &c. for to this end thou wast borne out of the wombe before the day starre, that thou mightest be a priest for euer after the order of Melchisedec. For according to that he is borne of God the father, God with God, coeternall with him that begetteth, he is not a priest, but a priest for his flesh assumpted, for the sacrifice, which being taken of vs, he might offer for vs.* In these words Augustines meaning is plaine enough, that Christ according to his Slander.

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diuine and eternall generation could not haue beene a prieſt for vs, except he had taken our fleſh, and beene borne a man, which we doe alwaies confeſſe. But that our redemption by his ſacrifice was the meere worke of his manhood onely, he ſaith not, but the contrarie if he be marked. For he ſaith that the ſonne of God was a prieſt for the fleſh, which he tooke of vs, that he might offer for vs that ſacrifice which he tooke of vs. Here it is plaine, that Chriſt as God offereth ſacrifice, but he offereth as a prieſt, for to offer ſacrifice pertaineth to a Prieſt, therefore Chriſt as God is a prieſt, yet not as God only, but as God and man. Wherupon the ſame Auguſtine ſaith afterward: *O Lord which haſt ſworne and ſaid: Thou art a Prieſt for euer after the order of Melchiſedech. The ſame prieſt for euer is the Lord on thy right hand, the very ſame (I ſay) prieſt for euer, of whom thou haſt ſworne, is the Lord on thy right hand, becauſe thou haſt ſaid to the ſame my Lord, Sit thou on my right hand vntill I make thine enemies thy footeſtoole.* Here he affirmeth that the eternall God, Dauids Lord as he is God, and Dauids ſonne as he is man, is that eternall prieſt. And to what end, but to performe thoſe parts of a prieſt which were proper to God, that is, to reconcile vs to God, to haue auctoritie of himſelfe and of his owne nature and worthineſſe, to come before God, and to remaine in the fauor of God alwaies, which no creature hath but through his worthineſſe and gratious gift. The next auctoritie brought againſt vs, is Theodoret in pſ. 109. who is cited thus: *As man he did offer ſacrifice, but as God he did receiue ſacrifices.* Verily we ſay as much and more alſo, that he offered ſacrifice as God alſo, reconciling the world to himſelfe. But in truth the words of Theodoret are otherwiſe, and to an other end, *Chriſt* (ſaith he) *is now a prieſt, which is ſprong of Iuda, according to the fleſh, not offering any thing himſelfe, but is the head of them that offer, ſeeing he calleth the church his body, and therefore he exerciſeth the prieſthood as a man, and he receiueth thoſe offerings that are offered as God. And the church truly doth offer the tokens of his body & bloud, ſanctifying euery leuen by the firſt fruits.* In theſe words Theodoret ſpeaketh not of the ſacrifice that Chriſt offered himſelfe, but of the ſpirituall ſacrifice of thankſgiuing which the Church offereth to him, in celebrating the memorie of his death. Not of the prieſthood which Chriſt did exerciſe in earth, but of the prieſthood which he doth exerciſe in heauen, not now offering any thing, but as God receiuing oblations. And where he ſaith that now he exerciſeth the prieſthood as man, he denieth not, but that he doth exerciſe it as mediator, God & man: which is more plaine in his expoſition of the Epiſtle to the Hebrues cap. 8. where he inquireth how Chriſt doth both ſit at the right hand of maieſtie, and yet is a miniſter of the holy things. *For what prieſtly office doth he exerciſe* (ſaith he) *which hath once offered vp himſelfe, and doth no more offer any ſacrifice? And how can it be that the ſame perſon ſhould both ſit and exerciſe the prieſtly office? except perhaps a man will ſay, that the ſaluation which he prepareth as Lord, is a prieſtly office.* Neither hath he any other meaning *dialogo primo* where his purpoſe is to proue that Chriſt had a body. *If therefore it be proper for prieſts to offer gifts, and Chriſt concerning his humanitie is called a prieſt, and he offered none other ſacrifice but his owne body, therefore our Lord Chriſt had a body.* He ſaith not here, that Chriſt is a prieſt according to his humanitie onely, whereas the excellencie of his perſon, being both God and man, cauſed his prieſthood and ſacrifice to be acceptable and auailable for the redemption of man. Therefore he ſaith alſo vpon the ſeuenth Chapter. *It is the part of a man to exerciſe prieſthood, and of God to receiue thoſe things that are offered. But yet the onely begotten ſonne of God being made man, was made our prieſt alſo after the order of Melchiſedech, not with any increaſe of dignitie, but concealing his diuine dignitie, and taking vpon him a baſe eſtate for our ſaluation.* You ſee in theſe words he acknowledgeth him to be a prieſt, as he is both God & man. So ſaith Primaſius vpon this chapter: *It is the office of the high Prieſt to ſtand betweene God and the people, to intreate God for the ſins of the people, this did Chriſt, by that he is man and God alſo, offering vp himſelfe for our ſins, alwaies liuing to make interceſſion to God for vs. Ipſe verus Deus & pontifex, qui pro nobis non in ſanguine taurorum & hircorum, ſed in ſanguine ſuo ſemel introiuit in ſancta. Quod tunc Pontifex ille ſignificabat, qui cum ſanguine in ſancta ſanctorum per annos ſingulos introibat. Iſte igitur eſt, qui in ſe vno totum exhibuit, quod eſſe neceſſarium ad redemptionis ſciebat effectum, idem ſcilicet & ſacerdos & ſacrificium, idem Deus & templum. Sacerdos per quem ſumus reconciliati: ſacrificium quo reconciliati: Deus cui reconciliati. Solus tamen ſacerdos ſacrificium, & templum: & hæc omnia Deus, ſecundum formam ſerui.* Fulg. de fide ad Petr. c. 2. *Gregor. Bet. Cum fungitur pro nobis ſacerdotis officio, Chriſtus veriſſimè factus eſt maxime defenſor & aduocatus pro nobis ſemper aſſiſtens, interpellans quoque Patrem, qua ſolus puriſſimus ſacerdos, vt expiata labe delinquentiæ, diuina eius propitiatione ſeruemur. Per hoc ergo quod Ieſus factus eſt Chriſtus & Dominus, non tam ſubſtantiæ eius Diuinæ aliquid confertur, quam proſpectum eſt quibus Regni eius & Sacerdotij ac Dominij poteſtas velut munus ſalutare collatum eſt.* But to make the matter clere, beſide that which the Apoſtle writeth cap. 3. & 9. theſe arguments may plainly be drawne out of the ſeuenth Chapter, where he ſpeaketh expreſly of his prieſthood after the order of Melchiſedech. Chriſt as he is without father and mother, is a prieſt after the order of Melchiſedech: Chriſt as he is God and man, is without father and mother, therefore Chriſt as he is God and man is a prieſt after the order of Melchiſedech. Againe, Chriſt according to his diuinitie hath no beginning of his daies, nor end of his life according to his whole perſon: therefore Chriſt according to his diuinitie, and according to his whole perſon, is a prieſt after the order of Melchiſedech. Againe, except you vnderſtand Chriſt to haue beene a prieſt according to his diuinitie, he was tithed in the loines of Abraham aſwell as Leui, but according to his diuinitie he was not in the loines of Abraham, and therefore paid no tithes in Abraham as God, though as man he was ſubiect to the law: but receiued tithes of Abraham in his prieſt and figure Melchiſedech. For the prieſt receiueth tithes in the name of God, as he bleſſeth in the name of God. Therefore if Chriſt giue prieſtly bleſſing in his owne name, he giueth it as he is God, and not as man onely. Finally, to ſay that Chriſt was a prieſt in reſpect of his manhood onely, ſauoureth ranckly of Neſtorianiſme, whereas our aſſertion that Chriſt is an high prieſt, both according to his Deitie, in which he is equall with his father, and alſo according to his humanitie, in which the father is greater then he, is as farre from Arrianiſme as Papiſts are from honeſtie and ſincerity, to charge us with ſuch open blaſphemie, which we deteſt more then they.

HEBR. 5 7 With a ſtrong crie.) *Though our Sauiour make interceſſion for vs, according to his humane nature, continually in heauen alſo: yet he doth not in any externall creatures make ſacrifice, nor vſe the prayers ſacrificall, by which our redemption was atchieued, as he did in the time of his mortall life, and in the act of his Paſſion, and moſt principally, when with a loud voice, and with this prayer, In manus tuas commendo ſpiritum meum, he voluntarily depoſed his ſoule, yeelding it in moſt proper ſort for a ſacrifice. for in that laſt point of his death, conſiſteth ſpecially his high prieſtly office, and the very worke and conſummation of our redemption.*

The ſacrifice on the croſſe was the principall act of Chriſtes prieſthood. Luc. 23. 46.

Obſerue more ouer, that though commonly euery faithfull perſon pray both for himſelfe and others, and offer his prayers to God, yet none offereth by office, and ſpeciall deputation, and appointment, in the perſon of the whole Church and people, ſauing the Prieſt. Whoſe prayers therefore be more effectuall in themſelues, for that they be the voice of all faithfull men together, made by him that is appointed and receiued of God for the peoples legate. And of this kinde were all Chriſts prayers, in all his life and death, as all his other actions were: his faſting, watching, preaching, inſtituting, miniſtring, or receiuing Sacraments: euery one being done as Prieſtlie actions.

Prieſts prayers more effectuall.

Chriſts Prieſtly actions;

Chriſt

to Christ in all things, saving that they offer for their owne sinnes, a great and foule matter of Antichristian vsurpation will appeare. For where haue they any testimonie of the Scripture, either for their papacie, or for their priesthood?

RHEM. 3 5 Did not glorifie himselfe.) *The dignitie of Priesthood must needs be passing high and soueraigne, when it was a promotion and preferment in the sonne of God himselfe according to his manhood, and when he would not vsurpe, nor take vpon him the same, without his fathers expresse commission and calling thereunto. An eternall example of humilitie, and an argument of condemnation to all mortall men, that arrogate vniustly any function or power spirituall, that is not giuen them from aboue, and by lawfull calling, and commission of their superiors.* The dignitie and function of Priesthood is not to be vsurped.

FVLKE. 3 The Pope and his priests doe glorifie themselues, for their priesthood is not of Gods appointment, but of their owne vsurpation. For where hath God commanded them to sacrifice the body and bloud of Christ, for the sinnes of the liuing and of the dead? The popish priesthood.

RHEM. 4 6 A Priest for euer.) *In the 109. Psalme, from whence this testimonie is taken, both Christes kingdome and Priesthood are set foorth, but the Apostle vrgeth specially his Priesthood, as the more excellent and preeminent state in him, our Redemption being wrought & atchieued by sacrifice, which was an acte of his Priesthood, and not of his kingly power, though he was properly a king also, as Melchisedec was both Priest and king, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, and his allegations here out of the Psalmes) at the very first moment of his conception or incarnation, for you must beware of the wicked heresie of the Arians and Caluinists (except in these later it be rather an errour proceeding of ignorance) that sticke not to say, that Christ was a Priest, or did sacrifice, according to his Godhead. Which is to make Christ, God the father Priest, and not his sonne, and to doe sacrifice and homage to him as his Lord, and not as his equall in dignitie and nature. Therefore S. Augustine saith* in Psal. 109. That as he was man, he was Priest: as God, he was not Priest. And *Theodoret in Ps.* 109. As man, he did offer sacrifice: but as God, he did receiue sacrifice. *And againe,* Christ touching his humanitie was called a Priest, and he offered no other host but his owne body, &c. *Dialog. 1. circa med. Some of our new Masters not knowing so much, did let fall out of their pennes the contrary, and being admonished of the errour, and that it was very Arianisme, yet they persist in it of meere ignorance in the grounds of Diuinitie.* Christ both priest and king, but his Priesthood more excellent of the two. *Psal.* 109. Christ a Priest as he is man, not as he is God. *Rem. pag. 3.*

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The same priest for euer is the Lord on thy right hand, the very same (I say) priest for euer, of whom thou hast sworne, is the Lord on thy right hand, because thou hast said to the same my Lord, Sit thou on my right hand vntill I make thine enemies thy footestoole.* Here he affirmeth that the eternall God, Dauids Lord as he is God, and Dauids sonne as he is man, is that eternall priest. And to what end, but to performe those parts of a priest which were proper to God, that is, to reconcile vs to God, to haue auctoritie of himselfe and of his owne nature and worthinesse, to come before God, and to remaine in the fauor of God alwaies, which no creature hath but through his worthinesse and gratious gift. The next auctoritie brought against vs, is Theodoret in ps. 109. who is cited thus: *As man he did offer sacrifice, but as God he did receiue sacrifices.* Verily we say as much and more also, that he offered sacrifice as God also, reconciling the world to himselfe. But in truth the words of Theodoret are otherwise, and to an other end, *Christ* (saith he) *is now a priest, which is sprong of Iuda, according to the flesh, not offering any thing himselfe, but is the head of them that offer, seeing he calleth the church his body, and therefore he exerciseth the priesthood as a man, and he receiueth those offerings that are offered as God. And the church truly doth offer the tokens of his body & bloud, sanctifying euery leuen by the first fruits.* In these words Theodoret speaketh not of the sacrifice that Christ offered himselfe, but of the spirituall sacrifice of thanksgiuing which the Church offereth to him, in celebrating the memorie of his death. Not of the priesthood which Christ did exercise in earth, but of the priesthood which he doth exercise in heauen, not now offering any thing, but as God receiuing oblations. And where he saith that now he exerciseth the priesthood as man, he denieth not, but that he doth exercise it as mediator, God & man: which is more plaine in his exposition of the Epistle to the Hebrues cap. 8. where he inquireth how Christ doth both sit at the right hand of maiestie, and yet is a minister of the holy things. *For what priestly office doth he exercise* (saith he) *which hath once offered vp himselfe, and doth no more offer any sacrifice? And how can it be that the same person should both sit and exercise the priestly office? except perhaps a man will say, that the saluation which he prepareth as Lord, is a priestly office.* Neither hath he any other meaning *dialogo primo* where his purpose is to proue that Christ had a body. *If therefore it be proper for priests to offer gifts, and Christ concerning his humanitie is called a priest, and he offered none other sacrifice but his owne body, therefore our Lord Christ had a body.* He saith not here, that Christ is a priest according to his humanitie onely, whereas the excellencie of his person, being both God and man, caused his priesthood and sacrifice to be acceptable and auailable for the redemption of man. Therefore he saith also vpon the seuenth Chapter. *It is the part of a man to exercise priesthood, and of God to receiue those things that are offered. But yet the onely begotten sonne of God being made man, was made our priest also after the order of Melchisedech, not with any increase of dignitie, but concealing his diuine dignitie, and taking vpon him a base estate for our saluation.* You see in these words he acknowledgeth him to be a priest, as he is both God & man. So saith Primasius vpon this chapter: *It is the office of the high Priest to stand betweene God and the people, to intreate God for the sins of the people, this did Christ, by that he is man and God also, offering vp himselfe for our sins, alwaies liuing to make intercession to God for vs. Ipse verus Deus & pontifex, qui pro nobis non in sanguine taurorum & hircorum, sed in sanguine suo semel introiuit in sancta. Quod tunc Pontifex ille significabat, qui cum sanguine in sancta sanctorum per annos singulos introibat. Iste igitur est, qui in se vno totum exhibuit, quod esse necessarium ad redemptionis sciebat effectum, idem scilicet & sacerdos & sacrificium, idem Deus & templum. Sacerdos per quem summus reconciliati: sacrificium quo reconciliati: Deus cui reconciliati. Solus tamen sacerdos sacrificium, & templum: & haec omnia Deus, secundum formam serui. Fulg. de fide ad Petr. c. 2. Gregor. Bet. Cum fungitur pro nobis sacerdotij officio, Christus verissimè factus est maxime defensor & aduocatus pro nobis semper assistens, interpellans quoque Patrem, qua solus purissimus sacerdos, vt expiata labe delinquentiæ, diuina eius propitiatione seruemur. Per hoc ergo quod Iesus factus est Christus & Dominus, non tam substantiæ eius Diuinæ aliquid confertur, quam prospectum est quibus Regni eius & Sacerdotij ac Dominij potestas vel nos munus salutare collatum est.* But to make the matter clere, beside that which the Apostle writeth cap. 3. & 9. these arguments may plainly be drawne out of the seuenth Chapter, where he speaketh expresly of his priesthood after the order of Melchisedech. Christ as he is without father and mother, is a priest after the order of Melchisedech: Christ as he is God and man, is without father and mother, therefore Christ as he is God and man is a priest after the order of Melchisedech. Againe, Christ according to his diuinitie hath no beginning of his daies, nor end of his life according to his whole person: therefore Christ according to his diuinitie, and according to his whole person, is a priest after the order of Melchisedech. Againe, except you vnderstand Christ to haue beene a priest according to his diuinitie, he was tithed in the loines of Abraham aswell as Leui, but according to his diuinitie he was not in the loines of Abraham, and therefore paid no tithes in Abraham as God, though as man he was subiect to the law: but receiued tithes of Abraham in his priest and figure Melchisedech. For the priest receiueth tithes in the name of God, as he blesseth in the name of God. Therefore if Christ giue priestly blessing in his owne name, he giueth it as he is God, and not as man onely. Finally, to say that Christ was a priest in respect of his manhood onely, sauoureth rankly of Nestorianisme, whereas our assertion that Christ is an high priest, both according to his Deitie, in which he is equall with his father, and also according to his humanitie, in which the father is greater then he, is as farre from Arrianisme as Papists are from honestie and sincerity, to charge us with such open blasphemie, which we detest more then they.

ANIM. 5 7 With a strong crie.) *Though our Sauiour make intercession for vs, according to his humane nature, continually in heauen also: yet he doth not in any externall creatures make sacrifice, nor vse the prayers sacrificall, by which our redemption was atchieued, as he did in the time of his mortall life, and in the act of his Passion, and most principally, when with a loud voice, and with this prayer,* In manus tuas commendo spiritum meum, *he voluntarily deposed his soule, yeelding it in most proper sort for a sacrifice. for in that last point of his death, consisteth specially his high priestly office, and the very worke and consummation of our redemption.*

The sacrifice on the crosse was the principall act of Christes priesthood. *Luc.* 23. 46.

Obserue more ouer, that though commonly euery faithfull person pray both for himselfe and others, and offer his prayers to God, yet none offereth by office, and speciall deputation, and appointment, in the person of the whole Church and people, sauing the Priest. Whose prayers therefore be more effectuall in themselues, for that they be the voice of all faithfull men together, made by him that is appointed and receiued of God for the peoples legate. And of this kinde were all Christs prayers, in all his life and death, as all his other actions were: his fasting, watching, preaching, instituting, ministring, or receiuing Sacraments: euery one being done as Priestlie actions.

Priests prayers more effectuall.

Christs Priestly actions.

Christ

FVLKE.5 Christ offered but that one sacrifice propitiatory on the crosse, and that but once, neither doth he make any other sacrifice in any externall creatures. Neither hath he any sacrificing priests to be mediators betweene God and the people, as Parmenian the Heretike placed the Bishop betweene God and the people. Therefore the prayers of the minister of the Church, which he conceiueth or pronounceth in the name of the congregation are not more effectuall in themselues for any such office of mediation or legation, but they are acceptable because they are according to Gods ordinance, the prayers of the whole church vttered by a ministerthereunto appointed. For the prayer of one priuate man, praying with harty affection and true faith, is more agreeable to the will of God, then the prayer of a thousand priests void of faith and good affection, yea and shall haue better effect then the faithfull prayer of the minister, conceiued for a careleſſe and faithlesse people. Therefore Christs prayers and other actions of his priesthood were of another and a more excellent kinde, then the prayers of the best priest that euer was. His office of preaching and ministring of Sacraments, he hath by his word committed to the ministers of his Church, to exercise in his name, therefore they be as effectuall being done by his seruants, as by himselfe. But his high priests office he retaineth to himselfe, and hath not committed it to another. Therefore none may presume to offer sacrifice as he did, nor to pray, watch, fast, or doe any thing meritorious for other as he did. Christ our only high Priest.

RHEM. 6 7 For his reuerence.) *These wordes haue our English Translators perniciously and most presumptuously corrupted, turning them thus,* In that which he feared, *contrary to the version and sense of all antiquitie, & to Erasmus also, and contrary to the ordinarie vse of the Greeke word, as Beza himselfe defineth it* Luc. 2. v. 25: *and contrary to the proprietie of the Greeke phrase, as not onely the Catholikes, but * the best learned Lutherans doe shew and proue by many examples. They folow herein the singular presumption of Caluin, who was the first (as his fellow Beza confesseth) that euer found out this interpretation. Which neither S. Chrysostome, nor any other, as perfect Grecians as they were, could euer espie. Where onely to haue made choise of that impious and arrogant Sectaries sense, before the said fathers and all the Churches beſides, had been shamefull ynough: but to set the same downe for very Scripture of Gods blessed word, that is intolerable and passeth all impietie. And we see plainly that they haue no conscience, indifferencie, nor other purpose, but to make the poore Readers beleeue, that their opinions be Gods owne word, and to draw the Scriptures to sound after the fantasie of their heresies. But if the good Reader knew, for what point of doctrine they haue thus framed their translation, they would abhorre them to the depth of Hel. forsooth it is thus: they would haue this Scripture meane, that Christ was in horrible feare of damnation, and that he was not onely in paines corporall vpon the Crosse (which they hold, not to haue beene sufficient for mans redemption) but that he was in the very sorowes and distresses of the damned, without any difference, but that it was not euerlasting, as theirs is.* Notorious heretical translation to maintaine Caluins horrible blasphemie. Ὑπὸ δλαβείας Flac. Illyr. vpon this place.

For this horrible blasphemie (which is their interpretation of Christes descending into Hel) Gods holy word must be corrupted, and the sacrifice of Christs death (whereof they talke so presumptuously) must not be ynough for our redemption, except he be damned for vs also to the paines of Hel. Wo be to our poore Countrie, that must haue such bookes, and read such translations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you shall see, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before, Act. 2. 27. and Mat. 27. 46. Caluins blasphemie that Christ suffered hel paines vpon the crosse, and that his death otherwise were insufficient.

FVLKE.6 The Greeke word signifieth both feare, reuerence, and pietie. Therefore that translation is not corrupt, which giueth that interpretation which the word will beare. But *it is contrarie* (say you) *to the version and sense of all antiquitie.* That is not so, for Beza allegeth a most ancient Latine version, which he calleth *Claremontanus codex*, where it is translated *à metu*, from feare. Primasius also allegeth the sentence of Cassiodorus, that the word is taken sometime for loue, and sometime for feare. Greg. Nazian. also *orat. 2. de filio*, reckoning τὸ δλαβὲς, that is, feare, among the infirmities of Christes manhood, declareth that he folowed this sense: seeing this word signifying feare, is no where in the Scripture applyed to Christ but in this text. Theodoret also manifestly foloweth this sense, writing vpon this text, and saith: *who (except he were out of his wits) would say that these things are spoken of his diuine nature? For if blessed Paul feared not death, but desired to be dissolued and to be with Christ, and said to them which foreshewed vnto him those things which should befall vnto him at Ierusalem, and assayed to keepe him backe, why weepe you and afflict my hart? I am readie not onely to be bound, but also to die for the name of our Lord Iesus Christ: how did God the word, the creator of the world (which cannot be turned or changed, and is free from all affection) feare death?* Againe, he interpreteth the prayer here spoken of, to be that *which he made in his passion, saying, Father if it be possible, let this cup passe from me.* The Syrian translation is also *from feare. Idacius Clarus propter timorem lib. 3. Cant. Varimadum.* By all which it is manifest, how vntruely you say, that our interpretation is contrarie to the version and sense of all antiquitie, as also to the ordinarie vse of the Greeke word, which not onely of prophane writers, but also in the holy Scripture, is taken for feare, Act 23. 10. and euen in this Epistle Heb. 11. 7. witnesse your owne Latine text, which for δλαβηθεὶς translateth *timens & metuens*, fearing. Neither doth Beza say otherwise, but bringeth many examples to the contrarie. Likewise, where you say it is contrary to the propertie of the Greeke phrase, you shew your great skill in the Greeke tongue. For our interpretation is most agreeable to the Greeke phrase, bicause the preposition ἀπὸ doth more commonly signifie out or from, then, for, as you translate it, though Illyricus helpe you with some examples, where it signifieth rather, *pra* then *pro*. That Beza confesseth Caluin to haue beene the first that found out this interpretation, he meaneth in these daies, for he allegeth that Nazianzen and other of the ancient fathers did follow this interpretation before Caluin. And although Chrysostome did not, yet Nazianzen and Theodoret did, which were as perfect Grecians as Chrysostome: and yet Chrysostome doth not altogether abhorre from it, though he preferre the other. *Let the Heretikes be ashamed* (saith he) *the sonne of God was heard ἀπὸ τ δλαβείας from feare, and what could a man say more of the Prophets? And what order is it, that he saith he was heard from feare? and although he were the sonne, he learned of those things which he suffered, obedience, who would say these things of God.* Here it appeareth plainely, that he vnderstood the word δλαβεία for feare, and not for reuerence, because it could not be said of the Prophets, that they were heard for their reuerence, but from their feare. Wherefore, seeing this commentary was not written by Chrysostome himselfe, but gathered out of his homilies and writings after his death, it may be the other interpretation was added by some other that liked better thereof then of Chrysostomes first sense. Wherefore (to omit all your vngodly rayling meete for such heretikes and traytors as Rhemes sendeth into England) as our translation is agreeable to the originall text and to the ancient versions and sense of some of the ancient fathers, so is our exposition honorable and glorious to God the father and Christ his sonne, and to the holy ghost, by whom this Epistle was indited, and agreeable to the analogy of faith, confirming an article of our faith, that Christ descended into hell, and suffered not onely bodily paines, but also great sorow and anguish of soule, which was necessary for our redemption, according to the manifest Scriptures: and obeyed, as the death of his body was a necessary part of his obedience and sacrifice. And therefore you doe as ignorantly as maliciously separate the sacrifice of his death from all other his passions, as though his sacrifice was no more but the separation of his body from his soule, and that all that he suffered beside in body and minde, was superfluous, seeing Cauilling.

ing his death onely should be enough for our redemption. Wo be to them therefore that are led by such blinde guides, that either see not so manifest light of truth, or else do so obstinately striue against it to their vtter condemnation. Where you exhort men to read Caluin and Beza in their Commentaries and Annotations vpon this place, I wish that all men either would or could follow your counsell, and they should see that they are farre from such blasphemies as you most blasphemously ascribe vnto them. And for this question of Christes descending into hell, I referre the Readers as you doe, to that which hath beene written before of this matter.

RHEM. 9 Consummate.) *The full worke of his sacrifice, by which we were redeemed, was wholy consummate and accomplished, at the yeelding vp of his spirit to God the Father, when he said,* Consummatum est. *though for to make the same effectuall to the saluation of particular men, he him selfe did diuerse things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessities. See the next Annotation.* Christ yeelding vp the Ghost, accomplished our redemption. *Io.* 19. 30.

RHEM. 7 9 Was made to all.) *The Protestants vpon pretence of the sufficiencie of Christs Passion, and his onely redemption, oppose them selues guilefully in the sight of the simple, against the inuocation of Saincts, and their intercession, and helpe of vs, against our penitentiall workes or suffering for our owne sinnes, either in this life or the next: against the merites of fasting, praying, almes, and other things commended to vs in holy writte, and against most things done in the Church, in sacrifice, Sacrament, and ceremonie. But this place and many other shew, that Christs Passion, though it be of it selfe farre more sufficient and forcible, then the Protestants in their basenesse of vnderstanding can consider, yet profiteth none but such, as both doe his commaundements, and vse such remedies and meanes to apply the benefite thereof to them selues, as he appointeth in his word, or by the Holy Ghost in his Church. And the Heretikes that say, faith onely is the thing required to apply Christes benefites vnto vs, are hereby also easily refuted. For we doe not obey him onely by beleeuing, but by doing whatsoeuer he commaundeth. Lastly, we note in the same wordes, that Christ appointeth not by his absolute and eternall election, men so to be partakers of the fruite of his redemption, without any condition or respect of their owne workes, obedience, or free will: but with this condition alwaies, if men will obey him, and doe that which he appointeth. See S. Augustine (or Prosper) to. 7. Respons. Prosperi. li. 2. articulo 1. ad obiectiones Vincentij, where he saith of the cup of Christes Passion,* It hath in deede in it selfe, to profite all: but if it be not drunken it healeth not. Christes Passion sufficient for all, but profitable to them only which obey, not by faith only, but by doing as he and his Church commaund.

FVLKE. 7 We confesse that Christes Passion profiteth none but such as obey him, and vse such meanes to apply the benefit thereof to themselues, as he hath appointed by his word, without which, the Holy ghost hath appointed nothing in the Church of Christ. Though in the Church of Antichrist, that which cannot haue a shew or colour by wresting of the word of God, is blasphemously ascribed to the appointment of the Holy ghost But how are we confuted, that say faith is the onely thing required to apply Christes benefits vnto vs? You answere: *For we doe not obey him onely by beleeuing, but by doing whatsoeuer he commandeth: ergo,* it is not the proper office of faith to apply the benefits of Christes death vnto vs. How hangeth this together? For the Apostle saith not that obedience is the onely meane whereby we apply Christes benefits vnto vs, but that Christ is a cause of saluation to all that obey him, so that obedience is a fruite of saluation, not a cause thereof. Although if you would vnderstand the obedience of faith and trueth, whereof the Scripture speaketh, and from whence floweth all other obedience to Gods commaundements, we would not contend with you, but that obedience is the onely meane on our part, to apply the benefits of Christ vnto vs, but on Gods behalfe, the Holy Ghost is the onely meane. Theodoret saith: *By this meanes he exhorteth them to whom he writeth to continue in faith, and to trust in the mercy and clemencie of the high Priest.* S. Ambrose also vnderstandeth this obedience to be faith, saying: *He sheweth what great gaine his Passion is, which sufficeth vnto all beleeuers for eternall saluation.* The very same words hath Primasius. Finally, you cannot proue by this place that God chuseth men to saluation, with respect of the merit of their workes, obedience, free will or faith it selfe, but with condition, that he will giue them grace to obey him, and will to beleeue in him, and to doe that he appointeth. Not leauing it to the freedome of mans will, *which auaileth to nothing but to sinne,* as S. Augustine saith *ad Bonifac. lib. 3. c. 8.* And Prosper meaneth, that the cup of immortalitie is drunke by faith onely. For he said before, that *they which depart out of the world without faith and the Sacrament of regeneration, are farre from their redemption.* Signifying, that faith which is confirmed by the Sacrament of baptisme in all that be of yeeres, is the onely meane to drinke this cup of immortalitie. But to infants, the spirit of God which is also testified to be giuen by baptisme, is sufficient to make them partakers of it. Iustification by faith onely. Merit. Freewill.

RHEM. 8 11 Inexplicable.) *Intending to treate more largely and particularly of Christes or Melchisedeks Priesthood, he forewarneth them that the mysterie thereof is far passing their capacitie, and that through their feeblenes in faith and weakenesse of vnderstanding, he is forced to omit diuerse deepe points concerning the Priesthood of the new law. Among which (no doubt) the mystery of the Sacrament and Sacrifice of the altar, called* MASSE, *was a principall and pertinent matter: which the Apostles and Fathers of the primitiue Church vsed not to treat of so largely and particularly in their writings, which might come to the hands of the vnfaithfull, who of all things tooke soonest scandal of the B. Sacrament, as we see Io. 6.* He spake to the Hebrues (*saith S. Hierom ep.* 126.) that is, to the Iewes, and not to the faithfull men, to whom he might haue beene bold to vtter the Sacrament. *And in deede it was not reasonable to talke much to them of that sacrifice which was the resemblance of Christes death, when they thought not right of Christes death, it selfe. Which the Apostles wisedome and silence our Aduersaries wickedly abuse against the holy Masse.* The Apostle omitteth to speake of the B. Sacrament as a mysterie then to deepe for the Iewes capacitie.

FVLKE. 8 Those things that were hard to be vnderstood of them, concerning the Priesthood of Melchisedech, after he hath stirred them vp to attention in the sixt Chapter, are all expressed in the seuenth Chapter. And therefore here is no place to foist in the sacrifice of your popish masse, as one of the things inexplicable. For by as good reason the Valentinians, Carpocratians, Manichees, and such other heretikes might say, no doubt all their mysteries of wickednesse were principall and pertinent matters to the priesthood of Melchisedech, which were inexplicable. But if the Hebrues were vnmeete, in respect of their infirmitie, to heare of the mysteries of the masse, were all other Churches in the world in the same case, that no mention of that sacrifice is made in all the Scriptures? Of the blessed Sacrament of Christes Supper, the Apostles and Fathers of the most ancient Church, haue treated as sufficiently and largely as of any other matter, for the instruction of the church. And therefore you doe nothing but seeke a corner to hide the impietie and blasphemie of your masse which hath no ground in the holy Scriptures, nor testimonie of the auncient Fathers. For we ground not onely vpon the silence of the Apostle in this place, but of the silence of the Holy Ghost in all the Scriptures, and not onely of the silence of the Apostle, but vpon those speeches which the Holy Ghost hath vttered in this Epistle and elsewhere which vtterly ouerthroweth your blasphemous sacrifice of the Masse. Sacrifice of the Masse.

CHAP.

CHAP. VI.

He exhorteth them to be perfect schollers, and not to need to be Catechumens againe, 4 considering they can not be baptized againe: 9 and remembring their former good workes, for the which God will not faile to performe them his promise, if they faile not to imitate Abraham by perseverance in the faith with patience. 20 And so endeth his digression, and returneth to the matter of Christes Priesthood.

WHEREFORE intermitting the word of the beginning of Christ, let vs proceede to perfection, not againe laying ‖ the foundation of penance from dead works, and of faith toward God,

2 Of the doctrine of baptismes, and of imposition of handes, and of the resurrection of the dead, and of eternall iudgement.

3 And this shal we doe, if God wil permit.

Heb.10,26. 4 For * it is ‖ impossible for them that were once illuminated, haue tasted also the heauenly gift, and were made partakers of the holy Ghost,

5 Haue moreouer tasted the good word of God, & the powers of the world to come,

6 And are fallen: to be renewed againe to penance, crucifying againe to them selues the sonne of God, and making him a mockerie.

7 For the earth drinking the raine often comming vpon it, and bringing forth grasse commodious for them by whom it is tilled, receiueth blessing of God.

8 But bringing forth thornes and bryers, it is reprobate, and very neere a curse, whose end is, to be burnt.

9 But ‡ we confidently trust of you, my best beloued, better things and neerer to saluation: although we speake thus.

10 For ‖ God is not vniust, that he should forget your worke and loue which you haue shewed in his name, which haue ministred to the saincts and doe minister.

11 And our desire is that euery one of you shew forth the same carefulnesse to the accomplishing of hope vnto the end:

12 That you become not slouthfull, but imitatours of them which by faith and patience shal inherite the promisses.

13 For God promising to Abraham, because he had none greater by whom he might sweare, he sware by him selfe,

Gen.22.16. 14 Saying, * Vnles blessing I shal blesse thee, and multiplying shal multiply thee.

15 And so patiently enduring he obtained the promise.

16 For men sweare by a greater then themselues: and the end of al their controuersie, for the confirmation, is an othe.

17 Wherein God meaning more aboundantly to shew to the heires of the promise the stabilitie of his counsel, he interposed an othe:

18 That by two thinges vnmoueable, whereby it is impossible for God to lie, we may haue a most strong comfort, who haue fled

THerefore leauing the doctrine of the beginning of Christ, let vs goe forth vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God,

2 Of the doctrine of baptismes, and of laying on of hands, and of resurrection of the dead, and of eternall iudgement.

3 And this will we doe, if God permit.

*4 * For it can not be that they which were* Matt.22.45. 2.Pet.2.10.
once lightened, and haue tasted of the heauenly gift, and were become partakers of the Holie Ghost,

5 And haue tasted of the good word of God, and the powers of the world to come:

6 And they fall away, should be renued againe into repentance, crucifying to themselues the sonne of God afresh, and making a mocke of him.

7 For the earth which hath drunken in the raine that commeth oft vpon it, and bringeth foorth herbes, meete for them by whome also it is tilled, receiueth blessing of God:

8 But that ground which beareth thornes and bryers, is reproued, and is nigh vnto cursing, whose end is to be burned.

9 Neuertheless, deare friends, we are perswaded better things of you, and things which accompany saluation though we thus speake.

10 For God is not vnrighteous, to forget your worke and labour of loue, which ye haue shewed toward his name, hauing ministred to the saints, and do minister.

11 Yea, and we desire that euery one of you doe shew the same diligence, to the full assurance of hope vnto the end,

12 That yee faint not, but be followers of them, which through faith and patience inherite the promises.

13 For when God made the promise to Abraham, because he could sweare by no greater, he sware by himselfe,

*14 Saying, * Surely, blessing, I will blesse* Gen.22.17.
thee, and multiplying, I will multiply thee.

15 And so after that he had tarried patiently, he obtained the promise.

16 For men verily sweare by the greater, and an othe of confirmation, is to them an ende of all strife.

17 Wherein God willing more abundantly to shew vnto the heires of promise the stablenesse of his counsell, confirmed by an othe:

18 That by two immutable things, in which it was impossible for God to lie, we might haue a strong consolation, which haue fled to hold fast

the

fled to hold fast the hope proposed,

19 Which we haue as an anker of the soule, sure and firme, and going in into the inner partes of the vele,

20 Where IESVS the precursor for vs is entered, made a high priest for euer according to the order of Melchisedec.

the hope laide before vs:

19 Which hope *we holde as an anker of the soule both sure and stedfast, an entering in into that thing which is within the vaile:*

20 Whether the forerunner is for vs entred, euen *Iesus, after the order of Melchisedech made a Priest for euer.*

MARGINALL NOTES. CHAP. VI.

RHEM. 1 9 We confidently.) *It is euident by these wordes, against the Nouatians and the Caluinists, that S. Paul meant not precisely, that they had done, or could do any such sinne, whereby they should be put out of al hope of saluation, and be sure of damnation, during their life.*

FVLKE. 1 S. Paul meant not, that the elect among the Hebrewes, either had or could fall away finally from Christ, but he declared before, that some might so fall away from Christ, as it was impossible for them to be renued by repentance v. 4. Certainty of election.

ANNOTATIONS. CHAP. VI.

RHEM. 2 1 The foundation of penance.) *We see hereby, what the first grounds of Christian institution or Catechisme were in the Primitiue Church, and that there was euer a necessarie instruction and beleefe of certaine points had by worde of mouth and tradition, before men came to the Scriptures: which could not treat of things so particularly, as was requisite for the teaching of all necessarie grounds. Among these points were the 12 Articles conteined in the Apostles Creede: the doctrine of penance before baptisme: the maner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: the articles of the Resurrection, Iudgement, and such like. Without which things first laid, if one should be sent to picke his faith out of the Scripture, there would be madde rule quickely. See S. Augustine* in exposit. inchoat. ep. ad Ro. versus finem. The Apostles forme of Catechisme, and the points thereof.

FVLKE. 2 The Primitiue Church had nothing in their Catechisme & instruction, that was taught by word of mouth, but that which was conteined in the holy Scripture, as all the articles of the Creede, the doctrine of repentance before baptisme, the maner and vse of baptisme, Confirmation by imposition of handes, and such like. Which doctrine must first be preached and taught ordinarily, yet some haue beene driuen to picke their faith out of the Scriptures, without such ordinarie instruction, and made no madde rule at all. Neither doth S. Augustine in the place cited, say any thing to the contrarie. Sufficiencie of the Scriptures.

RHEM. 3 4 Impossible.) *Howe hard the holy Scriptures be, and how dangerous they be read of the vnlearned, or of the proud be they neuer so well learned, this one place might teach vs.* * *Whereat the Nouatians of old did so stumble, that they thought, and heretically taught, that none falling into any mortal sinne after Baptisme, could be receiued to mercie or penance in the Church: and so to a contentious man, that woulde folow his owne sense, or the bare wordes, without regard of the Churches sense and rule of faith (after which euery Scripture must be expounded) the Apostles speach doth here sound. Euen as to the simple, and to the Heretike that submitteth not his sense to the Churches iudgement, certaine places of this same Epistle, seeme at the first sight, to stand against the daily oblation or sacrifice of the masse: which yet in truth make no more for that purpose, then this text we now stand on, serueth the Nouatians: as when we come to the places, it shal be declared.* The Nouatians (as al Heretikes) made Scripture the ground of their heresie. Other places make no more for the Protestants then this doth for Nouatus.

* Ambr. de pœnit. l. 1. c. 2.

And let the good Readers beware here also of the Protestants exposition, for they are herein worse then Nouatians, specially such as precisely folow Caluin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be receiued to penance or Gods mercie. To establish which false and damnable sense, these fellowes make nothing of S. Ambroses, S. Chrysostoms, and the other fathers exposition, which is the holy churches sense, That the Apostle meaneth of that penance which is done before and in Baptisme, which is no more to say, but that it is impossible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first sacrament of generation did yeeld: which applieth Christes death in such ample maner to the receiuers, that it taketh away al paines due for sinnes before committed: and therefore requireth no further penance afterward, for the sinnes before committed, all being washed away by the force of that Sacrament duely taken. S. Augustine calleth the remission in Baptisme, Magnam indulgentiam, *a great pardon.* Enchirid. c. 64. Caluins heresie vpon this place, worse then the Nouatians.

Anti. Iuc. Lit. 9 in ep. ad. Heb Chry. hom. 9. in c. 6. ad Hebr. The fathers exposition of this place.

The Apostle therefore warneth them, that if they fall from their faith, and from Christes grace and law which they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedy applied vnto them, nor no man els that sinneth after baptisme: though the other penance, which is called the Second table after shipwracke, *which is a more painefull medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporall, is open not onely to other sinners, but to al once baptized, Heretiks, or oppugners of the truth malitiously and of purpose or what way soeuer, during this life. See S. Cyprian* ep. 52. *S. Ambrose vpon this place. S. Augustine* cont. ep. Parm. lib. 2. c. 13. *and* ep. 50. *S. Damascene* li. 4. c. 10. The Sacrament of penance is ready for all sinnes whatsoeuer.

Hieron. 8 ad Demetriad. c. 6.

FVLKE. 3 The wicked peruert al the Scriptures to their owne damnation, though they be neuer so plaine, much more if there be any difficultie in them. But hereof we may not gather, that al the holy Scriptures be hard, & dangerous to be read of the vnlearned. Chrysostome, exhorting the vnlearned to read the scriptures, saith: *Al things are cleere and plaine by the holy Scriptures, what soeuer are necessary are manifest. In 2. Thes. hom. 3.* Againe he saith: *Our merciful Lord knowing the infirmitie of our will, and aptnes to fall, hath left vs great medicines in the reading of the holie Scriptures. In Gen. hom. 12.* Againe: *The holy scripture when it wil teach vs such a thing, expoundeth it selfe, and suffereth vs not to be deceiued. In Gen. hom. 13.* Againe: *The holy Scripture hath no neede of mans wisedome, that it may be vnderstoode, but of reuelation of the spirite, that the true sense being taken from thence, great gaine may grow vnto vs thereof.* Therefore the Nouatians, if they had bene willing to vnderstand the truth, might both by the very wordes of the text, and by conference with other places haue seene, that not euery particular falling into sinne after baptisme, did exclude from mercy & repentance, but onely falling away cleane from Christ, which is sinne against the holy Ghost. There be many places in deed, that so stande against the sacrifice of the Masse, as it cannot stand with the only sacrifice of Christ, which you can neuer auoid by testimony of Scripture, but by impudent begging of the whole matter in question: that you are the Church, and this is your determination. But Caluines heresie (you say) is woorse then the Nouatians. For he holdeth, that it is impossible for him that is an The difficultie of the scripture.

Apostata or an Heretike, to be receiued to repentance or Gods mercie. Verely if he be such an Apostata and Heretike, as the Apostle here describeth, that falleth wholy away from Christ, not of ignorance nor infirmitie, but of wilfull malice, and in despite of God and his truth, he holdeth, as the Apostle doth, that it is impossible for him to be renued by repentance, and so to be partaker of Gods mercy, because God hath manifestly pronounced the contrarie. Neither is the exposition of any man to be receiued, that goeth directly against the wordes of the text, and the manifold testimonies of the Scripture, that the sinne against the holy Ghost, is irremissible. For it is in vaine to offer hope to them, which cannot hope, because God hath denied it vnto them. And the Ancient Fathers, by denying that baptisme can be repeated, doe meane also, that such can not be saued, as cannot be saued without a second baptisme, although repentance be open to all, that haue not so fallen cleane away, and humbly desire pardon of their sinnes. S. Cyprian *ep.* 52. by many arguments prooueth against the Nouatians, that such offenders as humbly desire to be receiued of the Church, are to be admitted by repentance. *But Apostataes* (saith he) *and reuolters, or aduersaries, and enimies that waste the Church of Christ, although they be slaine without for his name, yet according to the Apostle, they cannot be admitted to the peace of the Church, seeing they haue kept neither the vnitie of the spirite, nor of the Church.* The same thing in effect saith S. Ambrose, *that it is not an hard matter, but an impossible thing, he hath put them out of hope, that they cannot be baptized the second time,* and so in processe of the matter, alloweth sinners to repentance, but denieth such as fall away to be renued by repentance, as in baptisme. S. Augustine *cont. Par. l. 2. ca.* 13. speaking of Apostataes or reuolters that returne by repentance, meaneth such as haue reuolted of ignorance and infirmitie, not such of whome the Apostle speaketh, that wilfully and maliciously renounce Christ. *Ep.* 50. he sheweth his iudgement of the sinne against the holy Ghost, which can neuer be forgiuen. *That is hardnes of heart to the end of a mans life, whereby a man refuseth to receiue forgiuenes of his sinnes, in the vnitie of the body of Christ, to which the holy Ghost doth giue life.* And such hardnes of hart is in them, of whom the Apostle speaketh. For if any be truely penitent, and with faith and humilitie desire pardon, he hath not sinned against the holy Ghost. Damascene also, denying that Baptisme can be repeated vnto renouation, vnderstandeth, that they that are vtterly fallen from the grace of God testified in Baptisme, can neuer be saued. But so hath no man fallen, that is truely penitent for his fall, and humbly desireth forgiuenes of his sins, for such shall vndoubtedly obtaine pardon, according to the promises of God. Whereas they that are fallen cleane away, either repent not at all, or else repent as Iudas, without faith, or detestation of their sinne, but onely are sorowfull for the punishment, which they haue deserued by their sinne. As for your Popish penance that requireth satisfaction, and which you offer euen to them that sinne against the holie Ghost, is farre from the Apostles meaning. See chap. 10. sect. 11.

The sinne against the holy Ghost.

Popish penance satisfaction.

RHEM. 4 10 God is not vniust.) *It is a world to see, what wringing and writhing the Protestants make, to shift themselues from the euidence of these words, which make it most cleere to al not blinded in pride and contention, that good works be meritorious, and the very cause of saluation, so far that God should be vniust, if he rendred not heauen for the same.* Reuera grandis iniustitia Dei (*saith S. Hierom*) Si tantum peccata puniret, & bona opera non susciperet. *That is,* In deede great were Gods iniustice, if he would onely punish sinnes, and would not receiue good works. Li. 2. cont. Iouin. c. 2.

Gods iustice in rewarding meritorious works.

FVLKE. 4 These wordes make it so cleere that good workes be meritorious, that all the Logicians in Rhemes, Paris, Louane, Rome, (where I doubt not, but there be many good Logicians,) yet are they not able to conclude this proposition in a lawfull Syllogisme, out of this text. God should be vniust if he kept not his promise, which is to reward good works of his meere mercy, not of the merite of the workes. But that he should be vniust, if he rendered not heauen for the merite of good workes, neither the Apostle saith, nor S. Hierom, in the place by you cited.

Merite.

CHAP. VII.

To proue the Priesthod of Christ incomparably to excel the priesthod of Aaron (and therfore, that Leuitical priesthod now to cease, and that lawe also with it) he scanneth euery worde of the verse alleaged out of the Psalme, Our Lord hath sworne: thou art a Priest for euer, according to the order of Melchisedec.

Gen. 14, 18. FOR this ‖ Melchisedec, the king of Salem, Priest of the God most high, * who mette Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham deuided tithes of all: first in deede by interpretation, ‡ the king of iustice: and then also king of Salem, which is to say, king of peace,

3 ‖ Without father, without mother, without genealogie, hauing neither beginning of daies nor end of life, but likened to the son of God, cõtinueth a priest for euer.

4 And ‖ behold how great this man is, to whom also Abraham the Patriarke gaue ‖ tithes of the principal things.

Nu. 18, 21. Deut. 18, 1. Ios. 14, 4. 5 And certes * they of the sonnes of Leui that take the priesthod, haue commaundement to take tithes of the people according to the Law, that is to say, of their brethren: albeit themselues also issued out of the loines of Abraham.

FOR *this* * *Melchisedech king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him,* Gen. 14. 18.

2 *To whom also Abraham gaue tithe of al things: first being called by interpretation king of righteousnes: and after that also, king of Salem, which is king of peace,*

3 *Without father, without mother, without kinne, hauing neither beginning of daies, neither end of life, but likened vnto the sonne of God,* Num. 8. 12. *continueth a Priest for euer.*

4 *Nowe consider how great this* man *was, vnto whom also the Patriach Abraham* * *gaue tithe of the spoiles.*

5 *And verily they which are of the children of Leui, which receiue the office of the Priesthod, haue a commaundement to take tithe of the people, according to the law, that is, of their brethren, though they came out of the loines of Abraham.*

6 But

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6 But he whose generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises.

7 But without all contradiction, that which is lesse, ‖ is blessed of the better.

8 And here in deede, ‡ men that die, receiue tithes: but there he hath witnes, that he liueth.

9 And (that it may so be said) by Abraham Leui also, which receiued tithes, was tithed.

10 For as yet hee was in his fathers loines, when Melchisedec mette him.

11 If then consummation was by the Leuitical priesthod (for vnder it the people receiued the Lawe) ‖ what necessitie was there yet an other priest to rise according to the order of Melchisedec, and not to be called according to the order of Aaron?

12 For the priesthod being ‖ translated, it is necessarie that a translation of the Law also be made.

13 For he on whom these things be said, is of an other tribe, of the which, none attended on the altar.

14 For it is manifest that our Lord sprung of Iuda: in the which tribe Moyses spake nothing of ‖ Priestes.

‖ Priesthod

15 And yet it is much more euident: if according to the similitude of Melchisedec there arise another priest.

16 Which was not made according to the Lawe of the carnall commaundement, but according to the power of life indissoluble.

Ps.109,4.

17 For he witnesseth, *That thou art* ‖ *a Priest for euer, according to the order of Melchisedec,*

18 Reprobation certes is made ‖ of the former commaundement, because of the weakenesse and vnprofitablenesse thereof.

19 For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approche to God.

20 And in as much as it is not without an othe (the other truely without an othe were made priests:

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21 But this ‖ with an othe, by him that said vnto him: *Our Lord hath sworne, and it shall not repent him: thou art a Priest for euer)*

22 By so much, is IESVS made a suretie of a better testament.

The Epistle for a Confessor that is a Bishop.

23 And the other in deede were made priestes, ‖ being many, because that by death they were prohibited to continue:

24 But this, for that he continueth for euer, hath euerlasting Priesthod.

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25 Whereby he is able to saue also for euer ‖ going by himselfe to God: ‡ alwaies liuing to make intercession for vs.

26 For it was seemely that we should haue such a high priest, holy innocent impolluted,

6 *But he whose kinred is not counted among them, receiued tithe of Abraham, and blessed him that had the promises.*

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8 *And here men that die, receiue tithes: but there he receiueth them of whom it is witnessed that he liueth.*

9 *And (to say the truth) Leui also, which receiueth tithes, paied tithes in Abraham:*

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11 *If therefore perfection was by the priesthood of the Leuites, (for vnder that priesthood the people receiued the lawe) what needeth it furthermore that another Priest should rise after the order of Melchisedech, and not to be called after the order of Aaron?*

12 *For if the priesthod be translated, of necessitie also there is made a translation of the lawe.*

13 *For he of whom these things are spoken, perteineth vnto another tribe, of which no man gaue attendance of the altar:*

14 *For it is euident that our Lord sprung out of Iuda, of which tribe spake Moses nothing concerning priesthood:*

15 *And it is yet a farre more euident thing, if after the similitude of Melchisech there arise another Priest,*

16 *Which is not made after the law of the carnall commaundement, but after the power of the endlesse life:*

17 *For hee thus testifieth,* * *Thou art a priest for euer, after the order of Melchisedech.* Psal.110.4. heb.5.6.

18 *For there is truely a disanulling of the commaundement going before, for the weakenesse and vnprofitablenesse thereof.*

19 *For the lawe made nothing perfect, but* was *the bringing of a better hope, by the which we draw nigh vnto God.*

20 *And inasmuch as that was without an othe, (For those prieſtes were made without an othe:*

21 *But this priest with an othe, by him that sayd vnto him,* * *The Lord sware, and will not repent him, thou art a Priest for euer, after the order of Melchisedech,)* Psal.110.4.

22 *By so much was Iesus made a suerty of a better Testament.*

23 *And among them many were made Priests, because they were forbidden by death to endure:*

24 *But this man, because he endureth euer, hath an vnchangeable priesthood.*

25 *Wherefore he is able also euer to saue them to the vttermost, that come vnto God by him, seeing he euer liueth, to make intercession for them,*

26 *For such an high Priest became vs,* which

Apostata or an Heretike, to be receiued to repentance or Gods mercie. Verely if he be such an Apostata and Heretike, as the Apostle here describeth, that falleth wholy away from Christ, not of ignorance nor infirmitie, but of wilfull malice, and in despite of God and his truth, he holdeth, as the Apostle doth, that it is impossible for him to be renued by repentance, and so to be partaker of Gods mercy, because God hath manifestly pronounced the contrarie. Neither is the exposition of any man to be receiued, that goeth directly against the wordes of the text, and the manifold testimonies of the Scripture, that the sinne against the holy Ghost, is irremissible. For it is in vaine to offer hope to them, which cannot hope, because God hath denied it vnto them. And the Ancient Fathers, by denying that baptisme can be repeated, doe meane also, that such can not be saued, as cannot be saued without a second baptisme, although repentance be open to all, that haue not so fallen cleane away, and humbly desire pardon of their sinnes. S. Cyprian *ep.* 52. by many arguments prooueth against the Nouatians, that such offenders as humbly desire to be receiued of the Church, are to be admitted by repentance. *But Apostataes* (saith he) *and reuolters, or aduersaries, and enimies that waste the Church of Christ, although they be slaine without for his name, yet according to the Apostle, they cannot be admitted to the peace of the Church, seeing they haue kept neither the vnitie of the spirite, nor of the Church.* The same thing in effect saith S. Ambrose, *that it is not an hard matter, but an impossible thing, he hath put them out of hope, that they cannot be baptized the second time,* and so in processe of the matter, alloweth sinners to repentance, but denieth such as fall away to be renued by repentance, as in baptisme. S. Augustine *cont. Par. l. 2. ca.* 13. speaking of Apostataes or reuolters that returne by repentance, meaneth such as haue reuolted of ignorance and infirmitie, not such of whome the Apostle speaketh, that wilfully and maliciously renounce Christ. *Ep.* 50. he sheweth his iudgement of the sinne against the holy Ghost, which can neuer be forgiuen. *That is hardnes of heart to the end of a mans life, whereby a man refuseth to receiue forgiuenes of his sinnes, in the vnitie of the body of Christ, to which the holy Ghost doth giue life.* And such hardnes of hart is in them, of whom the Apostle speaketh. For if any be truely penitent, and with faith and humilitie desire pardon, he hath not sinned against the holy Ghost. Damascene also, denying that Baptisme can be repeated vnto renouation, vnderstandeth, that they that are vtterly fallen from the grace of God testified in Baptisme, can neuer be saued. But so hath no man fallen, that is truely penitent for his fall, and humbly desireth forgiuenes of his sins, for such shall vndoubtedly obtaine pardon, according to the promises of God. Whereas they that are fallen cleane away, either repent not at all, or else repent as Iudas, without faith, or detestation of their sinne, but onely are sorowfull for the punishment, which they haue deserued by their sinne. As for your Popish penance that requireth satisfaction, and which you offer euen to them that sinne against the holie Ghost, is farre from the Apostles meaning. See chap. 10. sect. 11.

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4 And ‖ behold how great this man is, to whom also Abraham the Patriarke gaue ‖ tithes of the principal things.

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5 *And verily they which are of the children of Leui, which receiue the office of the Priesthod, haue a commaundement to take tithe of the people, according to the law, that is, of their brethren, though they came out of the loines of Abraham.*

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6 But he whose generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises.

7 But without all contradiction, that which is lesse, ‖ is blessed of the better.

8 And here in deede, ‡ men that die, receiue tithes: but there he hath witnes, that he liueth.

9 And (that it may so be said) by Abraham Leui also, which receiued tithes, was tithed.

10 For as yet hee was in his fathers loines, when Melchisedec mette him.

11 If then consummation was by the Leuitical priesthod (for vnder it the people receiued the Lawe) ‖ what necessitie was there yet an other priest to rise according to the order of Melchisedec, and not to be called according to the order of Aaron?

12 For the priesthod being ‖ translated, it is necessarie that a translation of the Law also be made.

13 For he on whom these things be said, is of an other tribe, of the which, none attended on the altar.

14 For it is manifest that our Lord sprung of Iuda: in the which tribe Moyses spake nothing of ‖ Priestes.

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15 And yet it is much more euident: if according to the similitude of Melchisedec there arise another priest.

16 Which was not made according to the Lawe of the carnall commaundement, but according to the power of life indissoluble.

17 For he witnesseth, *That thou art ‖ a Priest for euer, according to the order of Melchisedec,*

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18 Reprobation certes is made ‖ of the former commaundement, because of the weakenesse and vnprofitablenesse thereof.

19 For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approche to God.

20 And in as much as it is not without an othe (the other truely without an othe were made priests:

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24 But this, for that he continueth for euer, hath euerlasting Priesthod.

25 Whereby he is able to saue also for euer ‖ going by himselfe to God: ‡ alwaies liuing to make intercession for vs.

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26 For it was seemely that we should haue such a high priest, holy innocent impolluted,

6 *But he whose kinred is not counted among them, receiued tithe of Abraham, and blessed him that had the promises.*

7 *And without all controuersie, the lesse is blessed of the better.*

8 *And here men that die, receiue tithes: but there he* receiueth them *of whom it is witnessed that he liueth.*

9 *And (to say the truth) Leui also, which receiueth tithes, paied tithes in Abraham:*

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11 *If therefore perfection was by the priesthood of the Leuites, (for vnder that priesthood the people receiued the lawe) what needeth it furthermore that another Priest should rise after the order of Melchisedech, and not to be called after the order of Aaron?*

12 *For if the priesthod be translated, of necessitie also there is made a translation of the lawe.*

13 *For he of whom these things are spoken, perteineth vnto another tribe, of which no man gaue attendance of the altar:*

14 *For it is euident that our Lord sprung out of Iuda, of which tribe spake Moses nothing concerning priesthood:*

15 *And* it is *yet a farre more euident thing, if after the similitude of Melchisech there arise another Priest,*

16 *Which is not made after the law of the carnall commaundement, but after the power of the endlesse life:*

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Psal.110.4. heb.5.6.

18 *For there is truely a disanulling of the commaundement going before, for the weakenesse and vnprofitablenesse thereof.*

19 *For the lawe made nothing perfect, but* was *the bringing of a better hope, by the which we draw nigh vnto God.*

20 *And inasmuch as that was without an othe, (For those priestes were made without an othe:*

21 *But this priest with an othe, by him that sayd vnto him,* * *The Lord sware, and will not repent him, thou art a Priest for euer, after the order of Melchisedech,)*

Psal.110.4.

22 *By so much was Iesus made a suerty of a better Testament.*

23 *And among them many were made Priests, because they were forbidden by death to endure:*

24 *But this man, because he endureth euer, hath an vnchangeable priesthood.*

25 *Wherefore he is able also euer to saue them to the vttermost, that come vnto God by him, seeing he euer liueth, to make intercession for them,*

26 *For such an high Priest became vs,* which

polluted, separated from sinners, and made higher then the heauens.

27 Which hath not necessitie daily (as Leu.9,7,16,6. the priestes) first* for his owne sinnes to offer hostes, then, for the peoples. for ‖ this he did once, in offering him self.

28 For the Law appointeth priests them that haue infirmitie: but the word of the othe which is after the Law, the Sonne for euer perfected.

is holy, harmelesse, vndefiled, separate from sinners, and made higher then heauens.

27 *Which needeth not daily, as those high Priestes, to offer vp sacrifice first for his owne* Leuit.16,11. *sinnes, and then for the peoples: for that did he once, when he offered vp him selfe.*

28 For *the lawe maketh men high Priestes which haue infirmitie, but the worde of the othe which was after the lawe* maketh *the sonne, which is perfect for euermore.*

MARGINALL NOTES. CHAP. VII.

RHEM. 1 2 The king of.) *When the fathers and Catholike expositours pike out allegories and mysteries out of the names of men, the Protestants not endued with the spirit whereby the Scriptures were giuen, deride their holy labours in the search of the same: but the Apostle findeth high mysterie in the very names of persons and places, as you see.*

FVLKE. 1 When the Fathers, or any other, haue the same assurance of Gods spirite that the Apostle had, they may be as bold as he was. Otherwise, to leaue the plaine truth, and to follow vncertaine allegories, cannot be without reprehension, whosoeuer vseth it. Allegories.

RHEM. 2 8 Men that die.) *The tithes giuen to Melchisedech were not giuen as to a mere mortal man, as all of the tribe of Leui and Aarons order were: but as to one representing the Sonne of God, who now liueth and reigneth and holdeth his priesthod and the functions thereof for euer.*

FVLKE. 2 Ergo Christ is a Priest after the order of Melchisedech, according to his Godhead, and not according to his manhood only. Christs priesthod

RHEM. 3 25 Alwaies liuing.) *Christ according to his humane nature praieth for vs, and continually representeth his former passion and merites to God the Father.*

FVLKE. 3 Vpon 1. Tim. 2, 5. you said, *No Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs.* If you be assured by this text, that he praieth for vs, why dare you not thinke or speake so basely vnto him as to desire him to pray for you?

ANNOTATIONS. CHAP. VII.

RHEM. 4 1 Melchisedec.) *The excellencie of this person was so great, that some of the antiquitie tooke him to be an Angel, & some the holy Ghost. Which opinion not onely the Hebrues, that auouch him to be Sem the sonne of Noe, but also the cheefe fathers of the Christians do condemne: not doubting but he was a mere man and a Priest and a king, whosoeuer he was. for els he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Sauiour, as in this Chapter and other is shewed.*

RHEM. 3 Without father.) *Not that he was without father and mother, saith S. Hierom* epi. 126. *for Christ him self was not without father, according to his diuinitie, nor without mother, in his humanitie: but for that his pedigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is suddenly induced in the holy historie, no mention made of his stocke, tribe, beginning or ending, and therefore in that case also resembling in a sort the sonne of God, whose generation was extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other. his person hauing neither beginning nor ending, and his kingdome and Priesthod specially, in him selfe and in the Church, being eternall, both in respect of the time past, and the time to come: as the said Doctor in the same epistle writeth.* The resemblance of Melchisedec to Christ in many points.

Fulke. The priesthod and sacrifice of the new Testament and of the Church, is the priesthod of Christ and the sacrifice of his death onely.

4 Behold.) *To proue that Christes priesthod farre passeth the Priesthod of Aaron: and the Priesthod of the new Testament, the Priesthod of the old lawe: and consequently that the Sacrifice of our Sauiour and the sacrifice of the Church doth much excell the sacrifices of Moyses lawe, he disputeth profoundly of the preeminences of Melchisedec aboue the great Patriarch Abraham, who was father of the Leuites.* By the sundry excellencies of Melchisedecks Priesthod is proued the excellencie of the Priesthod and sacrifice of the new Testament.

RHEM. 4 4 Tithes.) *The first preeminence, that Abraham payed tithes, and that of the best and most cheef things that he had, vnto Melchisedec, as a duety and homage, not for him selfe onely in person, but for Leui, who yet was not borne, and so for the whole Priesthod of Leuies stock, acknowledging thereby, Melchisedec not only to be a Priest, but his Priest and Superior, and so of all the Leuiticall order. And it is here to be obserued, that whereas in the 14. of Genesis, whence this holy narration is taken, both in the Hebrue, and in the 70. it standeth indifferent or doubtfull, whether Melchisedec payed tithes to Abraham, or tooke tithes of him: the Apostle here putteth all out of controuersie, plainely declaring that Abraham payed tithes to the other, as the inferiour to his Priest and Superior. And touching paiment of tithes, it is a naturall duetie, that men owe to God in all lawes, and to be giued to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vowed to pay them, Gen. 28. Moyses appointed them* Leuit. 27. Num. 18. Deut. 12. 14. 26. *Christ confirmeth that duety* Mat. 23. *and Abraham specially here giueth them to Melchisedech: plainely thereby approuing them or their equiualent to be due to Christ and the Priesthod of the new Testament, much more then either in the law of Moyses, or in the law of Nature. Of which tithes due to the Clergie of Christes Church see S. Cyprian* ep. 66. *S. Hierom* ep. 1. cap. 7. *and* ep. 2. cap. 5. *to Heliodorus and Nepotianus. S. Augustine* ser. 109 de tempore. He receiued tithes of Abraham, and consequent yof Leui and Aaron.

FVLKE. 4 The payment of tythes, as it was a ceremoniall duetie, is abrogated with other ceremonies, by the death of Christ. But as it is a necessarie maintenance and liuelihod of them that serue in the Church, it may be reteyned, or any other stipend appointed, that may be sufficient for their maintenance, be it more or lesse then the tenth part. But that there is any sacrificing priesthod, to whom it is due in the newe Testament, the old payment of tithes doth not proue. Neither did Christ himselfe our high priest, euer make claime vnto them: nor his Apostles the ministers of the Church, but only to a sufficient liuing by the gospel, to be allowed of their temporal goods, to whom they ministred spirituall goods. 1. Cor. 9. 14. Galath. 6. 6. Tithes.

RHEM. 5 7 Is blessed of the better.) *The seconde preeminence is, that Melchisedec did blesse Abraham: which we see here S. Paul maketh a great and soueraine holy thing, grounding our Sauiours prerogatiue aboue the whole order of Aaron therein: and we see that in this sort it is the proper act of Priesthod: and that without all controuersie as the Apostle sayth, he is greater in dignitie, that hath auctorie to blesse, then the person that hath not, and therefore the priestes vocation to be in this behalfe farre aboue any earthly king, who hath not power to giue benediction in this sacred maner, neither to man, nor other creature. As here Melchisedec, so Christ blessed much more, and so haue the Bishops of his Church done, and doe. Which* He blessed Abraham.

Blessing a great preeminence, specially in Priests.

no

no man can maruell that our forefathers haue so highly esteemed and sought for, if he marke the wonderfull mysteria and grace thereof here expressed. This Patriarch also which borowgaketh blessing of Melchisedec, him selfe (though in an inferior sort) blessed his sonnes, as the other Patriarches did, and fathers do their children by that example.

FVLKE. 5 If all kind of blessing were the proper act of priesthod, neither the patriarkes nor parents should lawfully blesse their children. But blessing with auctoritie, is not proper to Priesthod: yet to whomsoeuer God hath giuen auctoritie to blesse in his name it is doubtlesse a great prerogatiue. But the magicall blessing of Popish Byshops, with shaking their fingers a crosse, is a vaine thing, not onely because the persons haue no auctoritie to blesse in the name of God, being the ministers of Antichrist, & not of Christ: But also, because it is without inuocation of the name of God, by a superstitious ceremonie, whereunto God hath giuen no power of consecration or blessing.

Bishops blessings

RHEM. 11 If consummation) *The principall proposition of the whole epistle and all the Apostles discourse, is inferred and grounded vpon the former prerogatiues of Melchisedec aboue Abraham and Leui: that is, that the end, perfection, accomplishment, and consummation of all mans duties and debts to God, by the generall redemption, satisfaction, full price and perfect ransome of all mankind, was not atchieued by any or all the Priestes of Aarons order, nor by any sacrifice or act of that Priesthod, or of all the lawe of Moyses, which was grounded vpon the Leuiticall Priesthod, but by Christ and his Priesthod, which is of the order and rite of Melchisedec.*

The full accomplishment of mans redemption was not by Aarons, but by Melchisedecks Priesthod.

RHEM. 6 11 What necessitie.) *This disputation of the preeminence of Christs Priesthod aboue the Leuiticall order, is against the erroneous persuasion of the Iewes, that thought their law, Priesthod, and sacrifices to be euerlasting, and to be sufficient in themselues, without any other Priest then Aaron and his successors, and without all relation to Christes passion or any other redemption or remission, then that which their Leuiticall offices did procure: not knowing that they were all figures of Christs death, and to be ended and accomplished in the same. Which point well vnderstood and kept in mind, will cleere the whole controuersie betwixt the Catholikes and Protestants, concerning the sacrifice of the Church. for, the scope of the Apostles disputation being, to auouch the dignitie, preeminence, necessitie, and eternall fruite and effect of Christs passion, he had not to treate at all of the order, which is a sacrifice depending of his Passion, specially writing to the Hebrues, that were to be instructed and reformed first touching the sacrifice of the Crosse, before they could fruitefully heare any thing of the other. though in couert and by most euident sequele of disputation, the learned and faithfull may easily perceiue whereupon the said Sacrifice of the Church (which is the Masse) is grounded. And therefore S. Hierom saith, epist. 126: that all those commendations of Melchisedec are in the type of Christ, cuius profectus Ecclesiæ sacramenta sunt.*

The Apostle to confute the Iewes false persuasion of Aarons Priesthod and sacrifices, speaketh altogether of the sacrifice of the Crosse.

FVLKE. 6 You are not able to proue, that the Hebrues which were Christians, thought their law of priesthod and sacrifice to be sufficient in themselues, without all relation to Christes passion, or any other redemption or remission, then that which the Leuiticall office did procure: for if they had so taught, they coulde not haue been any wayes accompted for Christians. But their errour was, that although there were redemption and remission by the death of Christ, yet their lawe, ceremonies, and Leuiticall offices, might still continue. Therefore the Apostle, prouing that Christ is that onely true Prophet, King, and high Priest, vnto whom all the fathers looked by faith, and by whom it behoueth the whole Church to be taught, gouerned and sanctified, as it was by him saued and redeemed: doth thereupon inferre, that all those figures and shadowes ought to cease, and that the high priesthood resteth onely in the person of Christ. So that there is no neede of any other propitiatorie sacrifice, seeing Christ by his one sacrifice one offered, found eternall redemption, nor of any other high Priest, to be our Mediatour, seeing Christ continueth for euer a Priest after the order of Melchisedec. And therefore the scope of the Apostle, vtterly ouerthroweth the popish priesthood and sacrifice. And where you say (*the Apostles scope, being to auouch the preeminence, dignitie, necessitie, and eternall fruite and effect of Christes passion, he had not all to treate of the other, which is a sacrifice depending vpon his passion*:) You speake without all reason: For if your pretended sacrifice depend vpon his passion, and it was his scope to auouch the eternall fruite and effect of his passion, how could the Apostle omit your said sacrifice? but that your sacrifice of the masse is no fruite or effect of Christes passion. Howbeit, the Apostle doth not only omit to speake of it, but doth speake much against it, prouing by many reasons, that Christ offred himselfe but once, and that with blood, and at his death, and by that one oblation made perfect for euer all that are sanctified: whereupon it followeth, that there is no such sacrifice as you pretend. Your other reason why he omitteth to speake of it, (*because he writeth to the Hebrues, that were to be instructed and reformed first touching the sacrifice of the Crosse, before they could fruitefully here any thing of the sacrifice of the Masse*) is vaine also: except you will confesse, that there was no masse said among them since they were conuerted. For if they had the sacrifice of the masse among them, it was as necessarie for them to know the ground of it out of the law and the Prophets, as of the sacrifice of Christes passion: Which if order required to be first handled, yet reason would not, that the masse should haue beene altogether omitted: yea the other being so handled, as they could not see what neede they had of masse, but rather should be brought into detestation of it, if euer before they had vsed it. Of like absurditie it is that you say, *the learned and faithful may easily perceiue in couert and by most euident sequell of disputation, whereupon the sacrifice of the Masse is grounded.* For that which may easily be perceiued, and by most euident sequell, may be vnderstood of the vnlearned, and cannot be said to be perceiued in couert. But vnto this Laberinth or maze of wordes, you are driuen, while you seeke to stop the light of so cleare disputation, as the Apostle maintaineth against your blasphemous sacrifice of the masse. S. Hierom sayth, that *all that followeth in the praise of Melchisedech, is referred vnto the type of Christ, the profite whereof are the sacraments of the Church*: which nothing toucheth the sacrifice of the masse, but all the mysteries of Christian religion. And S. Hierom in the same Epistle speaketh of no sacrifice that Melchisedech offered in bread and wine: but sayth according to the trueth of the Hebrue text. *He brought forth bread and wine, for the refreshing of Abraham and his souldiers.* And rehearsing the opinions of *Hyppolitus, Irenæus, Eusebius* and others, he sayth, that with bread and wine, being a simple and pure sacrifice, he dedicated the sacrament of Christ. By which sacrifice, as it shall appeare afterward, they vnderstood not the sacrifice of the masse, but the sacrifice of praise and thankesgiuing, that the whole Church offereth to God for the redemption of the world, at and in the celebration of the Lords Supper.

Christ ouronly high Priest.

RHEM. 7 12 Translated.) *Note well this place, and you shall perceiue thereby, that euery lawfull forme and manner of lawe, state, or gouernement of Gods people dependeth on Priesthod, riseth, standeth, falleth, or altereth with the Priesthod. In the lawe of Nature, the state of the people hanged on one kind of Priesthod: in the lawe of Moyses, of an other: In the state of Christianitie, of an other: and therefore in the former sentence the Apostle said, that the Iewish people or Common wealth had their lawe vnder the Leuitical Priesthod, and the Greeke more properly expresseth the matter, that they were* legitemated, *that is to say, made a lawfull people or communitie vnder God, by the Priesthod. for there is no iust nor lawfull Common wealth in the world, that is not made legall and Gods peculiar, and distinguished from vnlawfull Common weales that holde*

No lawful state of people without an externall Priesthod.

νενομοθέτηται

of falſe goddes, or of none at al, by Prieſthod. Whereupon it is cleere, that the newe law, and all Chriſtian peoples, holding of the ſame, is made lawfull by the Prieſthod of the new Teſtament, and that the Proteſtants ſhamefully are deceiued, and deceiue others, that would haue Chriſtian Common-weales to lacke an externall Prieſthod, or Chriſtes death to abolish the ſame. for, this is a demonſtration, that if Chriſt haue abolished Prieſthod, he hath abolished the newe law, which is the newe Teſtament and ſtate of grace, which al Chriſtian Common-weales liue vnder. Neither were it true, that the Prieſthod were tranſlated with the law, if al external prieſthod ended by Chriſtes death, where the new law began. for ſo the law ſhoulde not depend on Prieſthod, but dure when al Prieſthod were ended: which is againſt S. Paules doctrine.

External prieſthod neceſſary for the ſtate of the new Teſtament.

Furthermore it is to be noted, that this legitimation or putting Communities vnder lawe, and Prieſthod, of what order ſo euer, it is no otherwiſe, but by ioyning one with another in one homage of ſacrifice external, which is the proper act of Prieſthod. for, as no lawfull ſtate can be without Prieſthod, ſo no Prieſthod can be without ſacrifice. And we meane alwaies of Prieſthod and ſacrifice taken in their owne proper ſignification, as here S. Paul taketh them. for, the conſtitution, difference, alteration, or tranſlation of ſtates and lawes riſe not vpon any mutation of ſpiritual or metaphorically taken Prieſthod, or ſacrifice: but vpon thoſe things in proper acception, as it is moſt plaine.

Externall ſacrifice alſo neceſſarie for the ſame.

Laſtly, it foloweth of this, that though Chriſt truly ſacrificed himſelfe vpon the Croſſe (there is alſo a Prieſt according to the order of Melchiſedech) and there made the full redemption of the world, confirmed, and conſummated his compact, and Teſtament, and the lawe and Prieſthod of this his new and eternall ſtate, by his blood: yet that cannot be the forme of ſacrifice into which the olde Prieſthod and ſacrifices were tranſlated, whereupon the Apoſtle inferreth the tranſlation of the Law. For they al were figures of Chriſtes death, & ended in effect at his death, yet they were not altered into that kind of ſacrifice, which was to be made but once, and was executed in ſuch a ſort, that peoples and nations Chriſtened could not meete often to worſhip at it, nor haue their lawe and Prieſtes conſtituted in the ſame. though for the honour and duetie, remembrance and repreſentation thereof, not only we Chriſtians, but alſo al peoples, faithful both of Iewes and Gentiles, haue had their Prieſthod and ſacrifices, according to the difference of their ſtates. Which kind of ſacrifices were tranſlated one into another: and ſo no doubt is the Prieſthod Leuiticall properly turned into the Prieſthod and ſacrifice of the Church, according to Melchiſedecks rite, and Chriſtes inſtitution in the formes of bread and wine. See the next note.

The tranſlation of the olde prieſthod and ſacrifices, muſt needs be into the ſaid Prieſthod and ſacrifice of the Church.

FVLKE. 7 All externall Prieſthod that was before Chriſt, ordeined by God, was a figure of the eternall Prieſthod, of Chriſt, and of the ſpirituall Prieſthod of al his members. Therefore the tranſlation of the prieſthod, whereof the Apoſtle ſpeaketh, is from Aarons order to Chriſt: where it reſteth, and from whom it is not tranſlated, or remoued vnto any other, by ſucceſſion or any other waies. And the new Teſtament is eſtabliſhed in the ſacrifice and prieſthod of Chriſt to be eternal, as he is an eternall prieſt, and the fruite of his owne ſacrifice, is euerlaſting. Then let vs ſee wherein the Proteſtants are ſhamefully deceiued, which will haue none other externall ſacrificing prieſthod, but of Chriſt, or of Chriſtes death to haue aboliſhed all other prieſthod offering bodily ſacrifice. Firſt, you giue vs a ſtrange kind of demonſtration, ſuch as Ariſtotle neuer taught. *If Chriſt haue aboliſhed prieſthod, he hath aboliſhed the new teſtament.* what conſequence is there in this demonſtration? Certeine it is by the text, that Chriſt hath tranſlated al external prieſthod of the law, vnto his owne perſon, whereby he hath eſtabliſhed the new teſtament to be eternal, as his prieſthod is eternal: and aboliſhed al other externall prieſthod, which cannot ſtande with his ſingular and eternall Prieſthod. Seeing therefore he hath aboliſhed all externall ſacrificing prieſthod that was before him, and hath inſtituted none other to ſucceede in the place thereof, but his owne ſingular prieſthod, how doth it follow that he hath aboliſhed the newe Teſtament, which could not haue beene eſtabliſhed, if that old prieſthod had not been aboliſhed? But here you ſeeme (for lacke of an inſtitution of your popiſh prieſthod) to ſay, that *it is the olde Prieſthod, not aboliſhed by the death of Chriſt:* for els, what aduantage is it to you, if Chriſt haue not aboliſhed al Prieſthod? We affirme according to the holy Scripture, that Chriſtes death hath aboliſhed the Iewiſh prieſthod, not that there ſhould no prieſthod ſucceede, but that all dignitie and holineſſe of that Prieſthod, is tranſlated vnto our ſauiour Chriſt only, where it ſhall remaine for euer. Therefore your popiſh prieſthod, ſuppoſeth an aboliſhing of the newe Teſtament, or an erecting of a third Teſtament, ſeeing you affirme, that *there can be no lawe, teſtament, or gouernement without an externall prieſthod, nor no prieſthod without a law, teſtament or couenant.* And your prieſthod hath no inſtitution in the old or new teſtament, therefore you muſt bring forth the tables of the thirde lawe or teſtament, by which your prieſthod is inſtituted or eſtabliſhed. For if it had any inſtitution in the old teſtament, it was aboliſhed by the newe Teſtament. If it had any inſtitution in the new teſtament, you could bring forth ſuch plaine words of inſtitution and conſecration thereof, as we ſee in the old teſtament of Aarons Prieſthod, and in the new teſtament of our Sauiour Chriſtes prieſthod, but that all the worlde knoweth you cannot doe. Therefore it remaineth that your popiſh prieſthod is grounded vpon a third lawe and teſtament, which is the lawe and teſtament of Antichriſt, that by your prieſthod laboureth to aboliſh the newe teſtament, and eternall prieſthod of our Lorde and Sauiour Chriſt. But let vs followe the reſt of your reaſons. You adde further, *that if all externall prieſthod ended by Chriſtes death where the new law began, the prieſthod were not tranſlated with the law: for ſo the law ſhould not depend on prieſthod, but endure when al prieſthod were ended.* I can ſee no light of reaſon in this miſhapen argument, except you make no account of the prieſthod of Chriſt. For the prieſthod of Chriſt whereupon the newe Teſtament dependeth, is neuer ended but continneth for euer: therefore there is no neede of your popiſh prieſthod, to eſtabliſh the new law and teſtament, which is perfect in the ſingular prieſthod of Chriſt. You proceed to proue, that externall ſacrifice, is as neceſſarie as externall prieſthod, *becauſe it is the proper act of prieſthood.* And we acknowledge that our high prieſt hath offered externall ſacrifice of himſelfe once for all, and found eternall redemption: therefore there remaineth nowe no ſacrifice propitiatorie for ſinne, but the ſpirituall ſacrifice of praiſe and thankeſgiuing, offered by the whole Church, and euery true member of the ſame. Neither is there any other homage of ſacrifice external, needeful for legitimation of the communitie of the Church, which to offer vp ſpirituall ſacrifices, is made a ſpirituall houſe, and holy prieſthod 1. Pet. 2. And you ſay well, *that the conſtituiton, difference, or tranſlation of ſtates, riſeth not vpon any change of ſpirituall prieſthod or ſacrifice:* for the Church of Chriſt euen vnder the law, was a ſpirituall prieſthod, to offer vp ſpirituall ſacrifices Exod. 19. 5. Yet had it an externall prieſthod, to offer vp bodily ſacrifices, both propitiatorie and euchariſticall. For all which our high prieſt Ieſus Chriſt hath offered one externall ſacrifice, to ſanctifie all his Church for euer, and to aboliſh all other externall ſacrifices propitiatorie and euchariſticall, and hath receiued onely ſpirituall ſacrifices, which are acceptable to God by his externall propitiatorie ſacrifice, in figure whereof, euen the externall ſacrifices that were euchariſticall of the lawe, were offered by the prieſt. Laſtly you ſay moſt blaſphemouſly, *that the ſacrifice of Chriſtes death cannot be the forme of ſacrifice, into which the old prieſthod and ſacrifice were tranſlated, whereupon the Apoſtle inferreth the tranſlation of the lawe:* But the Apoſtle beateth out the braines of this monſtrous blaſphemie verſ. 26. & 27. where he ſaith, that *our high prieſt which is holy, innocent, impolluted, ſeparated from ſinners, and made higher then the heauens, hath no neede daily (as thoſe prieſtes) firſt*

The onely prieſthod of Chriſt.

first for his owne sinnes, then for the peoples to offer sacrifices, for this he did once for all, in offering himselfe. What can be more plaine? That which they did daily and vnsufficiently in offering the sacrifices of beasts, Christ did once and perfectly in offering himselfe. Therefore the priesthood and sacrifice of Christes death is that forme of sacrifice and priesthood, into which the olde priesthood and sacrifice was translated. Againe that sacrifice and priesthod, whereby the new Testament is established, is that whereunto the sacrifice and priesthod is translated, but the singular priesthood of Christ Iesus, which is made suretie of the new Testament, is that whereunto the multitude of priests of the law is translated vers. 22. 23. and which is established by the bloudshedding of Christ once for all, Heb. 9. Therefore the priesthod and sacrifice of Christs death is that sacrifice and priesthod, whereunto the old sacrifice and priesthod are translated. But let vs see what ground you dare open your mouth to such dishonour of Christes priesthod and sacrifice. Your reason why the sacrifice of Christs death cannot be that forme of sacrifice, into which the old priesthod and sacrifice was translated: is *because the sacrifice of Christs death, was made but once, and was executed in such a sort, that people and nations christened, could not meete often to worship at it, nor haue their law and priests constituted in the same.* But seeing all people and nations christened, were redeemed by that sacrifice once made for euer, what neede haue they that it should be repeated often? or what need haue they to be present at it, or to worship at it? when the time is now, that the true worshippers without externall sacrifice, must worship in spirit and truth Ioan. 4. 23. And Christ being lifted vp to the crosse, hath drawen all vnto himselfe Ioan. 12. 32. so that they need none other sacrifice to approch vnto God, but that onely sacrifice of Christs death. As for the honour, duetie, remembrance, and representation thereof, in respect of our infirmitie, we haue sacraments instituted by Christ, and ministers appointed to consecrate, and to deliuer the same vnto his people: but no sacrifice, nor sacrificing priesthod. Therefore the sacrifices, as they were sacrifices, were translated only into the singular sacrifice of Christs death, as they were sacraments, into the sacraments of the new Testament. And the sacrificing priesthod, was translated into the priesthod of Christ only, their ministration of the sacraments, into our ministration of the sacraments. But to say, *that the Leuiticall priesthod is properly turned into the popish priesthod, & a sacrifice of the masse, according to Melchisedechs rite,* is first to denie Christ in dying for vs, to be a priest properly, according to the order of Melchisedeh: secondly it is to arrogate diuinitie to euery hedge priest. For he onely is a priest after the order of Melchisedech, which is the eternall sonne of God, the king of righteousnes, the king of peace, without father, or mother, without generation, hauing neither beginning of his daies, nor end of his life, and is but one, and not many. Wherefore to say, *that the popish priesthod, is properly the priesthod after Melchisedechs rite,* is vtterly to deny all that the Apostle in this chapter, yea throughout this Epistle maketh peculiar to Christ. But for your popish priesthod or sacrifice of the Masse, you haue *Christs institution in the formes of bread and wine:* yet Christ neuer instituted any such priesthod or sacrifice in the formes of bread and wine, but a ministerie of a sacrament in bread and wine. Neither doth any ancient father speake of a sacrifice *in the formes of bread and wine,* although many doe call the sacrament which is celebrated in bread and wine, a sacrifice vnproperly, because it is a remembrance of the one only sacrifice of Christs death, and because the spirituall sacrifice of praise and thankesgiuing is offered therein, not by the minister onely, but by the whole Church that is partaker of it.

The popish priesthod.

REHEM. 8 17 A Priest for euer.) *Christ is not called a Priest for euer, only for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praieth or maketh intercession for vs, or for that the effect of his death is euerlasting:* How Christ is a Priest for euer.

for all this proueth not that in proper signification his Priesthod is perpetual: but according to the iudgement of al the fathers grounded vpon this deepe and diuine discourse of S. Paul, and vpon the very nature, definition, and proprietie of Priesthod, and the excellent act and order of Melchisedec, and the state of the new law, he is a Priest for euer according to Melchisedecks order, specially in respect of the sacrifice of his holy body and bloud, instituted at his last supper, and executed by his commission, commandement, and perpetuall concurrence with his Priestes, in the formes of bread and wine: in which things onely the said high Priest Melchisedec did sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the mysterie, and their incredulitie, or feeblenesse to whom he wrote: yet it is euident in the iudgement of all the learned fathers (without exception) that euer wrote either vpon this Epistle, or vpon the 14. of Genesis, or the Psalme 109. or by occasion haue treated of the sacrifice of the altar, that the eternitie and proper act of Christs Priesthod, and consequently the immutability of the new law, consisteth in the perpetuall offering of Christs body and bloud in the Church. Christs eternall priesthod consisteth in the perpetuall sacrifice of his body and bloud in the Church.

Which things is so well knowen to the Aduersaries of Christs Church and Priesthod, and so graunted, that they be forced impudently to camill vpon certaine Hebrue particles, that Melchisedec did not offer in bread and wine: yea and when that will not serue, plainely to deny him to haue beene a Priest: which is to giue checkmate to the Apostle, and to ouerthrow all his discourse. Thus whiles these wicked men pretend to defend Christes onely Priesthod, they in deede abolish as much as in them lieth, the whole order, office, and state of his eternall law and Priesthod. The Protestants camilling vpon particles against Melchisedecks sacrifice and priesthod, directly against the Apostle.

Arnobius saith, By the mysterie of bread and wine he was made a priest for euer. *And againe,* The eternal memorie, by which he gaue the food of his body to them that feare him. in psal. 109. 110. *Lactantius,* In the church he must needes haue his eternall priesthod according to the order of Melchisedec. Lib. 14 Institut. *S. Hierom* to *Euagrius,* Aarons priesthod had an ende, but Melchisedecks, that is, Christes and the Churches is perpetuall, *both for the time past and to come. S. Chrysostome therefore calleth the Churches sacrifice,* hostiam inconsumptibilem, an host or sacrifice that cannot be consumed. ho. 17. in. 9. Heb. *S. Cyprian,* hostiam qua sublata, nulla esset futura religio, *an host which being taken away, there could be no religion,* de cœna Domini. nu. 2. *Emissenus,* perpetuam oblationem & perpetuò currentem redemptionem, a perpetuall oblation & a redemption that runneth or continueth euerlastingly. ho. 5. de Pasch. *And our Sauiour expresseth so much in the very institution of the B. Sacrament of his body and bloud: specially when he calleth the later kind,* the new testament in his bloud, *signifying that as the old law was stablished in the bloud of beasts, so the new (which is his eternal Testament) should be dedicated and perpetual in his own bloud: not only as it was shed on the Crosse, but as giuen in the chalice. And therefore into this sacrifice of the altar (saith S. Augustine* lib. 17. de ciuit. c. 20. *S. Leo.* ser. 8. de passione, *and the rest) were the old sacrifices to be translated. See S. Cyprian* ep. 63. ad Cæcil. nu. 2. *S. Ambrose* de Sacram. lib. 5. 6. 4. *S. Augustine* in Psal. 33. Conc. 2. *and* li. 17. de ciuit. c. 17. *S. Hierom* epi. 17. c. 2. & ep. 126. *Epiph,* hær. 55. *Theodoret* in Psal. 109. *Damascene* lib. 4. c. 14. Christs eternall priesthod and sacrifice in the Church is proued out of the fathers. *Epist.* 126. * *That is, from Adam to the ende of the world, represented by sacrifice.*

Finally if any of the fathers, or all the fathers, had either wisedome, grace, or intelligence of Gods words and mysteries, this is the truth. If nothing will serue our Aduersaries, Christ Iesus confound them, and defend his eternall Priesthod, and state of his new Testament established in the same.

VLKE. 8 You might as wel say, that all the Apostle saith concerning the externall priesthod of Melchisedech, is nothing worth without the Popish Priesthood and sacrifice of the masse, whereof he maketh no mention. O Antichrist, the Lord, euen the Lord rebuke thee. *But according to the iudgement of all the fathers* (say you) *Christ is a Priest for euer, according to Melchisedechs order, specially in respect of the sacrifice of his holy body and bloud, instituted at his last supper, and executed by his commission & perpetuall concurrence with his priests in the formes of bread and wine.* The Popish priesthod.

As

As you neglect whatſoeuer the Apoſtle ſaith of the prieſthod of Chriſt, ſo you faine moſt impudently, that you report of the iudgement of all the fathers: for no one ancient father, before Antichriſt had ſet vp his prieſthod & ſacrifice euer was of that iudgement. Although many of the ancient fathers, without al ground of ſcripture, ſought a reſemblance of the bread and wine which Melchiſedech brought forth, vnto the bread and wine, wherein Chriſt inſtituted his ſacrament. But it ought to ſuffice vs againſt the iudgment of al the world, that the holy ghoſt examining al things moſt perfectly, that the ſcripture reporteth of the Prieſthod of *Melchiſedech*, would not leaue out that *wherein the Prieſthod of Chriſt moſt eſpecially conſiſteth* as you ſay. Therefore *Melchiſedechs* bread and wine perteined not to his Prieſtly office, neither did he offer it to God, but as S. Hierome ſaith, *brought it foorth for the refreſhing of Abraham and his ſouldiers*, and it perteined to his Kingly liberalitie. Wherein if you would make reſemblance vnto Chriſt, that hath not onely conſecrated vs as a Prieſt by his ſacrifice, but alſo hath fedde vs as a King, with the ſpiritual food of his body and bloud repreſented in bread and wine, whereby we are bound to giue him praiſe and thankes for euermore: You ſhould ſay that which all the ancient fathers doe meane, in their relation of *Melchiſedechs* bread and wine, to the Sacrament of the body and bloud of Chriſt. But let vs examine the Argoments, vpon which you ſay the aucient fathers grounded their iudgement. Firſt, you ſay, vpon this deepe and deuine diſcourſe of S. Paul, where there is no word of the Sacrament nor of *Melchiſedechs* bread and wine, but altogether he proueth Chriſt to be a Prieſt after the order of *Melchiſedech*, by thoſe reaſons, for which you ſay he is not called a Prieſt for euer without your Prieſthod and ſacrifice, whereof he ſpeaketh no word, but much againſt it. Therefore the fathers could ground no ſuch matter vpon the Apoſtles diſcourſe. Secondly, you ſay *vpon the very nature, propertie, diffinition of Prieſthod*. But either you giue another diffinition of Prieſthod then the Apoſtle knewe, or els the Apoſtle diſcourſeth of Chriſtes Prieſthod after the order of *Melchiſedech*, beſide the nature, propertie, and diffinition of Prieſthod, which none of the auncient fathers would ſay. Therefore they ground not any ſuch iudgement vpon any ſuch pretended diffinition, which the Apoſtle in all his diſcourſe toucheth not. Thirdly, *vpon the excellent act and order of Melchiſedech*, If the Apoſtle knew wherein the order of *Melchiſedech* conſiſted, his acte of bringing foorth bread and wine was no part of his Prieſthod, for if it had bene the principall part, (as you pretend he would neuer haue omitted it. Therfore thoſe fathers were deceiued, that iudged that act to pertaine to his Prieſthod, although none of them counted it the principall part of his order.

Laſt of all you ſay, they grounded their iudgement *vpon the ſtate of the newe Law*, but the couenant of the new lawe ſtandeth in forgiuenes of ſinnes by the onely ſacrifice of Chriſtes death, as the Apoſtle proueth at large *Cap.* 8. 9. and 10. Therefore the auncient fathers, nor any other after them, could iuſtly ground any ſuch Prieſthod and ſacrifice vpon the ſtate of the newe Lawe, which ouerthroweth the vertue of Chriſts onely Prieſthod and ſacrifice. Finally, where you ſay *Chriſt inſtituted ſuch a ſacrifice and Prieſthod at his laſt ſupper*, you are neuer able to proue it by any word, or conſequence of any word in the Scriptures. But Chriſt (you ſay) inſtituted *this Sacrament in the formes of bread and wine, in which things onely the ſaid high Prieſt Melchiſedech did ſacrifice*. Firſt, *Melchiſedech* brought forth bread and wine, and not the onely formes of bread and wine, therefore your ſacrifice in the onely formes of bread and wine, is not after his order. Secondly, he offered no ſacrifice of bread & wine, but brought it foorth (as S. Hierom ſaith) for the refreſhing of Abraham and his armie. So ſaith *Ioſephus, Antiquit. lib. 1. cap. 10. Melchiſedech gaue liberall entertainment to the ſouldiers of Abraham, and ſuffred them to want nothing to their liuing*. Which *Petrus Comeſt. hiſt. ſchol. in Gen. 14.* 45. approueth ſaying: *Melchiſedech which was king of Salem, offered vnto him bread and wine, which Ioſephus as it wer expounding ſaith: he miniſtred to his armie the dueties of hoſpitalitie, and gaue him great plentie of things neceſſarie, and beſide the feaſt, or at the feaſt, he bleſſed God which had ſubdued to Abraham, his enemies. For he was a Prieſt of the higheſt God*. This writer came not into your mind, when you ſaid all without exception doe ground the eternal Prieſthod of Chriſt vpon *Melchiſedechs* bread and wine. Nor yet *Procopius* a learned father of the Greeke Church, who groundeth not the eternall Prieſthood of Chriſt vpon *Melchiſedechs* bread and wine, but onely as the Apoſtle here doth.

Paulus Chriſti typum alio modo accipit. Hinc typum petit eumque ibi ſitum diſertè ponit quod dicitur, rex iuſtitiæ & pacis. In Chriſto enim iuſtificamur peccati onere abiecto. In hoc reconciliamur Deo patri quæ nobis Chriſtus & pacatiũ reddit. Quod autem benedictionem impertitur Abrahamo, ſignum eſt eius ſacerdotium exoluiſſe ſacerdotium Leuiticum. Nam & nos benedicimur à vero Chriſto vbi perdomuerimus ſpirituali militia principes ſæculi huius, non plurimũ rebus mundanis vt quibus omnia ſit Deus, addicti, omnia præ ſpiritualibus diuitijs contemnẽtes, quas nobis liberaliter largietur Deus. In Gen. 15. Thirdly, as you are not able to proue, that he ſacrificed bread & wine, ſo you can neuer proue, that he ſacrificed nothing but bread and wine. Becauſe there is no mention of his ſacrifice in the Scripture. Finally where as you ſay, *that in the iudgement of all the learned fathers without exception, the eternity and proper acte of Chriſts Prieſthod, and the immutability of the new Teſtament, conſiſteth in the perpetual offering of Chriſts body & bloud in the Church*: it is vtterly vntrue, for not one of the ancient fathers is of that iudgement, or that the naturall body and bloud of Chriſt is offered in the Church, but onely they ſpeake of a ſpiritual offering of praiſe and thankeſgiuing, and a memorial of that one ſacrifice of Chriſtes death, continued in the celebration of the Lords ſupper. *Theodoret* vpon the eight of this Epiſtle declareth this euidently in theſe words: *If therfore both the Prieſthod which is of the Law hath taken an end, and alſo the Prieſt which is after the order of Melchiſedech, hath offered a ſacrifice, and cauſed that all other ſacrifices ſhould not be neceſſary, why do the Prieſts of the new Teſtament, celebrate the myſtical liturgie or ſacrifice? But it is cleare to them that are inſtructed in diuine matters, that we offer not another ſacrifice, but doe celebrate a remembrance of that one and healthfull ſacrifice. For that our Lord himſelfe hath commaunded vs: Do you this in remembrance of me, that by beholding of the types or tokens, we might remember thoſe things which he hath ſuffered for vs, and both continue loue towards our benefactor, and alſo wait for the fruition of the goood things to come.* By this one amongſt ſo many, you may ſee how true it is, that all fathers without exception, iudge the proper note of Chriſts Prieſthod, to conſiſt in the ſacrifice of the body and bloud of Chriſt in the Maſſe. The ſame *Theodoret* vpon the Pſalme 109. ſaith, that *Chriſt is now a Prieſt which is ſprong of Iuda according to the fleſh, not offering any thing himſelfe, but is called the head of them whith offer, ſeeing he calleth the Church his body, and therefore he exerciſeth the Prieſthod as a man, but he receiueth thoſe things that are offered, as God. And the Church offereth the tokens of his body and bloud, ſanctifying all the leauen by the firſt fruites.* Marke here, that Chriſt after he hath accompliſhed the propitiatorie ſacrifice in his owne perſon, by offering himſelfe once on the Croſſe, is now a Prieſt on earth alſo in reſpect of his body, which is the Church, to offer the ſacrifice of thankeſgiuing in the Sacrament. Secondly, that the whole Church offereth this ſacrifice. Thirdly, that it is the tokens of his body and bloud, not the ſame in ſubſtance. Fourthly, that which they offer, is the firſt fruits of his creatures, (as *Ireneus* alſo ſaith) for a ſacrifice of praiſe and thankeſgiuing, *Ireneus l. 4. cap. 32. & 34.* The ſame *Theodoret* vpon the 14. of Geneſ. ſaith: *Abraham the Patriarke offered to Melchiſedech the tenth of his ſpoiles, and being a iuſt man & the friend of God, receiued bleſſing of him. For he bare a figure*

of

of the Prieſthod of our Lord. And therefore on the otherſide, he gaue to Abraham bread and wine, and a lumpe of floure, as it was the maner for euery man, to offer ſuch things to the God of all. For he perceiued that herein alſo the figure was manifeſted. By this place it is euident, that his meaning is, that as *Melchiſedech* gaue bread and wine to Abraham, ſo Chriſt gaue to his Church the Sacrament in bread and wine, which as it was offred by euery man to God for a ſacrifice of thankeſgiuing, ſo in the ſacrament of the Church, the ſacrifice of thankeſgiuing is offered by euery true member of the Church. But here you ſay, *we are inforced impudently to cauil vpon certaine Hebrue particles that Melchiſedech did not offer bread and wine.* It is no enforcement nor impudent cauillation, to appeale to the originall text, that there is no mention that *Melchiſedech* offered bread and wine, but that he brought it forth. So doth S. Hierom tranſlate it, and ſo doth your owne vulgar latine turne it. S. Hierom ſheweth to what end he brought it foorth, and ſo do other of the ancient fathers. And whoſoeuer ſeemeth to ſay moſt for you, doe make onely a figure of the Sacrament, and a ſacrifice of thankeſgiuing in the bread and wine that he brought forth. *But when that will not ſerue* (you ſay) *we are inforced plainly to denie him to haue been a Prieſt.* Verely, the erueth of the Hebrue text wil ſerue to the worldes ende, to proue that *Melchiſedech* offered not bread and wine. But that we plainely deny him to haue bene a Prieſt, whom the Scripture ſaith ſo expreſly to haue bene a Prieſt of the higheſt God, without ſhame you do ſlander vs: we neuer denied it, neither will we euer by Gods grace denie it, although we affirme, that his Prieſthod conſiſted not in offering of bread and wine, neither doth the Apoſtle or any text of the Scripture teach any ſuch thing. Thus haue you nothing but monſtrous lies to bleare the eyes of the ignorant, that you may vpholde your blaſphemous ſacrifice and prieſthod, directly againſt Chriſt and the Apoſtles doctrine. But let vs ſee, what you can bring out of mans auctoritie: for you are vtterly forſaken of Gods word both for your prieſthod and ſacrifice. Firſt, *Arnobius* paſſing lightly ouer the Prieſthod of Chriſt, which is God eternall, meaneth, that he was declared to be a Prieſt for euer, among other things, by the myſterie of bread and wine, as *Melchiſedech* alone amongſt the prieſts offred bread and wine: he ſaith not, that the eternitie of Chriſts Prieſthod conſiſteth in the perpetual offring of Chriſts body and bloud, which is your expoſition. Slander.

Againe, if Chriſt were made a Prieſt for euer by the miſterie of bread and wine, your ſacrifice aboliſheth the Prieſthod of Chriſt: for you ſay, that Chriſt offered not bread and wine, therefore not that which *Melchiſedech* offred. The ſecond place of *Arnobius*, expoundeth plainly, what he vnderſtandeth by the myſterie of bread and wine, namely the Sacrament of bread and wine, celebrated in remembrance of the ſpiritual foode of Chriſtes body and bloud. Therefore his wordes are theſe *in Pſ. 110. He hath made a memory of his marueloꝰ workes, ſaying: as often as you ſhal do theſe things, you ſhal do them in remembrance of me. When ſaid our merciful & gracious Lord this? Then without doubt when he gaue the food of his body to them that feare him, and this couenant the Lord wil remember for euer, by which he hath declared vnto his people the vertue of his works.* And leaſt you ſhould yet dreame of the ſacrifice of the Maſſe, and Popiſh prieſthod whereof he ſpeaketh no word: he ſaith that al the lawes of the newe Teſtament *are fulfilled in Chriſt Ieſus our Lord, and kept in his equity, when he ſent redemption to his people by his Apoſtles ſaying, go and baptiſe al nations, &c.* Therefore you may as wel make Baptiſme a ſacrifice as the Lords Supper, and ſay that the eternal Prieſthod of Chriſt conſiſteth in Baptiſme. *Lactantius Inſt. lib. 4. c. 14.* ſpeaketh nothing that ſoundeth to the maintenance of your Popiſh prieſthod & ſacrifice: his words are theſe, ſpeaking of the churche *This is the faithful houſe, this is the immortal temple, in which whoſoeuer hath not ſacrificed, he ſhal not haue the reward of immortalitie. Of which great and eternal temple, ſeeing Chriſt was the builder, it is neceſſary, that he haue therein an eternal Prieſthod. Neither can any man come to the entrance of the temple, and to the ſight of God, but by him which builded the temple. Dauid in the 109. Pſalme teacheth the ſame thing ſaying: Before the morning ſtarre, I haue begotten thee, the Lord hath ſworne, and it ſhal not repent him, thou art a Prieſt for euer, after the order of Melchiſedech.* What other thing can be gathered out of theſe words? but that Chriſt hath an eternal Prieſthod in his Church, that al true Chriſtians by him may haue acceſſe to God, and offer there ſpiritual ſacrifices acceptable to God by him. For euery true Chriſtian, as he is a member of Chriſt, is a ſpiritual Prieſt, to offer ſacrifice in the Church, *in which whoſoeuer hath not ſacrificed* (ſaith *Lactantius*) *ſhall not haue the reward of immortalitie.* Therefore of the Popiſh prieſthod and ſacrifice of the Maſſe here is no mention, nor any thing that hath ſo much as any ſhadow of ſuch a matter. S. Hieroms words alſo you falſifie by detraction, as you do the reſt. For he ſaith: *The Apoſtle affirmeth, that the Prieſthod of Aaron, that is of the people of the Iewes, had a beginning and an ende, but that the Prieſthod of Melchiſedech, that is of Chriſt and his Church, is eternall both for time paſt, and for time to come, and had no auctor of it.* By theſe words it is manifeſt, that Chriſt onely is a Prieſt after the order of *Melchiſedech*, whoſe Prieſthod is the Prieſthod of his Church, as Aarons was of the Iewiſh temple. And is an eternall Prieſthod without beginning, and had none auctor of it, therefore cannot poſſibly be the Popiſh prieſthod. Chryſoſtom *Hom. 17. ad Heb.* ſheweth moſt plainly, that the celebration of the Supper is vnproperly called a ſacrifice, *Our high Prieſt is he, which offered the ſacrifice which purgeth vs, the ſame we offer now alſo, which was then offered, and cannot be conſumed. But this which we doe, is done in remembrance of that which was done. For do ye this* (ſaith he) *in remembrance of me: we doe not offer another ſacrifice, as the high Prieſt, but the ſame alwaies, but rather we celebrate the remembrance of a ſacrifice.* Therefore the Sacrament of the body & bloud of Chriſt is not a ſacrifice properly, but a remembrance of the ſacrifice of Chriſt. S. Cyprian ſpeaketh of the groſſe error of the Carpernaites, which thought they ſhould eat the fleſh of Chriſt roſted, or ſodden, and cut in pieces, *Whereas the fleſh of his perſon* (ſaith he) *if it ſhould be cut in pieces, could not ſuffice all mankind, which being once conſumed, it might ſeeme that Religion were loſt, to which no oblation remained any more.* What maketh this for the popiſh prieſthod, or ſacrifice? We know that Chriſts body was not cut in pieces, but offered vpon the Croſſe, to be a ſacrifice: whoſe vertue is alwaies ſufficient for the Religion of Chriſt, & hath no need of the Popiſh Prieſthod, or the ſacrifice of the Maſſe. The words of *Emiſſenus* are alſo falſly applied, for that he ſaith is of the vertue of Chriſts death, and not of the ſacrifice of the Maſſe, or of the celebration of the Lords Supper: *Becauſe he would take away from our ſight his aſſumpted body, and carrie it into heauen, it was neceſſarie, that as this day he ſhould conſecrate vnto vs the Sacrament of his body and bloud, that it might be celebrated continually by a myſterie, which was once offered for a price, that becauſe the perpetuall and vnwearied redemption did runne or continue ſtil for the ſaluation of men, the oblation alſo of that redemption ſhould be perpetuall, and that eternall ſacrifice might liue in remembrance and alwaies be preſent in grace.* You ſee therefore that the redemption which runneth or continueth euer, is the effect of Chriſts paſſion: and that the perpetuall oblation of that redemption, is but a memoriall and teſtimonie of the preſence of that ſacrifice in grace, not in ſubſtance. Neither doth Chriſt in the inſtitution of the Sacrament, expreſſe any ſuch matter as you pretende. For ſaying, the new Teſtament is dedicated in his bloud, he ſpeaketh expreſly of the ſacrifice of his death, where his bloud was ſhed, & not in the Chalice. S. Auguſtine ſaying, that the ſacrifice of bread and wine after the order of *Melchiſedech*, hath ſucceeded all the ſacrifices of the olde Teſtament, meaneth not that the Sacrament is that ſacrifice properly, but the bodie of

Chriſt

Christ offered on the Crosse, wherof the Sacrament is a memorial in bread and wine. For *cap.* 17. he saith: *That which Melchisedech offered when he blessed Abraham, is offered euery where vnder Christ our Priest.* What is that I pray you but bread and wine, as a figure of Christs body and bloud? Therefore he speaketh of it most cleerely, *Vtlogunta trium. quæst. q. 6. 1. He is our Priest for euer after the order of Melchisedech, which offered himselfe a whole sacrifice for vs, and hath commended the similitude of that sacrifice, to be celebrated in remembrance of Passion: so that we see that which Melchisedech offered to God, to be now offered throughout the whole world in the Church of Christ.* Againe I say, what did *Melchisedech* offer, but bread and wine? not the natural body and bloud of Christ. Therefore S. Augustine meaneth plainly, that bread & wine is offred in the Church in remembrance of his passion, not the natural body & bloud of Christ. As also he saith, *De ciuit. li. 10. c. 20. He is the Priest himself, he is the offerer, he is the oblation, whereof he would haue the daily sacrifice of the Church to be a sacrament, seeing that of her body he is the head, and of his head she is the body, as well she by him, as he by her, being accustomed to be offered.* You see not onely, that this sacrifice is a Sacrament, (that is an holy signe and memoriall, of Christs death) but also that the Church is as wel offred therein by Christ, as Christ by the Church, which must needes be vnderstoode of a spirituall oblation of praise and thankesgiuing, not of propitiation. *Leo* speaketh manifestly of the death of Christ, and not of the Sacrament, as I haue shewed in Luk. 22. *Sect.* 5. where also I haue answered to the place of Cyprian. *Ep.* 63. S. Ambrose *de sacramentis li. 5. c. 4.* saith, *So often as the sacrifice is offered, the death of our Lord, the resurrection of our Lord, the ascention of our Lord is signifyed and remission of sinnes.* These words declare, in what sense he calleth the celebration of the sacrament a sacrifice: namely, because thereby is signifyed the death, resurrection, and ascension of Christ, and remission of sinnes. Not that Christes body is truely sacrificed for remission of sinnes. *August. in Psal.* 33. *Con.* 2. saith, that *Christ did in his body and bloud, institute a sacrifice after the order of Melchisedech.* What that was, you haue heard him explane himselfe in other places. *Hierom. Epist.* 17. saith in the person of *Paula* and *Eustothium*, *That Melchisedech offered bread and wine in a figure of Christ, & dedicated the Christian mystery in the body and bloud of our Sauiour.* Here is nothing, but that *Melchisedechs* bread and wine was a figure of Christ, and the Sacrament of his body and bloud giuen in bread and wine. *Epiphanius Hæres.* 55. saith of Christs Priesthod: *He offereth to his father a Priesthod hauing receiued substance of mans nature, that he might be made a Priest for vs after the order of Melchisedech, which hath no succession. For he remaineth for euer, offering gifts for vs. And first he offered himselfe, that he might dissolue the sacrifice of the old Testament, seeing he hath offered a more perfect & liuing sacrifice for the whole world, himselfe being the temple, himselfe the sacrifice, himselfe the Priest, himselfe the altar, himselfe God, himselfe man, himselfe king, himselfe high priest, himselfe the sheepe, himselfe the lambe, being made all in all for vs, that he might be made life to vs by all meanes & might performe the immutable stedfastnes of his Priesthod for euer, no more diuiding successions according to seede or generation, but graunting it to be preserued according to iustice, or iustification in the holy Ghost.* This place sheweth manifestly, that Christ is a Priest according to the order of *Melchisedech*, in his owne person onely, wherein he offred sacrifice propitiatorie for our redemption on the Crosse: and hath no succession in that office: although he say before, that *from Christ vntill now, the translation of that Priesthod continueth in the Church, while the seede is not chosen according to succession, but a figure is sought according to vertue.* Meaning, that the Ministerie of the Church, is not the Priesthod it selfe, but a figure of it, to dispense the vertue thereof by preaching of the word, and ministration of the Sacraments. The rest of the places quoted, be all examined and answered before. By all which you may see, how true it is, that these shamelesse heretikes affirme of all the auncient fathers, and what cause they haue to bestow their Popish priestly blessing vpon vs, because they can not satisfie vs with lies, and false wresting of the fathers from their true meaning. But their blessing shall returne into their owne bosome: and the eternal priesthod of Christ, & the state of the new Testament shal alwaies continue, when Antichrist with his blasphemous priesthod and sacrifice shall be abolished.

RHEM. 9 18 Of the former commandement) *The whole law of Moyses conteining all their old Priesthod, sacrifice, sacraments, and ceremonies, is called the* Old commandement: *and the new Testament conteining the sacrifice of Christs body and bloud, and all the sacraments and graces giuen by the same, is named the* New mandatum: *for which our forefathers calleth the Thursday in the holy weeke:* Maundy thursday, *because that in it, the new law and Testament was dedicated in the Chalice of his bloud: the old* mandatum, *law, Priesthod, and sacrifices for that they were insufficient and vnperfect, being taken away: and this new sacrifice, after the order of Melchisedec, giuen in the place thereof.* — The old commandement, and the new. Maundy thursday why so called.

FVLKE. 9 An high mysterie reueiled, why thursday before Easter is called *Maunday thursday.* And yet I thinke you are able to bring little proofe of it. For a more popish name it had, being called *Sheare thursday*, because Priests and Clearkes, must shaue their crownes at that day, as the English festiuall saith. That Charitie is called Christs new Commaundement we read often in the Scripture, that the institution of the Supper is so called, the Scripture saith not any where. Therefore whether the common people called that day *Maunday thursday* of the latine word *Mandatum*, or of Maundes & baskets, in which was brought to the Church the prouision of the feast which they had in the Church, or of the word *mando* or *manduco* that signifieth to eate, or of whatsoeuer, it skilleth not. But we are assured that our Sauiour Christ instituted his Supper, as a seale or pledge of the grace of the new Testament, which was confirmed by his bloud that was shedde on the crosse for remission of sinnes, whereof the cuppe is a Sacrament, and that the old lawe was not taken away by institution of the Sacrament, but by the sacrifice of Christ vpon the crosse. For in the bread and wine of *Melchisedech*, (although we should graunt it to haue beene a figure of the Sacrament,) there was no shedding of bloud, without which there is no remission of sinnes. Therefore Chriests Priesthod according to the order of *Melchisedech*, consisteth not in the institution or ministration of the Sacrament, but in blessing or consecrating of his Church, by the bloud of the sacrifice of his death. For other sacrifice propitiatorie, the Scripture doth not declare that Chrih offered. And yet the blasphemous Papists are not afraide to say and and write, that *Christs sacrifice on the crosse was not after the order of Melchisedech, but after the order of Aaron. Heskin. lib. 1. c. 13.* directly contrary to the whole discourse of the Apostle in this Chapter. Maunday thursday. — The Popish Priesthod.

RHEM. 10 19 The introduction.) *Euer obserue, that the abrogation of the old law, is not an abolishing of all Priesthod, but an introduction of a new, conteining the hope of eternal things, where the old had but temporall.* — The introduction of a new priesthod.

FVLKE. 10 The new Priesthod that succeedeth the olde, is the eternall Priesthod of Christ. The fathers that liued vnder the Law, had hope of eternall things as we haue, but not by the Law, but by faith in Christ, vnto whom the Law (euen then also) was an introduction.

RHEM. 11 21 With an othe.) *This othe signifieth the infallible and absolute promis of the eternitie of the new Priesthod and state of the Church: Christ by his death, and bloud shed in the sacrifice of the Crosse, confirming it, sealing it, and making him selfe the suretie and pledge thereof. For though the new Testament was instituted, giuen, and dedicated in the Supper, yet the warrant, confirmation, and eternal operation thereof, was atchieued vpon the Crosse, in the one oblation and one generall and euerlasting redemption there made.* — The eternitie of the new Priesthod confirmed by the fathers othe, and Christ passion.

This

FVLKE. 11 This othe confirmeth the eternall Priesthod of Christ onely, which is the eternall Sonne of God, sitting on the right hand of God the Father. And perteineth to none other, but onely to him of whom the Psalme 110. is made, where the Prophet saith: *The Lord said vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy footestoole.* Wherefore Antichrist cannot vsurpe the Priesthod of Christ according to the order of *Melchisedech*, which is to be both a King and a Priest, except he will arrogate the whole Psalme to himselfe and his members. For to whom God sware and said, *Thou art a Priest for euer*, to him he said, *sit thou on my right hand*, and the rest that followeth in the Psalme, and he is Dauids sonne & Lord, which is none other, but our Sauiour Christ, of whom the Psalme is to be expounded. For although Dauid had many sonnes, yet Christ onely was his Lord, because he was God. *Antichrist* therefore granting to his shauelings the Priesthod of *Melchisedech*, which is proper to Christ both God and man, and preferring himselfe so much before those vile creatures of his, aduanceth himselfe aboue all that is called God, or worshipped. Finally, the sacrifice of Christs death was the act of his eternall Priesthod, whereby the new Testament was established, and no Popish Priesthod or sacrifice. And here marke the impudencie of these Heretikes, which so boldly auouch, that their pretended sacrifice in formes of bread and wine, was the proper acte of Christs Priesthod according to the order of *Melchisedech*, and that both it, and the immutabilitie of the new Lawe consisteth in it, yet now are driuen to confesse, that sacrifice to haue beene vnperfect, without the sacrifice of Christs death. Which when they affirme to be after Aarons order, it followeth, that a sacrifice after Aarons order, establisheth the sacrifice after *Melchisedechs* order, and so the newe Testament doth not take away the old, but the old giueth perfection, confirmation, and eternall operation vnto the new. But vnto these absurdities, and blasphemies, they must needes be driuen that maintaine their owne glorie, against the glorie of Christ.

The Popish and christian priesthod.

Antichrist.

RHEM. 12 23 Being many.) *The Protestants not vnderstanding this place, seine very foolishly, that the Apostle should make this difference betwixt the old state and the new: that in the old, there were many Priests: in the new, none at all but Christ. which is against the Prophet Esay, specially prophecying of the Priests of the new Testament (as S. Hierom declareth vpon the same place) in these words,* You shal be called the *Priests of God: the * ministers of our God, shal it be said to you: and it taketh away all visible Priesthod, and consequently the lawfull state that the Church and Gods people haue in earth, with all Sacraments and externall worship.*

By the comparison of many priests, and one, is not meant that there is but one Priest of the new Testament.

Esa. c. 16. *ἱερεῖς ministri.*

The Apostle then meaneth first, that the absolute sacrifice of consummation, perfection, & vniuersall redemption, was but one, once done, and by one onely Priest done, and therefore it could not be any of the sacrifices, or all the sacrifices of the Iewes law, or wrought by any or by all of them, because they were a number at once, & succeeding one another, euery of their offices and functions ending by their death, and could not worke such an eternall redemption as by Christ onely was wrought vpon the Crosse. Secondly, S. Paul insinuateth thereupon, that Christ neuer loseth the dignitie or practise of his eternall Priesthod, by death nor otherwise, neuer yeeldeth it vp to any, neuer hath successors after him, that may enter into his roome or right of Priesthod, as Aaron and all other had in the Leuitical Priesthod, but that himselfe worketh and concurreth with his ministers the Priests of the new Testament, in all their actes of Priesthod, as wel of sacrifice as Sacrament, blessing, preaching, praying, and the like whatsoeuer. This therefore was the fault of the Hebrues, that they did not acknowledge their Leuitical sacrifices and Priesthod to be reformed and perfited by Christs sacrifice on the Crosse: and against them the Apostle onely disputeth, and not against our Priests of holy Church, or the number of them, who all confesse their Priesthod and all exercises of the same, to depend vpon Christs only perpetuall Priesthod.

The meaning is that the absolute sacrifice of eternall redemption could not be done by those many Aaronicall priests but by one onely, Christ Iesus: who liueth a Priest for euer, hath no successor, and as chiefe priest, worketh & concurreth with all priests in their priestly functions.

FVLKE. 12 When the Scripture is most plaine and euident for vs, then these wise profound learned men of *Rhemes* doe impute vnto vs foolishnes, ignorance, want of learning, for applying them to the ouerthrowe of their heresies. But to the matter, we doe not faine, but the Apostle in plaine words doeth make this difference betweene the old Priesthod and the new: that in the old there were many, in the new there is but one, which continueth for euer. *But that* (say you) *is against the Prophet Esay, specially prophecying of the priests of the new Testament.* You might as well say, it is against S. Peter. 1. *Pet.* 2. and S. Iohn. *Apoc.* 1. affirming, that all true Christians as members of Christ their head, are a spirituall Priesthod, and are spirituall Kings and Priests. For of such speaketh the Prophet Esay, and not of Popish Priests, nor of the Ministers of the Gospell onely: except you will say, that none other appertaine to the Church of Christ, Neither doth Hierom declare, that he prophecieth of the Priestes of the new Testament, when he saith: *It signifieth the Princes of the Churches, or at least wise it is to be vnderstood of the Apostles.* For neither the Princes of the Churches are, nor the Apostles were sacrificing Priests: But as he saith afterward, *You shall be called Priests and Ministers of God, such as the sonnes of Dauid were, of whom the Scripture saith: The sonnes of Dauid were Priests of God.* Now it is well knowen, the sonnes of Dauid were no sacrificing Priestes. Therefore S. Hierom meaneth not by Priests, sacrificing Priests, but spirituall Priests, such as all true Israelites are, and the gouernours of the Church especially. So doeth *Cyrillus* expound the place of the whole Church generally, and particularly of the teachers thereof. *This speach* (saith he) *is had as it were vnto the Church, whose sheepe may be vnderstood the whole multitude of them that are saued by faith.* Your other fond petition of the principle, I haue answered before, Sect. 7. Then touching the Apostles meaning, you say, the absolute sacrifice of consummation, perfection, and *vniuersall redemption, was but one, once done, & by one holy Priest.* What need then haue we of any other sacrificing Priest, but that one?

Secondly you say, *S. Paul insinuateth, that Christ neuer loseth the dignitie or practise of his eternall priesthod, by death, resignation, succession or otherwise.* Then it followeth, that as he was first onely one, so he remaineth for euer onely priest, and seeing his sacrifice of redemption, was but one, and once done, the practise of his priesthod consisteth not, in repeating or often doing thereof. But (you say) *himselfe worketh and concurreth with his ministers, the priests of the new Testament, in all their actes of priesthod, as wel of sacrifice as sacrament, blessing, preaching, praying, & the like whatsoeuer.* In actes of their ministerie he concurreth, but priesthod and sacrifice, is the matter in question. For he cannot be the onely priest (if they be many) by concurring in the actes of their priesthod and sacrifice. For he did concurre in the actes of the priesthod, and all the sacrifices of the law, that were faithfully and rightly offred. Yet were the priests of the law many, beside him. So that if there be many priests of the new Testament, there is no difference betweene the new Testament and the old, the priesthod of Aaron, and the priesthod of Melchisedech, in that they were many, and Christ is but one. Therefore, this shift of concurrence, cannot shroud the multitude of popish priests from vsurpation of Christs office, and prerogatiue. For the Apostle writeth, not only against the error of the Hebrewes, but against all heresies, that go about to derogate any thing from the singular priesthod of our Sauiour Christ. Neither will it serue the popish priests to confesse, that there priesthod, and all exercises of the same, doth depend vpon Christes onely perpetuall priesthod. For the same might the Hebrewes iustly confesse, as wel of the Priesthod of Aaron, and all exercises of the same, which were not otherwise auailable, but as they depended vpon Christs onely perpetuall priesthod. Yet the Apostle maketh this difference. They were many, Christ is but one. *Hesych. lib. 5. cap. 16. Vnde & saluare in perpetuum*

potest

potest accedentes per se ad Deum. sic perfectio & omnimoda nostra salus, filius per sacrificium suum factus est.

RHEM. 13 27 This did he once.) *This is the special preeminence of Christ, that he offereth for other mens sinnes onely, having none of his owne to offer for, as all other Priests both of the old and new law haue. And this againe is the speciall dignity of his owne person, not communicable to any other of what order of Priesthod soeuer, that he by his death (which is the onely oblation that is by the Apostle declared to be irreiterable in it selfe) paied the one full sufficient ransom for the redemption of all sinnes.*

FVLKE. 13 Christ offered but once for sinnes, and found eternall redemption, therefore he offred not any sacrifice in his supper, for sinnes, nor instituted any such sacrifice to be reiterated. Wherefore it is vnpossible, for the popish priesthod and sacrifice of the masse, to stand with the truth of this text. Christs one sacrifice once offred.

CHAP. VIII.

Out of the same Psalme 109. he vrgeth this also, Sit thou on my right hand, *shewing that the Leuiticall tabernacle on earth, was but a shadow of his true Tabernacle in heauen: without which he should not be a Priest at all: 6 Whereas he is of a better Priesthod then they, as also he proueth by the excellencie of the new Testament aboue the old.*

BVt the summe concerning those things which be said, is: We haue such an high priest, who is set on the right hand of the seate of maiestie in the heauens,

2 A minister of the holies, and of the true tabernacle, which our Lord pight and not man.

3 For euery high priest is appointed to offer gifts & hostes, wherefore it is necessary that he also haue some thing that he may offer.

4 If then he were vpon the earth, nether were he a priest: whereas there were that did offer gifts according to the Law,

ε λατρεύουσι. 5 That ε serue the exempler and shadow of ‖ heauenly thinges. As it was answered Moyses, when he finished the tabernacle,

Ex.25,9,40. *See (quod he) that thou make al things according to the exempler which was shewed thee in the mount.

6 But now he hath obtained a better ministerie, by so much as he is mediatour of a better testament, which is established in better promises.

7 For ‡ if that former had beene void of faule, there should not certes a place of a second beene sought.

Hier.31,31. 8 For blaming them, he saith: *Behold the daies shall come, saith our Lord: and I will consummate vpon the house of Israel, and vpon the house of Iuda a new Testament:*

9 *Not according to the testament which I made to their fathers in the day that I tooke their hand to bring them out of the land of Ægypt: because they did not continue in my testament: and I neglected them: saith our Lord.*

10 *For this is the testament which I will dispose to the house of Israell after those daies, saith our Lord: Giuing my lawes ‖ into their minde, and in their hart will I superscribe them: and I wil be their God, and they shall be my people.*

11 *And euery one ‖ shal not teach his neighbour, and euery one his brother, saying Know our Lord? because all shal know me from the lesser to the greater of them:*

12 *Because I will bee mercifull to their iniquities, and their sinnes I will not now remember.*

13 And

BVt of the things which we haue spoken this is *the summe: We haue such an high priest, that sitteth on the right hand of the throne of the maiestie in the heauens,*

2 *A minister of holy thinges, and of the true tabernacle, which the Lord pyght, and not man.*

3 *For euery high priest is ordeyned to offer giftes and sacrifices: Wherefore it is of necessitie, that this man haue somewhat also to offer.*

4 *For he were not a priest, if he were on the earth, seeing that there are priestes, that according to the law offer gifts,*

5 *Who serue vnto the example and shadowe of heauenly things, as Moyses was admonished of God, when he was about to finish the tabernacle:* *Exod.25.40. Actes.7.44. *For see, saith hee, that thou make all things according to the paterne shewed to thee in the mount.*

6 *But now hath he obteined a more excellent office, by how much also he is the mediatour of a better* †*couenant, which was confirmed in better promises.* † Or, testament.

7 *For if that first* couenant *had been faultlesse, then should no place haue beene sought for the second.*

8 *For in rebuking them, he saith,* *Beholde, *the daies come, saith the Lord, and I will finish vpon the house of Israel, and vpon the house of Iuda, a new couenant:* Iere.31.31.

9 *Not like that, that I made with their fathers, in the day when I tooke them by the hand, to leade them out of the land of Ægypt: because they continued not in my couenant, and I regarded them not, saith the Lord.*

10 *For this is the couenant that I will make with the house of Israel after those daies, saith the Lorde: giuing my lawes into their minde, and in their heart I will write them, and I will be to them a God, and they shall be to me a people,*

11 *And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall knowe me, from the little of them, to the great of them.*

12 *For I will be mercifull to their vnrighteousnesse, and their sinnes and their iniquities will I thinke vpon no more.*

13 *In*

13 And in saying a newe, the former he hath made olde. And that which groweth auncient and waxeth old, is nigh to vtter decay.

13 *In that hee saith a newe* couenant, *hee hath worne out the first: for that which is worne out and waxed old, is ready to vanish away.*

MARGINALL NOTES. CHAP. VIII.

RHEM. 1 2 Minister of the holies.) *Christ liuing and reigning in heauen continueth his priestly function stil, and is minister not of Moyses Sancta and tabernacle, but of his owne body and bloud, which be the true holies, and tabernacle, not formed by man, but by Gods owne hand.*

FVLKE. 1 Christ is not minister of his body and bloud, by offring the same any more for sinnes, seeing he performed that once for all c.7.v.27. but feeding vs continually, with the vertue of that sacrifice, that being incorporate vnto him, we might alwaies continne members of his body. The vertue of Christes sacrifice eternall.

RHEM. 2 If that former.) *The promises and effectes of the Law were temporall, but the promises and effectes of Christes Sacraments in the Church be eternall.*

FVLKE. 2 The promises and effects of the old testament, were imperfect (though they were of eternal things,) without the accomplishment of Christs priesthod in the new testament, whereunto they had relation.

ANNOTATIONS. CHAP. VIII.

RHEM. 3 3 Necessarie that he also.) *Euen now being in heauen, because he is a Bishop and Priest, he must needes haue somewhat to offer, and wherein to do sacrifice: and that not in spiritual sort onely, for that could not make him a Priest of any certaine order. And it is most false and wicked, to hold with the Caluinistes, that Melchisedechs Priesthod was wholy spiritual. For then Christs death was not a corporal, external, visible, and truely named sacrifice: neither could Christ or Melchisedec be any otherwise a Priest, then euery faithfull man is: which to hold (as the Caluinists following their owne doctrine must needes do) is directly against the Scriptures, and no lesse against Christs one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therefore he hath a certaine host in external and proper maner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heauen he doth not exercise.* Christs priesthod & sacrifice is external, not spiritual only. * *Beza schol. Test. Graecolat. in c.7. Heb. num.3.*

FVLKE. 3 The Apostle saith not, that Christ must offer sacrifice in heauen: but the truth of the text is, Seeing euerie priest hath gifts to offer, it is necessary, that he hath somewhat which he offred: for the verbe προσενεγκη is not of the present time, but of the time past, and signifieth the oblation which he offered but once c.7.27. So doth Theodoret expound the text, saying: *It is the propertie of an high Priest, to offer gifts to God of all thinges. For this cause, the onely begotten sonne, being made man, when he had taken vpon him our nature, he offered the same for vs.* Chrysostome also Hom.14.ad Heb. vpon this text, saith. *Because some asked, wherefore he died, he saith, because he was an high priest. For an high Priest is not without a sacrifice.* Christs onely, priesthod and sacrifice.

S. Ambrose likewise, referreth his offering to his onely oblation on the crosse, saying. *It is necessarie that our Sauiour in the daies of his flesh, had something to offer for vs. For while in the eternal nature of his godhead he had nothing which he might offer he tooke of vs that which he might offer for vs, that is his mans flesh. For what is so apt for sacrifice as mortall flesh, for mortal men?* The same wordes in effect, hath Primasius saying, *he tooke of vs, that he offred for vs, that is mans flesh, namely himselfe, whom he offred in the aultar of the crosse.* Oecumenius saith, *He had his owne flesh, which also he offred.* Theophylact saith. *He hath all things proper to the high priests, as they offer, so he offred himselfe.* Againe, *Seeing he was a priest and a priest is not without sacrifice, it is necessarie, that he also had something to offer, And that was nothing, but his owne body, therefore it was necessarie, that he died.* Against this generall consent of all the ancient interpretors, you faine, that Christ offreth a sacrifice propitiatory, now being in heauen. And you do vnhonestly slander Caluin, and Beza, to hold that Melchisedechs priesthod was only spiritual, as the spirituall priesthod of all the faithfull is, for they hold no such thing. But that Melchisedechs priesthod was figuratiue, hauing a spiritual relation, to Christes eternal priesthod. Finally, as Christ doth not exercise any visible or externall act of sacrificing in heauen, so much lesse, doth he exercise any visible or externall act of sacrificing on earth. Neither by this text, hath he any such certaine host, in external or proper maner, to make perpetuall oblation thereby in the Church. For that which he had to sacrifice for sinne, in offering himselfe he performed once vpon the crosse, the vertue whereof continueth alwaies, and therefore needs not, in any sort to be reiterated.

RHEM. 4 4 If vpon the earth.) *It is by his death, and resurrection to life againe, that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that way of mystical representation of breaking his body and separating the bloud from the same, could not haue beene agreeable, and so the Church and Christian people should haue lacked a priesthod and sacrifice, and Christ himselfe should not haue beene a Priest of a peculiar order, but either must haue offered in the thinges that Aarons Priestes did, or els haue beene no Priest at all. For, to haue offered onely spiritually, as all faithfull men doe, that could not be enough for his vocation, and our redemption, and state of the newe Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Isychius li.1. in leuit. c.2.* How Christs body is made fit to be sacrificed and eaten perpetually.

FVLKE. 4 After Christ by his one sacrifice, once offered, hath entred into the holiest place which is heauen, he exerciseth his continual priesthod, in presenting his Church before God, and in making continual intercession for vs: but not in offering any more sacrifice, for that he did once, and found eternall redemption. By the sacrifice of his death therefore, his flesh and bloud, are made meate and drinke to feede vs spiritually, both in the sacrament and without it, but not to be offered in the masse, neither doth Hesychius tell, how his flesh was made fit to be offered, but to be eaten in the B. sacrament, for these are his wordes. *The crosse of Christ was so stronge, that it subdued euery creature to him that was crucified: and made his flesh meete for meate by his passion, which before his passion, was vnfit to be eaten, for who desired to eate the flesh of God? For if he had not beene crucified, we should not haue eaten the sacrifice of his body: But now we eate that meate, receiuing the memory of his passion:* you see euidently, that he saith, by crucifying, the flesh of Christ is made apt to be eated, not to be sacrificed any more. But as in the old testament, after the beast was sacrificed, the people were partakers of the sacrifice by eating thereof, so we are partakers of the sacrifice of Christes bodie, by eating thereof continually, not by offering it any more. The sacrifice of Christ.

RHEM. 5 5 Heauenly thinges.) *As the Church or state of the newe Testament is commonly called* Regnum cœlorum & Dei, *in the Scriptures, so these heauenly thinges be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne giuen to Moyses to frame his tabernacle by, was the Church, rather then the heauens* them- Kingdome of heauen, and heauenly thinges, spoken of the Church.

themselues: al S. Paules discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison betweene the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerely resembleth the same, then the old state doth, he sometime may speake somewhat thereof also.

FVLKE.6 The Apostle cap.9.11.24. sheweth, that the paterne giuen to Moyses, to frame the tabernacle by, was Christ, and the kingdome of heauen it selfe, not the church which is not properly, but figuratiuely, called the kingdome of heauen: because Christ beginneth his raigne, in the faithfull therein, whom afterward he translateth actually, into the kingdome of heauen, where he is present in his humanitie. Therefore, those learned men, might learne of the Apostle, how to take these heauenly thinges principally of Christ, and his heauenlie throne, vnto which the heauenly mysteries of the Church do serue, and in that respect, are compted heauenly things, although they be done vpon the earth. And the excellencie of the newe Testament, consisteth principally, in the excellencie of Christs priesthood, whereby it is consecrated and established.

RHEM.7 10 Into their minde.) *This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of loue, graffed in the harts of the faithfull by the holy Ghost, working in the Sacraments and sacrifice of the new law to that effect.* Grace the effect of the new Testament.

FVLKE.7 The sacrifice of Christes death, is sufficient to worke this effect by his holy spirit, when his word is preached, and his Sacraments are administred, without any other sacrifice. The sacrifice of Christes death.

RHEM.8 10 Their God.) *This mutuall couenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his bloud, called therefore* the new Testament in his bloud: *and which was straight after ratified by the death of the testator, vpon the Crosse.* The new Testament or couenant betweene God and man. *Luc.22.*

FVLKE.8 The new Testament was established, onely by the death and bloudshedding of Christ on the crosse, and not by the chalice or cuppe of the new Testament, which was onely a sacrament and figure thereof. Heb.9.11.12. The new Testament established by the death of Christ. Scriptures abused for phantastical inspirations.

RHEM.9 11 Shal not teach.) *So it was in the primitiue Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of Ioel, and our Sauiour so speaketh, when he saith that such as beleeue in him shall worke myracles of diuers sorts. Christian men then must not abuse this place to make challenge of newe inspirations and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes doe: with much like reason and shew of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to denie external sacrifice, Sacraments, or Priesthod, then it is to abolish teaching and preaching. Act.2.10. 14.v.12.*

FVLKE.9 The Prophet and the Apostle meane, that all true members of the Church, shal know God by his spirite, which is not otherwise to be knowen, not excluding the external ministerie of teaching, by which both the ignorant are brought to knowledge, and they that haue knowledge of God, do increase therein, but declaring that there shal be no more such grosse ignorance of God as possessed the world, commonly before the comming of Christ. But where you say the Anabaptists, and other like heretikes, do reiect the scriptures, & office of teaching, with much like reason and shew of scriptures, as the Protestants refuse externall sacrifice, it hath no colour of reason, or similitude. For the necessitie of the scriptures, and external ministerie of teaching, is established by very many most plaine testimonies of the Scripture, whereas your external sacrifice hath no testimony at all in the word of God, but many arguments against it.

CHAP. IX.

In the old Testament, that secular Sanctuarie had two parts: the one signifying that time, with the ceremonies thereof for the emundation of the flesh: the other signifying heauen, which then was shut, vntill our high priest Christ entred into it, and that with his owne bloud, shed for the emundation of our consciences. Whereupon he concludeth the excellencie of his tabernacle and host aboue the old. 25 Noting also the difference, that he entred but once (so effectual was that one blouddie offering of himselfe, for euer) whereas the Leuiticall High priest entred euery yeere once.

The Epistle vpon Imber saturday *in Septemb.* Exo.25.26, 1.36.

THE former also in deede had iustifications [c] of seruice, and a secular sanctuarie.

[c] λατρείας.

2 For the tabernacle was made, the first, wherein were, the candlestickes, and the table, and the proposition of loaues, which is called Holy.

3 But after the second vele, the tabernacle, which is called *Sancta Sanctorum*.

4 Hauing a golden sensar, and the arke of the testament couered about on euery part with gold, in the which was a golden potte hauing Manna, and the rod of Aaron that had blossomed, and * the tables of the testament.

3.Reg.8. 2.Par.2. Exo.25.22.

5 And ouer it were * the ‖ Cherubins of glorie ouershadowing the propitiatorie, of which thinges it is not needefull to speake now particularly.

6 But these thinges being so ordered, in the first tabernacle in deede the priestes alwaies entered, accomplishing offices of the sacrifices.

Exo.30,10. Leu.16,2.30.

7 But in the second, *once a yere the high Priest only, not without bloud which he offereth

THe first couenant *then had verily* ‖ *iustifying ordinances, serumgs of God, & worldly holinesse.* ‖ Or, ceremonies of seruice.

2 * *For there was a tabernacle made, the first* truely *wherein was the candlesticke, and the table, and the shewe bread, which is called holy.* Exod.26.1.

3 *But after the second vaile,* was *a tabernacle, which is called holiest of all.*

4 *Which had the golden sencer, and the arke of the couenant ouerlaid round about with gold, wherein was the golden potte hauing Manna, &* * *Aarons rodde that had budded, and* * *the tables of the couenant:* Exo.24. Num.17.10. 1.King.8.9.

5 * *And ouer it the Cherubims of Glory shadowing the mercy seate: Of which things we can not now speake particularly.* Exod.25.22.

6 *When these things were thus ordeined, the priests went alwaies into the first tabernacle, accomplishing the seruice of God.*

7 *But into the second* went *the high priest alone, once euery yere, not without blood, which he*

feareth for his owne and the peoples ignorance:

8 The holy Ghost signifying this, that the way of the holies was ‡ not yet manifested, the former tabernacle as yet standing.

9 Which is a parable of the time present according to which are offered giftes and hostes, which can not concerning the conscience make perfect him that serueth.

10 Onely in meates and in drinkes, and diuerse baptismes, and iustices of the flesh laid on them ‖ vntil the time of correction.

11 But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation:

12 Neither by the bloud of goates or of calues, but by his own bloud entered in once into the Holies, ‖ eternal redemption being found.

13 For * if the bloud of goates and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh:

14 How much more ‖ hath the bloud of Christ who by the holy Ghost offered himselfe vnspotted vnto God, ‖ clenseth our conscience from dead workes, to serue the liuing God?

15 And therefore he is the mediatour of the newe Testament: that death being a meane, vnto the redemption ‖ of these preuarications which were vnder the former testament, they that are called may receiue the promise of eternal inheritance.

16 For * where there is a testament: the death of the testator must of necessitie come betweene.

17 For a testament is confirmed in the dead: otherwise it is yet of no value, whiles he that tested, liueth.

18 Whereupon neither was the first certes dedicated without bloud.

19 For all the commaundement of the Law being read of Moyses to al the people: he taking the bloud of calues and goates with ‡ water and scarlet wool and hyssope, sprinkled the very booke also it selfe and all the people,

20 Saying, * ‖ This is the bloud of the Testament, which God hath commanded vnto you.

21 The tabernacle also & al the vessel of the ministerie hee in like maner sprinkled with bloud.

22 And al things almost according to the law are cleansed with bloud: and without sheading of bloud there is not remission.

23 It is necessary therfore that ‖ the examplers of the cœlestials, be clensed with these, but the cœlestials also themselues with better hostes then these.

24 For

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* Or, All things done in the old Testament and priesthod were figures of Christs actions.

b The Epistle vpon Passion Sunday.

Leu.9.8.16, 14. Nu.19.

‖ Shal

‖ Cleanse.

Gal.3,15.

Exo.24,8.

be offered for himselfe, and for the ignorances of the people.

8 *The holy Ghost this signifying, that the way of holy thinges, was not yet made manifest, while as yet the first tabernacle was standing:*

9 *Which was a similitude for the time then present, in which were offered giftes, and sacrifices, that could not make the worshipper perfect as perteyning to the conscience.*

10 *With onely meates and drinkes, and dyuers washinges, and iustifyinges of the flesh, which were laide vp vntill the time of reformation.*

11 *But Christ being come an high Priest of good thinges that should be, by a greater & more perfect tabernacle, not made with handes, that is to say, not of this building,*

12 *Neither by the blood of Goates, and Calues: but by his owne blood he entred in once into the holy place, and founde eternal redemption.*

13 *For if the bloud of Oxen and of Goates, and the ashes of a yong Cowe, sprinkling the vncleane, sanctifieth to the purifying of the flesh:*

14 *Howe much more the blood of Christ, which through the eternall spirite offered himselfe without spotte to God, shall purge your conscience from dead workes, to serue the liuing God?*

15 *And for this cause is he the mediatour of the newe couenant, that through death, which was for the redemption of the transgressions* that were *vnder the first* † *couenant, they which are called, might receiue the promise of eternall inheritance.*

† Or, testament.

16 *For where as is a testament, there must also of necessitie be the death of him that made the testament.*

17 *For a testament is confirmed when men are dead: for it is yet of no value, as long as hee that made the testament is aliue.*

18 *For which cause also, neither the first* testament *was dedicated without blood.*

19 *For when Moses had spoken euery precept to all the people according to the law, taking the blood of calues and of goates, with water and purple wooll, and hyssope, he sprinkled both the booke it selfe, and all the people,*

20 *Saying,* * *This* is *the blood of the testament, which God hath enioyned vnto you.* Exod.24.8.

21 *And likewise he sprinckled with blood both the tabernacle, and al the vessels of the ministerie.*

22 *And almost all things are by the law purged with blood, and without shedding of blood is no remission.*

23 *It is need then that the paterns of heauenly things bee purified with such things: but the heauenly things themselues* bee purified *with better sacrifices then are those.*

24 For IESVS is not entred into Holies made with hand, examplers of the true: but into heauen it selfe, that he may appeare now to the countenance of God for vs.

25 Nor that he should ‖offer himselfe often, as the high priest entereth into the Holies, euery yeere in the bloud of other:

26 Otherwise he ought to haue suffered often from the beginning of the world: but nowe once in the consummation of the worldes, to the destruction of sinne, he hath appeared by his owne host,

27 And as it is appointed to men to die once, and after this, the iudgement:

28 So also Christ was offered once * to exhaust the sinnes of many, the second time he shall appeare without sinne to them that expect him, vnto saluation.

24 *For Christ is not entred into the holy places made with hands,* which are *paterns of true things: but into heauen it selfe, now to appeare in the sight of God for vs.*

25 *Not that he should offer himselfe often, as the high Priest entereth into the holy places, euery yeere in strang blood.*

26 *(For then must wee haue often suffered since the foundation of the world:) but now once in the ende of the world hath hee appeared to put away sinne, by the sacrifice of himselfe:*

27 *And as it is appointed vnto men once to die, and after this the iudgement:*

28 * *Euen so Christ once offered to take away the sinnes of many, the second time shall be seene without sinne, of them which waite for him vnto saluation.* Rom.5.8. 1.Pet.3.18.

* By this word which signifieth to emptie or draw out euen to the botome, is declared the plentifull and perfect redemption of sinne by Christ. * *ad exhauriendapeccata.*

MARGINALL NOTES. CHAP. IX.

RHEM. 1 8 Not yet manifested.) *The way to heauen was not open before Christes Passion, and therefore the Patriarches and good men of the olde Testament were in some other place of rest vntill then.*

FVLKE. 1 Heauen was not opened by the sacrifices of the first tabernacle, but by the passion of Christ, whose vertue as it extended to the beginning of the world, to take away the sinnes of the faithfull, and to iustifie them by faith: so it was auaileable to giue them rest in heauen in their soules. Which is the reward of righteousnesse, vntill the time came, when they shall wholy enter into it with their bodies also, as our Sauiour Christ did: which was the first that entred with his body into perfect glory of heauen. The soules of the faithfull in heauen.

RHEM. 2 19 Water.) *Here we may learne that the Scriptures conteine not all necessarie rites or truthes, when neither the place to which the Apostle alludeth, nor any other, mentioneth halfe these ceremonies, but he had them by tradition.*

FVLKE. 2 Here is nothing but that which is conteined in the Scripture. For the booke was doubtlesse laid vpon the aultar, which was sprinckled, from whence Moyses tooke it. Exod.24. Or at lest it was sprinckled with the resperſion that was cast vpon the whole people. Now for the vse of sprinckling, there must needes be some instrument, which is described by Moyses, Leuit.14. to be made of Cedar wood, and scarlet wooll, and hyssope, and the bloud to be powred vpon water. And this was the order of all such aspersions, which is described in the purging of the Leper. And that the bloud of Goates, is comprehended vnder the peace offerings mentioned Exod.24. you may see Leuit.3.12. Therefore here was no neede of tradition for any of these ceremonies. Vnwritten traditions.

ANNOTATIONS. CHAP. IX.

RHEM. 3 4 A golden pot.) *The Protestants count it superstitious to keepe with honour and reuerence the holy memories or monuments of Gods benefites and myracles, or the tokens of Christes Passion, as his Crosse, garments, or other things appertaining to him or his Saincts, and thinke it impossible that such things should dure so long: when they may here see the reuerent and long reseruation of Manna, which of it selfe was most apt to putrifie, and of Aarons rod, onely for that it sodenly florished by myracle, the tables of the Testament, &c. See a notable place in S. Cyrill li.6. cont. Iulian. where he defendeth against Iulian the Apostates blasphemie, the keeping and honouring of that Crosse or wood which Christ died on. See also S. Paulinus ep.11. and what reuerence S. Hierome and the faithfull of his time did to the sepulchres of Christ and his Martyrs, and to their relikes.* We reuerence and worship (*saith he*) euery where Martyrs sepulchres, and putting the holy ashes to our eies, if we may, we touch it with our mouth also: and do some thinke, that the monument wherein our Lord was buried, is to be neglected? *But our Protestants cannot skill of this. they had rather folow Vigilantius, Iulianus the Apostata, and such Maisters, then the holy Doctors and euident practise of the Church in all ages.* They continue without putrefaction. The holy CROSSE. The sepulchres of Christ and his Saincts. Ep.17.c.5.

FVLKE. 3 When we haue a commandement for the reseruation of such things, as the Israelites had for Aarons rod, Num.17.10. and for the pot of Manna, Exod.16,34. we will likewise reserue them, and beleeue that they will continue to the worlds end. Yet will we not worship them nor shew them, which the godly Israelites did not because they had no commandement for it. But contrariwise, when the brasen serpent, which was a monument of a great miracle, and a figure of Christ was abused in being worshipped and made an idoll, it was broken in pieces by Ezechias, 2.Reg.18,14. and thought to be no more priuileged then the golden calfe which Moyses serued with the like sauce, Exod.32.20. Thus thinke we of the holiest reliques abused to idolatrie. But Cyrillus you say against Iulian, defendeth the keeping and honouring of that Crosse or wood which Christ died on, where he speaketh of neither of both: but defendeth the making of the signe of the Crosse on the foreheads, and painting it before their houses, whereby Iulian said, they adored the wood of the Crosse. Cyrillus saith, *They vsed it onely to put them in remembrance of the death of Christ, and the fruites of his Passion.* But as for keeping of the wood it selfe, or the honouring of it (which S. Ambrose saith to be *an Heathenish errour, and vanity of the vngodly. De obitu Theodos.*) Cyrillus speaketh nothing. But by that which Iulian obiecteth, you may well see, they had no images in their Churches, no not of the Crosse of Christ. For if they had, Iulian would not haue spared to haue charged them withall, as he doth with the signe of the Crosse painted before their houses. Paulinus in deede, if that Epistle be not counterfeit, was perswaded that he had a piece of that Crosse whereon Christ died, brought to him by Melania and sent by his wife Theoasia to his reuerend sister Bassula who was mother to the wife of Seuerus, of the gift of Iohn Bishop of Hierusalem, but of this matter, as of the other place quoted out of Hierome, I haue spoken sufficiently in other places, namely, *In Ioan 19 sect.2.* The crosse and signe thereof. Relikes. Images.

RHEM. 4 5 Cherubins.) *You see it is a fond thing, to conclude vpon the first or second commandement, that there should be no sacred*

ſacred images in the Church, when euen among theſe people that were muſt prone to idolatrie, and groſſe in imagination of ſpirituall things ſuch as Angels are, and to whom the precept was ſpecially giuen, the ſame God that forbad them grauen idols, did commaund theſe images of Angels to be made and ſet in the ſoueraigne holieſt place of all the tabernacle or Temple. By which it is plaine, that much more the images of Chriſt and his Mother and Saincts, that may be more truely pourtered then mere ſpirituall ſubſtances can be, are not contrarie to Gods commaundement, nor againſt his honour, or repugnant to any other Scripture at all, which condemne onely the idols or pourtraitures of the Heathen made for adoration of falſe Gods.

Images in Salomons temple commaunded by God.

FVLKE. 4 It is a fond thing with you to conclude, that Gods commaundement is to be obſerued, which forbiddeth vs to make to our ſelues, any grauen images. Becauſe *God himſelfe commaunded theſe Images of Angels to be made, and ſet in the ſoueraigne holieſt place of all the tabernacle or temple.* As though God forbidding vs to make any images to our ſelues, that is, according to our owne fantaſie and appointment in his ſeruice, had reſtrained himſelfe to commaund and appoint ſuch figures or ſhapes as he thought meete for his tabernacle. Or as though by this particular commandement of God, men were diſcharged of the generall lawe, and were at libertie to doe at their pleaſure that which God expreſly forbiddeth to be done, except at his appointment onely. But it is not onely a fond, but a wicked concluſion, that becauſe theſe images of Cherubins were made and ſet vp by Gods commandement, therefore much more the images of Chriſt his mother and ſaints may be made and ſet in the Churches, which God hath not commaunded but forbidden to be made, to any vſe of religion. Againe, thoſe Cherubins were ſet in the holieſt place, where they were neuer ſeene of the people, therefore out of danger of idolatrie, your images are not onely ſet openly in Churches, but commaunded to bee worſhipped. That onely the idoles of the Heathen are forbidden, it is a vaine cauil: for the commaundement is generall. not onely againſt the images of the Heathen that were made for any vſe of religion, but alſo againſt the like images of all heretikes, as of Simon Magus, of the Carpocratians and Gnoſticks, which had the image of Ieſus and Paule, Homere, Pythagoras and others. *Epiph. hær.* 24. of the Melchiſedechians in Arabia, that worſhipped the image of Moyſes, *Epiph. hær.* 55. Of the Collyridians that made and worſhipped the image of the B. Virgin Mary, *Epiph. hær.* 79. Of them that hanged vp a vaile with an image in a Church at Anablatha, *Epiph. epiſt. ad Ioan. Hier.* and of the Papiſts which in idolatry by imagerie, exceede all other heretikes, and are as ill as the Paganes.

Images.

RHEM. 5 10 Vntill the time of correction.) *All theſe groſſe and carnal ſacrifices, ceremonies, and obſeruations inſtituted to cleanſe and purifie the fleſh from legall irregularities and impurities onely, and not reaching to the purging of the ſoules and conſciences of men, being commaunded not for euer, but till Chriſtes comming, ceaſed then: and better, more forcible, & more ſpiritual Sacraments were inſtituted in their place. For we may not imagine Chriſt to haue taken away the old, and put none in their place: or to alter the ſacraments onely into other ſacraments externall, and not alſo to tranſlate the ſacrifices to ſome other more excellent. for it is called,* Tempus correctionis, non abolitionis ſacrificij aut legis: the time of correction not of aboliſhing ſacrifice or law. *Neither haue they more reaſon to affirme Chriſtes one oblation vpon the Croſſe to haue rather taken away al kind of ſacrifice, then al maner of Sacraments. The time and ſtate of the new Teſtament is not made lawleſſe, hoſtleſſe, or without ſacrifice, but it is the time of correction or reformation and abettering al the foreſaide things.*

Sacrifice not taken away by the new Teſtament, but changed into a better.

FVLKE. 5 The one ſacrifice of Chriſtes death is ſucceeded in ſtead of all the legall ſacrifices, but not in ſtead of the old Sacraments, becauſe it is no Sacrament but the thing ſignified by al Sacraments. And this is a ſufficient reaſon why Chriſtes one oblation on the croſſe, doth not take away all kind of Sacraments, as it doth all kinde of propitiatorie ſacrifices for ſinne. Neither is the ſtate of the new Teſtament without ſacrifice, ſeeing that one ſacrifice once offred, is of eternall vertue to reconcile all the elect of God for euer. See the next ſection.

Sacrifice. Sacraments.

RHEM. 6 12 Eternal redemption.) *No one of the ſacrifices, nor all the ſacrifices of the old law, could make that one generall price, ranſome, and redemption of all mankind, and of all ſinnes, ſauing this one higheſt Prieſt Chriſt, and the one ſacrifice of his bloud once offered vpon the Croſſe. Which ſacrifice of redemption cannot be often done, becauſe Chriſt could not die but once. though the figures alſo thereof in the lawe of nature and of Moyſes, were truely called ſacrifices, as ſpecially this high and maruelous commemoration of the ſame in the holy Sacrament of the altar, according to the rite of the new Teſtament, is moſt truely and ſingularly (as S. Auguſtine calleth it) a ſacrifice. But neither this ſort, nor the other of the old law, being often repeated and done by many Prieſts (all which were and are ſinners themſelues) could be the general redeeming and conſummating ſacrifice: nor any one of thoſe Prieſts, nor all the Prieſts togither, either of the law of Nature or of Aarons, or Melchiſedecks order (except Chriſt alone) could be the generall redeemers of the world.*

One onely ſacrifice on the Croſſe the redemption of the world: and one onely prieſt (Chriſt) the redeemer thereof. *Lib. de Sp. & lit. c.* 11.

And this is the Apoſtles meaning in al this compariſon and oppoſition of Chriſtes death to the old ſacrifices, & of Chriſt to their Prieſts: and not that Chriſts death or ſacrifice of the Croſſe ſhould take away al ſacrifices, or proue that thoſe Aaronical offices were no true ſacrifices at all, nor thoſe Prieſts, verily Prieſts. They were true Prieſts and true ſacrifices, though none of thoſe ſacrifices were the high, capit all, and general ſacrifice of our price and redemption: nor none of them, or of thoſe Prieſts, could without reſpect of this one ſacrifice of Chriſtes death, worke any thing to Gods honour, or remiſſion of ſinnes, as the Iewes did falſely imagine, nor referring them at all to this general redemption and remiſſion by Chriſt, but thinking them to be abſolute ſacrifices in themſelues. And that to haue bene the errour of the Hebrues, you may read in S. Auguſtine, li. 3. doct. Chriſt. c. 5. And this, we tel the Proteſtants, is the onely purpoſe of the Apoſtle.

The Apoſtles diſputation being onely againſt the errour of the Iewes concerning their ſacrifices and prieſts: the Proteſtants applying it againſt the ſacrifice of the Maſſe and prieſts of the new Teſtament.

But they be ſo groſſe, or ignorant in the Scriptures, and ſo maliciouſly ſet againſt Gods and the Churches truth, that they perwerſly and fooliſhly turne the whole diſputation againſt the ſacrifice of the B. Maſſe, and the Prieſtes of the new Teſtament: as though he held, that the ſacrifice of the altar were the general redemption or redeeming ſacrifice, or that it had no relation to Chriſtes death, or that it were not the repreſentation and moſt lively reſemblance of the ſame, or were not inſtituted and done to apply in particular to the vſe of the partakers, that other general benefit of Chriſtes one oblation vpon the Croſſe. Againſt the Iewes then onely S. Paul diſputeth, and againſt the falſe opinion they had of their Prieſts and ſacrifices, to which they attributed all remiſſion and redemption, without reſpect of Chriſtes death.

FVLKE. 6 Seeing eternall redemption is found by that one ſacrifice on the croſſe, there remaineth now no more ſacrifice for ſinne, therefore the Lords ſupper is not a ſacrifice for ſinne, but a thankeſgiuing, for that onely ſingular ſacrifice, in which ſenſe the fathers often call it a ſacrifice, and S. Auguſtine moſt manifeſtly in the place quoted. For his wordes are theſe: *The worſhip of God doeth conſiſt moſt of all in this, that the ſoule of man bee not vnthankefull to him. Therefore in that moſt true, and in that ſingular ſacrifice, we are admoniſhed to giue thankes to the Lord our God.* You ſee plainly he calleth it a moſt true and ſingular ſacrifice of thankeſgiuing, for the onely true, and vnſacrificable ſacrifice of propitiation for ſinne, prouing thereby that religion or the worſhip of God, doeth now conſiſt moſt eſpecially in thankeſgiuing, which were not true if the Lordes ſupper were a ſacrifice propitiatory for ſinnes. But the fathers knew no ſacrifice propitiatory, but onely the ſacrifice of Chriſtes death, whereby all externall ſacrifices of the law are taken away with the prieſthood thereof, which is tranſlated

Sacrifice of the Maſſe.

slated into the person of our Sauiour onely: not as false sacrifices or priests, but as figures and shadowes of the onely priest and onely sacrifice. Therefore the Apostle doeth not dispute onely against the errour of the Iewes, that thought their priesthood and sacrifices to be absolute in themselues, and sufficient for redemption, without the sacrifice of Christ (for none of the christian Hebrewes, did so think) though many obstinate Iewes did, of whom S. Augustin speaketh, But he disputeth also & more properly against them, that thought the Iewish priesthood and sacrifice might stand still and be exercised as they were before, with relation vnto Christes death, and fetching their vertue from the only priesthood and sacrifice of Christ. And therfore you tel the Protestants a false tale, when you say, that *is the only purpose of the Apostle.* For he standeth not so much in prooving that the olde priesthood and sacrifices had no vertue but from Christ, as he doeth to declare, that they being figures and shadowes, must giue place and cease, now the body, truth, and light it selfe is come. Neither are we so grosse or ignorant in the Scriptures, to turne the whole disputation, against the popish priesthood and sacrifice of the masse as you imagine. But seeing these reasons and arguments by which the Apostle proueth, that the old priesthood and sacrifices are at an end, do as well (and much rather) exclude your false priesthod and sacrifice as they did, that lawfull priesthood with the sacrifices of the old Testament: we vse the Apostles arguments, as it is meete for them that know the right vse of the Scriptures, to ouerthrow your blasphemous priesthood and sacrifice. As our fathers by the like testimonies of Scriptures ouerthrew the foolish priesthood and sacrifice of the Collyridians, which they might as well say, were meant onely against the Gentiles, as you say the Apostles purpose is onely against the error of the Iewes. But you haue very good reasons to proue that this disputation of the Apostle toucheth not your priesthood and sacrifice. By which the Herbrewes might as well proue, that their priesthood and sacrifice might still continue. *For you hold not that the sacrifice of the aultar is the generall redemption or redeeming sacrifice.* No more did they that were Christians, nor any faithfull Iew before the comming of Christ in the flesh. Secondly, *you hold, that your sacrifice hath relation to Christes death,* so did the Christian Hebrewes and all the godly Iewes before them hold of their sacrifices. Thirdly, *You hold that it is the representation and most liuely resemblance of the same.* So were all the sacrifices propitiatorie of the law, in the iudgement of all faithfull and Christian Iewes. Fourthly, you hold, *That it was instituted and is done to apply in particular to the vse of the receiuers, that other generall benefite of Christs one oblation vpon the crosse.* And all faithfull Iewes and Christian Hebrewes held the same of the institution, practise and vse of the olde sacrifices, therefore they might still vse them, with as good and better reason then you may set vp a new sacrifice without any word of God to warrant it. But notwithstanding they helde in these pointes of their sacrifices, as you say yon doe of yours, yet the Apostles purpose is to proue, that those sacrifices must now no more be vsed, because Christ hath accomplished whatsoeuer was by them prefigured, by his one oblation on the crosse, hauing found eternall redemption, and made perfect for euer those that are sanctified. Therefore your vnderstanding is either very grosse, or you are maliciously blind in the Scriptures, that can see no arguments of the Apostle, for the abrogation of the Iewish priesthood, and sacrifices propitiatorie, (though they were vsed according to their right institution) by the priesthood and sacrifice of Christ: but affirme, that the Apostle disputeth onely against the incredulous Iewes, and their false opinion of their priesthood and sacrifices, to be sufficient without Christ.

RHEM. 7 15 Of those preuarications.) *The Protestants do vnlearnedly imagine, that because all sinnes be remitted by the force of Christes passion, that therefore there should be no other sacrifice after his death. Whereas in deede they might as well say, there ought neuer to haue bene sacrifice appointed by God, either in the law of Nature, or of Moyses: as all their argu-ments made against the Sacrifice of the Church vpon the Apostles discourse, proue as well, or rather onely, that there were no sacrifices of Aarons order or Leuitical order at all. For against the Iewes false opinion concerning them, doeth he dispute, and not a word touching the sacrifice of the Church, vnto which in all this discourse he neuer opposeth Christs sacrifice vpon the Crosse: al Christian men wel knowing that the host and oblation of those two, though they differ in maner and external forme, yet is indeed al one.*

The Apostle then sheweth here plainly, that al the sinnes that euer were remitted since the beginning of the world, were no otherwise forgiuen, but by the force and in respect of Christes Passion, Yet it foloweth not therepon, that the oblation of Abel, Abraham, Aaron, &c. were no sacrifices, as by the Heretikes fooliſh deduction it should do: S. Paul not opposing Christes Passion to them, for the intent to proue them to haue bene no sacrifices, but to proue that they were not absolute sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest then any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Caluine, and in him, of all his fellowes: read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shall see him gather vpon this, that Christes death had force from the beginning and was the remedie for all sinnes since the creation of the worlde, therefore there must be no moe but that one sacrifice of Christes death. Which must needes by his deduction hold (as it doth in deede) no lesse against the olde sacrifices then the new sacrifice of the Church, and so take away all, which is against the Apostles meaning and all re-ligion.

Caluins argument against the sacrifice of the altar, maketh no lesse against the sacrifices of the old Law. Christes onely sacrifice for sins.

FVLKE. 7 The fooliſh Protestants which know nothing but Iesus Christ and him crucified, doe vnlearnedly, but yet truely beleeue, that because all sinnes are remitted by force of Christes sacrifice once offred on the crosse, that therefore there should be none other sacrifice propitiatorie for sinne after his death. But the wise and learned papists, which know much more of this matter then God hath reuealed in his word, doe thinke *That we might as well say, that there ought neuer to haue bene sacrifice appointed by God.* Yes say we, before that only propitiatory sacrifice was offered by Christ on the crosse, God thought meet to appoint diuers figuratiue sacrifices to foreshew the same. Which al were effectual by the death of Christ, to assure them of reconciliation and remission of sinnes. Neither doth any argument that we make against popish sacrifice, proue that there were no sacrifices of Aarons order, or the Leuitical law. And I haue proued before, that the Apostle doth not dispute, only against the false opinion which the vnbeleeuing Iewes had of them, but also against the false opinion that Christian Iewes might conceiue of their continuance after the death of Christ. *But he doth neuer in all his discourse* (say you) *oppose Christes sacrifice vpon the Crosse, to the sacrifice of the Church,* so you call the sacrifice of the masse. And that proueth very wel, that the Church had no such sacrifice in his time, for if it had, he ought in this discourse to haue declared how that sacrifice might stand with the onely sacrifice of Christes death. As the fathers that followed in those times when the Lordes supper was vnproperly called a sacrifice, do shew that it is a memorie of a sacrifice, rather then a sacrifice in deede, and a sacrifice of thankesgiuing, not a sacrifice propitiatorie. And although the Apostle doeth not name the sacrifice of the masse, which was not inuented manie hundred yeeres after his death, yet he doth so often and in so playne maner, proue that the sacrifice of Christes death is but one, and once offered by him selfe, and of eternall vertue for full redemption, that the holye

Sacrifice of the masse.

Ghost

Ghost directing his stile, he doeth as strongly arme the Church against that blasphemous priesthood and sacrifice of Antichrist, as he doth purposely prooue the abrogation and ceassing of the Iewish priesthood and sacrifices, by the onely priesthood and sacrifice of Christes death. As for the difference in maner of oblation will not helpe you, for the Apostle saith expresse, that that once sacrifice could be but once offered, and in that onely maner, by shedding of bloud, and death of the priest himselfe. And if Christ should haue offered himselfe often, he should haue died often, as it is most plaine in the fiue and twentith verse, and so to the end of this chapter. Therefore your fantastical maner of offering his body and bloud in the formes of bread and wine, can neuer stand with the Apostles words and plaine meaning. That the sacrifices of Abell, Abraham, Aaron, &c. were no sacrifices, it followeth not by any deduction of ours, for we confesse they were sacrifices, figuratiue of the sacrifice of Christ, and so doth Caluine alwayes acknowledge in his commentaries, and in the place whither you send men, as it were, to see a miracle. For what deduction is this in your logike? The sacrifice of Christes death is the onely true propitiatorie sacrifice whereby God was reconciled: *ergo* there were neuer any sacrifices that were shaddowes and figures thereof. It is not therefore your railing of Caluins blasphemous pride and ignorance, without al colour of reason, that will vphold your Antichristian priesthood, for which you haue no word of God, but many wordes of God against it. Therefore this argument of Caluine shall still holde against your popish sacrifice, and maketh nothing against the figuratiue sacrifices of the law.

Slander.

RHEM. 8 20 This is the bloud.) *Christes death was necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it was begonne to be dedicated in the sacrifice of his last supper, being also within the compasse of his Passion. Which is euident by the wordes pronounced by Christ ouer the holy chalice, which be correspondent to the words that were spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old law, hauing also expresse mention of remission of sinnes therby, as by the bloud of the new Testament. Whereby it is plaine, that the B. Chalice of the altar hath the very sacrificall bloud in it that was shed vpon the Crosse, in and by which, the new Testament (which is the law of spirite, grace, and remission) was dedicated, and doth consist. And therefore it is also cleere, that many diuine things, which to the Heretikes or ignorant may seeme to be spoken onely of Christes sacrifice vpon the Crosse, be in deede verified and fulfilled also in the sacrifice of the altar. Whereof S. Paul for the causes aforesaid would not treate in plaine termes. See Isychius li. 1. in Leuit. c. 4 paulo post initium, applying al these things to the immolation of Christ also in the Sacrament.*

The correspondence of words in dedicating both Testaments proueth the real presence of bloud in the Chalice.

FVLKE. 8 The Apostle ioyneth shedding of bloud with death, and therefore the new Testament was not dedicated by the sacrament of the bloud of Christ, but by the bloud of Christ shed at his death. And although the institution of the sacrament was within the compasse of his passion, in respect of the time, because it was in the same night in which he was deliuered after he had been betraied, yet was the sacrament no part of his passion, and therefore the new Testament was not begun to be dedicated by it. Neither do the words pronounced by our sauiour Christ of the cup, declare any such matter, but that the cup is a sacrament of the new Testament, which is established by the shedding of his bloud on the crosse. Therefore he saith, This is my bloud of the new testament, which is all one in sense with these words, This is the new testament in my bloud, which is shed for you. But neither the cup nor that which was conteined in it, was the new testament, which is the same that the Apostle expressed before chap. 8. but an holy signe, sacrament or memoriall of the same. So the sense is cleere, that the cup is a sacrament of the bloud of Christ, and of the new testament, confirmed therby, being no more the bloud of Christ it selfe, then it is the new testament it selfe, seeing the like speech is of the one and of the other, This is my bloud, This is the new testament in my bloud. The expresse mention of remission of sinnes is referred to the bloud of Christ shed vpon the crosse, and not to the sacrament of his bloud conteined in the cup. Therefore he saith, Which is shed for many vnto remission of sinnes. But the bloud of Christ was not shed in the supper, but in his passion. Againe, the supper was effectuall only to them that receiued it faithfully, the bloud of Christ shed on the crosse was auailable for the sinnes of all the elect, which were not yet borne. Therefore the cup did not conteine the bloud it selfe, but a sacrament of that bloud which was shed on the crosse. Finally, when the Apostle saith so expressly, that Christ offered not himselfe often, but once only, he offered not himselfe in the supper, except you will say he offered not himselfe on the crosse. And therefore that which is spoken of the sacrifice of Christs death, cannot be verified of any other sacrifice, nor of the supper, but sacramentally, as it is a figure and remembrance of that only sacrifice.

The sacrifice of Christs death.

Therefore Hesychius in the place quoted, meaneth no more but that Christ by institution of his supper, to be a memoriall of his death, declared that he did willingly offer himselfe to his father, to die for the people, and preuented the malice of his enemies which sought his death. And alluding to the phrase of filling their hands that were consecrated priests, he saith that *Christes hands were filled, first in the mysticall supper, when he tooke bread and brake it, and after by the crosse, when he was nailed to the tree. For then* (saith he) *taking vpon him the dignitie of priesthood, or rather, then fulfilling it in worke, when he alwaies had it, he dedicated that sacrifice, which was for vs.* Therfore as the filling of the priests hands was a signe of their consecration vnto the priesthod, so was the institution of the supper a sacrament of the consecration of Christs priesthod, which was in worke and deed accomplished only on the Crosse. Hesychius therefore doth not apply those things that were proper to the sacrifice of Christs death to his sacramentall offering of himselfe in the supper.

RHEM. 9 23 The examplers.) *All the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and sacraments of the new Testament, which are here called* celestials, *for that they are the liuely image of the heauenly state next ensuing: which be therefore specially dedicated and sanctified in Christs bloud, sacrificed on the altar, and sprinkled vpon the faithful, as the old figures and people were cleansed by the bloud of beasts. And therefore by a transition vsuall in the holy Scriptures, the Apostle sodenly passeth in the sentence immediately following, and turneth his talke to Christs entrance into heauen, the state whereof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.*

In the old Testament were figures of the new: in the new, is resemblance of the heauenly state.

FVLKE. 9 The offices, places, vessels, and ceremonies of the old law were figures of heauen & heauenly things, which are dedicated and consecrated in the new testament by the bloud of Christ shed and once sacrificed on the crosse (as it is manifest by that which followeth in the text) & not by any bloud sacrificed on the altar, wherof neither the Apostle in this place, nor the holy ghost in any place doth make any mention. And therefore the sudden passage that you ascribe vnto the Apostle, is a sudden passion of your owne braine, for the Apostle was neuer at your sacrifice of the masse, that he might suddenly passe from thence to Christes entrance into heauen by his death and bloudy sacrifice. Neither doth any of the ancient writers doubt, but that these better sacrifices wherwith these heauenly things are purified, are the only sacrifice of Christs death, which is in stead of al sacrifices. Therefore saith Primasius: *The heauenly things themselues, that is, those spirituall things which are now in truth*

Sacrifice of the masse.

The sacrifice of Christs death.

slated into the person of our Sauiour onely: not as false sacrifices or priests, but as figures and shadowes of the onely priest and onely sacrifice. Therefore the Apostle doeth not dispute onely against the errour of the Iewes, that thought their priesthood and sacrifices to be absolute in themselues, and sufficient for redemption, without the sacrifice of Christ (for none of the christian Hebrewes, did so think) though many obstinate Iewes did, of whom S. Augustin speaketh, But he disputeth also & more properly against them, that thought the Iewish priesthood and sacrifice might stand still and be exercised as they were before, with relation vnto Christes death, and fetching their vertue from the only priesthood and sacrifice of Christ. And therfore you tel the Protestants a false tale, when you say, that *is the only purpose of the Apostle.* For he standeth not so much in prooving that the olde priesthood and sacrifices had no vertue but from Christ, as he doeth to declare, that they being figures and shadowes, must giue place and cease, now the body, truth, and light it selfe is come. Neither are we so grosse or ignorant in the Scriptures, to turne the whole disputation, against the popish priesthood and sacrifice of the masse as you imagine. But seeing these reasons and arguments by which the Apostle proueth, that the old priesthood and sacrifices are at an end, do as well (and much rather) exclude your false priesthod and sacrifice as they did, that lawfull priesthood with the sacrifices of the old Testament: we vse the Apostles arguments, as it is meete for them that know the right vse of the Scriptures, to ouerthrow your blasphemous priesthood and sacrifice. As our fathers by the like testimonies of Scriptures ouerthrew the folish priesthood and sacrifice of the Collyridians, which they might as well say, were meant onely against the Gentiles, as you say the Apostles purpose is onely against the error of the Iewes. But you haue very good reasons to proue that this disputation of the Apostle toucheth not your priesthood and sacrifice. By which the Herbrewes might as well proue, that their priesthood and sacrifice might still continue. *For you hold not that the sacrifice of the aultar is the generall redemption or redeeming sacrifice.* No more did they that were Christians, nor any faithfull Iew before the comming of Christ in the flesh. Secondly, *you hold, that your sacrifice hath relation to Christes death,* so did the Christian Hebrewes and all the godly Iewes before them hold of their sacrifices. Thirdly, *You hold that it is the representation and most liuely resemblance of the same.* So were all the sacrifices propitiatorie of the law, in the iudgement of all faithfull and Christian Iewes. Fourthly, you hold, *That it was instituted and is done to apply in particular to the vse of the receiuers, that other generall benefite of Christs one oblation vpon the crosse.* And all faithfull Iewes and Christian Hebrewes held the same of the institution, practise and vse of the olde sacrifices, therefore they might still vse them, with as good and better reason then you may set vp a new sacrifice without any word of God to warrant it. But notwithstanding they helde in these pointes of their sacrifices, as you say yon doe of yours, yet the Apostles purpose is to prooue, that those sacrifices must now no more be vsed, because Christ hath accomplished whatsoeuer was by them prefigured, by his one oblation on the crosse, hauing found eternall redemption, and made perfect for euer those that are sanctified. Therefore your vnderstanding is either very grosse, or you are maliciously blind in the Scriptures, that can see no arguments of the Apostle, for the abrogation of the Iewish priesthood, and sacrifices propitiatorie, (though they were vsed according to their right institution) by the priesthood and sacrifice of Christ: but affirme, that the Apostle disputeth onely against the incredulous Iewes, and their false opinion of their priesthood and sacrifices, to be sufficient without Christ.

RHEM. 7 15 Of those preuarications.) *The Protestants do vnlearnedly imagine, that because all sinnes be remitted by the force of Christes passion, that therefore there should be no other sacrifice after his death. Whereas in deede they might as well say, there ought neuer to haue bene sacrifice appointed by God, either in the law of Nature, or of Moyses: as all their arguments made against the Sacrifice of the Church vpon the Apostles discourse, proue as well, or rather onely, that there were no sacrifices of Aarons order or Leuitical order at all. For against the Iewes false opinion concerning them, doeth he dispute, and not a word touching the sacrifice of the Church, vnto which in all this discourse he neuer opposeth Christs sacrifice vpon the Crosse: al Christian men wel knowing that the host and oblation of those two, though they differ in maner and external forme, yet is indeed al one.*

The Apostle then sheweth here plainly, that al the sinnes that euer were remitted since the beginning of the world, were no otherwise forgiuen, but by the force and in respect of Christes Passion, Yet it foloweth not therenpon, that the oblation of Abel, Abraham, Aaron, &c. were no sacrifices, as by the Heretikes foolish deduction it should do: S. Paul not opposing Christes Passion to them, for the intent to proue them to haue bene no sacrifices, but to proue that they were not absolute sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest then any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Caluine, and in him, of all his fellowes: read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shall see him gather vpon this, that Christes death had force from the beginning and was the remedie for all sinnes since the creation of the worlde, therefore there must be no moe but that one sacrifice of Christes death. Which must needes by his deduction hold (as it doth in deede) no lesse against the olde sacrifices then the new sacrifice of the Church, and so take away all, which is against the Apostles meaning and all religion.

Caluins argument against the sacrifice of the altar, maketh no lesse against the sacrifices of the old Law. Christes onely sacrifice for sins.

FVLKE. 7 The foolish Protestants which know nothing but Iesus Christ and him crucified, doe vnlearnedly, but yet truely beleeue, that because all sinnes are remitted by force of Christes sacrifice once offred on the crosse, that therefore there should be none other sacrifice propitiatorie for sinne after his death. But the wise and learned papists, which know much more of this matter then God hath reuealed in his word, doe thinke *That we might as well say, that there ought neuer to haue bene sacrifice appointed by God.* Yes say we, before that only propitiatory sacrifice was offered by Christ on the crosse, God thought meet to appoint diuers figuratiue sacrifices to foreshew the same. Which al were effectual by the death of Christ, to assure them of reconciliation and remission of sinnes. Neither doth any argument that we make against popish sacrifice, proue that there were no sacrifices of Aarons order, or the Leuitical law. And I haue proued before, that the Apostle doth not dispute, only against the false opinion which the vnbeleeuing Iewes had of them, but also against the false opinion that Christian Iewes might conceiue of their continuance after the death of Christ. *But he doth neuer in all his discourse* (say you) *oppose Christes sacrifice vpon the Crosse, to the sacrifice of the Church,* so you call the sacrifice of the masse. And that proueth very wel, that the Church had no such sacrifice in his time, for if it had, he ought in this discourse to haue declared how that sacrifice might stand with the onely sacrifice of Christes death. As the fathers that followed in those times when the Lordes supper was vnproperly called a sacrifice, do shew that it is a memorie of a sacrifice, rather then a sacrifice in deede, and a sacrifice of thankesgiuing, not a sacrifice propitiatorie. And although the Apostle doeth not name the sacrifice of the masse, which was not inuented manie hundred yeeres after his death, yet he doth so often and in so playne maner, proue that the sacrifice of Christes death is but one, and once offered by him selfe, and of eternall vertue for full redemption, that the holye

Sacrifice of the masse.

Ghost

Ghoſt directing his ſtile, he doeth as ſtrongly arme the Church againſt that blaſphemous prieſthood and ſacrifice of Antichriſt, as he doth purpoſely prooue the abrogation and ceaſſing of the Iewiſh prieſthood and ſacrifices, by the onely prieſthood and ſacrifice of Chriſtes death. As for the difference in maner of oblation will not helpe you, for the Apoſtle ſaith expreſſie, that that once ſacrifice could be but once offered, and in that onely maner, by ſhedding of bloud, and death of the prieſt himſelfe. And if Chriſt ſhould haue offered himſelfe often, he ſhould haue died often, as it is moſt plaine in the fiue and twentith verſe, and ſo to the end of this chapter. Therefore your fantaſtical maner of offering his body and bloud in the formes of bread and wine, can neuer ſtand with the Apoſtles words and plaine meaning. That the ſacrifices of Abell, Abraham, Aaron, &c. were no ſacrifices, it followeth not by any deduction of ours, for we confeſſe they were ſacrifices, figuratiue of the ſacrifice of Chriſt, and ſo doth Caluine alwayes acknowledge in his commentaries, Slander.
and in the place whither you ſend men, as it were, to ſee a miracle. For what deduction is this in your logike? The ſacrifice of Chriſtes death is the onely true propitiatorie ſacrifice whereby God was reconciled: *ergo* there were neuer any ſacrifices that were ſhaddowes and figures thereof. It is not therefore your railing of Caluins blaſphemous pride and ignorance, without al colour of reaſon, that will vphold your Antichriſtian prieſthood, for which you haue no word of God, but many wordes of God againſt it. Therefore this argument of Caluine ſhall ſtill holde againſt your popiſh ſacrifice, and maketh nothing againſt the figuratiue ſacrifices of the law.

RHEM. 8 20 This is the bloud.) *Chriſtes death was neceſſarie for the full confirmation, ratification, and accompliſhment of the new Teſtament, though it was begonne to be dedicated in the ſacrifice of his laſt ſupper, being alſo within the compaſſe of his Paſſion. Which is euident by the wordes pronounced by Chriſt ouer the holy chalice, which be correſpondent to the words that were ſpoken (as the Apoſtle here declareth) in the firſt ſacrifice of the dedication of the old law, hauing alſo expreſſe mention of remiſſion of ſinnes thereby, as by the bloud of the new Teſtament. Whereby it is plaine, that the B. Chalice of the altar hath the very ſacrificall bloud in it that was ſhed vpon the Croſſe, in and by which, the new Teſtament (which is the law of ſpirite, grace, and remiſſion) was dedicated, and doth conſiſt. And therefore it is alſo cleere, that many diuine things, which to the Heretikes or ignorant may ſeeme to be ſpoken onely of Chriſtes ſacrifice vpon the Croſſe, be in deede verified and fulfilled alſo in the ſacrifice of the altar. Whereof S. Paul for the cauſes aforeſaid would not treate in plaine termes. See Iſychius* li. 1. in Leuit. c. 4 paulo poſt initium, *applying al theſe things to the immolation of Chriſt alſo in the Sacrament.* The correſpondence of words in dedicating both Teſtaments proueth the real preſence of bloud in the Chalice.

FVLKE. 8 The Apoſtle ioyneth ſhedding of bloud with death, and therefore the new Teſtament was not dedicated by the ſacrament of the bloud of Chriſt, but by the bloud of Chriſt ſhed at his death. And although the inſtitution of the ſacrament was within the compaſſe of his paſſion, in reſpect of the time, becauſe it was in the ſame night in which he was deliuered after he had been betraied, yet was the ſacrament no part of his paſſion, and therefore the new Teſtament was not begun to be dedicated by it. Neither do the words pronounced by our ſauiour Chriſt of the cup, declare any ſuch matter, but that the cup is a ſacrament of the new Teſtament, which is eſtabliſhed by the ſhedding of his bloud on the croſſe. Therefore he ſaith, This is my bloud of the new teſtament, which is all one in ſenſe with theſe words, This is the new teſtament in my bloud, which is ſhed for you. But neither the cup nor that which was conteined in it, was the new teſtament, which is the ſame that the Apoſtle expreſſed before chap. 8. but an holy ſigne, ſacrament or memoriall of the ſame. So the ſenſe is cleere, that the cup is a ſacrament of the bloud of Chriſt, and of the new teſtament, confirmed therby, being no more the bloud of Chriſt it ſelfe, then it is the new teſtament it ſelfe, ſeeing the like ſpeech is of the one and of the other, This is my bloud, This is the new teſtament in my bloud. The expreſſe mention of remiſſion of ſinnes is referred to the bloud of Chriſt ſhed vpon the croſſe, and not to the ſacrament of his bloud conteined in the cup. Therefore he ſaith, Which is ſhed for many vnto remiſſion of ſinnes. But the bloud of Chriſt was not ſhed in the ſupper, but in his paſſion. Againe, the ſupper was effectuall only to them that receiued it faithfully, the bloud of Chriſt ſhed on the croſſe was auailable for the ſinnes of all the elect, which were not yet borne. Therefore the cup did not conteine the bloud it ſelfe, but a ſacrament of that bloud which was ſhed on the croſſe. Finally, when the Apoſtle ſaith ſo expreſſly, that Chriſt offered not himſelfe often, but once only, he offered not himſelfe in the ſupper, except you will ſay he offered not himſelfe on the croſſe. And therefore that which is ſpoken of the ſacrifice of Chriſts death, cannot be verified of any other ſacrifice, nor of the ſupper, but ſacramentally, as it is a figure and remembrance of that only ſacrifice. The ſacrifice of Chriſts death.

Therefore Heſychius in the place quoted, meaneth no more but that Chriſt by inſtitution of his ſupper, to be a memoriall of his death, declared that he did willingly offer himſelfe to his father, to die for the people, and preuented the malice of his enemies which ſought his death. And alluding to the phraſe of filling their hands that were conſecrated prieſts, he ſaith that *Chriſtes hands were filled, firſt in the myſticall ſupper, when he tooke bread and brake it, and after by the croſſe, when he was nailed to the tree. For then* (ſaith he) *taking vpon him the dignitie of prieſthood, or rather, then fulfilling it in worke, when he alwaies had it, he dedicated that ſacrifice, which was for vs.* Therfore as the filling of the prieſts hands was a ſigne of their conſecration vnto the prieſthod, ſo was the inſtitution of the ſupper a ſacrament of the conſecration of Chriſts prieſthod, which was in worke and deed accompliſhed only on the Croſſe. Heſychius therefore doth not apply thoſe things that were proper to the ſacrifice of Chriſts death to his ſacramentall offering of himſelfe in the ſupper.

RHEM. 9 23 The examplers.) *All the offices, places, veſſels, and inſtruments of the old law, were but figures and reſemblances of the ſtate and ſacraments of the new Teſtament, which are here called* celeſtials, *for that they are the liuely image of the heauenly ſtate next enſuing: which be therefore ſpecially dedicated and ſanctified in Chriſts bloud, ſacrificed on the altar, and ſprinkled vpon the faithful, as the old figures and people were cleanſed by the bloud of beaſts. And therefore by a tranſition vſuall in the holy Scriptures, the Apoſtle ſodenly paſſeth in the ſentence immediately following, and turneth his talke to Chriſts entrance into heauen, the ſtate whereof, both by the Sacraments of the old law, and alſo more ſpecially by them of the new, is prefigured.* In the old Teſtament were figures of the new: in the new, is reſemblance of the heauenly ſtate.

FVLKE. 9 The offices, places, veſſels, and ceremonies of the old law were figures of heauen & heauenly things, which are dedicated and conſecrated in the new teſtament by the bloud of Chriſt ſhed and once ſacrificed on the croſſe (as it is manifeſt by that which followeth in the text) & not by any bloud ſacrificed on the altar, wherof neither the Apoſtle in this place, nor the holy ghoſt in any place doth make any mention. And therefore the ſudden paſſage that you aſcribe vnto the Apoſtle, is a ſudden paſſion of your owne braine, for the Apoſtle was neuer at your ſacrifice of the maſſe, that he might ſuddenly paſſe from thence to Chriſtes entrance into heauen by his death and bloudy ſacrifice. Neither doth any of the ancient writers doubt, but that theſe better ſacrifices wherwith theſe heauenly things are purified, are the only ſacrifice of Chriſts death, which is in ſtead of al ſacrifices. Therefore ſaith Primaſius: *The heauenly things themſelues, that is, thoſe ſpiritwall things which are now in truth* Sacrifice of the maſſe. The ſacrifice of Chriſts death.

truth celebrated in the Church, are purified by better sacrifices then those legall sacrifices, namely by the bloud of the passion of Christ. Oecumenius saith vpon this text: *Because these heauenly things had need of a better oblation and sacrifice, according to their worthinesse, the sonne of God himselfe was sacrificed. Therfore our Lords death did profit and had force not only to confirme the Testament, but also to this end that he might make a true purification of the soule.* The same wordes hath Theophylact. *Hesych. lib. 5. c. 16 Christi sacrificio expiantur & cælestia, ita vt Paulus diceret: differentiam legalium sacrificiorum & vnigeniti ostendere volens: necesse est ergo exemplaria &c.* The other as Chrysostome, Ambrose, Theodoret, passe it ouer in generall termes, as a matter vndoubted, that the death of Christ is the only sacrifice, by which the heauenly things are purified.

RHEM. 10 25 Offer himselfe often.) *As Christ neuer died but once, nor neuer shall die againe, so in that violent, painfull, and bloudy sort he can neuer be offered againe, neither needeth he so to be offered any more: hauing by that one action of sacrifice vpon the Crosse, made the full ransom, redemption, and remedy for the sinnes of the whole world. Neuertheless, as Christ died and was offered after a sort in all the sacrifices of the Lawe and Nature, since the beginning of the worlde (all which were figures of this one oblation vpon the Crosse) so is he much rather offered in the sacrifice of the altar of the new Testament, incomparably more neerely, diuinely, and truely expressing his death, his body broken, his bloud shed, then did any figure of the old law, or other sacrifice that euer was. as being in deede (though in bidden, sacramentall, and mysticall, and vnbloudy maner) the very selfe same B. body and bloud, the selfe same host, oblation and sacrifice, that was done vpon the Crosse.*

Christ once offered in bloudy sort, but vnbloudily often, namely in the sacrifice of the altar.

And this truth is most euident by the very forme of wordes vsed by our Sauiour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. Our sacrifice, *saith S. Cyprian,* is correspondent to the Passion of Christ. *And,* The sacrifice that we offer, is the Passion of Christ. *ep. 63 nu. 4. & nu. 7. S. Augustine de fid. ad Pet. c. 19.* in those carnall sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sinnes, and of the bloud, which he was to sheade. but in this Sacrifice is the commemoration of the flesh of Christ which he hath now giuen, and of the bloud which he hath shed: *in illis prænuntiabatur occidendus, in hoc annuntiatur occisus.* In them he was foreshewed as to be killed: in these he is shewed, as killed. *And S. Gregorie Nazianzene saith,* orat. in morbum, *that the Priest in this sacrifice,* immisce te magnis Christi Passionibus. *S. Ambrose* lib. 1. Offic. c. 48, Offertur Christus in imagine quasi recipiens passionem. *Alexander the first,* ep. ad omnes Orthodox. nu. 4. to. 1. Conc. Cuius corpus & sanguis conficitur, passio etiam celebratur. *S. Gregorie,* ho. 37. in Euang. So often as we offer the host of his Passion, so often we renew his Passion. *And,* He suffereth for vs again in mysterie. *And Isychius,* lib. 2. c. 8. in Leuit. post med. By the sacrifice of the onely-begotten many things are giuen vnto vs, to witte, the remission or pardoning of all mankinde, and the singular introduction or bringing in of the mysteries of the new Testament.

The sacrifice of the altar and that on the Crosse, both one.

And the said fathers & others, by reason of the difference in the maner of Christs presence and oblation in respect of that on the Crosse, called this the vnbloudy sacrifice, *as* * *Caluin himselfe confesseth, but answereth them in the pride of heretikall spirit, with these wordes:* Nihil moror quòd sic loquantur vetusti scriptores. *that is,* I passe not for it, that the auncient writers do so speake: *calling the distinction of bloudy and vnbloudy sacrifice, scholastical and friuolous, and* diabolicum commentum, a diuelish deuise. *With such ignorant and blasphemous men we haue to do, that thinke they vnderstand the Scriptures better then all the fathers.*

Comment. in 9. Hebr.

The fathers call it the vnbloudy sacrifice of the altar. Caluins contempt of the fathers.

FVLKE. 10 The Apostles words are plaine, Christ could not offer himselfe any other way then by dying. Therefore he offered himselfe but once for all, by giuing himselfe to death: and not twise by any fantastic all, hidden, inuisible, mysticall or vnbloudy maner. But you say, *as Christ died, and was offered after a sort in all the old sacrifices, so he is much rather offered in the sacrifice of the altar of the new Testament.* I answere that in the old sacrifices Christ was not offered in truth, but in figure and signification, therefore in the sacrament he is not offered in truth, but a figure, signification, remembrance, and representation of his onely true sacrifice, is made in the sacrament more neerely and liuely expressing the same, then by any figure of the law it was expressed. Yet is not the sacrament a sacrifice properly, but a memorie of that sacrifice, and a figure of Christs body, not the very body it selfe, but to him that receiueth it spiritually by faith, as the olde sacrifices were to the faithfull Iewes. But what impudencie is it to say? that it is most euident by the very forme of words of our Sauiour, vsed in the institution of the sacrament, that it is the same host, oblation, and sacrifice that was done vpon the Crosse, whereas in the institution of the supper there is no word of oblation, host, or sacrifice. You shew as great impudencie in saying it is so, *by the profession of all the holy doctors:* when euen their wordes which you cite crie out against you, that they meane no such matter. For Cyprian in the former place, saith against them that ministred the sacrament without wine, *We finde that the cup was mixed which our Lord offered, and that it was wine, which he called his bloud. Whereupon it appeareth, that the bloud of Christ is not offered if wine be wanting to the cup, and that the Lords sacrifice is not celebrated with lawfull sanctification, except our oblation and sacrifice do answere to his passion.* He saith not, that the sacrament (which he calleth a sacrifice or holy seruice) is the selfe same body and bloud, the selfe same host, oblation and sacrifice, which was done on the crosse, for wine was not offered on the crosse. but that this sacrament is not rightly celebrated, except it doe answere to the passion of Christ, whereof it is a memoriall, that is, that it be celebrated with wine, which our Sauiour Christ did call his bloud figuratiuely, to expresse the shedding of his bloud vpon the crosse.

Christ offered himselfe but once.

In the second place his words are these: *Because we make mention of his passion in all sacrifices (for the sacrifice which we offer is our Lords passion) we ought to doe none other thing then he did. For the scripture saith: So often as you shall eat of this bread, and drinke of this cup, you shall shew the Lords death vntill he come. Therefore as often as we offer the cup in remembrance of our Lord and his passion, let vs do that which it is certeine that our Lord did.* What can be more euident then that Cyprian in this place calleth the sacrament, a sacrifice and the passion of Christ figuratiuely, because it is a commemoration of the sacrifice and passion of Christ, not the sacrifice and passion of Christ it selfe. For Christ is now impassible. Therefore no more properly then Christ is crucified in the sacrament, no more properly is he sacrificed therein. But as the Apostle saith figuratiuely, that Christ was crucified among the Galathians, so we may say he is crucified in the celebration of the sacrament, and sacrificed: because his death and passion, and the vertue thereof, is liuely represented by the worde that is preached, and the action that is celebrated: but properly we cannot say that Christ is sacrificed or crucified in the sacrament. The wordes of Augustine, or rather of Fulgentius *De fide ad Petrum,* be these: *Holde stedfastly, and nothing doubt thou, that the same onely begotten God, the word being made flesh, offered himselfe a sacrifice, and host of sweet sauour to God for vs. To whom with the Father and the holy Ghost by the patriarchs, prophets and priests, in the time of the olde testament beasts were sacrificed, and to whom now, that is, in the time of the new Testament, with the Father and the Holy ghost, with whom he is one God, the holy Catholike church throughout the whole world doth not cease to offer the sacrifice of bread and wine in faith and charitie. For in those carnall sacrifices, there was a figuring of the flesh of Christ, which he being*

being without ſinne, was to offer for our ſinnes, and of the blond which he was to ſhed for the remiſſion of our ſinnes. But in this ſacrifice there is a thankeſgiuing & commemoration of the fleſh of Chriſt, which he offered for vs, and of the bloud, which the ſame God hath ſhed for vs: Of which S. Paule in the actes of the Apoſtles ſaith: Take heed to your ſelues, and to the whole flocke, ouer which the Holy ghoſt hath made you Biſhops, to rule the Church of God, which he hath purchaſed with his owne bloud. Therefore in thoſe ſacrifices it was ſignified figuratiuely, what was to be giuen vnto vs: but in this ſacrifice it is euidently ſhewed what is already giuen vnto vs. In thoſe ſacrifices the ſonne of God was foreſhewed, that he ſhould be ſlaine for vngodly men, but in this he is declared that he hath beene already ſlaine for vngodly men, as the Apoſtle witneſſeth, that Chriſt when we were yet weake, according to the time, died for vngodly men, and that when we were his enimies, we were reconciled to God by the death of his ſonne. In this ſaying, marke that he calleth the ſacrament the ſacrifice of bread and wine. Secondly, that the ſame is offered to Chriſt. Thirdly, by the whole Church. Fourthly, as a thankeſgiuing and commemoration of the death of Chriſt. Fifthly, that the death of Chriſt is ſhewed therein, and not that Chriſt is ſhewed as killed, but that he hath beene killed. All which is manifeſtly againſt the ſacrifice of the maſſe, in which neither bread nor wine is ſacrificed, nor to Chriſt, but Chriſt himſelfe is ſaid to be ſacrificed to his father, not by the whole Church but by the prieſts onely, not as a thankeſgiuing onely, and commemoration of Chriſtes death, but as the ſelfe ſame hoſt, oblation and ſacrifice that was done on the croſſe. By all which it is euident that he ſpeaketh not of the ſacrifice of the maſſe, but of the celebration of the Lordes ſupper, which is a ſpirituall ſacrifice of thankeſgiuing, and not the ſame ſacrifice that was done vpon the croſſe but figuratiuely, ſacramentally, and vnproperly. And what ſhould Gregorie Nazianzen meane by *the prieſt mingling himſelfe with the great paſſions of Chriſt*, but his contemplation of them to ſtirre vp himſelfe and his people vnto thankeſgiuing for them? For the ſacrifice of Chriſtes death he calleth *that great and vnſacrificable ſacrifice, or which cannot be ſacrificed againe.* Therefore he ſpeaketh directly againſt your popiſh ſacrifice, which you ſay to be the ſame that was done vpon the croſſe. The wordes of S. Ambroſe be theſe: *Before time a lambe was offered, a calfe was offered, now Chriſt is offered, but he is offered as a man, as receiuing paſſion, and he offereth himſelfe as a prieſt, that he may forgiue our ſinnes. Heere in an image, there in truth, where he maketh interceſſion with the father, as an aduocate for vs.* Is it not manifeſt in theſe wordes, that Chriſt is not now offered in truth, but in an image and repreſentation of his death, becauſe the ſacrament is a preaching or ſhewing of his death vntill he come?

As for the counterfect epiſtle of Alexander, although it deſerue none anſwere, yet the words you cite, doe not prooue your ſaying. For the paſſion of Chriſt is celebrated by the ſacrament of the body and bloud of Chriſt: yet the ſacrament is not the ſame ſacrifice that was done on the croſſe and can neuer be repeated. Gregorie meaneth none otherwiſe that Chriſt ſuffereth againe, then S. Paule when he ſaith Chriſt was crucified among the Galathians, Gal. 3. that is, his paſſion and death is plainely ſhewed, not actually renued, nor Chriſt ſuffering any thing in deed, but figuratiuely and vnproperly. Heſychius ſpeaketh vndoubtedly of the ſacrifice of Chriſts death, and his words are theſe: *Not one ſinne onely but many ſinnes are forgiuen vs by the ſacrifice of the onely begotten ſonne, that is to ſay, the pardoning of all mankinde, liſe in perfect philoſophy or wiſedome, and a ſingular introduction of the myſteries of the new Teſtament, to the exemplars and figures of which, the ſacrifices which are aſſigned to the perſon of the high prieſt, were offered, moſt of all ſhewing the ſhadow of heauenly things, by thoſe things which were done vpon earth.* Is it now the ſacrifice of the maſſe, or Chriſts death, by which all ſinnes are forgiuen, all mankinde pardoned, the myſteries of the new Teſtament are brought in? The ſame father, ſpeaking afterward of the ſacrament, ſaith, it is *both bread and fleſh*, meaning the one properly, the other figuratiuely, and ſacramentally. Wherefore I ſay againe, that you haue cited the ſayings of the fathers without all, which make againſt you very plainely. And that the fathers call the ſacrament an vnblouddy ſacrifice, they do plainely diſtinguiſh it in kinde, and not onely in maner of ſacrificing, from the bloudy ſacrifice of Chriſts death. For by that was remiſſion of ſins, by the other could be no remiſſion of ſins, becauſe without ſhedding of bloud there can be no remiſſion of ſinnes. Therefore the fathers calling the ſacrament an vnbloudy ſacrifice, did plainely declare that it was no propitiatorie ſacrifice, but a ſacrifice of thankeſgiuing, and remembrance of Chriſtes death. Which Caluin knew right well, and therefore ſaith, that the Papiſts did wickedly abuſe thoſe ſpeaches, to mainteine a ſacrifice of their owne inuention. Yea he ſaith it is a diueliſh inuention, that Chriſt ſhould be often ſacrificed, ſeeing he cannot die often, and without death there can be no ſacrifice for ſinne. Theſe things are ſo plaine in the Apoſtle, that they neede no expoſition, yet all the fathers agree, that there is but one ſacrifice propitiatorie for ſinnes, namely the death of Chriſt. Chryſoſtome ſaith therefore, that the ſupper is *rather a remembrance of a ſacrifice* then a ſacrifice in deed. Hom. 17. which is the meaning of the reſt of the fathers when they call it a ſacrifice. Or if they meant otherwiſe then the Apoſtle teacheth ſo plainely, we may without pride ſay with Caluin, it is not to be regarded what any man hath ſaid, but what the holy Ghoſt ſaith, of whom all men ought to learne to ſpeake.

CHAP. X.

Becauſe in the yeerely feaſt of Expiation was onely a commemoration of ſinnes, therefore in place all thoſe olde ſacrifices the Pſalme telleth vs of the oblation of Chriſts body. 10 *Which he offered blouddily but once (the Leuiticall Prieſts offering ſo euery day) becauſe that once was ſufficient for euer,* 15 *in that it purchaſed (as the prophet alſo witneſſeth) remiſſion of ſinnes.* 19 *After all this he proſecuteth and exhorteth them vnto perſeuerance, partly with the opening of Heauen by our high-prieſt,* 26 *partly with the terrour of damnation if they fall againe.* 32 *bidding them remember how much they had ſuffered already, and not loſe their reward.*

Leu. 16. 14.

FOR the law hauing ‖ a ſhadow of good things to come, not the very image of the things: euery yeere with the ſelfe ſame hoſtes which they offer inceſſantly, can neuer make the commers thereto perfect:

FOr the law hauing the ſhadow of good things to come, & not the very faſhion of the things thẽſelues, can neuer with thoſe ſacrifices which they offer yeere by yeere continually, make the commers thereunto perfect.

2 Otherwiſe ‖ they ſhould haue ceaſed to be offered, becauſe the worſhippers once cleanſed ſhould haue no conſcience of ſinne any longer.

2 *For would not then thoſe* ſacrifices *haue ceaſed to haue bene offered, becauſe that the offers once purged, ſhould haue had no more conſcience of ſinnes?*

3 But in them there is made a commemoration

3 *Neuertheleſſe, in thoſe* ſacrifices *is menti-*

moration of sinne euery yere.

4 For it is ‖impossible that with the bloud of oxen and goates sinnes should be taken away.

Ps.39.7. 5 Therfore comming into the world he saith: ‖ *Host and oblation thou wouldest not: ‖ but a body thou hast fitted to me:*

• *For sinne* is the proper name of a certaine sacrifice called in Hebrue חטאת: as Holocaust is an other kinde. *See the Annot. 2.Cor.5.v.21.*

6 *Holocaustes and* ᶜ *for sinne did not please thee.*

7 *Then said I, Behold I come: in the head of the booke it is written of mee: That I may do thy will O God.*

8 Saying before, *Because hostes and oblations, and holocaustes, and for sinne thou wouldest not,* ‖*neither did they please thee,* which are offred according to the law.

9 *Then said I, Behold I come that I may do thy wil O God:* he taketh away the first, that he may establish that that foloweth.

10 In the which wil, we are sanctified by the oblation of the body of IESVS Christ once.

11 And euery priest in deed is ready daily ministring, and ‖ often offering the same hostes, which can neuer take away sinnes:

Ps.109. Cor.15,25. 12 But this man offering one host for sinnes, for ouer * sitteth on the right hand of God,

13 Hence forth expecting, vntil his enemies be put the footstoole of his feete.

14 For by one oblation hath he consummated for euer them that are sanctified.

15 And the holy Ghost also doth testifie to vs. For after that he said:

Hier.31,33, 34. Heb.8,8. ‡ This is partly fulfilled in and by the grace of the new testament, but it shal be perfectly accomplished in heauen. 16 *And this is the Testament which I wil make to them after those daies, saith our Lord giuing my lawes* ‡ *in their heartes, and in their mindes wil I superscribe them:*

17 *And their sinnes and iniquities I wil now remember no more.*

18 But where there is remissiō of these, ‖now there is not an oblation for sinnes.

19 Hauing therfore brethren confidence in the entring of the holies in the bloud of Christ:

ᶜ ἐνεκαίνισεν 20 Which ᶜ he hath dedicated to vs a new and liuing way by the vele, that is, his flesh,

21 And a high priest ouer the house of God,

22 Let vs approche with a true heart in fulnesse of faith, hauing our hartes sprinkled from euil conscience, and our body washed with clene water,

23 Let vs hold the confession of our hope vndeclining (for he is faithful that hath promised)

24 And let vs consider one another vnto the prouocation of charitie and of good workes:

25 Not forsaken our assemblie as some are accustomed, but comforting, & so much the

on made of sinnes euery yeere.

4 *For it is not possible that the blood of bulles and of goates, should take away sinnes.*

5 *Wherefore when he commeth into the world, he saith,* ᵃ *Sacrifice and offering thou wouldest not haue: but a body hast thou ordeined me.* Psal.40.7.

6 *In burnt sacrifices* and offerings *for sinne thou hast had no pleasure.*

7 *Then said I, Loe, I come, (In the beginning of the booke it is written of me) to doe thy will, O God.*

8 *Aboue when he saith, that sacrifice, and offering, and burnt offerings,* and offerings *for sinne thou wouldest not, neither haddest pleasure* therein (*which are offered by the law:*)

9 *Then said he, Loe, I come to do thy will, O God: He taketh away the first, to establish the second.*

10 *In the which will we are made holy, euen by the offering of the body of Iesus Christ once for all.*

11 *And euery priest standeth daily, ministring, and offering oftentimes the same sacrifices, which can neuer take away any sinnes:*

12 *But this man, after he hath offered one sacrifice for sinnes,* ᵃ *is set downe for euer on the right hand of God,* Heb.1.13.

13 *From henceforth tarieng* ᵃ *till his foes be made his footestoole.* 1.Cor.15.25.

14 *For with one offering hath he made perfect for euer them that are sanctified.*

15 *And the Holy ghost also beareth vs record: For after that he had tolde before,*

16 ᵃ *This is the* ‖ *couenant that I will make vnto them after those dayes (saith the Lord) giuing my lawes in their heart: and in their mindes I will write them.* Ier.31.33. ‖ Or, testament.

17 *And their sinnes & iniquities, I will in no wise remember any more.*

18 *And where remission of these things* is *there is no more offering for sinne.*

19 *Hauing therfore, brethren, liberty to enter into holy* places *in the bloud of Iesus.*

20 *By the new and liuing way, which he hath prepared for vs through the veile, that is to say, his flesh:*

21 *And* seeing we haue *an high Priest ouer the house of God:*

22 *Let vs draw nigh with a true heart, in assurance of faith, sprincked in our hearts from an euill conscience, and washed in body with pure water,*

23 *Let vs holde the profession of the hope without wauering, (for he is faithfull that promised:)*

24 *And let vs consider one another, to prouoke vnto loue, and good workes,*

25 *Not forsaking the assembling of our selues together, as the maner of some is, but exhorting one* another, *and so much the more, as ye see*

the more as you see the day approching.

Heb.6,4. 26 *For ‖ if we sinne willingly after the knowledge of the truth receiued, now there is not left an host for sinnes,

27 But a certaine terrible expectation of iudgement and rage of fire, which shall consume the aduersaries.

Deut.19,15. Mat.18,16. 28 A man making the lawe of Moyses frustrate: without any mercie * dieth vnder two or three witnesses.

Io.8,17. ‡Heresie and Apostasie from the Catholike faith, punishable by death. 29 ‡How much more thinke you, doth he deserue worse punishments which hath troden the sonne of God vnder foote, and estemed the bloud of the testament polluted, wherein he is sanctified, and hath done contumely to the spirit of grace?

Deu.32,35. Rom.12,19. Ps.134,14. 30 For we know him that said, *Renenge to me, I will repay.* And againe, *That our Lord will iudge his people.*

The Epistle for many Martyrs. 31 ‖ It is horrible to fall into the handes of the liuing God.

32 But cal to minde the old daies: wherin being illuminated, you sustained a great fight of passions.

33 And on the one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that conuersed in such sort.

34 For, ‖ you both had compassion on them that were in bondes: and the spoile of your owne goodes you tooke ‖ with ioy, knowing that you haue a better and a permanent substance.

35 Do not therefore leese your ‘confidence, which hath a great remuneration.

36 For patience is necessarie for you: that doing the wil of God, you may receiue the promise.

Abac.2,3. Ro.1,17. Gal.3,12. 37 For *yet a litle and a very litle while, he that is to come, wil come, and wil not slacke.

38 And my iust ‖ liueth of faith. ‖ but if he withdraw him self, he shal not please my soule.

39 But we are not the children of withdrawing vnto perdition: but of faith to the winning of the soule.

ye see the day approching.

Heb.6.4. 26 ** For if we sinne willingly, after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes:*

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

Deut.19.15. mat.18.16. *28 He that despiseth Moses law, dieth without mercie * vnder two or three witnesses:*

1.cor.15.1. *29 Of how much sorer punishment* suppose *ye shall he be worthy, which hath troden vnder foote the sonne of God? and hath counted the bloud of the couenant, wherein he was sanctified, an vnholy thing, and hath done despight vnto the spirite of grace?*

Deut.32.25. rom.12.19. *30 For we know him that hath said, * Vengeance* belongeth *vnto me, I will render, saith the Lord: And againe, the Lord shall iudge his people.*

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Call to remembrance the former daies, in the which after ye had receiued light, ye endured a great fight of aduersities:

33 Partly while ye were made a gasing stock, both by reproches and afflictions, and partly while ye became companions of them which were so tossed to and fro.

34 For ye suffered also with my bondes, and tooke in woorth the spoiling of your goods with gladnesse: knowing in your selues how that you haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the wil of God, ye might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tarry.

Abac.2.4. Ro.1.17. Gal.3.12. *38 And * the iust shall liue by faith: And if he withdraw himselfe, my soule shall haue no pleasure in him.*

39 We are not of them which withdraw our selues vnto perdition: but we pertaine vnto faith, to the winning of the soule.

MARGINALL NOTES. CHAP. X.

RHEM. 1 FVLKE. 1 10 He hath dedicated.) *To dedicate, is to be author and beginner of a thing. The Protestants translate,* he hath prepared, *for their heresie that Christ was not the first man that entered into heauen.*

To dedicate, is not alwaies to be auctor and beginner of a thing. We read that diuers men haue beene auctors of the building of Temples, which other men haue dedicated. The Greeke word signifieth also *To prepare,* and so doth S. Ambrose translate it. And you falsely belie vs, to say we hold any such heresie, that Christ was not the first man that entred into heauen with his body, or whole humanitie, as the text is: and that dedicated and prepared the way for all his members to enter into heauen, both with their bodies and with their soules: by vertue of whole death, all the faithful from the beginning, were receiued into heauenly rest in their soules. Cauilling. Slander.

RHEM. 2 FVLKE. 2 35 ‘Confidence, which.) *Good workes make great confidence of saluation, and haue great reward.*

Good workes are good testimonies of faith, by which we haue confidence of saluation, by the onely grace of God, and not by the merite of our workes, yet haue good workes great reward, grounded vpon Gods promise, and not vpon the worthines of them. And confidence in this place, is stedfastnes of faith, not in the merite of good workes, but in the mercie of God, who hath giuen good workes to be fruites of faith. S. Ambrose vpon ver. 19. saith: *Hauing confidence brethren, wherein? As sinnes cause shame, so forgiuenes of sinnes causeth confidence, both that we are made fellow heires, and that we enioy so great loue.* And vpon this text, he saith: *Nothing is necessarie for you, but that you stand fast, and continue in your strength, which hath great reward with God.* Which words Primasius repeating, saith: *Nothing is necessarie for you, but stedfastnes in your faith.* Merite,

ANNO-

ANNOTATIONS. CHAP. X.

RHEM. 3 1 A shadow.) *The Sacrifices and ceremonies of the old law, were so far from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and therupon the entrance into heauen and ioyes celestiall, that they were but mere shadowes, vnperfectly and obscurely representing the graces of the new Testament and of Christes death: whereas all the holy Churches rites and actions instituted by Christ in the Priesthod of the new law, conteine and giue grace, iustification, and life euerlasting to the faithfull and worthy receiuers: and therefore they be not shades or darke resemblances of Christs passion, which is the fountaine of all grace and mercie, but perfect images and most liuely representations of the same specially the sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ* IESVS *(though by the ministerie of man and in mysterie) is the most pure and neere image, character, and correspondence to the sacrifice of Christs passion, both in substance, force, and effect, that can be.*

The old sacrifices obscurely shadowed, but the sacrifice of the altar most plainly representeth the sacrifice on the Crosse.

FVLKE. 3 The Sacraments and ceremonies of the old Law, were shadowes of Christs only Sacrifice and the vertue thereof, not of our Sacraments, as it is manifest in the 10. verse. Neither do the Sacraments of the new Testament, conteine or giue grace, iustification, and life, to the worthy receiuers, but are certaine testimonies of grace, iustification, and life, giuen by God reconciled to vs, by the only sacrifice of Christs death. And so were the sacrifices and ceremonies of the old Testament to the worthy receiuers, as effectuall to assure the fathers of grace, iustification, and life euerlasting, by the death of Christ, as our Sacraments are to vs. Although in respect of more cleere, plaine, and lightsome signification, our Sacraments doe farre excede the Sacraments of the old Testament. And so the Gospel, with the Sacraments thereof, may be called an expresse image or forme of good things, in respect of the Law with the ceremonies thereof, which was but a shadow of them. As for the Sacrifice of the Masse, which hath no ground in the word of God, and is so directly contrary to the only Sacrifice of Christs death, once offered for all, is no expresse forme or representation of Christs death, but an apish counterfecting of Christs actions concerning the ceremonies, and concerning the doctrine of it, a most horrible blasphemie against the perfection and sufficience of Christs only sacrifice.

Sacraments.

Sacrifice of the Masse.

RHEM. 4 2 They should haue ceased.) *If the hostes and offerings of the olde law had beene of themselues perfect to all effects of redemption and remission, as the Hebrewes (against whom the Apostle disputeth) did thinke, and had no relation to Christs sacrifice on the Crosse or any other absolute and vniuersall oblation or remedy for sinne, but by and of their owne efficacie could haue generally purged and cleansed man of all sinne and damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally auaileable for all, by their opinion, and particularly applied (in as ample sort as they could be) to the seuerall infirmities of euery offender, there had beene no sinnes left. But sinnes did remaine, euen those sinnes for which they had offered sacrifices before, notwithstanding their sacrifices were particularly applied vnto them. For, offering yeerely they did not onely offer sacrifices for the new committed crimes, but euen for the old, for which they had often sacrificed before: the sacrifices being rather records and attestations of their sinnes, then a redemption or full remission, as Christs death is. Which being once applied to man by Baptisme, wipeth away all sinnes past, God neuer remembring them any more, nor euer any sacrifice or Sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies be daily requisite. Their sacrifices then could not of them selues remitte sinnes, much lesse make the general redemption without relation to Christs Passion. And so you see it is plaine euery where, that the Apostle proueth not by the often repetition of the Iewish sacrifices, that they were no sacrifices at all, but that they were not of that absolute force or efficacie, to make redemption or any remission, without dependance of the one vniuersall redemption by Christ: his whole purpose being, to inculcate vnto them the necessitie of Christs death, and the oblation of the new Testament. As for the Churches holy sacrifice, it is cleane of an other kinde than those of the Iewes, and therefore he maketh no opposition betwixt it, and Christes death or sacrifice on the Crosse, in all this Epistle: but rather as a sequele of that one generall oblation, couertly alwaies inferreth the same: as being in a different maner the very selfe same host and offering that was done vpon the Crosse, and continually is wrought by the selfe same Priest.*

The Iewes sacrifices were not absolute and independent, because they were often repeated.

The Apostle proueth by the often repeating of the Iewes sacrifices, not that they were none but that they were not absolute and sufficient.

FVLKE. 4 The Hebrewes to whom the Apostle writeth were Christians, and therefore could haue no such grosse opinion of the sacrifices of the Lawe, which no faithfull Iewe had before the comming of Christ. Therefore they beleeued that all those sacrifices tooke their effect, onely of the death of Christ. Yet they thought they might be still offered, to apply the vertue of his death vnto them. But the Apostle declareth, that after the sacrifice of Christ once offered, whereby all sinnes are taken away, there are meanes by God appointed, to apply the vertue thereof to euery person, but all sacrifices for sinne must needes cease. Howbeit you say: *That Christes death being once applied to man by baptisme, wipeth away all sinnes, &c. though for new sins, other remedies be daily requisite.* Where your speach is doubtfull, whether you meane other remedies then the death of Christ, or other remedies then Baptisme. In truth not the externall acte of Baptisme, but the inward working of Gods spirite, washeth away all sinnes in the elect, by the vertue of Christes death, which is testified and confirmed vnto vs, by the outward Sacrament of Baptisme. The vertue of which application by Gods spirite, in our regeneration, extendeth not onely to the sinnes past, but to all infirmities to come. And the Sacrament of Baptime is a seale for confirmation of our faith, of remission of our sinnes committed after Baptisme receiued, when we are penitent for them, as well as of sinnes committed before: seeing it hath relation to the death of Christ, whereby all our sinnes are forgiuen. Therefore, although the ceremonie of Baptisme ought not to be repeated, yet the vertue of Gods spirite testified thereby, that we are borne againe to be the sonnes of God, remaineth to our liues ende, and vnto eternall life. Although, for further confirmation our faith, and assurance of our perpetuall consettuation in the body of Christ, whereunto wee are engrafted by Baptisme, the mercy of God hath added another Sacrament of our spirituall nourishment and feeding, with the verie body and bloud of Christ crucified. Not as a new Sacrifice for sinne, nor as a reiteration of that only sacrifice of Christs death, but as an vndoubted pledge of his grace, wherby we are assured that we are not only borne againe to be his children, but also are fed with the foode of life and immortalitie, that we might alwaies continue in the state of Gods children, euen vntil we be put in possession of our heauenly inheritance. Therefore there is none other remedie for sinnes committed after Baptisme, but the sacrifice of Christs death: the vertue and force wherof, is inwardly applied vnto euery person, on Gods behalfe by his spirit, on mans behalfe, in them that haue vnderstanding by faith in his word preached, and testified outwardly, by the holy Sacraments of Baptisme, and the Lords Supper. That the Iewish sacrifices were no sacrifices, no man in his right wits would affirme, but the repeating of them argueth, that they were imperfect sacrifices, that did not take away sinne. So the repeating of the sacrifice of the Masse, declareth, that sinne is not taken away by it, yea it doth blasphemously emply, that sinne is not taken away by the death of Christ. For remission of sinnes once obteined, *there remaineth no more sacrifice for sinne*, ver. 18. If therefore remission of sinnes were obteined perfectly by the death of Christ, the Masse is no sacrifice for sinnes. If the Masse must needs be a sacrifice for sinnes, then remission

Sacraments.

Sacrifice of the Masse.

remission of sinnes was not obtained by the death of Christ. *But the Popish Churches sacrifice* (you say) *is of another kind, then those of the Iewes*, and you say right. For they were ordeined by God to be holy sacrifices and sacraments of remission of sinnes, by the onely perfect sacrifice of Christs death, but your sacrifice hath no institution of God, and is blasphemous against the onely sacrifice of Christs death. Where you say. *He maketh no opposition betwixt it and Christs death or sacrifice on the Crosse in all his Epistle.* I answere, he maketh such opposition as is betweene contradictories, sacrifice, and no sacrifice. For Christes death being the onely sacrifice for sinne, there remaineth now no sacrifice for sinne, whereas betweene the sacrifices of the Law, and Christ sacrifice, he maketh such opposition, as is betweene Relatiues. Because all these sacrifices did signifie this onely perfect and absolute sacrifice. *But rather* (you say) *as a sequele of that one generall oblation, couertly alwaies he inferreth the same.* It is a very couert illation, that by no argument can be deduced out of his wordes or sentences. And it is a monstrous sequele, that one onely sacrifice but once offered, neuer to be reiterated, after which there remaineth no sacrifice for sinne, should draw after it another sacrifice, to be repeated ten thousand times euery day. *But it is the selfe same host* (you say) *and offering, that was done vpon the Crosse in a different manner, and continually is wrought by the same Priest.* But the text is plaine, that Christ offered him selfe but once, and that was vpon the Crosse, and by that one oblation, he made perfect for euer all that are sanctified. Therefore, your deuise of a different maner, cannot stand with the Scripture, by which it foloweth, that Christ offred not himselfe once onely, but twise in his owne person, and a thousand thousand times by Popish Priests. And seeing you haue no ground in the word of God, to warrant this your offering in a different maner, you may aswell inuent ten thousand different maners, in which Christ hath or doth offer him selfe so often, to elude that which the holy Ghost speaketh so plainely of Christes one oblation but once offred, as you haue inuented this one different maner. But seeing the Scripture testifieth, that perfect redemption is wrought by that one oblation of Christ on the Crosse, what neede or vse is there, that Christ should be often offred in any different maner? Againe, where was it euer heard in the Scripture, that one sacrifice should be offred by two Priests? For you say, that your Popish sacrifice *is continually wrought by the selfe same Priest, Christ*, and yet you stoutly defend, that it is offered by the Popish Priest that saith Masse, who is a Priest after the order of Melchisedech, to offer vp this sacrifice, as Christ him selfe was. How can these blasphemies and absurdities, with any conscience be mainteined?

RHEM. 5 4 Impossible.) *The hostes and sacrifices of the old law, which the carnal Iewes made al the count of, without relation to Christes death, were not onely not perfect and absolute sufficient in them selues, but they did not, nor could not remit any sinnes at all, being but onely signes thereof, referring the offenders for remission in deede, to Christes Passion. For the bloud of bruit beastes could haue no other effect, nor any other element or creature, before Christes death, the fruite whereof, before it was extant, could be no otherwise properly applied vnto them, but by beleefe in him.* The old sacrifices remitted not sinnes, but were onely signes thereof.

FVLKE. 5 The fruite of Christes death was neuer applied to the carnall Iewes, which made such accompt of their sacrifices, without relation to Christes death. But to them that esteemed rightly of the sacrifices of the Law, the fruite of Christes death was applied, as it is vnto vs by the spirite of God and faith, testified and confirmed by those Sacraments. The eternall fruit of Christ one Sacrifice.

RHEM. 6 5 Host and oblation.) *He meaneth not that God would no host nor sacrifice any more, as the Protestants falsely imagin: for that were to take away not onely the sacrifice of Christes body vpon the altar, but the sacrifice of the same body vpon the Crosse also. Therefore the Prophet speaketh only of the legal and carnal sacrifices of the Iewes, signifying that they did neuer of them selues please God, but in respect of Christ, by whose oblation of his owne body they should please.* God refuseth the Iewes sacrifices, not al sacrifice.

FVLKE. 6 He meaneth, that God would no host nor sacrifice for sinne, to worke satisfaction and reconciliation, but onely the Sacrifice of Christes body vpon the Crosse. Whereof the legal sacrifices were figures and shodowes. As for the Popish sacrifice of Christes body vpon the altar, is a blasphemous deuise of Antichrist, whereof the Scripture neuer speaketh. Sacrifice of the Masse.

RHEM. 7 5 "But a body.) *If Christ had not had a body, he could not haue had any worthy matter or any matter at all to sacrifice in visible maner, other then the hostes of the old law. Neither could he either haue made the generall redemption by his one oblation vpon the Crosse, nor the dayly sacrifice of the Church: for both which, his body was fitted by the diuine wisedom which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Heretikes of our time, that Christes humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Priest or host) fitte to be the sacrifice & Priest of his father, in a more worthy sort, then all the Priests or oblations of the old law. And that this body was giuen him, not only to be the sacrifice vpon the Crosse, but also vpon the altar, S. Augustine affirmeth in these words:* The table which the Priest of the new Testament doth exhibit, is of his body and bloud: for that is the sacrifice which succeeded al those sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediatour in the Psalme. BVT A BODY THOV HAST FITTED TO ME, because in steede of al those sacrifices and oblations his body is offered, and is ministred to the partakers or receiuers. Li. 17. Ciuit. Dei c. 20. *And againe* li. 4. de Trin. c. 14. Who so iust and holy a Priest, as the onely Sonne of God? What might so conueniently be offered for men, of men, as mans flesh? and what so fitte for this immolation or offering, as mortall flesh? what so cleane for cleansing the vices of mortall men, as the flesh borne of the Virgins wombe? and what can be offered and receiued so gratefully, as the flesh of our sacrifice, made the body of our Priest. That Christ should haue a body, was necessarie for his Priesthood, and sacrifice. The body of Christ is the sacrifice of the altar. Ps. 39.

FVLKE. 7 The Scripture testifieth, that Christs body was made for his one and only oblation vpon the Crosse, and not for any second oblation, or infinite repetitions of the same oblations vpon the altar. And the necessitie of his humanity, to be a Priest, & to haue a sacrifice, (God be thanked) we vnderstand sufficiently, as also the necessitie of his diuinitie, to make his ministerie and sacrifice acceptable. *But that Christs body was giuen him, not only to be the Sacrifice vpon the Crosse, but also vpon the altar, S. Augustine affirmeth.* If S. Augustine affirme that, for which he hath no warrant in the Scripture, his affirmation is no ground to build our faith vpon. But his wordes being rightly vnderstood according to his meaning, which he declareth at large in other places, doth nothing auaile to confirme the Popish sacrifice. For in the former place he meaneth, that the sacrifice of Christes body was but once offred by him selfe vpon the Crosse. Yet he instituted in the Sacrament a table, for participation of the same body then sacrificed, which continueth to the end of the world, wherein Christ is not properly sacrificed againe, but the feast of Christs onely sacrifice, for participation is continued in an holy memoriall. For we must not thinke that S. Augustine would apply that Scripture to the Lords Supper, which the Apostle so euidently & properly, applied to the death of Christ. Therfore he vseth the word sacrifice in such speaches, improperly, for a Sacrament or holy signe of that sacrifice, not for a sacrifice in deed. As he declareth *De Ciuit. lib. 10. cap. 20.* saying: *By this he is a Priest, he him selfe offring, and he him selfe being the oblation. Of which thing, he would haue the dayly sacrifice of the Church to be a Sacrament, seeing he is the head of his owne body, and she is the body of her* Christ one sacrifice once offered.

owne head, as well the by him, as he by her, being accustomed to be offred. In these words he declareth first, that the Lords Supper is vnproperly called a Sacrifice, when in deed it is a Sacrament of the only oblation of Christ. Secondly, that in this Sacrament is offred not a Sacrifice propitiatorie for sinne, but a spirituall Sacrifice of thankesgiuing, for the redemption of the Church, which is spiritually offred by Christ in this Sacrifice, as Christ is offred by the Church. His meaning also, of the vse of this terme Sacrifice, he sheweth *Epist. 23. Bonifacio. Was not Christ offred but once onely in him selfe? and yet in a Sacrament, he is not onely offred for the people, at euery solemnitie of Easter, but euery day. Neither doth he lie, that being asked the question, doth answere, that he is offred. For if Sacraments had not a certaine similitude of those things, whereof they be Sacraments, they should not be Sacraments at all. And of this similitude, for the most part, they receiue the names of the things them selues. Therefore, as after a certaine manner, the Sacrament of the body of Christ, is the body of Christ, the Sacrament of the bloud of Christ, is the bloud of Christ, so the Sacrament of faith, is faith.* It is most cleere by this saying, that the Sacrament was called a Sacrifice vnproperly, because it is a Sacrament or holy signe of the onely Sacrifice of Christes death, as also it is called the body of Christ, because it is a signe and Sacrament thereof. The second place of S. Augustine. *De trinitat. lib. 4. c. 14.* is most impudently alledged, to proue that Christs body was giuen him to be sacrificed vpon the altar, where Augustine speaketh onely of the Sacrifice of Christes death, whereof he spake in the Chapter before, where he saith: *By his death, that one most true Sacrifice offered for vs, what sinnes soeuer there was, for which the principalities and powers held vs by right, to suffer punishment, be purged, abolished, extinguished, and by his resurrection into a new life, he called vs that are predestinated, and being called, he iustified vs, and being iustified, he glorified vs.* Therefore it is true, that is cited in the decrees as out of Augustine de consec. dist. 2. c. Hoc est. *That offering of his flesh, which is made by the priests hands, is called the passion, death, crucifying of Christ, not in trueth of the thing, but in a signifying mysterie.*

RHEM. 8 8 Neither did they please thee.) *By that he saith, the things offered in the Law, did not please God, and likewise by that he saith, the former to be taken away, that the second may haue place, it is euident, that all hostes and sacrifices be not taken away by Christ, as the Heretikes folishly conceiue: but that the old hostes of brute beastes be abrogated to giue place to that which is the proper host of the new Law, that is, Christs owne body.* The Iewes sacrifices refused, not all sacrifice.

FVLKE. 8 By the Sacrifice of Christ once offered, all hosts and sacrifices are taken away: as the words of the text are manifest, seeing we are sanctified by the oblation of the body of Christ once offered, ver. 10. That which commeth in place therefore of the old sacrifices of the law, is the one onely oblation of Christs body, which was once offered, and neither can, nor neede euer to be offered any more. The one sacrifice of Christs death.

RHEM. 9 11 Often offering the same hostes.) *As S. Paul is forced often to inculcate that one principle of the efficacie and sufficiencie of Christs death, because of the Hebrues to much attributing to their legall sacrifices, and for that they did not referre them to Christs onely oblation. So we, through the intolerable ignorance and importunitie of the Heritikes of this time (abusing the wordes of the Apostle spoken in the due defence and declaration of the valure and efficacie of Christes passion aboue the sacrifices of the Law) are forced to repeate often, that the Apostles reason of many Priests and often repetition of the selfe same sacrifices, concerneth the sacrifices of the Law onelie, vnto which he opposeth Christ sacrifice and Priesthood: and speaketh no word of or against the Sacrifice of the new Testament, which is the sacrifice of Christes own Priesthood, Law, and institution, yea the same sacrifice done dayly vnbloudily, that once was done bloudily: made by the same Priest Christ Iesus, though by his ministers handes: and not many hostes, as those of the olde Law were, but the very selfe same in number, euen Christes owne body that was crucified. And that you may see that this is the iudgement of all antiquitie, and their exposition of these and the like wordes of this Epistle, and that they seeing the very same arguments that the Protestantes now make so much a doe withall among the simple and vnlearned, yet well perceiued that they made nothing against the dayly oblation or sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200. yeeres: we will set downe some of their words, whose authoritie and exposition of the Scriptures must preuaile in all that haue wisedome or the feare of God, aboue the false and vaine gloses of Caluin and his folowers.* We must often note that the Apostles speach of many priests and often sacrificing, concerneth onely the Iewes priestes and sacrifices, not the priestes and sacrifice of the new Testament.

Thus then first saith S. Ambrose: Quid ergo nos &c. What we then? doe not we offer euery day? we offer surelie: but this sacrifice is an exampler of that: for we offer alwaies the selfe same, and not now one Lambe, to morowe an other, but alwaies the selfe same thing: therefore it is one sacrifice, otherwise, by this reason because it is offred in many places, there should be many Christes. not so, but it is one Christ in euery place, here whole, and there whole, one body. But this which we doe, is done for a commemoration of that which was done. for we offer not an other sacrifice, as the high Priest of the olde Lawe, but alwaies the selfe same &c. *Primasius S. Augustines scholer doth also preoccupate these Protestants obiections thus:* What shal we say then? do not our Priestes dayly offer sacrifice? they offer surely, because we sinne dayly, and dayly haue neede to be cleansed: and because he cannot die, he hath giuen vs the sacrament of his body and bloud: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and veritie. *So saith this holy father, to witte, that as the sacrifice of the Crosse was a generall redemption, so this of the altar is, to all that vse it, a particular redemption or application of Christs redemption to them. In which sense also V. Bede calleth the holy Masse,* redemptionem corporis & animæ sempiternam, the euerlasting redemption of body and soule. *lib. 4. cap. 22. histor. Against the same Primasius,* The diuinitie of the word of God which is euery where, maketh that there are not many sacrifices, but one, although it be offered of many, and that as it is one body which he tooke of the Virgins wombe, not many bodies, euen so also one sacrifice, not diuers, as those of the Iewes were. The Caluinists arguments against Christs body often offered, and in many places, answered by the fathers long agoe. *in 10. cap. hist. ibidem.* The generall redemption vpon the Crosse is particularly applyed in the sacrifice of the altar. *Primas. loco citato.*

* *S. Chrysostome also, and after him Theophylacte, and Oecumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, obiect to themselues thus:* Doe not we also offer euery day? we offer surely: but this sacrifice is an exampler of that, for we offer alwaies the selfe same: and not now one Lambe, to morowe an other, but the selfe same: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christes. *And a litle after,* Not an other sacrifice, as the high Priest of the olde lawe, but the selfe same we doe alwaies offer, rather working a remembrance or commemoration of the sacrifice. *See the Annotation Luke 22. 19. vpon these words,* A commemoration. *Thus did all the auncient fathers Greeke and Latine treate of these matters, and so they said Masse, and offered dayly, and many of them made such formes of celebrating the diuine sacrifice, as the Greekes and Latines doe vse in their Liturgies and Masses, and yet they saw these places of the Apostle and made commentaries vpon them, and vnderstood them (I trowe) as well as the Protestants.* * *hom. 17. in ep. ad Hebr.*

He that for his further confirmation or comfort list see what the ancient Councels and Doctors beleeued, taught, and practised in this thing, let him reade the first holy Councell of Nice cap. 14: and in fine Conc. ex Græco. *the Councell of Ephesius Anathematis* 11. *the Chalcedon Councell* act. 3. pag. 112. Conc. Ancyran. c. 1. 4. *and* 5. *Neocæsar.* can. 13. *Laodic.* can. 19. *Carthag.* 2. cap 8. *Carthag.* 3. cap. 24. *& Carthag.* 4. cap. 33. & c. 41. *S. Denys* cap. 3. *Eccl. hier. S. Andrew* in historia Passionis. *S. Ignatius* ep. ad Smyrnenses. *S. Martialis* ep. ad Burdegalenses. *S. Iustine* Dialog. cum Triphone. *S. Ireneus* li. 4. cap. 32. 34. *Tertullian* de cultu fœminarum, & de corona milit. *Origen* homil. 13. in Leuit. *S. Cyprian* ep. Councels and fathers.

ep. ad Cecilium, nu. 2. & de Cœna Domi. nu. 14. & *Eusebius* demonst. Euang. li. 1. cap. 10. *and the rest which we haue cited by occasion before, and might cite but for tediousnes: a truth most knowen and agreed vpon in the Christian religion.*

FVLKE. 9 That the Hebrues, to whom the Apostle writeth, in that they were Christians, did referre their sacrifices to Christes only oblation, as al faithful Iewes did before Christs comming in the flesh I haue often proued: for els they should haue been no better then carnall Iewes. And this to deny is intollerable, both ignorance and impudence in these Rhemish Papists. The words of the Apostle spoken in defence and declaration of the value and efficacie of the sacrifice of Christes death once offered, and neuer to be repeated, doe of them selues ouerthrow your blasphemous sacrifice of the Masse: therefore we doe no way abuse them. Wherefore, where as you say, *The Apostles reasons of many Priestes, and often repetition of the same sacrifices, concerneth the sacrifices of the lawe onely*, it is false for they make also and much more, against all the false sacrifices of the Gentiles, and all other false sacrifices, whatsoeuer the deuil should afterward inuent by Heretikes. Therefore S. Augustine saith. *To this highest and true sacrifice, all false sacrifices haue giuen place. De ciuit. lib. 10. c. 20.* Againe the Apostles reasons doe so make against the many Priestes and often sacrifice of the lawe, that they must giue place to the onely Priest and sacrifice once offered by Christ: whereas if there be infinite Priests and sacrifices, or one sacrifice infinitely repeated in the new Testament, the Apostles reasons make nothing against the multitude of Priestes and sacrifices of the law. That *he speaketh no word of the sacrifice of the Masse*, it is because there is none such, but against that false fiction of such a blasphemous sacrifice, he speaketh often when he speaketh of the singuler Priesthood of Christ, and of his one oblation once offered, whereby eternall redemption is found, and of the impossibilitie of reiterating the same sacrifice; because Christ can die no more. Where you say your popish sacrifice and sacrificing priesthood, *is of Christs institution to be done dayly vnbloudily*, you haue no word of God to proue such institution or maner of oblation: wherefore it is nothing els but a blasphemous inuention of Antichrist, to deface the glory of Christs onely sacrifice. As for the iudgement of all antiquitie, if it were contrary to so cleare light of the trueth, as is expressed in plaine words and most euident reasons in this Epistle, it were nothing to be regarded. But as I haue often said and proued the auncient fathers, although they doe vnproperly vse the word of sacrifice for that which is but a sacrament and commemoration of the onely sacrifice of Christ once offered on the crosse: yet doe they expound them selues at one time or another, that they meane it to be onely a sacrament, not a sacrifice propitiatorie in deede, or else a spirituall sacrifice of praise and thanksgiuing. That you say our arguments were answered 1200. yeeres agoe, it is false: for none of the fathers of that age acknowledged your popish sacrifice of the masse. The words that are ascribed to S. Ambrose, are the same which are found in the Commentary of Chrysostome vpon the Hebrues, and doe plainely declare, that the celebration of the Lords Supper, is vnproperly called a sacrifice, being in deede a commemoration of the onely sacrifice of Christes death: and therefore it followeth, that it is rather a memorie of that sacrifice, then a sacrifice in deede. *We offer not another sacrifice, as the high Priest, but the same alwaies, but rather we worke the remembrance of a sacrifice.* Thus Ambrose and Chrysostome doe plainely confesse, that the sacrament is vnproperly called a sacrifice, which is rather an examplar, a remembrance, or memoriall of that sacrifice of Christ. The saying of Primasius also you doe falsifie, by gelding out these words, which doe expound his meaning. For these are his words. *What then shall we say? doe not our Priestes the same thing dayly, while they offer sacrifice continually? they offer in deede but for the remembrance of his death. And because we sinne dayly, and haue neede dayly to be cleansed, because he cannot now die, he hath giuen vs this Sacrament of his body and bloud, that as his passion was the redemption and absolution of the world: so also this oblation may be redemption and cleansing, to all that offer it in true faith, and haue a good intention.*

The sacrifice of Christ once offered.

Sacrifice of the masse.

First therefore he saith not, that the priestes offer a sacrifice propitiatory for sinne, but they are said to offer sacrifice vnproperly: for they offer not absolutely but vnto, or for the remembrance of Christes death.

Secondly he saith, that Christ hath giuen this sacrament of his body and bloud, that by true faith we might apply the benefite of redemption by Christes death vnto vs, seeing the sacrament is a seale of God added to his word, to confirme our faith. And this is the true meaning of Primasius, howsoeuer by leauing out and altering his wordes, you would enforce him to say another thing. Neither doth Bede (although he liued in a superstitious time, long after Antichrist did openly shew him selfe) call the masse, the euerlasting redemption of body and soule. But saith, that vpon the credite of the report of one Imma, (a meete argument for such a conclusion) which said he was deliuered of his bondes, wherein he was held prisoner, so often as his brother Tunna caused Masse to be said for him, supposing he had been dead: *Men vnderstood, that the healthfull sacrifice auailed to redemption both of soule and body euerlasting.* The like fable telleth Gregorie hom. 37. in Euang. The words of Primasius that folow doe shew, that Christ is daily receiued whole of euery one of the faithfull, that receiueth the sacrament worthely by his diuine power, not altering the nature of Christs body, but by feeding them with it spiritually through faith. The other saying borrowed out of S. Chrysostome by Theophylact, Oecumenius, and the rest, doth manifestly declare, that those fathers called the celebration of the Lordes Supper, by the name of a sacrifice vnproperly, which they confessed to be rather a remembrance of Christes onely once offered sacrifice, then a sacrifice in deede, as that was. Wherefore though they yeelded to the terme that was commonly receiued, yet as well in their commentaries vpon this epistle, as in other of their writings they declared, how they vnderstand that terme: the vnproper vse whereof is the onely colour that you haue in the auncient fathers for your propitiatorie sacrifice: but in the Scriptures you haue not so much as the shadowe or colour of the name of sacrifice, euer applied to the celebration of the Lords Supper. And as for the auncient Lyturgies, they haue not sacrifice in them of the very body and bloud of Christ, but onely a remembrance of the onely sacrifice of Christs death, for which they offer the spirituall sacrifice of praise and thankesgiuing, of them selues, and all that they haue. The multitude of places that are quoted, are for the most part answered alreadie in Luke cap. 22. Sect. 5. The rest haue nothing but the name of sacrifice, which how it was vnderstood, I haue often declared. But that which is quoted out of the first Nicen Councell out of the Greeke is this: *In the holy table let vs not basely attend the bread and cup set before vs, but lifting vp our mindes, let vs vnderstand by faith, that lambe of God which taketh away the sinnes of the world, to be set on that holy table, to be vnbloudily sacrificed of the priestes, and that we truely taking his owne precious body and bloud, doe beleeue these to be mysticall tokens of our redemption. For this cause we take not much, but litle, that we may know we take not to fill vs, but for holinesse.* The very wordes here vsed doe plainely declare, that Christ is not really offered in the sacrament, but ἀθύτως, without sacrifice, that is, by a commemoration of his death and onely sacrifice. The like wordes they haue of baptisme: *Doest thou see water? vnderstand that the power of God is hidden in the waters.* Where euery man seeth that the words must be vnderstood figuratiuely, as it is vsuall in sacraments. In the libell of accusation of Dioscorus, exhibited to the Councell of Chalcedon by Ischyrion a Deacon, it is declared, that whereas the Emperours

owne head, aſwell ſhe by him, as he by her, being accuſtomed to be offred. In theſe words he declareth firſt, that the Lords Supper is vnproperly called a Sacrifice, when in deed it is a Sacrament of the only oblation of Chriſt. Secondly, that in this Sacrament is offred not a Sacrifice propitiatorie for ſinne, but a ſpirituall Sacrifice of thankeſgiuing, for the redemption of the Church, which is ſpiritually offred by Chriſt in this Sacrifice, as Chriſt is offred by the Church. His meaning alſo, of the vſe of this terme ſacrifice, he ſheweth *Epiſt. 23. Bonifacio. Was not Chriſt offred but once onely in him ſelfe? and yet in a Sacrament, he is not onely offred for the people, at euery ſolemnitie of Eaſter, but euery day. Neither doth he lie, that being aſked the queſtion, doth anſwere, that he is offred. For if Sacraments had not a certaine ſimilitude of thoſe things, whereof they be Sacraments, they ſhould not be Sacraments at all. And of this ſimilitude, for the moſt part, they receiue the names of the things them ſelues. Therefore, as after a certaine manner, the Sacrament of the body of Chriſt, is the body of Chriſt, the Sacrament of the bloud of Chriſt, is the bloud of Chriſt, ſo the Sacrament of faith, is faith.* It is moſt cleere by this ſaying, that the Sacrament was called a Sacrifice vnproperly, becauſe it is a Sacrament or holy ſigne of the onely Sacrifice of Chriſtes death, as alſo it is called the body of Chriſt, becauſe it is a ſigne and Sacrament thereof. The ſecond place of S. Auguſtine. *De trinitat. lib. 4. c. 14.* is moſt impudently alledged, to proue that Chriſts body was giuen him to be ſacrificed vpon the altar, where Auguſtine ſpeaketh onely of the Sacrifice of Chriſtes death, whereof he ſpake in the Chapter before, where he ſaith: *By his death, that one moſt true Sacrifice offered for vs, what ſinnes ſoeuer there was, for which the principalities and powers held vs by right, to ſuffer puniſhment, he purged, aboliſhed, extinguiſhed; and by his reſurrection into a new life, he called vs that are predeſtinated, and being called, he iuſtified vs, and being iuſtified, he glorified vs.* Therefore it is true, that is cited in the decrees as out of Auguſtine de conſec. diſt. 2. c. Hoc eſt. *That offering of his fleſh, which is made by the prieſts hands, is called the paſſion, death, crucifying of Chriſt, not in trueth of the thing, but in a ſignifying myſterie.*

RHEM. 8 8 Neither did they pleaſe thee.) *By that he ſaith, the things offered in the Law, did not pleaſe God, and likewiſe by that he ſaith, the former to be taken away, that the ſecond may haue place, it is euident, that all hoſties and ſacrifices be not taken away by Chriſt, as the Heretikes fooliſhly conceiue: but that the old hoſties of brute beaſtes be abrogated to giue place to that which is the proper hoſt of the new Law, that is, Chriſts owne body.* The Iewes ſacrifices refuſed, not all ſacrifice.

FVLKE. 8 By the Sacrifice of Chriſt once offered, all hoſts and ſacrifices are taken away: as the words of the text are manifeſt, ſeeing we are ſanctified by the oblation of the body of Chriſt once offered, ver. 10. That which commeth in place therefore of the old ſacrifices of the law, is the one onely oblation of Chriſts body, which was once offered, and neither can, nor neede euer to be offered any more. The one ſacrifice of Chriſts death.

RHEM. 9 11 Often offering the ſame hoſtes.) *As S. Paul is forced often to inculcate that one principle of the efficacie and ſufficiencie of Chriſts death, becauſe of the Hebrues to much attributing to their legall ſacrifices, and for that they did not referre them to Chriſts onely oblation. So we, through the intolerable ignorance and importunitie of the Heretikes of this time (abuſing the wordes of the Apoſtle ſpoken in the due defence and declaration of the value and efficacie of Chriſtes paſſion aboue the ſacrifices of the Law) are forced to repeate often, that the Apoſtles reaſon of many Prieſts and often repetition of the ſelfe ſame ſacrifices, concerneth the ſacrifices of the Law onely, vnto which he oppoſeth Chriſt ſacrifice and Prieſthood: and ſpeaketh no word of or againſt the Sacrifice of the new Teſtament, which is the ſacrifice of Chriſtes own Prieſthood, Law, and inſtitution, yea the ſame ſacrifice done dayly vnblouddily, that once was done blouddily: made by the ſame Prieſt Chriſt Ieſus, though by his miniſters handes: and not many hoſtes, as thoſe of the olde Law were, but the very ſelfe ſame in number, euen Chriſtes owne body that was crucified. And that you may ſee that this is the iudgement of all antiquitie, and their expoſition of theſe and the like wordes of this Epiſtle, and that they ſeeing the very ſame argumentes that the Proteſtantes now make ſo much a doe withall among the ſimple and vnlearned, yet well perceiued that they made nothing againſt the dayly oblation or ſacrifice of the altar, and therefore anſwered them before the Proteſtants were extant, 1200. yeeres: we will ſet downe ſome of their words, whoſe authoritie and expoſition of the Scriptures muſt preuaile in all that haue wiſedome or the feare of God, aboue the falſe and vaine gloſes of Caluine and his folowers.* We muſt often note that the Apoſtles ſpeach of many prieſts and often ſacrificing, concerneth onely the Iewes prieſtes and ſacrifices, not the prieſtes and ſacrifice of the new Teſtament.

Thus then firſt ſaith S. Ambroſe: Quid ergo nos &c. What we then? doe not we offer euery day? we offer ſurelie: but this ſacrifice is an exampler of that: for we offer alwaies the ſelfe ſame, and not now one Lambe, to morowe an other, but alwaies the ſelfe ſame thing: therefore it is one ſacrifice, otherwiſe, by this reaſon becauſe it is offred in many places, there ſhould be many Chriſtes. not ſo, but it is one Chriſt in euery place, here whole, and there whole, one body. But this which we doe, is done for a commemoration of that which was done. for we offer not an other ſacrifice, as the high Prieſt of the olde Lawe, but alwaies the ſelfe ſame &c. *Primaſius S. Auguſtines ſcholer doth alſo preoccupate theſe Proteſtants obiections thus:* What ſhal we ſay then? do not our Prieſtes dayly offer ſacrifice? they offer ſurely, becauſe we ſinne dayly, and dayly haue neede to be cleanſed: and becauſe he cannot die, he hath giuen vs the ſacrament of his body and bloud: that as his Paſſion was the redemption and abſolution of the world, ſo alſo this oblation may be redemption and cleanſing to all that offer it in truth and veritie. *So ſaith this holy father, to witte, that as the ſacrifice of the Croſſe was a generall redemption, ſo this of the altar is, to all that vſe it, a particular redemption or application of Chriſts redemption to them. In which ſenſe alſo V. Bede calleth the holy Maſſe,* redemptionem corporis & animæ ſempiternam, the euerlaſting redemption of body and ſoule. *lib. 4. cap. 22. hiſtor. Againe the ſame Primaſius,* The diuinitie of the word of God which is euery where, maketh that there are not many ſacrifices, but one, although it be offered of many, and that as it is one body which he tooke of the Virgins wombe, not many bodies, euen ſo alſo one ſacrifice, not diuers, as thoſe of the Iewes were. The Caluiniſts arguments againſt Chriſts body often offered, and in many places, anſwered by the fathers long agoe. *in 10. cap. hebr. ibidem.* The generall redemption vpon the Croſſe is particularly applyed in the ſacrifice of the altar. *Primaſius citato.*

* *S. Chryſoſtome alſo, and after him Theophylacte, and Oecumenius, and of the Latines, Haimo, Paſchaſius, Remigius, and others, obiect to themſelues thus:* Doe not we alſo offer euery day? we offer ſurely. but this ſacrifice is an exampler of that, for we offer alwaies the ſelfe ſame: and not now one Lambe, to morowe an other, but the ſelfe ſame: therefore this is one ſacrifice. Otherwiſe, becauſe it is offered in many places, there ſhould be many Chriſtes. *And a litle after,* Not an other ſacrifice, as the high Prieſt of the olde lawe, but the ſelfe ſame we doe alwaies offer, rather working a remembrance or commemoration of the ſacrifice. *See the Annotation Luke 22. 19. vpon theſe words,* A commemoration. *Thus did all the auncient fathers Greeke and Latine treate of theſe matters, and ſo they ſaid Maſſe, and offered dayly. and many of them made ſuch formes of celebrating the diuine ſacrifice, as the Greekes and Latines doe vſe in their Liturgies and Maſſes, and yet they ſaw theſe places of the Apoſtle and made commentaries vpon them, and vnderſtood them (I trowe) as well as the Proteſtants.* * *hom. 17. in ep. ad Hebr.*

He that for his further confirmation or comfort liſt ſee what the ancient Councels and Doctors beleeued, taught, and practiſed in this thing, let him reade the firſt holy Councell of Nice cap. 14: and in fine Conc. ex Græco. *the Councell of Epheſus Anathematis* 11. *the Chalcedon Councell* act. 3. pag. 112. Conc. Ancyran. c. 1. 4. *and* 5. *Neocæſar.* can. 13. *Laodic.* can. 19. *Carthag.* 2. cap 8. *Carthag.* 3. cap. 24. *& Carthag.* 4. cap. 33. & c. 41. *S. Denys* cap. 3. *Eccl.* hier. *S. Andrew* in hiſtoria Paſſionis. *S. Ignatius* ep. ad Smyrnenſes. *S. Martialis* ep. ad Burdegalenſes. *S. Iuſtine* Dialog. cum Triphone. *S. Ireneus* li. 4. cap. 32. 34. *Tertullian* de cultu fœminarum, & de corona milit. *Origen* homil. 13. in Leuit. *S. Cyprian* ep. Councels and fathers.

ep. ad Cecilium, nu. 2. & de Cœna Domi, nu. 14. & Eusebius demonst. Euang. li. 1. cap. 10. *and the rest which we haue cited by occasion before, and might cite but for tediousnes: a truth most knowen and agreed vpon in the Christian religion.*

FVLKE. That the Hebrues, to whom the Apostle writeth, in that they were Christians, did referre their sacrifices to Christes only oblation, as al faithful Iewes did before Christs comming in the flesh I haue often proued: for els they should haue been no better then carnall Iewes. And this to deny is intollerable, both ignorance and impudence in these Rhemish Papists. The words of the Apostle spoken in defence and declaration of the valure and efficacie of the sacrifice of Christes death once offered, and neuer to be repeated, doe of them selues ouerthrow your blasphemous sacrifice of the Masse: therefore we doe no way abuse them. Wherefore, where as you say, *The Apostles reasons of many Priestes, and often repetition of the same sacrifices, concerneth the sacrifices of the lawe onely*, it is false for they make also and much more, against all the false sacrifices of the Gentiles, and all other false sacrifices, whatsoeuer the deuil should afterward inuent by Heretikes. Therefore S. Augustine saith. *To this highest and true sacrifice, all false sacrifices haue giuen place. De ciuit. lib. 10. c. 20.* Againe the Apostles reasons doe so make against the many Priestes and often sacrifice of the lawe, that they must giue place to the onely Priest and sacrifice once offered by Christ: whereas if there be infinite Priests and sacrifices, or one sacrifice infinitely repeated in the new Testament, the Apostles reasons make nothing against the multitude of Priestes and sacrifices of the law. That *he speaketh no word of the sacrifice of the Masse*, it is because there is none such, but against that false fiction of such a blasphemous sacrifice, he speaketh often when he speaketh of the singular Priesthood of Christ, and of his one oblation once offered, whereby eternall redemption is found, and of the impossibilitie of reiterating the same sacrifice; because Christ can die no more. Where you say your popish sacrifice and sacrificing priesthood, *is of Christs institution to be done dayly vnbloudily*, you haue no word of God to proue such institution or maner of oblation: wherefore it is dothing els but a blasphemous inuention of Antichrist, to deface the glory of Christs onely sacrifice. As for the iudgement of all antiquitie, if it were contrary to so cleare light of the trueth, as is expressed in plaine words and most euident reasons in this Epistle, it were nothing to be regarded. But as I haue often said and proued the auncient fathers, although they doe vnproperly vse the word of sacrifice for that which is but a sacrament and commemoration of the onely sacrifice of Christ once offered on the crosse: yet doe they expound them selues at one time or another, that they meane it to be onely a sacrament, not a sacrifice propitiatorie in deede, or else a spirituall sacrifice of praise and thanksgiuing. That you say our arguments were answered 1200. yeeres agoe, it is false: for none of the fathers of that age acknowledged your popish sacrifice of the masse. The words that are ascribed to S. Ambrose, are the same which are found in the Commentary of Chrysostome vpon the Hebrues, and doe plainely declare, that the celebration of the Lords Supper, is vnproperly called a sacrifice, being in deede a commemoration of the onely sacrifice of Christes death: and therefore it followeth, that it is rather a memorie of that sacrifice, then a sacrifice in deede. *We offer not another sacrifice, as the high Priest, but the same alwaies, but rather we worke the remembrance of a sacrifice.* Thus Ambrose and Chrysostome doe plainely confesse, that the sacrament is vnproperly called a sacrifice, which is rather an exemplar, a remembrance, or memoriall of that sacrifice of Christ. The saying of Primasius also you doe falsifie, by gelding out these words, which doe expound his meaning. For these are his words. *What then shall we say? doe not our Priestes the same thing dayly, while they offer sacrifice continually? they offer in deede but for the remembrance of his death. And because we sinne dayly, and haue neede dayly to be cleansed, because he cannot now die, he hath giuen vs this Sacrament of his body and bloud, that as his passion was the redemption and absolution of the world: so also this oblation may be redemption and cleansing, to all that offer it in true faith, and haue a good intention.*

The sacrifice of Christ once offered.

Sacrifice of the masse.

First therefore he saith not, that the priestes offer a sacrifice propitiatory for sinne, but they are said to offer sacrifice vnproperly: for they offer not absolutely but vnto, or for the remembrance of Christes death.

Secondly he saith, that Christ hath giuen this sacrament of his body and bloud, that by true faith we might apply the benefite of redemption by Christes death vnto vs, seeing the sacrament is a seale of God added to his word, to confirme our faith. And this is the true meaning of Primasius, howsoeuer by leauing out and altering his wordes, you would enforce him to say another thing. Neither doth Bede (although he liued in a superstitious time, long after Antichrist did openly shew him selfe) call the masse, the euerlasting redemption of body and soule. But saith, that vpon the credite of the report of one Imma, (a meete argument for such a conclusion) which said he was deliuered of his bondes, wherein he was held prisoner, so often as his brother Tunna caused Masse to be said for him, supposing he had been dead: *Men vnderstood, that the healthfull sacrifice auailed to redemption both of soule and body euerlasting.* The like fable telleth Gregorie hom. 37. in Euang. The words of Primasius that folow doe shew, that Christ is daily receiued whole of euery one of the faithfull, that receiueth the sacrament worthely by his diuine power, not altering the nature of Christs body, but by feeding them with it spiritually through faith. The other saying borrowed out of S. Chrysostome by Theophylact, Oecumenius, and the rest, doth manifestly declare, that those fathers called the celebration of the Lordes Supper, by the name of a sacrifice vnproperly, which they confessed to be rather a remembrance of Christes onely once offered sacrifice, then a sacrifice in deede, as that was. Wherefore though they yeelded to the terme that was commonly receiued, yet as well in their commentaries vpon this epistle, as in other of their writings they declared, how they vnderstand that terme: the vnproper vse whereof is the onely colour that you haue in the auncient fathers for your propitiatorie sacrifice: but in the Scriptures you haue not so much as the shadowe or colour of the name of sacrifice, euer applied to the celebration of the Lords Supper. And as for the auncient Lyturgies, they haue not sacrifice in them of the very body and bloud of Christ, but onely a remembrance of the onely sacrifice of Christs death, for which they offer the spirituall sacrifice of praise and thankesgiuing, of them selues, and all that they haue. The multitude of places that are quoted, are for the most part answered alreadie in Luke cap. 22. Sect. 5. The rest haue nothing but the name of sacrifice, which how it was vnderstood, I haue often declared. But that which is quoted out of the first Nicen Councell out of the Greeke is this: *In the holy table let vs not baselie attend the bread and cup set before vs, but lifting vp our mindes, let vs vnderstand by faith, that lambe of God which taketh away the sinnes of the world, to be set on that holy table, to be vnbloudily sacrificed of the priestes, and that we truely taking his owne precious body and bloud, doe beleeue these to be mysticall tokens of our redemption. For this cause we take not much, but litle, that we may know we take not to fill vs, but for holinesse.* The very wordes here vsed doe plainely declare, that Christ is not really offered in the sacrament, but ἀναιμάτως, without sacrifice, that is, by a commemoration of his death and onely sacrifice. The like wordes they haue of baptisme: *Doest thou see water? vnderstand that the power of God is hidden in the waters.* Where euery man seeth that the words must be vnderstood figuratiuely, as it is vsuall in sacraments. In the libell of accusation of Dioscorus, exhibited to the Councell of Chalcedon by Ischyrion a Deacon, it is declared, that whereas the Empe-

rours had appointed certaine corne to be giuen to the cities of Lybia, specially that of it the Sacrifice might be offered, and the rest be bestowed vpon the releefe of the poore, Dioscorus sold the said corne at excessiue prices, so that of it *neither the reuerend and vnbloudie sacrifice was celebrated, nor the poore releeued.* Here is nothing but the bare terme of host and sacrifice, by which is meant the celebration of the Lords Supper, whereof the multitude did often communicate. For else a small quantitie of corne would serue to offer the popish sacrifice of the masse. In the Councell of Ancyra, the first canon excludeth priestes from exercising their office, if they haue sacrificed to Idoles, among which offices *offerre to offer*, is named: whereby the celebration of the Lords Supper is signified. In the 4. canon there is no word of sacrificing, but to Idoles. In the 5. canon it is decreed, that they which in mourning garments and behauiour, haue come into the temple of Idoles, should after three yeeres repentance, be receiued to the communion *without oblation*: that is, their oblation should not be receiued, as was vsuall to be receiued of other Christians that had not fallen: although Balsamon thinketh it to be meant of the participation of the Lords Supper. In the councell of Neocæsarea it is decreed, that in presence of the Bishop, the priests should *not offer, nor giue the sanctified bread, nor deliuer the cuppe*: Which is nothing els, but to offer the sacrifice of praise and thankesgiuing in the ministration of the Lords Supper. In the councell of Laodicea it is decreede, that after the priest by a kisse hath giuen peace to the Bishop, and the lay men one to another, then *the oblation should be offered.* Which whether it be the distribution of the Lords Supper, or some other oblation: certaine it is, that it was not the sacrifice of the masse, which is done before the Paxe be giuen. In the 2. of Carthage, is nothing but the word *sacrificing*: which proueth no propitiatorie sacrifice of the body and bloud of Christ. In the 3. of Carthage it is decreed, *that in the sacraments of the body & bloud of our Lord, nothing more be offered, then our Lord himselfe deliuered, that is, bread and wine mixt with water: and that nothing more be offered in the sacrifices, but of grapes and corne.* This decree testifieth, that the sacrifice was of bread and wine, not of the naturall body and bloud of Christ: also, that Christ deliuered bread and wine, which ouerthroweth transubstantiation: as for the name of sacrifice, we haue sufficiently declared how it was vsed. In the 4. of Carthage, is nothing but the name of *oblation*, and *the consecration of the oblation*: which proueth, that the oblation was not the body of Christ: for the body and blood of Christ is not consecrated, but the bread and wine to be a sacrament thereof. The counterfect fables of S. Andrew and S. Martiall, are worthie of none answere. Origen speaking of the bread of proposition saith: *If these things be referred to the greatnesse of the mysterie, thou shalt finde that this commemoration hath effect of great propitiation. If thou returne to that bread which came downe from heauen, and giueth life to this world, this bread of proposition, whom God hath set forth to be a propitiation by faith in his blood: and if thou looke vnto that commemoration of which our Lord saith: Doe this in remembrance of me, thou shalt finde, that this is the onely commemoration, that maketh God mercifull to men.* In these words he doth not call the Sacrament a sacrifice, but a commemoration: which as it is a Sacrament of Christes death, whereby onely God is reconciled vnto vs, so it confirmeth our faith in that reconciliation, and sacramentally reconcileth God to men. Finally the vnlearned are to be admonished, that the participle which they translate here in the present time *offering*, as though Christ still offered, is in the Greeke of the preter tense or time past, and should haue beene translated after he hath offered, or hauing offered.

RHEM. 10 18 Now there is not.) *Christs death cannot be applied vnto vs in that full and ample sort as it is in Baptisme, but once: Christ appointing that large remission and application to be made but once in euery man, as Christ died but once. for it is not meant that all sinne shall cease after Christs sacrifice vpon the Crosse, nor that there should be no oblation for sins committed after Baptisme, or that a man could not sinne at all after Baptisme, or that if he sinned afterward, he could haue no remedie or remission by Gods ordinance in the Church, which diuers falsehods sundry Heretikes gather of this and such like places: but onely the Apostle telleth the Hebrues, as he did before chap. 6. and as he doth straight afterward, that if they fall now (whereunto they seemed very prone) to their olde lawe, and voluntarily after the knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abundant remission applied vnto them by Baptisme, which can neuer be ministred to them againe. And that generall full pardon he calleth here,* oblation, *and afterward in the 26. verse* hostiam pro peccato, an host for sinne.

When the Apostle seemeth to say, there is no remission or oblation for sinne, he alwaies meaneth that full remission by Baptisme.

FVLKE. 10 The Apostle concludeth, that seeing remission of sins is obteyned by the sacrifice of Christs death, there remaineth now no more sacrifice for sin. Thereof it followeth inuincibly, that the masse is not a sacrifice for sin: to auoide which most cleare consequence, you say most impudently, the full pardon obtained in Baptisme is called an oblation for sinne. So you will bring in the sactifice of baptisme, as yon doe the sacrifice of the masse. Such monstrous conclusions you inuent, to obscure the most cleere light of the trueth. For it is most manifest, that the Apostle out of the text of Scripture rehearsed immediately before concludeth, that all oblation is now taken away, because remission of sinnes it obteyned by Christs one oblation of himselfe vpon the Crosse. So doe the auncient fathers expound this text. Chrysostome saith: *Therefore he forgaue sinnes, when he gaue the testament, he gaue the testament by his sacrifice: if therefore he forgaue sinnes by one sacrifice, now there is no neede of the second.* Theodoret saith: *Where there is remission of these things, now there is no oblation for sinne: for it is superfluous after remission is giuen. And he promised remission saying: Their sinnes and iniquities, I will no more remember.* Primasius referreth it to the abolishing of the sacrifices of the law, but the text is general of all oblation: and the same reason extendeth to all other sacrifices that might be inuented. Photius vpon this text saith: *What neede is there of many oblations, when that one which Christ offered is sufficient to take away sinnes?* The sacrifice of the masse therefore, can neuer stand with the trueth of this text to be a sacrifice for sinne.

The sacrifice of the Masse.

RHEM. 11 26 If we sinne willingly.) *As the Caluinistes abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike Apostata, or any that wilfully forsaketh the trueth, can neuer be forgiuen. Which (as is before declared in the 6. chap.) is most wicked blasphemie: the meaning hereof being, as is there said, onely to terrifie the Hebrues, that falling from Christ they cannot so easily haue the host of Christs death applyed vnto them, because they cannot be baptized any more, but must passe by sacramentall penance, and satisfaction, and other hard remedies which Christ hath prescribed after Baptisme in the Churches discipline. Therefore S. Cyril saith,* lib. 5. in Io. cap. 17. Penance is not excluded by these words of Paul, but the renewing by the lauer of regeneration. He doth not here take away the second or third remission of sinnes (for he is not such an enemie to our saluation) but the host which is Christ he denieth that it is to be offered againe vpon the Crosse. *So saith this holy Doctor. And by this place and the like you see, how perilous a thing it is for Heretikes and ignorant persons to read the Scriptures. Which by folowing their owne fantasie they peruert to their damnation.*

The Caluinists heresie against remission of sinnes. All sinnes may be remitted by penance, but not so fully as by Baptisme. Perilous reading of the Scriptures. 2. Peter 3.

By that which followeth in amplification of this sinne it is manifest, that the Apostle speaketh not of euery voluntary trespasse, but of wilfull, obstinate, and contumelious falling away from Christ, which is sinne against the holy Ghost, and shall neuer be remitted, either in this world or in the world to come. Therefore this text fauoureth not the heresie of the Nouatians, which denied repentance after Baptisme for any offence. *But it is most*

Sinne against the holy Ghost.

most wicked blasphemie (you say) *to affirme, that wilfull and generall Apostasie can neuer be forgiuen.* You must charge the Apostle then with blasphemie, and our Sauiour Christ: for their wordes are plaine to that effect. *But the meaning* (you say) *is onely to terrifie the Hebrues, that falling from Christ, they cannot so easily haue the benefit of Christes death applied vnto them.* His meaning in deede is to terrifie the Hebrue, but he faineth not the danger to be greater then it is, when he saith, it is impossible for them to be renewed, that haue sinned against the holy Ghost. He wanted not wordes to haue expressed his meaning, if it had beene onely *of the hard sacramentall penance, satisfaction, and other hard remedies that Christ hath prescribed after baptisme*, but neuer a word of them in the Scripture: He would not haue said, it is an impossible thing, but it is an hard matter. Yea if he had knowen how easily all that hard penance, satisfaction, and other hard remedies, may be released by a generall pardon of the Pope *a pœna & culpa*, he could not iustly haue terrified them with the difficultie of the remedies. For the benefit of Christes death is not more easily applied by baptisme, then all penance and satisfaction is released by a Popes pardon. Therefore all your doctrine of hard penance, satisfaction, and other hard remedies after baptisme, tendeth to none other ende but to aduance the Popes pardon aboue the Passion of Christ. That which you alleage as out of S. Cyril, (as I haue often told you of the same ouer-sight) is the saying of Iodocus Clictouæus, who is auctor of those foure bookes of the Commentaries vpon Iohn, that are inserted in his workes, to supplie the want of so many bookes of Cyrillus that are lost. Wherein you, that so often charge us to write and reason so vnlearnedly, so ignorantly, so foolishly, behaue your selues most ridiculously, ignorantly, foolishly, vnlearnedly, and declare what iudgement you haue in the writings of the auncient Fathers. But to the matter, we confesse with Clictouæus, that the Apostle doth not take away remission of sinnes, tenne thousand times committed after baptisme, but to them that are fallen away, he denieth renuing by repentance, such as is confirmed by the Sacrament of Baptisme. Which hauing relation to the onely sacrifice of Christes death, hath alwaies power to assure vs of remission of sinnes, if we doe not by wilfull falling away, and sinning against the holy Ghost, make the death of Christ vneffectuall vnto vs.

Popes pardon.

Finally, it is no perilous thing to reade the Scriptures (for then the Apostles that wrote them to be read, were auctors of the perill) but for ignorant and vngodly men rashly to follow their fancie, in expounding of the Scriptures, and to interprete them so as they be contrary one to another, which in the word of truth, is impossible.

Reading of the Scriptures to whom perilous.

RHEM. 12 29 The bloud of the Testement.) *Whosoeuer maketh no more account of the bloud of Christes sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the aultar (for our Sauiour calleth that also the bloud of the new Testament) then he doth of the bloud of calues and goates, or of other common drinkes, is worthie death, and God will in the next life, if it be not punished here, reuenge it with grieuous punishment.*

Contempt of Christs bloud in the Sacrament.

FVLKE. 12 Whosoeuer dishonoreth the bloud of Christ verilie shed on the Crosse, or the Sacrament thereof, which is the seale of the confirmation of the new Testament in the same bloud, is worthy of death temporall and eternall. *Hesych. lib. 2 c. 16. Quia scientes & volentarie peccantes, etsi, se dicunt pœnitere, non pœnitent pure: blasphemia enim eorum ceciderunt est. Propter quid & Paulus dicebat, Voluntarie enim peccantibus &c. Origen. in Hier. hom. 10. Vnus quisque nostrum quando peccat, maxime cum peccat ingentia, in Iesum peccat. Si autem & recesserit a fide, hæc facit spiritualiter Christo, quæ corporaliter fecit Ierusalem. Quamobrem quanto plus arbitramini deteriora mereri supplicia eum qui filium Dei conculcauerit, & sanguinem Testamenti pollutum duxerit in quo sanctificatur, & spiritui gratiæ contumeliam fecerit? si conculcasti Iesum filium Dei, fetisti contitium spiritus gratiæ, quis parcet super te? quis contristabitur super te? quis reuertetur rogare ea quæ in pacem sunt tibi? Ipsum Iesum qui rogabat pariter, & præstabat ea quæ erant in pacem, prodidit anima peccatrix: quis potest, vltra rogare conuersus ad ea quæ sunt in pacem tibi? Scimus ergo quia impossibile est &c. Omni labore nitamur, ne & de nobis dicatur, Quis parcet super te Ierusalem? aut quis contristabitur super te? aut quis reuertetur rogare ea quæ in pacem sunt tibi?* The same hath Robanus Maurus in Hier. lib. 7. cap. 15.

RHEM. 13 31 It is horrible.) *Let all Christian people doe satisfaction and penance for their sinnes in this life, for the iudgements of God in the next life done by God himselfe, of what sort soeuer, whether temporall as in Purgatorie, or eternall as in Hell, be exceeding grieuous.*

Penance.

FVLKE. 13 Let all Christian people be carefull not to commit sinne, and of such sinnes, as through frailtie and ignorance they haue fallen into, let them be truely penitent in this life, and obteine mercy by the onely satisfaction of Christ, or else looke for eternall damnation, by the terrible sentence of Gods iustice. As for the paines of purgatorie, are but a vaine terriculament, to make men pay deere for popish masses, merites, satisfactions and pardons.

Purgatory.

RHEM. 14 34 You had compassion.) *To be mercifull to the afflicted for religion, and to be partakers of their miseries, is a very meritorious worke, and giueth great confidence before God in the day of repayment or remuneration for the same.*

Mercie to the imprisoned for religion.

FVLKE. 14 To be mercifull to the afflicted for true religion, is a good worke, which God will doubtles largely reward of his promise, not of the merite thereof. Therefore no trust is to be reposed in the merite of good workes, but onely in the mercy of God, which forgiueth our sinnes, and rewardeth his gifts in vs, not our merits or deserts.

Merite.

RHEM. 34 With ioy.) *If all Christian men would consider this, they would not thinke it so great a matter to loose their land or goods for defence of the Catholike faith.*

Losse of goods for religion.

38 Liueth of faith.) *Faithfull men afflicted in this life, haue their comfort in their assured faith and hope of Christs comming to deliuer them once from all those miseries: and so by that faith and comfort they liue, whereas otherwise this miserable life were a death.*

Faith is the comfort of the afflicted.

CHAP. XI.

RHEM. 1 *He exhorteth them by the definition of faith, to sticke vnto God, though they see not yet his reward: shewing that all the Saincts aforetime did the like, being all constant in faith, though not one of them receiued the promise, that is the inheritance in heauen: but they and we now after the comming of Christ receiue it together.*

FVLKE. 1 The Apostle doth not giue here a perfect definition of faith, but describeth it so farre forth, as was necessarie for his purpose of exhortation to patience. The fulnesse of the promise, neither the fathers before Christ, nor any since Christ, haue yet receiued in heauen, nor shall before the generall resurrection, when all the elect shalbe made perfect together.

Faith.

AND ‖ faith is, ‡ the substance of thinges to be hoped for, the argument of things ‖ not appearing.

FAith is the † ground of things hoped for, the euidence of things not seene.

† Or, representation.

a For

a For

2 For in this the olde men obtained testimony.

Gen.1,13. 3 * By faith, we vnderstand that the worlds were framed by the word of God: that of inuisible things visible things might be made.

Gen.4,4. Mat.23,35. 4 * By faith, Abel offered a greater hoste to God then Cain: * by which he obtained testimony that he was iust, God giuing testimonie to his giftes, and by it, he being dead, yet speaketh.

Gen.5,24. Eccl.44,16. 5 * By faith ‡ Henoch was translated, that he should not see death, and he was not found: because God translated him. for before his translation he had testimony that he had pleased God.

6 But without faith it is impossible to please God. For ‖ he that commeth to God, must beleeue that he is, & is a ‡ rewarder to them that seeke him.

Gen.6.13 Eccl.44,17. 7 * By faith, Noe hauing receiued an answere concerning those things which as yet were not seene, fearing, framed the arke for the sauing of his house, by the which he condemned the world: and was instituted heire of the iustice which is by faith.

Gen.12,4. 13,1. 8 * By faith, he that is called, Abraham, obeyed to goe forth into the place which he was to receiue for inheritance: and he went forth, not knowing whyther he went.

9 By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac and Iacob the coheires of the same promise.

10 For he expected the citie that hath foũdations: whose artificer & maker is God.

Gen,17,19. 18,10.21,2. Eccl.44,22. 11 * By faith, Sara also her selfe being barren, receiued vertue in conceiuing of seede, yea past the time of age: bicause she beleeued that he was faithful which had promised.

12 For the which cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

13 According to faith died all these, not hauing receiued the promises, but beholding them a farre of, and saluting them, and confessing that they are pilgrimes and strangers vpon the earth.

14 For they that say these things, doe signifie that they seeke a countrie.

15 And in deede if they had been mindfull of the same from whence they came foorth, they had time verily to returne.

16 But now they desire a better, that is to say, a heauenly. Therefore God is not confounded to be called their God. for he hath prepared them a citie.

Gen,22,9. Gen.21,12. Rom 9.7. 17 * By faith, Abraham offered Isaac, when he was tempted: & his only-begotten did he offer who had receiued the promises:

Gen.27,27.36 18 (To whom it was said, *That in Isaac shall*

2 *For by it the* † *Elders obtained a good report.* †Or, our forefathers.

3 *Through faith we vnderstand that the* * *worlds were ordeined by the word of God, and that things which are seene, were made of things which were not seene.* Gen.1.1.

4 *By faith, Abel offered vnto God a more excellent sacrifice then Cain, by which he was witnessed to be righteous, God testifying of his giftes: by which also he being dead, yet speaketh.* Gen.4.4.

5 *By faith was* * *Enoch translated, that he should not see death, neither was he found, for God had taken him away: For afore he was taken away, he was reported of to haue pleased God.* Mat.23.35. Gen.5.24. eccle.44.14.

6 *But without faith it is impossible to please him: for he that commeth to God, must beleeue that God is, and that he is a rewarder of them that diligently seeke him.*

7 * *By faith, Noe being warned of God of things not seene as yet, mooued with reuerence, prepared the Arke, to the sauing of his house, through the which* Arke *he condemned the world, and became heire of the righteousnesse which is by faith.* Gen.6.13.

8 *By faith,* * *Abraham when he was called,* Gen.12.4 *obeyed* God *to goe out into a place which he should afterward receiue to inheritance: and he went out, not knowing whither he should goe.*

9 *By faith, he remooued into the land of promise, as into a strange countrey,* * *when he had dwelt in tabernacles, with Isahac and Iacob, heires with him of the same promise:*

10 *For he looked for a citie hauing a foundation, whose builder and maker is God.*

11 *Through faith also* * *Sara her selfe receiued strength to conceiue seede, and was deliuered of a childe when shee was past age, because shee iudged him faithfull which had promised.* Gen,21.3.

12 *And therefore sprang there of one, euen of one which was as good as dead,* so many *in multitude as are the starres in the skie, and as the sand which is by the sea shore innumerable.*

13 *These all died according to faith, not hauing receiued the promises, but when they had seene them a farre off, and beleeued, and saluted, and confessed that they were strangers and pilgrimes on the earth.*

14 *For they that say such things, declare that they seeke a countrey.*

15 *Also if they had beene mindefull of that* countrey, *from whence they came out, they had leasure to haue returned:*

16 *But now they desire a better* countrey, *that is, a heauenly: Wherefore God is not ashamed of them to be called their God, for he hath prepared for them a citie.*

17 * *By faith Abraham offered vp Isahac when he was prooued: and he that had receiued the promises, offered vp his onely begotten sonne,* Gen.12.10. eccle.44.15.

18 *To whom it was said,* * *That in Isahac shall* Gen.21.12.

shall seede be called to thee.)

19 Accounting that God is able to raise vp euen from the dead. whereupon he receiued him also * for a parable.

20 * By faith, also of thinges to come, Haue blessed Iacob and Esau.

21 * By faith, Iacob dying, blessed euery one of the sonnes of Ioseph: * and ‖ adored the toppe of his rodde.

22 * By faith, Ioseph dying, made mention of the going foorth of the children of Israel: and gaue commandement ‡ concerning his bones.

23 * By faith, Moyses being borne, was hid three monethes by his parents: because they saw him a proper infant, and they feared not * the kings edict.

24 * By faith, Moyses being made great, denied himselfe to be the sonne of Pharaos daughter:

25 Rather chosing to be afflicted with the people of God, then to haue the pleasure of temporall sinne,

26 Esteeming the reproche of Christ, greater riches then the treasure of the Ægyptians. for ‡ he looked vnto the remuneration.

27 * By faith, he left Ægypt: not fearing the fiercenes of the king. for him that is inuisible he susteined as if he had seene him.

28 By faith, he celebrated the Pasche, and the sheading of the bloud: that he which destroied the first-borne, might not touch the.

29 By faith they passed the red sea as it were by the dry land: which the Ægiptians assaying, were deuoured.

30 * By faith the walles of Iericho fell downe, by the circuting of seuen daies.

31 * By faith, Rahab the harlot perished not with the incredulous, receiuing the spies with peace.

32 And what shal I yet say? For the time wil faile me telling of Gedeon, Barac, Sampson, Iephte, Dauid, Samuël, & the Prophets:

33 Who by faith ouercame kingdoms, ‖ wrought iustice, obteined promises, stopped the mouthes of lyons,

34 Extinguished the force of fire, repelled the edge of the sword, recouered of their infirmitie, were made strong in battell turned away the campe of forainers:

35 Women receiued of resurrection their dead. and others were racked, not accepting redemption, that they might find a better resurrection.

36 And others had triall of mockeries and stripes, moreouer also of bandes and prisons:

37 They were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheepskinnes, in goates skinnes, needy, in distresse afflicted:

shall thy seede be called.

19 *For he considered that God was able to raise the dead vp againe, from whence also he receiued him in a* certaine *similitude* of the resurrection.

20 * *By faith did Isahac blesse Iacob and Esau concerning things to come.* Gen.27.27.

21 * *By faith, Iacob when he was a dying, blessed both the sonnes of Ioseph, and worshipped † toward the toppe of his scepter.* Gen.41.12. † Some reade, leaning vpon his staffe. Gen.10.24.

22 * *By faith, Ioseph when he died, remembred the departing of the children of Israel: and gaue commandement of his bones.*

23 * *By faith, Moses when he was borne, was hid three moneths of his father and mother, because they saw he was a proper childe, neither feared they the Kings commandement.* Exod 2.1. actes.7.2.

24 * *By faith, Moses when he was great, refused to be called the sonne of Pharaos daughter:* Exod.1.12.

25 *Chusing rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season.*

26 *Esteeming the rebuke of Christ, greater riches then the treasures of Ægypt: For he had respect vnto the recompence of the reward.*

27 *By faith he forsooke Ægypt, fearing not the wrath of the King: For he endured, euen † as though he had seene him which is inuisible.* Exod.12.37. †Or, as beholding.

28 * *Through faith he ordeined the Passeouer and the effusion of blood, lest he that destroyed the first borne, should touch them.* Exod.12.22.

29 *By faith they passed thorough the red sea, as by dry land: which the Ægyptians assaying to doe, were drowned.* Exod.14.21.

30 * *By faith the walles of Iericho fel downe, after they were compassed about seuen daies.* Iosu.6.20.

31 * *By faith the harlot Rahab perished not with them that were disobedient, when she had receiued the spies with peace.* Iosu.2.1.

32 *And what shall I more say? for the time would faile me, to rehearse of Gedeon, of * Barac, and of * Samson, and of * Iephthah, of * Dauid also and * Samuel, and of the Prophets:* Iudi.6.11. Iudi.4.6. Iudi.13.24. Iudi.11.1. 1.Reg.1.20. & 13.14.

33 *Which through faith subdued kingdomes, wrought righteousnesse, obteined the promises, stopped the mouthes of the Lions,*

34 *Quenched the violence of fire, escaped the edge of the sworde, out of weakenesse were made strong, waxed valiant in sight, turned to flight the armies of the aliantes.*

35 *The women receiued their dead raysed to life againe: Other were racked, not looking for deliuerance, that the might receiue a better resurrection.*

36 *And others were tryed with mockings, and scourgings: Yea moreouer, with bondes and prisonment:*

37 *They were stoned, were hewen asunder, were tempted, were slaine with sword, wandered about in sheepe skinnes, and goates skinnes, being destitute.*

a That, is, in figure and mystery of Christ dead, and aliue againe. Gen.48,15. Gen.47,31.

Gen.50, 24, 25.

Exod.2,2,

Exo.1,16. Exo.2,11.

Exo.12,37.

Gen.14,22.

Ios.6.20.

Ios.6.23. 25.2.3.

The Epistle for many Martyrs.

38 Of whom the world was not worthy. wandering in deſertes, in mountaines and dennes, and in caues of the earth.

39 And al theſe being approued by the teſtimony of faith, receiued not ỹ promiſe.

40 God for vs prouiding ſome better thing, that they without vs ſhould not be conſummate:

38 *Of whom the world was not worthy: They wandered in wildernesse, and in mountaines, and in dennes, and caues of the earth.*

39 *And these all through faith, hauing obteined good report, receiued not the promise:*

40 *Whereas God hath prepared a better thing for vs, that they without vs should not be made perfect.*

MARGINALL NOTES. CHAP. XI.

RHEM. 2 5 Henoch was.) *Here it appeareth that Henoch yet liueth and is not dead: against the Caluinists. See the Annot. Apocal. chap. 11.*

FVLKE. 2 It appeareth not that Enoch yet liueth in body, more then Moſes or Elias, but that he was tranſlated by God out of the world, and died not after the common maner of men. Enoch not liuing.

RHEM. 3 6 Rewarder to them.) *We muſt beleeue that God will reward all our good workes: for he is a rewarder of true iuſtice, not an accepter or imputer of that that is not.*

FVLKE. 3 Seeing God hath promiſed to rewarde all our good workes, which be his graces and giftes in us, not for the merit of the works, but for Chriſts ſake: we muſt vndoubtedly beleeue that God will reward our good works: yet it followeth not that we are iuſt by them, but onely by faith in the iuſtice of Chriſt imputed to vs. Where you ſay, *that God is not an accepter or imputer of that which is not.* It is true, if you meane that the iuſtice of Chriſt which he accepteth and imputeth to vs through faith, is true iuſtice: but if you meane that God imputeth not iuſtice vnto vs except it be in us, you ſet your ſelfe directly againſt the Apoſtle *Rom. 4.* Who proueth by many Arguments, that God imputeth righteouſneſſe to the vngodly man, by faith without workes. Iuſtification by faith.

RHEM. 4 22 Concerning his bones.) *The tranſlation of Reliques or Saincts bodies, and the due regard and honour we ought to haue to the ſame, are proued hereby.*

FVLKE. 4 Ioſeph gaue commandement concerning his bones, to teſtifie his faith in the promiſe of God, for the inheritance of the land of Canaan. Whereby no ſuperſtitious tranſlation of reliques, nor idolatrous honour of Saincts bones can be proued. For *Ioſeph* did not commaunde his bones to be worſhipped, but to be buried in the land of promiſe. Reliques.

RHEM. 5 26 He looked vnto.) *The Proteſtants that deny we may or ought to doe good in reſpect or for reward in heauen, are hereby confuted.*

FVLKE. 5 You falſly bely the Proteſtants. For they doe not deny that men may or ought to doe good, in reſpect of reward. But that the reſpect of Gods glory, and their duetie, ought to moue them to doe good, rather then reſpect of reward and feare of puniſhment. Slander.

ANNOTATIONS. CHAP. XI.

RHEM. 6 1 Faith is.) *By this deſcription of faith, and by all the commendation thereof through the whole Chapter, you may well perceiue that the Apoſtle knew not the forged ſpeciall faith of the Proteſtants, whereby euery one of theſe new Sect-maſters and there followers beleeue their ſinnes are remitted, and that them ſelues ſhall be ſaued, though their ſectes be cleane contrary one to an other.* Not onely of a ſpeciall faith.

FVLKE. 6 It followeth of neceſſitie of the whole diſcourſe of the Apoſtle, that euery one of the fathers beleeued that his ſinnes were forgiuen, and that he ſhould be ſaued. For no ſinner can hope to haue reward of eternall life which God promiſeth, except he beleeue that God hath forgiuen his ſinnes, which deſerue eternal death. That Sectmaſters of contrarie ſects, beleeue that they ſhalbe ſaued, it is no true faith in them grounded vpon Gods word, but a vaine perſwaſion, as is in the Turkes, Papiſts, Anabaptiſtes, and ſuch like. *Damaſc. Orthodor. fid. lib. 4. c. 1.* This faith is a ſubſtance of things that are hoped, an argument of things that are not ſeene, an vndoubted and vnwauering hope aſwell of thoſe things which are promiſed vnto vs by God, as of the obteyning of our petitions. True faith.

RHEM. 7 1 Not appearing.) This is the praiſe of faith, *ſaith S. Auguſtine*, if that which is beleeued, be not ſeene. For what great thing is it, if that be beleeued, which is ſeene? according to that ſentence of our Lord when he rebuked his diſciple, ſaying: Becauſe thou haſt ſeene me Thomas, thou haſt beleeued: bleſſed are they that haue not ſeene and haue beleeued. Aug. in euang. Io. tract. 79. *Which may be a rebuke alſo and a checke to all thoſe faithleſſe ſpeaches, I would ſee him, taſt him, touch him and feele his very fleſh in the Sacrament, otherwiſe I will not beleeue.* Faith is of things not ſeene as in the B. Sacrament.

FVLKE. 7 Faith, is of ſuch things (as Gods word teacheth) that are not ſeene, therefore the Catholike Church, and the perpetuall continuance thereof, being an article of faith is not ſeene. But it is not ſufficient that a thing be inuiſible, to make it an article of faith: but it muſt be grounded vpon the word of God. Therefore that carnall maner of preſence, of Chriſts body an bloud in the Sacrament inuiſibly, being not taught in the Scripture, but confuted thereby, is no article of faith, but a groſſe hereſie. Yet in ſuch ſort as Chriſt ſaith, the Sacrament to be his body and bloud, ſacramentally, to aſſure vs that we are fedde ſpiritually, with the very body and bloud of Chriſt vnto euerlaſting life, becauſe it is taught in the word of God, though it be neither ſeene with the eye, nor to be conceiued with the carnall reaſon of man, yet we muſt vndoubtedly beleeue it. The Catholike Church inuiſible. The real preſence.

RHEM. 8 6 He that commeth.) *Faith is the foundation and ground of all other vertues and worſhip of God, without which no man can pleaſe God. Therefore if one be a Iewe, a Heathen, or an Heretike, that is to ſay, be without the Catholike faith, all his workes ſhall profit him no whit to ſaluation.* Nothing profitable or meritorious without faith.

FVLKE. 8 Faith cauſeth our workes to be good and acceptable to God of his mercie, but not meritorious of their worthineſſe, or of the worthineſſe of faith. Merite.

RHEM. 9 21 Adored the toppe of his rod.) *The learned may ſee here that the Apoſtle doth not tie him ſelfe to the Hebrue in the place of Geneſis whence it is alleaged, but foloweth the Septuaginta, though it differ from the Hebrue. as alſo the other Apoſtles and Euangeliſts and our Sauiour him ſelfe did: neither were they curious (as men now a daies) to examine all by the Hebrue onely, becauſe they writing and ſpeaking by the holy Ghoſt, knew very well that this tranſlation * is the ſenſe of the holy Ghoſt alſo, and as true, and as directly intended as the other: and therefore alſo that tranſlation continued alwaies authenticall in the Greeke Church, notwithſtanding the diuerſitie thereof from the Hebrue. Euen ſo we that be Catholikes, follow with all the Latin fathers the authentical Latin tranſlation, though it be not alwaies agreeable to the Hebrue or Greeke* Gen. 47. v. 31. The citations in the new Teſtament, not onely according to the Hebrue, but to the Septuaginta.

that

The vulgar latin translation. משה*

that now is. But Caluin is not only very saucie, but very ignorant, when he saith that the Septuaginta were deceiued, and yet that the Apostle without curiosity was content to folow them: because it is euident, that *the Hebrue being then without points *might be translated the one way as wel as the other. Which they vnderstood so well (and therfore were not deceiued) that within three lines after, in the beginning of the next chapter, they translate the same word, as he would haue it in this place.

Againe obserue in those wordes, He adored the toppe of his rod, that adoration (as the Scripture vseth this word) may be done to creatures, or to God at and before a creature: as, at or *before the Arke of the Testament in old time, now at or before the crucifixe, relikes, images: & in the Psalmes 93. 131. Adore ye his footstole. Adore ye toward his holy mount. We wil adore toward the place where his feet stood: or (which by the Hebrue phrase is al one) Adore ye his holy mount. We wil adore the place where his feete stood. as also *the Greeke fathers, S. Damascene li. 1. de imaginibus, and Leontius cited of him, yea S. Chrysostom also do handle these places, & namely that of the Apostle which we now speake of, interpreting the Greeke as our Latin hath, and as we do, He adored the rod or the top of his rod, that is, the scepter of Ioseph now Prince of Egypt, so fulfilling Iosephs dreames which foretold the same Gen. 37: and withal signifying as it were by this prophetical fact, * the kingdom of Israel or of the ten tribes that was to come of Ioseph by Ephraim his yonger son in the first king Ieroboam, thus the Greeke fathers. Wherevnto may be added, that al this was done in type and figure of Christs scepter and kingdom, whom he adored by and in his Crosse, as he did Ioseph by or in his rod and scepter: and therfore the Apostle saith, he did it by faith, as hauing respect toward things to come. By al which it is euident, that it is false which the Caluinists teach, that we may not adore image, crucifixe, or any visible creature, that is, we may not adore God at or by such creatures, nor kneele before them: and therfore their corrupt translation of this place for the same purpose is intolerable, saying thus (LEANING) vpon his staffe he adored (GOD). adding no lesse then two wordes more then is in the Greeke, which though it might be the sense of this place, and S. Augustine so expounded it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of al the auncient fathers (as Beza confesseth) so expounded it.

* Aug. de ciu. Dei. li. 15. c. 14.
* βακτηρία, rod. κλίνη, bed.
* Ios. 7, 6. Adoration of creatures, and namely of holy things.
* Oecum. in collect.
* 3. Reg. 11. 12.
Corrupt translation against Dulia.

FVLKE. 9 The Apostle doth not here rehearse any text of the Scripture, and therefore this question of following the Septuaginta is vnseasonable moued. It is true that the Apostles doe alleadge the Scripture diuers times out of the Greeke text, that was in euery mans hands, which though it differed sometime in words frō the Hebrue, yet it did alwayes agree with it in sense. But that the *Septuagintaes* translation, where it differeth in sense from the Hebrue, or the Latine when it differeth in sense from the trueth of the Hebrue or Greeke, is to be receiued and followed, it is no better then to embrace errour in stead of trueth: and contrary to the minde of S. Augustine himself, *De. Doct. Christ. lib. 2. c. 11.* though a great patrone of the *Septuaginta* against S. Hierom, who acknowledged the manifold errors of that translation, and corrected many of them. Neither did all the latine fathers follow your vulgar latine translation, as I haue proued manifestly in answere to your Preface. Neither is the Hebrue and Greeke of the Canonical Scripture that now is, any other in sense then it was alwayes, though some corruption or alteration might be made by the Scribes or writers, which of the learned and diligent where it is any thing material, may easily be perceiued. *But Caluin is not only very saucie, but very ignorant, where he saith the Septuaginta were deceiued.* How much more saucie then was S. Hierom, that not in one, but in many hundred places, findeth that they were deceiued, and reformeth their errors? But wherein trow you, doth *Caluine* shew his ignorance? *Because it is euident that the Hebrue being then without points, might be translated, as wel the one way as the other.* In deed it is like, the translatour of that Greeke text, had the Hebrue without points, & so was deceiued; yet the Hebrue text from the beginning had vowels, without which there could be no certeintie in the reading or vnderstanding therof. Although they that be very wel exercised in the reading of the text with the vowels, can afterward reade it without vowels, and giue it the points if need be, by their knowledge of Grammar, and of the sense of the text, Wherupon many bookes were copied and written without points, which went abroad commonly among the Gentiles. But where you say, the Hebrue being without points, might be translated as wel the one way as the other (if it were possible for the English doctors of *Rhemes* to be deceiued) I would say you shew more ignorance then *Caluine*. For to omit that your vulgar latine translation interpreteth the text, wherof you speake *Gen. 47. 31. Conuersus ad lectuli caput, Turning himself to the beds bed.* Which he doth truly, according to the Hebrue, as you wil not deny, & there can be but one truth, (whereupon it foloweth, that the Grecian trāslating it otherwise was deceiued) yet it is manifest to them that haue but meane knowledge in the Hebrue, that the Greeke translation cannot be true, because it addeth a pronoune αὐτοῦ, where there is no affixe in the Hebrue. The Apostle therefore in this place doth not rehearse that erroneous translation, but as *S. Augustine* doth expound it *Quæst. in Gen. q. 162.* he saith that *Iacob by faith worshipped God vpon the end of his staffe*, that is, when through weakenes of age, and sicknes, he leaned on his staffe. So also doth the *Syrian* interpreter translate it. So also did diuers other ancient Fathers, as *Procopius Gazeus* testifieth, expound it, but that they meane of a ciuil adoration: who writing vpon the verse 31. of the 47. chap. of Genes. as it is in the Greeke, hath these words: *And Israel adored, ἐπὶ τὸ ἄκρον τῆς ἐξουσίας αὐτοῦ. id est, adorauit insignia regni quod administrabat Iosephus. Alij aiunt Iacobum, more senum, tenuisse Scipionem. Adeunte igitur Iosepho caput inclinauit, & speciem præbuit adorantis. Capite igitur inclinato, peracta est Aegyptiaca adoratio in summitate scipionis. Nam scriptum est, Hebr. 11. Adorauit in summitate virgæ eius,* To the same effect writeth *Theodoret in Genes. q. 108. Quid est, Et adorauit Israel ἐπὶ τὸ, &c. Israel cum esset senex & infirmus, decumbebat in lecto: sed vbi filium aduentare audiuit, surgens sedit, & baculo innitebatur, dextra apprehendens summitatem eius, conuertens vultum versus filium, premissione de sepultura facta adorauit, inclinans caput ad virgam. Ac primum quidem somnium Ioseph completum est: vidit enim solem & lunam, & vndecim stellas adorantes eum. Præterea decem tribuum subiectionem indcat, quod & diuinus Apostolus dixit, Fide Iacob &c.* But it is a perillous corruption, that for more plaine vnderstanding, we say in our translation, *leaning vpon his staffe, making S. Augustines exposition, the text of holy Scripture.* This is nothing els, but impudent wrangling, for we giue the true sense of the text, agreable to the words therof, which is not to be lyked the worse, because it is S. August. exposition. Your latin translation, as I haue shewed before, hath this word *Conuersus* which is more then the hebrue text, yet seeing it is included in the meaning of the hebrue text, it were extreme folly to cauill vpon that word. But you wil haue it obserued *in these words, he adored the toppe of his rodde, that adoration may be donne to creatures.* But that translation of the text, is false, for it leaueth out the præposition ἐπὶ which signifieth *super*, vpon, or at least as S. Hierome translateth it, ouer against, or towarde the top of his rodde. Therefore thus writeth Hierom against your obseruation *In this place, some without cause, do faine, that Iacob adored the toppe of Iosephs scepter, meaning that honouring his sonne he adored his power, when in the hebrue, it is redde, farre otherwise. And Israel worshipped* (saith he) *toward the beds head: meaning, that after his sonne had sworne vnto him, being secure of his petition, he adored God ouer against his beddes.* Quæst. Heb. in Gen.

The Original texts.
Translations.
Cauilling.

But if the adoration of creatures, may not be proued by this text, you adde, that *adoration may be donne to God, at or before a creature.* Yet that wil not be proued by Iacobs worshipping towarde the beds head, or leaning vpon his staffe, which is the true sense of this text. But the scripture in other places sayth *adore ye his foote-*

foote stoole, adore ye towarde his holy mount, or we wil adore towarde the place where his feete stoode, or which by the hebrue phrase (you say) *is al one, Adore ye his holy mount, we wil adore the place where his feete stoode.* But the true translation of these places, according to the hebrue phrase is: *Bow downe at or before his foote stoole, bow downe, at or before his holy mount, we wil bow downe at his foote stoole.* It is not all one therefore, to worship or bow downe, at, in, before, or towarde a place, where God hath appointed his worship to be kept, as in the tabernacle, temple, mount Sion, or before the arke, which in those places is called his foote stoole: and to bow downe to those places, or to worship those things. Neither doth it folow, that it is as lawfull to worship, at or before the crucifixe, reliques, and images, as it was to worship at, or before the arke. For that was commanded, and appointed by God, this other is expresly forbidden in the 2 commandement. And Chrysostome, Oecumenius, and the rest of the greekes, that suppose Iacob to haue worshipped Ioseph, they speake but of a ciuil kind of worship, in respect of the kingdome of Ephraim, which should be raised of the posteritie of Ioseph. *Eucher. q. ad Hebr. Sceptri significatio est accipienda per virgam, & per hoc, Regni potestatis & fastigium in quo Christus intelligitur adoratus, qui videlicet futurus erat regni Hebreorum caput.* Damascen (though he seeke a colour to defende the idolatrous worshipping of the crosse, out of this acte of Iacob) yet he denieth that he did worship it with Latria, or the honour due to God. But your Popes pontifical appointing the legates crosse, to be caried on the right hand of the Emperours sword rendreth this reason, *quia debetur ei latria, because the honour proper to God,* (so the papists define *Latria,*) *is due vnto it: De ordin. ad recip. Imper. Processionaliter.* So that if there were any moderation in the elder sort of them that were deceiued in this point, to auoid idolatry, it is al cleane taken away by the impudent doctrine of Antichrist. Adoration of creatures.

First Gregory allowed images to be in the church, but denyed all maner of adoration of them. lib. 7. Ep. 9. Damascen, allowed them a kinde of adoration, called Dulia, but in no wise Latria, the Pope will haue not only the images of God and Christ to be worshipped with Latria, but euen the image of the crosse. Thus by degrees, the deuill hath brought idolatry in the grossest maner, at length to be allowed for Gods seruice.

RHEM. 10 33 Wrought iustice.) *Men are not iust by beleefe onely, as the Protestants affirme, but by working iustice. And wee may note that in al this long commendation of faith in the fathers and holy persons, their good workes are also specially recounted, as Rahabs harbouring the spies, Abrahams offering his sonne* (which their workes S. Iames doth inculcate:) *Noes making the Arke* Gen. 6. *Abels better oblation then Cains* Gen. 4. & Heb. 11. ver. 4. *and so forth. Therefore S. Clement Alexandrinus saith, that the said persons and others were iust by faith and obedience, by faith and hospitalitie, by faith and patience, by faith and humilitie.* Not faith only. *Iac. 2. Lib. 4. Strom. pag. 240.*

The Apostles purpose then is nothing els, but to proue to the Hebrues (who made so great account of their Patriarches and forefathers and their famous actes) *that al these glorious personages and their works were commendable and acceptable onely through the faith they had of Christ, without which faith none of all their liues and workes should haue profited them any whit: the Gentiles doing many noble actes* (as heretikes may also do) *which are of no estimation before God, because they lacke faith. And that is the scope of S. Paules Epistle to the Romanes, and of all other passages where he commendeth faith: further prouing especially in this Epistle to the Hebrewes, that all their sacrifices were nothing els but figures and attestations of Christian faith in Christ and his death. All which high resolution and conclusion against the Iewes and Gentiles, that the Christian faith is the true faith and religion, the Heretikes of our time ignorantly and brutishly abuse against Christian workes, sacrifice, and Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.* No workes of the Patriarks or any other profitable, but by their faith in Christ. Which is alwaies the Apostles meaning in commending faith.

FVLKE. 10 The Apostle sayeth not, that men are iust in the sight of God by working iustice, but that by faith, they wrought iustice, that is, brought forth good and iust works, which through faith were acceptable to God. And that the good workes of the Patriarkes, are in all this commendation specially recompted, it proueth that faith by which men are iustified before God without workes (as Saint Paul proueth at large in the Epistle to the Rom. & Gal.) is alwaies as fruitefull of good works, and is no dead or idle faith against which S. Iames in his epistle speaketh. Neither doth Clemens Alexandrinus say, *that the saide persons were iust in Gods sight by faith and obedience, faith and hospitality, faith and patience, faith and humilitie*: but onely he sheweth, that faith is alwaies declared by good workes which followe it, therefore he saith: *Let vs take Enoch, which being found iust in obedience was translated: and Noe which after hee had beleeued was preserued, and Abraham, which for faith and hospitality was called the friend of God and the father of Isaake. For hospitality and true religion Lot was preserued out of Sodom. For faith and hospitality Rahab the harlot was preserued. For patience and faith they walked in goates skinnes and sheepe skins and garments wouen of camels heare, preaching the kingdome of Christ. &c.* Marke that he saith not, that Enoch was made iust by obedience, but in or by obedience, found and declared to be iust, so he meaneth of the rest whose workes God accepted, and rewarded through there faith. Iustification by faith only.

Where you acknowledge *that the glorious patriarkes and all their workes, were commendable and acceptable onely through faith*, we agree with you. For thereof it followeth, that they were not iust before God by their workes, but only by faith, whereby onely, both there persons and there workes, were commendable and acceptable to him. And S. Paul to the Romaines doth plainely auouch iustification by faith without works, by imputation of iustice, by remission of sinnes as it is manifest, Chap. 3. & 4. &c. What heretikes you meane, that ignorantly and brutishly abuse against christian workes, sacrifice and sacraments, the commendation of true faith and religion, I know not. We acknowledge good workes, to bee the necessary fruits of true faith, yet as Saint Augustine saith, to followe the iustified man, not to goe before vnto iustification. We acknowledge such christian sacrifices, as the Apostle teacheth to bee acceptable vnto god. The sacraments of Christs institution, wee acknowledge with due reuerence: wherefore, if your accusation be against vs, it is nothing els but malicious rayling. Slander.

RHEM. 11 40 Without vs should not.) *The fathers before Christ could not be accomplished, that is, not admitted to the heauenly ioyes, vision, and fruition of God, till the Apostles and other of the newe lawe were associate to them, and the way to euerlasting glorie opened by our Lordes death and Ascension. Neither shall either they or we be fully perfected in glorie both of body and soule, till the generall resurrection: Gods prouidence being so, that we should not one be consummated without an other, all being of one faith, and redeemed by one Lord Christ.* The Patriarkes and other iust men in heauen before Christ.

FVLKE. 11 By this wrested interpretation, it should follow, that the fathers were not admitted to the heauenly ioyes, till the Apostles were dead: not before the ascension of Christ. But the Apostle meaneth that they and all the elect together, shalbe consummated in glory at the second comming of Christ, when they shalbe receiued into heauen with their bodies, as they are now in the soules. Wherefore, this place proueth not, that the patriarks and other iust mens soules, were not in heauen, before Christ came in the flesh. *Donum perfectum tunc omnibus dabitur, quando sanctis aeterna glorificatio tribuitur. Tunc sicut Veritas dicit, Iusti fulgebunt sicut sol in regno Patris sui Fulg. ad Monim. lib. 1. cap. 15. citans hunc locum.* The soules of the Patriakes in heauen.

CHAP.

CHAP. XII.

RHEM. 1 *By the foresaid examples he exhorteth them to patience, 2 and by example of Christ himselfe crucified, 5 and because this discipline is an argument that they be Gods children, 9 with whose rodde they should be much more content then with that of their carnall fathers: and because it bringeth iustification: 12 Exhorting them therefore to plucke vp their hearts, and to take faster footing: 18 considering that all being nowe so sweete and not terrible as in the old Testament their damnation, if they refuse to heare, will be so much the greater.*

FVLKE. 1 There is no word in the text, to proue, that Gods chastisement bringeth iustification, although it render to them that are exercised by it, the peaceable fruite of iustice, that is, teacheth them to feare God, and walke quietly in his commandements, whereby they are not iustified in Gods sight, but declared to be iust. Iustification.

Col.3,8. 1.Pet.2,1. AND therefore we also hauing so great a cloud of witnesses put vpon vs: * laying away all weight and sinne that compasseth vs, by patience let vs runne to the fight proposed vnto vs,

2 Looking on the author of faith, and the consummator IESVS, who, ioy being proposed vnto him, sustained the crosse, contemning confusion, and sitteth on the right hand of the seate of God.

3 For, thinke diligently vpon him which sustained of sinners such contradiction against him selfe: that you be not wearied, fainting in your mindes.

4 For you haue not yet resisted vnto bloud, repugning against sinne:

5 And you haue forgotten the consolation, which speaketh to you, as it were to children, saying, *My sonne, neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him.* Prou.3,11. Apoc.3,19.

6 *For whom our Lord loueth, he chasteneth: and ‖ he scourgeth euery childe that he receiueth,*

7 Preserue ye in discipline. As vnto children doeth God offer him selfe to you. for what sonne is there, whom the father doth not correct?

8 But if you be without discipline, whereof all bee made partakers: then are you bastards, and not children.

9 Moreouer the fathers in deede of our flesh we had for instructors, and we did reuerence them: shal we not much more obey the Fathers of spirites, and liue?

10 And they in deede for a time of fewe daies, according to their will instructed vs: but he, to that which is profitable in receiuing of his sanctification.

11 And al discipline for the present certes seemeth not to be of ioy, but of sorowe: but afterward it wil render to them that are exercised by it, most peaceable fruit of iustice.

12 For the which cause stretch vp the slacked hands and the loose knees.

13 And make straight steppes to your feete: that no man halting erre, but rather be healed.

Rom.12,18. 14 *Folow peace with al men, and holinesse: without which no man shall see God:

15 Looking diligently lest any man ‡ be wanting to the grace of God: lest any roote of

‡ That we be not good, there is no lacke on Gods part, who offereth his grace to

VVHerefore, seeing that we are compassed with so great a cloude of witnesses, all layde away that presseth downe, and the † sinne that hangeth so fast on, let vs runne with patience vnto the battell that is set before vs:

Ephe.4,24.

† Or, that so lightly vpon euerie circumstance or occasion taketh hold of vs.

2 Looking vnto Iesus the † captaine and finisher of our faith, which for the ioye that was set before him, endured the crosse, hauing dispised the shame, and is set downe on the right hand of the throne of God.

† Or, beginner.

3 Consider therefore him that endured such speaking against him of sinners, lest you should be wearied, fainting in your mindes.

4 Ye haue not yet resisted vnto the sheeding of blood, striuing against sinne.

5 And yee haue forgotten the exhortation which speaketh vnto you as vnto children, † My sonne, despise not thou the chastening of the Lorde, neyther faynt when thou art rebuked of him.

Prou.3,11.

6 For whome the Lorde loueth, hee chastneth, and scourgeth euery sonne that hee receiueth.

7 If ye endure chastening, God tendreth you as his sonnes: for what sonne is he whom the father chasteneth not?

8 But if ye be without chasticement, whereof all are partakers, then are ye bastardes, and not sonnes.

9 Furthermore, we haue had fathers of our flesh, which corrected vs, and we gaue them reuerence: shal we not then much rather be in subiection vnto the father of spirits, and liue?

10 For they verily for a fewe dayes chastened vs after their owne pleasure: but he, for our profit, that wee might be partakers of his holynesse.

11 No chastising for the present seemeth to be ioyous, but grieuous: neuertheles, afterwarde it bringeth the quiet fruit of righteousnesse, vnto them which are exercised thereby.

12 Straighten vp therefore the hands which were let downe, and the weake knees:

13 And make right steps vnto your feete, lest that which is halting, be turned out of the way: but let it rather be healed.

*14 * Follow peace with all men, and holinesse, without the which no man shall see the Lord.* Rom.12,18.

15 Taking heede that no man fall away from the grace of God, lest any roote of bitternesse springing

vs: but the defect is in our selues that are not answerable to Gods calling of vs and grace toward vs.

of bitternes springing vp to hinder, and by it many be polluted.

16 Lest there be any fornicator or prophane person as Esau: * who for one dish of meate sold his first-birth-rights.

17 For know ye that afterward also desiring to inherite the benediction, he was reprobated: * for he founde not place of repentance, although with teares hee had sought it.

Gen.25,33. Gen.27,38.

‖ *kindled* (or) *burning.*

18 For you are not come to a palpable mount, and an ‖ accessible fire, and whirlewinde, and darkenes, and storme.

* Such as forsake their saluation and religion to saue their lands and goods, are like Esau.

19 And the sound of trompet, and voice of wordes, which they that heard, excused them selues, that the word might not be spoken to them.

20 For they did not beare that which was said, *And if a beast shall touch the mount, it shalbe stoned.*

Exo.19,12.

21 And so terrible was it which was seen, Moyses said: *I am frighted and tremble.*

22 But ‡ you are come to mount Sion, & the Citie of the liuing God, heauenlie Hierusalem, and the assembly of many thousand Angels,

‡ The faithfull are made fellowes of angels and of all the perfect soules departed since the beginning of the world, and of Christ him selfe.

23 And the Church of the first-borne, which are written in the heauens, and the iudge of all, God: and the spirites of the iust * made perfect.

* τετελειωμένων.

24 And the mediator of the new Testament IESVS, & the sprinkling of bloud speaking better then * Abel.

Gen.4,10.

25 See that you refuse him not speaking. for if they escaped not, refusing him that spake vpon the earth: much more wee, that turne away from him speaking to vs from heauen.

26 Whose voice moued the earth then: but nowe hee promiseth, saying, *Yet once, and I will moue not onely the earth, but heauen also.*

Ag.2,7.

27 And in that he saieth, *Yet once*, he declareth the translation of moueable things as being made, that those things may remaine which are vnmoueable.

28 Therefore receiuing an vnmoueable kingdome, we haue grace: by the which * let vs serue pleasing God, with feare and reuerence.

* λαβόντες.

29 For * our God is a consuming fire.

Deu.4,24.

springing vp, trouble you, and thereby many be defiled.

16 *Let there be no fornicatour or vncleane person, as* * *Esau, which for one morsell of meate sold his birthright.* Gen.25.33.

17 *For yee knowe howe that afterwarde,* Gen.27.38. *when hee woulde haue inherited the blessing, he was reprobated: For he found no place of repentance, though hee sought it carefully with teares.*

18 *For ye are not come vnto the* * *mount that* Exo.19.16. *is touched, and vnto burning fire, & vnto storme and darknes, and tempests of weather,*

19 *And sounde of a trumpet, and the voice of wordes: which* voice, *they that heard it, wished away, that the worde should not be spoken to them:*

20 *(For they did not abide that which was* Exo.19.12. *commaunded.* * *And if so much as a beast touch the mountaine, it shalbe stoned, or thrust thorowe with a dart.*

21 *And so terrible was the sight which appeared, that Moses said, I feare exceedingly, and quake.)*

22 *But yee are come vnto the mount Sion, & to the citie of the liuing God, the celestial Ierusalem, and to an innumerable company of angels,*

23 *And vnto the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits* ‡ *of iust and perfect men:* ‡ Or, of the iust that are perfected.

24 *And to Iesus the mediatour of the new* ‖ *couenant, & to the blood of sprinkling, that speaketh better then* did the blood *of Abel.* ‖ Or, testament.

25 *See that ye despise not him that speaketh: For if they escaped not, which refused him that spake on earth, much more shall we* not escape *if we turne away from him that* speaketh *from heauen:*

26 *Whose voyce then shooke the earth, and nowe hath declared, saying,* * *Yet once more I* Agge.2.7. *shake, not the earth onely, but also heauen.*

27 *And this* worde *yet once more, signifieth* † *remouing of those things which are shaken, as of things which are made, that the things which are* † *shaken, may remaine.* † Or, changeable. † Or, changeable.

28 *Wherefore, wee receiuing a kingdome which cannot be moued, let vs haue grace, whereby we may so serue God acceptably, with reuerence and godly feare.*

29 *For* * *our God is a consuming fire.* Deut.4.24.

ANNOTATIONS. CHAP. XII.

RHEM. 2 6 He scourgeth) *By this we proue that God often punisheth the sinnes euen of his louing children though not with eternall damnation, yet with temporall chastisement and correction: and that he doth not alwaies together with the remission of deadly sinnes and eternall punishment, exempt the offender receiued to his grace, from all fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or scripture in the world, why they should take away Gods chastisement of his children in the next life, more then in this world.* Temporal punishment after remission of sins, either here, or in Purgatorie.

FVLKE. 2 God scourgeth his children, not for satisfaction of his iustice, but to bring them to repentance, and to cause them to stande in his feare and obedience. And this chastisement, he exerciseth only in this life, which is the only time of thre repentance, and reformation, which is a sufficient reason, why wee acknowledge no chastisement of Gods children in the next life. The ende of chastisement, set foorth in this scripture, extendeth not to the next life, therefore neitheir doth chastisement it selfe. This apostle also teacheth, that after euery mans death, followeth his eternall iudgement: Heb.9.27. and thereby proueth, that Christ being once dead, Satisfaction for sinne.

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can die no more, but remaineth in glory vnto eternall ſaluation of all that beleeue in him. Seeing therefore, after the warrefare, which is onely in this life, followeth the iudgement, eyther of eternall rewarde, or eternall punishment, there can bee no temporall chaſtiſement after this life. And beſide all other reaſons, and ſcriptures, that are brought to proue it, this one reaſon is ſufficient, that the ſcripture teacheth not any chaſtiſement of Gods children after this life.

RHEM. 17. He found not.) *It is not meant, that Eſau could not finde remiſſion of his ſinne at Gods hand: but that, hauing once ſolde and yelded vp the right of his firſt-birth to his yonger brother it was to late to be ſorie for his vnaduiſed bargaine.*

CHAP. XIII.

He commendeth vnto them mutuall loue, 2 hoſpitality, 3 compaſſion, 4 chaſtitie, 5 contentation, 7 imitation of the faith of their Catholike Prelates and Martyrs (not harkening to the doctrines of Heretikes, nor fearing the caſting out of the Iewes ſynagogue) 17 and obedience to their preſent paſtors. 18 And ſo with requeſting their prayers, and praying for them, he endeth the Epiſtle.

LET ᵉ the charitie of the fraternitie abide in you.

ᵉ φιλαδελφία.

2 And ‖ hoſpitalitie do not forget, for by this, certaine being not aware, * haue receiued Angels to harbour.

‖ Rom.10,12. 1.Pet.4. * Gen.19.3; 18,2-3.

3 Remember them in bondes, as if you were bound with them: and them that labour as your ſelues alſo remaining in body.

4 ‖ Mariage honorable in all, and the bed vndefiled. For, fornicatours and aduouterers God will iudge.

‖

5 Let your maners bee without auarice: contented with things preſent. For hee ſaide, *I will not leaue thee, neither will I forſake thee.*

6 So that wee doe confidently ſay: *Our Lord is my helper: I will not feare what man ſhal doe to me.*

7 ‖ Remember your Prelates, which haue ſpoken the word of God to you: the end of whoſe conuerſation beholding, imitate their faith.

‖ Pſal.55,12. 117,6. The Epiſtle for a Confeſſor that is a Biſhop.

8 IESVS Chriſt yeſterday, and to day: the ſame alſo for euer.

9 With ‡ various and ſtrange doctrines be not led away. For it is beſt that the hart be eſtabliſhed with grace, ‖ not with meats: which haue not profited thoſe that walke in them.

‡ ‖

10 ‖ We haue an altar: wherof they haue not power to eate which ſerue the tabernacle.

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11 For * the bodies of thoſe beaſts, whoſe bloud for ſinne is caried into the holies by the high prieſt, are burned without the campe.

* Leu.16,27.

12 For the which thing IESVS alſo, that he might ſanctifie the people by his owne bloud, ſuffered without the gate.

13 Let vs goe foorth therefore to him without the campe: carying his reproch.

14 For we haue not here a permanent citie: but we ſeeke that which is to come.

15 By him therfore let vs offer ‖ the hoſt of praiſe alwaies to God, that is to ſay, * the fruit of lips confeſſing his name.

‖ * Oſe.14,3.

16 And beneficence and communication do not forget, for with ſuch hoſtes ‖ God is promerited.

‖

17 ‖ Obey your Prelates, and be ſubiect to them. For they watch as being to render account

‖

Let brotherly loue continue.

2 * *Bee not forgetfull to lodge ſtrangers: for thereby ſome haue lodged angels vnawares,* Rom.12.10. 1.pet.4.9. * gen.19.3.

3 *Remember them that are in bondes as bound with them: And them which ſuffer aduerſitie, as being your ſelues alſo in the body* ſubiect to aduerſitie.

4 *Wedlocke is honorable among all men, and the bed vndefiled: But whoremongers and adulterers, God will iudge.*

5 *Let your conuerſation be without couetouſneſſe, being content with ſuch things as yee haue. For he hath ſaide,* * *I will in no caſe faile thee, neither forſake thee.* Ioſu.1.5.

6 *So that we may boldly ſay,* * *The Lorde is my helper, and I wil not feare what man may doe vnto me.* Pſal.19.6.

7 *Remember them which haue the ouerſight of you, which haue ſpoken vnto you the word of God: whoſe ende of conuerſation yee conſidering, folow their faith.*

8 *Ieſus Chriſt yeſterday, and to day, and the ſame for euer.*

9 *Be not caried about with diuers & ſtrange doctrines: For it is a good thing that the heart be ſtabliſhed with grace, and not with meates, which haue not profited them that haue beene occupied therein.*

10 *Wee haue an altar, whereof they haue no right to eate, which ſerue in the tabernacle.*

11 *For the bodies of thoſe beaſtes, whoſe blood is brought into the holy place, by the high prieſt for ſinne, are burnt without the tents.*

12 *Therefore Ieſus alſo, that he might ſanctifie the people with his owne blood, ſuffred without the gate.*

13 *Let vs goe foorth therefore vnto him out of the tents, bearing his reproch.*

14 *For here haue we no continuing citie: but we ſeeke one to come.*

15 *By him therefore let vs offer ſacrifice of laud alwaies to God, that is, the fruit of lips confeſſing his name.*

16 *To do good, and to diſtribute, forget not, for with ſuch ſacrifices God is well pleaſed.*

17 *Obey them that haue the ouerſight of you, and ſubmit your ſelues: for they watch for*

account for your soules: ☞ that they may do this with ioy, and not mourning. for this is not expedient for you,

18 Pray for vs. for we haue confidence that we haue a good conscience, willing to conuerse well in all.

19 And I beseech you the more to doe this, that I may the more speedily be restored to you.

20 And the God of peace which brought out from the dead the great Pastor of the sheepe, in the bloud of the eternal testamẽt, our Lord IESVS Christ:

21 *Fit you in al goodnes, that you may doe his will, doing in you that which may please before him by IESVS Christ: to whom is glory for euer and euer. Amen.

22 And I desire you brethren that you suffer the word of consolation. For in verie few wordes haue I written to you.

23 Know you our brother Timothee to be dismissed: with whom (if hee come the sooner) I will see you.

24 Salute all our prelates, and all the Saincts. The brethren of Italy salute you.

25 Grace be with you al. Amen.

* aptet vos. * καταρτίσαι, that is, make you perfect and absolute in all goodnes.

your soules, as they that must giue account, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 *Praie for vs: for we trust wee haue a good conscience, in all things willing to liue honestly.*

19 *But I desire you the more earnestly that yee so doe, that I may bee restored to you the sooner.*

20 *The God of peace that brought againe from the dead our Lord Iesus, the great shepeheard of the sheepe, through the bloud of the euerlasting couenant,*

21 *Make you perfect in all good works to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whom be glory for euer and euer, Amen.*

22 *And I beseech you brethren, suffer the word of exhortation, for I haue written vnto you in few wordes.*

23 *Know ye, that* our *brother Timotheus is deliuered: with whom (if he come shortly) I will see you.*

24 *Salute al them that haue the ouersight of you, and al the saincts. They of Italie salute you.*

25 *Grace be with you all, Amen.*

☞ Written to the Hebrewes, from Italie, by Timotheus.

MARGINALL NOTES. CHAP. XIII.

RHEM. 1 9 Various and strange.) *New, diuers, changeable, and strange doctrines to be auoided, for such be heretical. Against which the best remedie or preseruatiue is, alwaies to looke backe to our first Apostles, and the holy fathers doctrine.*

FVLKE. 1 To preserue vs from new and strange doctrines, we must looke to Christ Iesus and his Apostles doctrine, not to the Popes apostles or any other fathers, that teach any thing diuers or different from Christ and his Apostles. Antiquitie.

ANNOTATIONS. CHAP. XIII.

RHEM. 2 2 Hospitalitie.) *Hospitalitie, that is receiuing and harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honourable, that oftentimes it hath beene mens good happe to harbour Angels in stead of poore folke vnawares. Which must needes be euer a great benediction to them and their families, as we see by Abraham and Lot,* Gen. 18. & 19. *(and the like fell also to S. Gregorie, as Io. Diaconus writeth, to whose ordinarie table of poore men, not onely Angels but Christ also came in Pilgrimes weed.* In vit. li. 1. c. 10. & li. 2. c. 22. 23.) *whereof if he had not example and warrant by S. Paules wordes in this place, and many other expresse Scriptures of the old Testament, those scornefull miscreants of this time making so little account both of good workes and such miraculous entrance of Christ and his Angels into holy mens harbour, would make this also seeme fabulous, as they do other like things.* Hospitalitie. Angels harboured.

FVLKE. 2 That Christ in person of his humanitie came to Gregories table, we count it an hereticall fable, being against the articles of our faith, concerning Christes ascension into heauen, sitting at the right hand of God, and second comming in glory. A fable.

RHEM. 3 4 Mariage honorable.) The Apostle (*saith a holy Doctor*) saith, Mariage honorable in all, and the bed vndefiled. And therefore the seruants of God in that they are not maried, thinke not the good of mariage to be a fault, but yet they doubt not perpetual continencie to be better then good mariage, specially in this time when it is said of continencie, He that can take let him take. De fid. ad Pet. c. 3. apud Aug. in fine. *Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and so honorable, that it is a holy sacrament, but yet * inferiour to virginitie and perpetual continencie: honorable in all, that is, all such as may lawfully marrie and are lawfully maried: not in brother and sister, not in persons that haue vowed the contrarie, to whom the same Apostle saith it is damnable.* 1. Tim. 5. v. 11. *And this were the meaning of this place, if it were to be read thus,* Mariage is honorable. How mariage is honourable in al, if the Apostle did so say, as he doth not. * 1. Cor. 7. v. 38.

But to see how the Protestants in al their translations, to abuse the simple, do falsifie this sentence of the Apostle, to make it serue for the mariage of Votaries, it is notorius. First, they vse deceit in supplying the verbe substantiue that wanteth, making it the Indicatiue moode thus, Mariage is honorable, &c. *as though the Apostle affirmed all mariage to bee honourable or lawfull, where the verbe to be supplied ought rather to be the Imperatiue moode,* Let mariage be honorable, *that so the speach may be an exhortation or commmaundement to them that be or will be maried, to vse themselues in that state in all fidelitie, cleanlinesse, and coniugall continencie one toward an other: as when S. Peter also and this Apostle exhort maried men to giue honour to their wiues as to the weaker vessels, and to possesse their vessell in honour, not in the passions of ignominie and vncleanlinesse: this is honorable or chast mariage, to which he here exhorteth. And that it is rather an exhortation, then an affirmation, it is euident by the other parts & circumstances of this place both before and after: all which are exhortations in their owne translations, this onely being in the middes, and as indifferent to be an exhortation as the rest (by their owne confession) they restraine of purpose. Our text therefore and all Catholike translations* One short place manifoldly corrupted by the Protestants. They restraine the sense to their Heretical fansie. 1. Pet. 3. 1. Thes. 4.

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leaue the sentence indifferent as it is in the Greeke, and as true translatours ought to do, not presuming to addict it to one side, lest they should restraine the sense of the holy Ghost to their owne particular fantasie.*

* Τίμιος ὁ γάμος ἐν πᾶσι.

*Againe, * our new Translators corrupt the text in that they translate, in omnibus, among all men, because so they thinke it would sound better to the ignorant, that Priests, Religious, and al whatsoeuer may marrie: where they cannot tell either by the Greeke or Latin, that* in omnibus *should be the masculine gender, rather then the neuter (as not only Erasmus, but* the Greeke doctors also take it) to signifie that mariage should be honorably kept betweene man and wife in al pointes and in all respects.* See S. Chrys. and Theoph. in hunc locum. *For there may bee many filthy abuses in wedlocke, which the Apostle warneth them to take heede of, and to keepe their mariage bed vndefiled. But the third corruption for their purpose aforesaid, and most impudent, is, * that some of the Caluinists, for* in omnibus, *translate,* inter quosuis, *with a marginall interpretation to signifie al orders: conditions, states, and qualities of men. So boldly they take away all indifferencie of sentences, and make Gods worde to speake iust that which themselues would, and their heresie requireth, in which kinde they passe all impudencie and all heretikes that euer were.*

* The English Bible 1577.

* Oecum. in Collect.

* Beza in no. Test. Graecolat. an. 1565.

FVLKE. 3 Such prerogatiue as the Apostle 1. Cor. 7. ascribeth to virginitie aboue mariage, we acknowledge with the ancient fathers. To make mariage a Sacrament of the new Testament, which was instituted in the beginning of the worlde, it is against all reason. But you so honour it, in making it a Sacrament, as the Iewes honoured Christ, in clothing him with a purple robe, for you say notwithstanding, that by this holy Sacrament, *The sacred order of Priesthod is prophaned* You say it is honorable in all men, which may lawfully marry, or be married, therfore it is honourable in the ministers of the Church, whom the Scripture alloweth to be maried. But in vowed persons (you say) it is damnable, the Apostle saith not so, but that those widowes haue condemnation or iudgement, *which haue forsaken the first faith*, which is of christianitie, not of continencie. But to take it most strongly for your side, that they sinne damnably, which breake their vowe, yet mariage in them also is honorable, as Epiphanius testifieth, *Haer. 61. Hierom. ad Demetr. August. de bono viduitatis, cap. 10.*

The mariage of the ministers of the church.

But the Apostle (you say) *doth not say that mariage is honourable in al men, and it is notorious to see how we do falsifie the Scripture.* It is notorious to see how without all shame you doe raile and wrangle. For what saieth the Apostle if he say not so? You say *First we vse deceit in supplying the verbe substantiue that wanteth, making it the indicatiue moode.* If you had but halfe so much learning as you take vpon you, you might see that the participle ὤν, in the wordes following, declareth the first wordes to be meant affirmatiuely. Againe, the scope of the Apostle is plaine, to disswade men from fornication and adultery, and therefore sheweth the remedie which God hath prouided for mans infirmitie, to be honourable and voide of filthinesse, therefore the verbe of the Indicatiue is more meete then of the Imperatiue moode. For that which you inferre of the exhortation to vse mariage honourably and purely, followeth of the affirmatiue, whereby mariage is approoued by Gods ordinaunce to be such, as is also conteined therein, as though the Apostle should say, Vse the honourable and pure remedie of mariage honourably and purely, for God will iudge fornicators and adulterers. And this text is taken affirmatiuely by Theodoret, whose wordes are these. *This law God made in the beginning. Let vs make* (saith he) *an helper for him. Therefore, when hee had fashioned her and brought her to him, hee ioyned them togither, and gaue the blessing of mariage, saying, increase and multiply, and fill the earth. But intemperate and vnchaste cogitation brought in adultery and fornication.* So doth Chrysostome vnderstand the words affirmatiuely, saying: *When he had set down mariage to be honourable in all, and the bed to be vndefiled, he sheweth that he doth rightly inferre those wordes which follow. First, if mariage be graunted, the fornicator is iustly punished.* The like saying hath Oecumenius, to prooue that he taketh the wordes affirmatiuely. *If mariage be permitted and is lawful to the satisfying of lust without sinne, what colour of excuse shall be to whoremongers and adulterers.* Fulg. ad Gallam de statu vid. Ep. 2. cap. Sancta quidem sunt Christianorum coniugia, quia & coniugalis ibi castitas custoditur in corpore, & puritas fidei seruatur in corde. Nam & Apostolica dicit authoritas, *Honorabile connubium in omnibus, & thorus immaculatus.* Non est ergo connubium ex colluuione peccati, sed ex ea institutione Dei. Helych. lib. 5. c. 18. Honorabile est coniugium, & thorus immaculatus. Damasc. Orth. fid. lib. 4. cap. 26. οἰδέ μεν &c. We know our Lord that blessed Mariage with his presence, and him that said, Mariage is honourable &c. Si enim propter peccata in cælis præcedentia ad terras missæ sunt animæ, vt corporibus ligarentur, mentitur Paulus scribens, Honorabiles nuptiæ, & cubile immaculatum. Theoph. Alex. ep. Pasc. 3. Iunilius Afer in Gen. De homine facto hoc necessario iterare curauit dicens, Crescite & multiplicamini, & replete terram, ne quis honorabile connubio inesse peccatum, thorúmque fœditati ac fornicationi esse comparandum. Where it is to be noted also, that Hentenius a papist translateth the text, *Honorabile est coniugium, mariage is honorable.* How do we then restraine the sense to our heretical fantasie, when beside the particle in the later part of the sentence these auncient interpreters do all vnderstand it affirmatiuely? And how can you call it an hereticall fantasie, to affirme that mariage is honourable in all men, and the mariage bed vndefiled, when the same sense doth follow, if we should read it as wordes of exhortation: Let mariage be honourable in all, &c. Verily Chrysostome vnderstanding the text affirmatiuely, saith that the Apostle *fighteth against heretikes.* Primasius saith: *There were some at that time which condemned mariage, saying that the coniunction of mariage is vncleane, and that a man cannot be cleane which riseth from his wiues bed. Therefore the blessed Apostle saith, that mariage is lawful which is made for loue of children, not to fulfil filthy lust, and he doeth not onely permit it, but also saith, that it pleaseth God. For it is honourable mariage to marrie a wife lawfully for loue of children. Againe he saith, The mariage bed is vndefiled, and they that rise from it are vndefiled, that is not drawing from thence any spot of sinne.* It is manifest therefore, that you woul auoid the plaine sense of the Scripture, which euery way must be, that mariage is honourable, and the bed vndefiled to hide your hereticall and diuelish fantasie, whereby you hold that *the sacred order of priesthod is prophaned thereby.*

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An other corruption you note in our translations, *That wee translate among all men, whereas the Greeke may bee as well of the Neuter, as of the Masculine gender, as Erasmus doth take it, and the Greeke Doctors also.* But that which followeth of whoremongers and adulterers, declareth that it is to be referred to the persons, rather then the things. Although if you translate it in all things, it is more generall, comprehending all persons, all states and all offices and conditions of men. So doeth Theophylact vnderstand it in these wordes: *Consider how great regard he hath of temperaunce and continence. For before making mention of holinesse, hee spake of it, and againe after those wordes he will speake of fornicators and adulterers. In all therefore is not onely in men of riper age, and not in young men also, but in all men or in all meanes and times, not in affliction onely and in rest otherwise: not honourable and precious in this part, in that part otherwise, but the whole throughout is honourable. Here heretikes are made to blushe, which slaunder matrimonie. For beholde he nameth mariage, precious, matrimonie honourable, which preserueth a man in temperance, but fornicatours and adulterers God will iudge. Here also with a penaltie adioined, fornication is prohibited, for God will iudge them, that is, condemne them, and not vnworthily. For if matrimonie be permitted, the fornicator and adulterer are iustly punished.* The rest of the Greeke interpreters sayings are alreadie

Cauilling.

die set downe, by which you see what vaine quarelling and wrangling you make to denie the due honour to matrimonie.

But the third corruption you say is most impudent, that translate Inter quosuis, *to signifie all orders, conditions, states and qualities of men.* And yet that is the plaine meaning of the Apostle, as appeareth by the punishment of fornicators and adulterers that followeth, and so is the iudgement of all the auncient fathers that expound the text, when they saie, If matrimonie bee permitted, the fornicatour and adulterer are iustlie punished. Else howe can fornication and adulterie in all orders, conditions, states and qualities of men bee iustly punished, except mariage bee permitted in all orders, conditions, states and qualities? And what greater impudence can there be then this? to saie: Mariage is honourable in all thinges, and yet to except some orders, conditions, states and qualities of men, as though they were no things, because mariage is not honourable in them. The papistes therefore in their impudent quarrelling against the truth, to maintaine the doctrine of diuels against the honour and puritie of mariage, doe not onely passe all heretikes, but euen the deuils themselues: who because they haue vnderstanding, woulde bee ashamed to graunt an vniuersall, and denie the particulars thereof. And also in flying from the masculine gender to the neuter, they are as ridiculous as Æsops fishes, which lept out of the frying panne into the middest of the fire.

RHEM. 4 7 Remember your Prelates.) *We be here warned to haue great regard in our life and beliefe, to the holy fathers, Doctors and glorious bishops gone before vs in Gods Church, not doubting but they being our lawfull Pastors, had & taught the truth of whom S. Augustine said,* That which they found in the church, they held fast: that which they learned, they taught: that which they receiued of their fathers, the same they deliuered to their children. Cont. Iulian. li. 2. c. 10. *Which respect to our holy forefathers in faith, is now in this wicked contempt of the Heretikes, so much the more to be had. See the said holy doctors second booke against Iulian the Pelagian throughout, what great account he maketh of them in the confutation of heresies, and how farre he preferreth them aboue the proud Sect maisters of that time: as wee must now do against our new doctors. This place also is rightly vsed to proue that the Church of God should keepe the memories of Saincts departed, by solemne holydaies and other deuout waies of honour.*

We must haue regard to the faith & doctrine of the fathers,

Memories and feastes of Saincts.

FVLKE. 4 We acknowledge with the Apostle how great regard is to be had of those holy Doctors and Pastours that haue spoken the worde of God to vs or to our forefathers in the Church of Christ. But neither the Apostle, nor S. Augustine meaneth, that we should acknowledge any for lawfull bishops, that speake not the worde of God. Neither that wee shoulde admit whatsoeuer the auncient fathers that were lawfull pastours did saie or write, beside or against the worde of God. We vse them therefore for confutation of heresies as S. Augustine did, who also when their auctoritie was alleaged by heretikes, acknowledged that they were none otherwise to be receiued, but as they were consonant to the holy Scriptures. Therefore when S. Cyprians auctoritie was alleaged by the Donatistes, he saide: *Nos nullam, &c. We doe no iniurie to Cyprian, when we distinguish any writings of his whatsoeuer, from the canonicall auctoritie of the holy Scriptures. For not without cause with such healthfull diligence, the ecclesiastical canon is appointed, to which certaine bookes of the Prophets and Apostles doe pertaine, which we dare not iudge at all, and according to which, wee may freely iudge of other writings either of faithful men or infidels. Contr. Cresc. lib. 2. c. 31.* And when hee was pressed by his auctoritie out of his Epistles to Iubaianus, he answereth: *I am not bound by the auctoritie of this Epistle, because I doe not account the writings of Cyprian, as canonicall Scriptures, but I consider of them out of the canonicall Scriptures, and what soeuer in them agreeth with the auctoritie of the holy scripture I receiue it with his praise, but whatsoeuer agreeth not, I refuse it with his leaue.* So likewise when the Heretike Pelagius alleaged the auctoritie of S. Ambrose against him, hee saith: *Blessed Ambrose the bishop* (saieth the heretike) *in whose booke especially the Romaine faith doth shine, which glistered as it were a certaine flower among the Latine writers: whose faith and most pure sense in the Scriptures, not so much as his enimie, durst reprehend. Behold, with what and how great praises, he setteth him foorth, who although hee was an holy and a learned man, yet is he not in any wise to be compared with the auctoritie of the canonical Scripture. De grat. Christi. contr. Pelag. cap. 43.* And when he hath rehearsed the iudgement of diuers godly fathers concerning originall sinne, hee concludeth saying: *I haue not rehearsed these things, because we leane to the opinions of any disputers, as vnto the canonicall auctoritie, but that it may appeere from the beginning vnto this time, in which this new sect sprung, that this article of originall sinne was kept with such constancie with the faith of the Church, that of them which handled the holy Scripture it was brought foorth as most certaine, rather to confute other errours, then that it was assaied to be confuted as false, by any man. De peccat. mer. & in remiss. lib. 3. cap. 7.* Againe, against the Pelagians he saith he could vse the testimonies of the auncient fathers, more then hee doth, but that it woulde bee too long. *And perhaps hee might bee thought not to haue presumed so much as he ought of the canonicall Scriptures from which we ought not to be remooued. De nupt. & concupis. lib. 2. c. 29.* This iudgement of S. Augustine we hold and follow concerning the writings of holy doctors.

The fathers writings and auctoritie.

But this place also (you say) *is rightly vsed to proue that the Church of God should keepe the memories of Saincts departed, by solemne holy daies and other deuout waies of honour.* Indeede this place sheweth how we shoulde honour Saincts departed, namely by imitation of their faith, but that we ought to keepe holy daies or any other popish waies of honouring of them this place prooueth not, neither doth any of the auncient interpreters vse it to that end.

RHEM. 5 9 Not with meates.) *He speaketh not of Christian fastes, but of the legall difference of meates which the Hebrues were yet proue vnto: not considering that by Christes fayth they were made free from all such obseruations of the Lawe.*

Iudaicall abstinence from meates.

FVLKE. 5 Christian fastes are not meates. Hee speaketh not onely againste the Iewish distinction of meates, cleane and vncleane, but also againste all other heretical and diuelish prohibition of meates, and preferring one kinde of meat before another, for holinesse sake.

Prohibition of meates.

RHEM. 6 10 We haue an altar.) *He putteth them in mind by these wordes, that in following to much their olde Iewish rites, they depriued themselues of an other maner and a more excellent sacrifice and meate: meaning of the holy altar, and Christes owne blessed body offered and eaten there, of which, they that continue in the figures of the old Law, could not be partakers.* This altar (*sayth Isychius*) is the altar of Christes body, which the Iewes for their incredulitie must not behold. Li. 6. c. 21. in Leuit. *And the Greeke word* (as also the Hebrue answering thereunto in the old testament) *signifieth properly an altar to sacrifice on, and not a metaphorical and spirituall altar. Whereby we proue against the Heretikes, that we haue not a common table or profane communion boord, to eate mere bread vpon, but a very altar in the proper sense, to sacrifice Christes body vpon: and so called of the fathers in respect of the sayd body sacrificed.* Greg. Nazianz. in orat. de sorore Gorgonia. Chrysost. demonst. quod Christus sit Deus. Socrat. lib. 1. c. 20. 25, August. Epist. 86. De ciuitate Dei, li. 8. c. 27. & lib. 22. c. 10. Confess. lib. 9. c. 11. 13. Contr. Faust. Manich. lib. 20. cap. 21. Theophylact.

Material altars for the sacrifice of Christs body.

Synagogue. מִזְבֵּחַ

phylact. in 23. Matth. *And when it is called a table, it is in respect of the heauenly foode of Christes body and bloud receiued.*

FVLKE.6 The Apoſtle ſpeaketh expreſly of participation of the ſacrifice of Chriſtes death, as it is manifeſt in the two verſes next folowing, which is by chriſtian faith, and not in the Sacrament only, wher of none can be partakers that remaine in the ceremoniall obſeruation of the Leuitical ſacrifices. Therefore this place is brutishly abuſed, to proue that the chriſtians haue a material aultar, as the papiſts haue many. The Apoſtle meaneth, Chriſt to be this aultar who is our prieſt ſacrifice & aultar, and not the table wheron the Lordes ſupper is miniſtred, which is called an altar, but vnproperly, as the ſacrament is called a ſacrifice. For he ſaith, *We haue an altar*, which is but one, whereas the popiſh altars and communion tables are many. *But Iſychius ſaith, This altar is the altar of Chriſts body.* You abuſe Heſychius, for he ſaith that the altar is the body of Chriſt it ſelfe: *Such an one* (ſaith he) *may not come neither to the veile nor to the altar, that is, to the body of Chriſt, to doe the miniſtery thereof. For that hath Paule, writing to the Hebrues, taught to be the veile and the altar.* The ſame he ſaith lib. 1. c. 4. *Know thou that S. Paul vnderſtandeth that the intelligible altar is the Lords body, for he ſaith: we haue an altar whereof they haue no power to eat, which ſerue the tabernacle, namely, the body of Chriſt, for it is not lawful for the Iewes to eate of it. This altar of neceſſity is in the entrance of the tabernacle of witneſſe, that is in the entrance of the heauens, becauſe we haue entrance into the heauens by him.* It is manifeſt therefore that Heſychius meaneth not the popiſh altars, but the body of Chriſt in heauen, the myſterie wherof is celebrated on the Lordes table, which of the ancient fathers is called indifferently a table, as it is in deed, and an altar, as it is vnproperly. But that it is called of them a table, and was in deed a table made of boardes, and remoueable, ſet in the midſt of the people, not placed againſt a wall, I haue ſhewed ſufficiently, by the teſtimonies of the ancient fathers before. Aultar.

RHEM. 7 15 The hoſte of praiſe.) *Though it may ſignifie the ſpiritual ſacrifices of praiſe and thankes-giuing of what ſort ſoeuer: yet it ſpecially may be thought to ſignifie the great Sacrifice of the Body and bloud of Chriſt, not as vpon the Croſſe, which was but once done in bloudy ſort, but as in the Church, and new Teſtament, where it is daily done vnbloudily, being the proper hoſt of laude and thankes giuing and therfore called the Euchariſt, and being the fruite and effecte of Chriſt and his Prieſts lippes or wordes, that is, of conſecration: becauſe this ſacrifice is made by the force of the holy wordes. And when we reade in the pſalme and other places of the olde Teſtament, of the hoſt of praiſe, it may be thought to be a prophecie of the new Sacrifice, and not of euery vulgar thankes giuing. And ſo the old fathers in the primitiue Church to hide the myſteries from the vnworthy or heathen, often ſpeake.* What is (*ſaith S. Auguſtine*) a more holy ſacrifice of praiſe, then that which conſiſteth in thankes giuing, all which the faithfull do know in the ſacrifice of the Church. Li. 1. cont. aduerſ leg. & proph. c. 18. *Againe*, c. 20. The Church from the times of the Apoſtles by the moſt certaine ſucceſſions of Biſhops, offereth to God in the body of Chriſt the Sacrifice of praiſe. *And a litle afterward*, Now Iſrael according to the ſpirit, that is, the Church offereth a ſingular Sacrifice according to the ſpirit: of whoſe houſe he wil not take calues nor goates, but wil take the Sacrifice of praiſe, not according to the order of Aaron, but according to the order of Melchiſedec. See ep. 120 c. 19. & ep. 57. ad q. 1. in fine. *Thus you ſee, when the holy fathers handle the Scriptures, they find Maſſe and ſacrifice in many places, where the ignorant heretikes or the ſimple might thinke they ſpeake onely of a common thankes giuing.* The Sacrifice of the altar is the principal hoſt of praiſe and thanks giuing, therefore called Euchariſtia.

FVLKE.7 We acknowledge that among other ſacrifices of praiſe & thankſgiuing, the celebration of the Lords ſupper, is a ſpeciall ſacrifice of praiſe and thankſgiuing for the onely ſacrifice for ſinne, offered by Chriſt himſelfe vpon the croſſe, without the gates of Ieruſalem. And ſo did the ancient fathers meane, when they called it a ſacrifice, as appeareth by thoſe ſentences taken out of S. Auguſtine, which you recite, and many other in him and the reſt of the fathers. Who neuer meant that the naturall body of Chriſt was offered in ſacrifice for ſinne, or made preſent by the wordes of the prieſt, but vnto the woorthie receiuers ſpiritually by faith. Therfore they found neither the maſſe, nor the popiſh ſacrifice propitiatory in any text of the ſcripture, where they ſpeake only of a common thankeſgiuing, nor yet the popiſh order of ſacrificing prieſthood for ſinne, when S. Auguſtine ſaith that the ſacrifice according to the order of Melchiſedech is *the ſacrifice of praiſe*. And doubtleſſe, if Melchiſedech did ſacrifice that bread and wine which he brought foorth, it was not for ſinne, but a ſacrifice of praiſe for the victory granted to Abraham. So that theſe ſayings of S. Auguſtine do manifeſtly ouerthrow your popiſh propitiatorie ſacrifice of the maſſe, and doe expound his meaning in other places (where he calleth the communion a ſacrifice) that he meaneth not a ſacrifice for ſinne, but a ſacrament and a ſacrifice of praiſe or thankſgiuing onely. Sacrifice of Praiſe. The maſſe.

RHEM. 8 16 God is promerited.) *This latin word* promeretur, *cannot be expreſſed effectually in any one Engliſh word. It ſignifieth, Gods fauour to be procured by the foreſaid workes of almes and charitie, as by the deſerts and merites of the doers. Which doctrine and word of merites the Aduerſaries like ſoil, that they flee both here and els where from the word, tranſlating here for,* promeretur Deus, God is pleaſed, *more neere to the Greeke, as they pretend. Which in deede maketh no more for them then the latin, which is agreable to moſt auncient copies, as we ſee by Primaſius S. Auguſtines ſcholer. For if God be pleaſed with good workes and ſhew fauour for them, then are they meritorious, and then only faith is not the cauſe of Gods fauour to men.* The Proteſtants auoid the word merite. διαξεσεται. Good wokes meritorious,

FVLKE.8 *Promeretur* paſſiuely taken, as it is by your vulgar interpreter, is no Latine word, but a barbarous terme; the Greeke word ſignifieth to be well pleaſed, and not Gods fauour to be procured by workes of almes or charitie, as by deſerts or merits of the doers. *But the Greeke maketh no more for vs then the Latine* (you ſay) *for if God be pleaſed with good workes, and ſhew fauour for them, then are they meritorious.* But where doth the text ſay that God ſheweth fauour for good workes. God is pleaſed with good workes, becauſe they are agreeable to his commandements, and he accepteth our obedience as an acceptable ſacrifice of praiſe and thankſgiuing, for Chriſts ſake, by whome we offer the ſame. And he rewardeth good workes for his promiſe ſake, but he ſheweth fauour or giueth grace freely, and for his owne mercies ſake in Chriſt our redeemer. The antiquitie of this terme cannot make it a true tranſlation, when it differeth from the originall tongue. Primaſius though he vſed the terme after the vulgar tranſlation, yet he vnderſtandeth it according to the truth, as among the vulgar people it was taken in his time. Therefore he ſaith: *By ſuch ſacrifices and gifts of almes, Deus promeretur adipiſci, God is pleaſed to receiue them*, that is, God vouchſafeth to accept ſuch ſacrifices of almes and beneficence: he ſaith not that Ghd ſheweth his fauour, or giueth his grace for ſuch, or that they be meritorious, or procure Gods fauour, as by the deſerts and merits of the doers. So that Primaſius hath your terme, but not in your hereticall meaning. Merits,

RHEM. 9 17 Obey your Prelates.) *There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Prieſts and Prelates of Gods Church, in matters of ſoule, conſcience, & religion. Wherof the Apoſtle giueth this reaſon, becauſe they haue the charge of mens ſoules, and muſt anſwer for them: which is an infinite preeminence and ſuperiority, ioyned with burden, and requireth marueilous ſubmiſſion and moſt obedient ſubiection of all that be vnder them and their gouernment,* The Apoſtle doth inculcate obedience to the Prieſts and Biſhops of Gods Church.

uernement. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some Bishop, Priest, or other Prelate. And whatsoeuer he be (though Emperour of all the world) if he take vpon him to prescribe and giue lawes of religion to the Bishops and Priests, whom he ought to obey and be subiect vnto in religion, he shal be damned vndoubtedly, except he repent, because he doth against the expresse word of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuoltes from the Church of God, is no more but a rebellion and disobedience to the Priests of Gods Church, when men refuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This disobedience & rebellion from the Spiritual Gouernor vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, where these new Sectes are properly maintained by this false principle, That the Prince in matters of soule and religion may commaund the Prelates: which is directly and euidently against this Scripture and all other, that commaund the sheepe of Christes fold to obey their spiritual Officers.

No person exempted from this obedience, in matters of religion.

FVLKE. 9 The obedience which the Apostle heere requireth, we acknowledge that it ought to be yeelded by emperors and kings to the ouerseers or pastors of their soules. But heereof it followeth not, that priests and prelates are exempt from obedience of ciuil powers, for if they haue soules, S. Paule biddeth euery soule submit himselfe to the higher powers. Rom. 13. Nor that emperors and kings may not prescribe and giue lawes of religion to bishops and priests, whom also in matters of religion they ought to obey. But the auctority and obedience of eech is established, and one ought not to hinder another. For neither the prince must prescribe such lawes of religion to bishops as he listeth, but such as may require the only true religion of God, to be exercised according to his word. And these lawes the bishop is bound to obey in paine of damnation. Neither must the bishop require what doctrine soeuer he teacheth to be accepted and beleeued of the prince, but onely that which is agreeable to the holy word of God: which true doctrine the prince is also bound to beleeue and folow, in paine of damnation. And if any priest or prelate teach, or doe otherwise, he is to be punished by the princes auctority, who hath charge to see both the tables of the law to be obserued and kept of all his subiects, and to punish the offenders. Therefore there is nothing more agreeable to the word of God, and the law of nature, then that the prince should be obeyed of all his subiects, specially in matters perteining to religion and godlinesse. For if he command or decree any thing against true religion, it is no more to be obeied, then the false doctrine of a priest or prelate is to be beleeued. That princes in matters of soule and religion may command prelates, we haue manifest examples in the scripture, of Moses, Dauid, Salomon, Iosaphat, Ezechias, Iosias, who all commanded the high priests, and other priests in matters of religion, according to the word of God. Therefore it is no heretical confusion of the different states, but the auoiding of Antichristian tyranny, that we teach, when we affirme that the prince is to be obeied in all causes, and of all persons, which notwithstanding, the obedience heere commanded remaineth wholly vntouched.

Prelats not exempt from obedience to princes.

THE ARGVMENT OF THE EPISTLE OF S. IAMES.

RHEM. 1 *THIS Epistle (as the rest following) is directed specially, as S. Augustine saith, against the error of only faith, which some held at that time also, by misconstruing S. Paules wordes. Yea not onely that, but many other errours (which then also were annexed vnto it, as they are now) doth this Apostle here touche expressly.*

He saith therfore, that not only faith, but also good workes are necessarie: that not only faith, but also good workes do iustifie: that they are actes of Religion, or seruice and worship of God: that to keepe al the commaundements of God, and so to abstaine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no not so much as of tentation to sinne: that we must stay our selues from sinning, with feare of our death, of the Iudgement, of hel: and stirre our selues to doing of good, with our reward that we shal haue for it in heauen. These points of the Catholike faith he commendeth earnestly vnto vs, inueighing vehemently against them that teach the contrary errors. Howbeit he doth withal admonish not to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to all good workes, and dehorteth from al sinne, but yet also namely to certaine, and from certaine: as, from accepcion of persons, from detraction and rash iudging, from concupiscence and loue of this world, from swearing: and, to prayers, to almes, to humility, confession and penance: but most copiously to patience in persecution.

Which Iames wrote this epistle.

Now, who this Iames was: It is not he, whose feast the Church keepeth the 25. of Iulie, which was S. Iohns brother, and whose martyrdome we haue Act. 12. but Ie, whom the Church worshippeth the first of Maie, who is called Frater Domini, our lordes brother, *and brother to Iude, and which was the first Bishop of Hierusalem, of whom we reade Act. 15 & 21. and also Gal. 2. of whose wonderfull austerity and purity of life, the Ecclesiasticall stories do report.* Euseb. li. 2. c. 22. Hiero. in Catologo.

Therfore as the old High-priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countries (as we vnderstand. Act. 9. v. 1, & 2.) so S. Iames likewise, being Bishop of Hierusalem, and hauing care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue tribes that are in dispersion. *and in them, to al Christians vniuersally dispersed through the world.* Iam. 1.

FVLKE. 1 The error of only faith, against which S. Augustine writeth, was of them that thought the profession of Christian religion, how wickedly soeuer they liued, was sufficient to saluation: against which this epistle and the other were written. But of Iustification by the mere grace of God, through faith without works, S. Augustine is a most earnest defender against the Pelagian heretikes that sprang vp in his time. And euen in that booke *De fide & operibus*, where he speaketh of the former error, when he saith cap. 14. that good workes *doe follow him that is iustified, they doe not goe before him that is to be iustified*, he sheweth plainly, that a man is iustified before God by faith onely, and not by good works. Neuertheless, we acknowledge that not faith, only, but good works also are necessary for them that are iustified, to declare that they are iust. In which sense the Apostle teacheth that good works doe iustifie before men, as faith onely doth iustifie before God. But that it is possible to keepe all the commandements of God, and to abstaine from all mortall sinne, the apostle saith not, it is the diuelish heresie of the Pelagians, against which S. Augustine writeth his booke *De perfectione iustitiæ*

Only faith.

contra

contra Cœlestium, especially after the sixteenth reason. We denie God to be auctor of sinne, or of tentation to sinne, as the Apostle doth, yet as a iust iudge he leadeth the reprobate into tentation, from which Christ hath taught vs to pray. To conuert them that goe astray, it is a good work, greatly acceptable to God, but the Apostle doth not teach it to be meritorious. He exhorteth vnto repentance, and acknowledging of our sinnes one to another, but not vnto popish penance or auriculer confession. Finally, though S. Iames were bishop, or had speciall ouersight ouer the church of Ierusalem, yet he had not that power and charge ouer the Iewes that the olde high priest had, but such as Christ gaue to euery one of his Apostles. Yea the primacie of the circumcision was specially allotted to Peter, though Iames as bishop of Ierusalem, had also a fatherly care ouer all the Christian Iewes.

THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

The Church readeth these Catholike or Canonicall Epistles in order at Matins, from the 4 Sunday after Easter vntill Whitsunday.

RHEM. 1 The Protestants abhorre the word Catholike.

Catholike Epistle.) *The word Catholike though in the title of this Epistle & the rest folowing (called the Catholike Epistles) it be not wholy in the same sense, as it is in the Creede: yet the Protestants so feare and abhorre the word altogether that in some of their Bibles they leaue it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus,* The generall Epistle &c. *whereas these are famously knowen and specified in antiquitie, by the name of Catholike Epistles, for that they are written to the whole Church, not to any peculiar people or person, as S Paules are.* Euseb. lib. 2. hist. c. 22.

FVLKE. 1 This title is no part of the word of God, though it be in the Greeke copies, no more then that which is written vnder the Epistles of S. Paule, shewing from whence they were written, which sometimes is found to be vntrue, and is of your selues controlled in the argument vpon the first to the Thessalonians, where the Greeke postscript is from Athens, which you hold was from Corinth. Therfore the omission of this title is no offence at al. And seeing you confesse it is not wholy the same in sense as it is in the Creed, to translate it as we speake in the Creed, were wilfully to giue occasion of error to the ignorant, which by translating it truely, according to the meaning of the word, is easily auoided. But in truth it signifieth the same here which it doth in the Creed, that is, generall and vniuersall. So doth Oecumenius expound this title, saying: *These epistles are called Catholike, that is, vniuersall or generall, because the company of our Lords disciples do not dedicate these Epistles to one nation or citie, distinctly (as Paule doth to the Romans or Corinthians) but vniuersally to the faithfull, either to the Iewes that were dispersed, as Peter also doth, or els to all Christians liuing vnder the same faith.* By this it appeareth that this title is vnproperly giuen to the seuen Epistles, which agreeth only to fiue, for the two latter epistles of S. Iohn are inscribed to two singular persons, or vnto their families at the most. But where you say we abhorre the word of Catholike, it is a rotten and friuolous cauill: for how can we abhorre that word which we teach our children daily to say in their English Creed, and repeat so often in our daily common praiers?

Catholike.

CHAP. I.

We haue to reioyce in persecution (but if we be patient, & withal abstaine from al mortal sinne) 9 considering how he shal be exalted and crowned for it, when the persecutor (who enricheth him self with our spoiles) shal fade away. 13 But if any be tempted to fall, or to any other euil, let him not say God is the author of it, who is the author of al good onely. 19 Such points of the Cath. faith we must be content to learne without contradiction and anger, and to do accordingly. 26 Because otherwise we may talke of Religion, but in deed it is no Religion.

The translation of Rhemes.

IAMES the seruant of God & of our Lord Iesvs Christ, to the twelue tribes that are in dispersion greeting.

The Epistle for a martyr.

2 Esteeme it, my brethren, al ioy, when you shal fall into diuers tentations:

Ro. 5, 3. 3 Knowing that * the probation of your faith worketh patience.

4 And let patience haue a perfect work: that you may be perfect and entire, failing in nothing.

5 But if any of you lacke wisedome, let him aske of God who giueth to al men aboundantly, and vpbraideth not: and it shal be giuen him.

Mat. 21, 22. Mar. 11, 24. 6 But * let him ‖ aske in faith nothing doubting. for he that doubteth, is like to a waue of the sea, which is moued and caried about by the wind.

7 Therfore let not that man thinke that he shal receiue any thing of our Lord.

8 A man double of mind is inconstant in al his waies.

9 But let the humble brother glorie, in his exaltation.

10 And

The translation of the Church of England.

IAMES a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad greeting.

2 My brethren, count it all ioy when ye fall into diuers temptations:

3 * Knowing this that the trying of your faith worketh patience, Rom. 5. 3.

4 And let patience haue her perfect worke, that yee may be perfect, and sound, lacking nothing.

5 If any of you lacke wisedome, let him aske of God, that giueth to all men indifferently, and casteth no man in the teeth: and it shall be giuen him.

6 *But let him aske in faith, nothing wauering: For he that wauereth, is like a waue of the sea, tost of the wind, and caried with violence: Mat. 7. 7. mark. 11. 24. luk. 11. 9.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

8 A double minded man is vnstable in al his waies.

9 Let the brother of low degree, reioyce in that he is exalted.

10 Againe,

Ps.102,15. Ecci.14,18. Es.4,6. 1.Pet.1,24. Iob.5,17.

10 And the rich, in his humilitie, because *as the floure of grasse shal he passe:

11 For the sunne rose with heat, and parched the grasse, and the floure of it fel away, and the beautie of the shape thereof perished: so the riche man also shal wither in his waies.

The Epistle for a Martyr that is a Bishop.

12 Blessed is the man that suffereth tentation: for when he hath beene proued, he shal receiue the crowne of life, which God hath promised to them that loue him.

13 ‖ Let no man when he is tempted, say that he is tempted of God. for ‖ God is not a tempter of euils, and he tempteth no man.

‡ The ground of tentation to sin, is our concupiscence, and not God.

14 But ‡ euerie one is tempted of his owne concupiscence abstracted and allured.

15 Afterward ‖ concupiscence when it hath conceiued, bringeth forth sinne. but ‖ sinne when it is consummate, ingendreth death.

The Epistle on the 4. Sunday after Easter.

16 Do not erre therefore my deerest brethren.

17 Euery best gift, & euery perfect gift, is from aboue, descending from the Father of lightes, with whom is no transmutation, nor shadowing of alteration.

18 Voluntarily hath he begotten vs by the word of truth, that we may be some beginning of his creature.

Prou.17,27.

19 You know my deerest brethren, And *let euery man be swift to heare: but slow to speake, and slow to anger.

20 For the anger of man worketh not the iustice of God.

21 For the which thing casting away all vncleanesse and abundance of malice, in meekenesse receiue the engrafted word, which is able to saue your soules.

The Epistle on the 5 Sunday after Easter. Mat.7,21. Rom.2,13.

22 But * be doers of the word, and not hearers only, deceiuing your selues.

23 For if a man be a hearer of the word, and not a doer: he shall be compared to a man beholding the countenance of his natiuitie in a glasse.

24 For he considered him self, and went his way, and by and by forgat what an one he was.

25 But he that hath looked in ‖ the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke: this man shal be ‡ blessed in his deed.

26 And if any man thinke him self to be religious, nor bridling his tong, but seducing his hart: this mans religion is vaine.

27 ‖ Religion cleane and vnspotted with God and the Father, is this, to visite pupilles and widowes in their tribulation: and to keepe him selfe vnspotted from this world.

10 *Againe, the rich, in that he is made low: Esa.40.6. eccle.14.16. 1.Pet.1.14.
*Because as the flowre of the grasse he shall passe away.

11 For as the Sunne hath risen with heat, & the grasse hath withered, and his flowre hath fallen away, and the beautie of the fashion of it hath perished: so also shall the rich man fade away in his waies.

12 *Blessed is the man that endureth temptation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him. Iob.5.17.

13 Let no man say when he is tempted, I am tempted of God: For God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when he is drawen away, and entised with the bait of his owne concupiscence.

15 Then when lust hath conceiued, it bringeth forth sinne: and sinne, when it is finished, bringeth forth death.

16 Do not erre, my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the father of lights, with whom is no variablenesse, neither shadow of turning.

18 Of his owne will begate he vs, with the word of truth, that we should be the first fruits of his creatures.

19 Wherefore, my deare brethren, *let euery man be swift to heare, slowe to speake, slowe to wrath. Pro.17.17.

20 For the wrath of man, worketh not that which is righteous before God.

21 Wherefore lay apart al filthinesse, and superfluity of naughtinesse, and receiue with meekenesse of the word that is graffed in you, which is able to saue your soules. † Or, malitiousnesse.

22 And *be ye doers of the word, & not hearers only, deceiuing your owne selues. Rom.2.13. mat.7.21.

23 For if any be a hearer of the word, and not a doer, he is like vnto a man beholding his bodily face in a glasse.

24 For he hath considered himselfe, and is gone his waies, and hath forgotten immediately what his fashion was.

25 But who so looketh in the perfect lawe of libertie, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

26 If any man among you seeme to be † deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans † deuotion is vaine. † Or, religious. † Or, religion.

27 Pure deuotion and vndefiled before God and the father, is this, To visite the fatherlesse and widowes in their aduersitie, and to keepe him selfe vnspotted of the world.

MAR-

MARGINALL NOTES. CHAP. I.

RHEM. 1 25 Blessed in his.) *Beatitude or saluation consisteth in well working.*

FVLKE. 1 Vnto eternall beatitude or saluation, well working is necessarie, in them that heare the Gospel: yet Dauid saith, the beatitude of a man to be, to whom God imputeth iustice, without works. Rom. 4. 6.

ANNOTATIONS. CHAP. I.

RHEM. 2 6 Aske in faith nothing doubting.) *The Protestants would proue by this, that no man ought to pray without assurance that he shal obtaine that which he asketh. Where the Apostle meaneth nothing els, but that the asker of lawfull things may not either mistrust Gods power and habilitie, or be in diffidence and despaire of his mercie: but that our doubt be onely in our owne vnworthinesse or vndue asking.* What faith is required in prayer.

FVLKE. 2 The Protestants proue, that men must pray for nothing, but according to Gods will and promise, and not to doubt of Gods truth, in performing his promise. But in respect of our owne worthines, we ought to aske nothing. Oecumenius vpon this text, saith: *If he haue faith, let him aske, but if he doubt, let him not aske, for he shall not receiue, which distrusteth that he shall receiue.* Againe, *When thou askest any thing of God, doe thou not doubt at all, saying with thy selfe: how can I aske and receiue of the Lord any thing, which haue sinned so often against him? Thinke not these things, but be conuerted vnto the Lord, with thy whole heart, and aske of him without doubting, and thou shalt know the multitude of his mercies.* Faith without doubting.

RHEM. 3 13 Let no man say that he is tempted of God.) *We see by this, that when the Scriptures (as in the* Pater noster *and other places) seeme to say, that God doth sometimes tempt vs, or lead vs into tentation: they meane not, that God is any waies the author, causer, or mouer of any man to sinne, but onely by permission, and because of his gratious power he keepeth not the offender from tentations. Therefore the blasphemie of Heretikes, making God the author of sinne, is intolerable. See* S. August. ser. 9. de diuers. c. 9. God is not author of euil.

FVLKE. 3 God is no way the auctor or mouer of men to sinne: but as a iust iudge he not onely permitteth, but also leadeth into temptation, those whom he giueth ouer vnto Satan, therefore he hath taught vs to pray, *Lead vs not into temptation.*

RHEM. 4 13 God is not a tempter of euils.) *The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the word passiuely, in this sense, that God is not tempted by our euils. Where more consonantly to the letter and circumstance of the words before and after, and as greatly* *to the Greeke, *it should be taken actiuely as it is in the Latin, that God is no tempter to euill. for being taken passiuely, there is no coherence of sense to the other words of the Apostle.* Partial and wilful translation.

* ἀπείραστος κακῶν.

FVLKE. 4 The Apostles conclusion being plaine of it selfe, is more plaine, when the word is translated passiuely. For then a reason is giuen why God tempteth no man to euill, because he is so pure from euill, that he can not be tempted thereof, much lesse be a tempter and inciter of other men vnto it. Therefore this is nothing els but a diuelish surmise, that the Protestants translate the word passiuely, because they would diminish the force of the Apostles conclusion. But why then doth Hentenius a Papist, in his translation of Oecumenius, translate the word in the text passiuely? and Oecumenius out of the consent of the Greeke Fathers, interprete it passiuely? but that the right signification of the word, doth require it so to be vnderstood. *God* (saith he) *can not be tempted of euill, according to that which is said of one, (although he be a stranger from vs, and a stranger from the faith) the diuine and blessed nature nether suffreth troubles, nor offreth to other.* Beside this, except the worde be taken passiuely, the Apostle saith one thing twise, immediately together, without any cause of such vaine repetition. Whereas taking it passiuely, there is good reason and perfect coherence with the words going before and after. For God is so far from tempting vnto euill, as his diuine nature is vncapable of any temptation of euill. For temptation to euil can not come from God, except it were first in him, but seeing it cannot be in God, it can not proceed from him. Slander. Cauilling.

RHEM. 5 15 Concupiscence when it hath conceiued.) *Concupiscence (we see here) of it selfe is not sinne, as Heretikes falsely teach: but when by any consent of the minde we do obey or yeld to it, then is sinne ingendred and formed in vs.* Concupiscence of it selfe no sinne.

FVLKE. 5 We see there is distinction of concupiscence, from actuall sinne, as of the mother from her daughter, but yet as one serpent conceiueth and bringeth forth an other serpent, so both the mother and daughter are sinne, and S. Paul plainly testifieth, that concupiscence is sinne. Rom. 7. 7. Concupiscence is sinne.

RHEM. 6 15 Sinne consummate ingendreth death.) *Here we see that not all sinne nor all consent vnto concupiscence is mortall or damnable, but when it is consummate, that is, when the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion whereunto concupiscence moueth or inciteth vs.* Not euery sinne mortall.

FVLKE. 6 It cannot be concluded out of this place, that concupiscence, or any other sinne deserueth not damnation: when of all sinne in generall, it is said: The soule that sinneth shall die, and the wages of sinne is death, Ezec. 18. Rom. 7. But that there be degrees of sinne, and that actuall sinne bringeth vnto more grieuous damnation, except there be repentance. Our Sauiour Christ condemneth lust of the eie for adultery, and anger for murther. Math. 5. Sinnes venial.

RHEM. 7 25 The law of perfect libertie.) *The law of the Gospel and grace of Christ, is called the law of libertie, in respect of the yoke and burden of the old carnall ceremonies, and because Christ hath by his bloud of the new Testament deliuered al that obey him, from the seruitude of sinne and the Diuel. But not as the Libertines and other Heretikes of this time would haue it, that in the new Testament euery man may follow his owne liking and conscience, and may choose whether he will be vnder the lawes and obedience of Spiritual or temporal Rulers, or no.* What is the law of libertie in the new Testament.

FVLKE. 7 The Pope is such a Libertine as refuseth to be vnder any temporall ruler, or spirituall, yea he refuseth to be vnder the whole Church of Christ on earth, but will be Head and Ruler thereof. The Pope a Libertine.

RHEM. 8 27 Religion cleane.) *True religion standeth not only in talking of the Scriptures, or onely faith, or Christs iustice: but in puritie of life, and good workes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanitie of this time.* Good works a part of mans iustice.

FVLKE. 8 We teach also, that pure religion standeth not only in words, but in faith, and in workes also, yet Christ only is our iustice, and through him we are iustified before God by faith without works. Rom. 3. Religion.

CHAP.

CHAP. II.

RHEM. 1 *Against acception of persons.* 10 *From all and euery sinne we must abstaine, hauing in all our wordes and deeds, the iudgement before our eies: wherein works of mercie shall be required of vs,* 14 *and onely faith shall not auaile vs.* 18 *And that the Catholike by his works sheweth that he hath faith: whereas the Heretike hath no more faith then the Diuel, talke he of faith neuer so much, and of iustification thereby onely, by the example of Abraham Ro.* 4 *For Abraham in deed was iustified by works also,* 25 *and likewise Rahab.*

FVLKE. 1 The Apostle teacheth in this Chapter, that such a faith as is voide of good workes, shall not iustifie any man, and that as a man is iustified in the sight of God by faith onely, so he must be declared to be iust or iustified before God and men by good works, which are the necessarie effects of a iustifying faith. Iustification.

Leuit.19,15. Deu.1,16. Pro.24,23. Eccl.42,1.

MY brethren, Haue not the faith of our Lord IESVS Christ of glory ‖ in acception of persons.

2 For if there shal enter into your assembly a man hauing a golden ring in goodly appareil, & there shal enter in a poore man in homely attire,

3 And you haue respect to him that is clothed with the goodly appareil, and shall say to him, Sitte thou here wel: but say to the poore man, Stand thou there: or sitte vnder my foote-stoole:

4 Do you not iudge with your selues, & are become iudges of vniust cogitations?

5 Heare my deerest brethren: hath not God chosen the poore in this world, riche in faith, and heires of the kingdom which God hath promised to them that loue him?

6 But you haue dishonoured the poore man. Do not the rich oppresse you by might: and them selues draw you to iudgements?

7 Doe not they blaspeme the good name that is inuocated vpon you?

Leu.19,18. Mat.22,39. Rom.1,18.

8 If not-withstanding you fulfil the roial law according to the scriptures, *Thou shalt loue thy neighbour as thy selfe*, you doe wel:

9 But if you accept persons, you worke sinne, reprooued of the Law as transgressours.

Leu.19,37. Deu.1,18.

10 And * whosoeuer shal keepe the whole Law, but offendeth in one: ‖ is made guilty of al,

11 For he that said, Thou shalt not commit aduoutrie, said also, Thou shalt not kil. And if thou doe not commit aduoutrie, but shalt kil: thou art made a transgressour of the Law.

12 So speake ye, and so doe, as beginning to be iudged by the law of libertie.

13 For ‖ iudgement without mercie to him that hath not done mercie. And mercie ‖ exalteth it selfe aboue iudgement.

‖ κατακαυχᾶται.

14 ‖ What shal it profit my brethren, if a may say he hath faith: but hath not works? Shal faith be able to saue him?

Io.3.17.

15 And * if a brother or sister be naked, and lacke daily foode:

16 And one of you say to them, Goe in peace, be warmed and filled: but you giue them not the things that are necessarie for the bodie: what shal it profit?

17 So faith also, if it haue not workes, is dead in it selfe.

18 But

*MY brethren, * haue not the faith of our Lord Iesus Christ the Lord of glory, with respect of persons.* Leuit.19.15. pro.24.24.

2 For if there come into your † companie a man wearing a gold ring, in goodly apparell, and there come in also a poore man, in vile rayment: † Or, congregation.

3 And ye haue respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place: and say to the poore, Stand thou there, or sit here vnder my footestoole:

4 Are ye not partiall in your selues, and are made iudges of euill thoughts?

5 Hearken, my deare beloued brethren, Hath not God chosen the poore of this worlde, that they might be rich in faith, and heires of the kingdome, which he promised to them that loue him?

6 But ye haue despised the poore, Doe not rich men oppresse you by tyrannie, and draw you before the iudgement seates?

7 Doe not they blaspheme that good name, by the which ye are named?

*8 If ye fulfil the roiall lawe according to the Scripture, * Thou shalt loue thy neighbour as thy selfe, ye do well:*

9 But if ye regard one person more then another, ye commit sinne, and are rebuked of the law as transgressours.

*10 * Whosoeuer shall keepe the whole lawe, and yet faile in one point, he is guiltie of all.* Mat.22.39. Leuit.15.19.

11 For he that said, Doe not commit adulterie: said also, Doe not kill. Though thou doe none adulterie, yet if thou kill, thou art become a transgressour of the lawe.

12 So speake ye, and so doe, as they that shall be iudged by the law of libertie.

13 For he shall haue iudgement without mercie, that hath shewed no mercie: and mercie reioyceth against iudgement.

14 What profiteth it, my brethren, though a man say, he hath faith, and hath not deedes? can faith saue him?

*15 * If a brother or a sister be naked, and destitute of daily foode,* Luk.3.11. 1.iohn 3.17.

16 And one of you say vnto them, Depart in peace, be you warmed and filled: notwithstanding, ye giue them not those things which are needefull to the bodie: what shall it profite?

17 Euen so faith, if it haue not deeds, is dead in it selfe.

18 *But*

18 But some man saith, Thou hast faith, and I haue workes: shew me thy faith without workes: and I wil shew thee by workes my faith.

19 Thou beleeuest that there is one God. Thou doest wel: the diuels also beleeue and tremble.

20 But wilt thou know ‡ O vaine man, that faith without workes is ‖ idle?

21 ‖ Abraham our father was he not iustified by workes, * offering Isaac his sonne vpon the altar?

22 Seest thou that ‖ faith did worke with his workes: and by the workes the faith was consummate?

23 And the Scripture was fulfilled, saying, *Abraham beleeued God, and it was reputed him to iustice, and he was called ‖ the freende of God.*

24 Do you see that by workes a man is iustified: and ‖ not by faith only?

25 And in like maner also * ‖ Rahab the harlot, was not she iustified by workes, receiuing the messengers, and putting them forth an other way?

26 For euen as the body without the spirit is dead: so also ‖ faith without workes is dead.

18 *But some man will say, Thou hast faith, and I haue deedes: shewe me thy faith by thy deedes, and I will shewe thee my faith by my deedes.*

19 *Thou beleeuest that there is one God, thou doest well: the diuels also beleeue and tremble.*

20 *But wilt thou know, O thou vaine man, that that faith* which is *without workes, is dead?*

21 *Was not Abraham our father iustified through workes, when he had offered * Isahac his sonne vpon the altar?* Gen.22.10.

22 *Seest thou not howe that faith wrought with his deedes, and through the deedes was the faith made perfect?*

23 *And the Scripture was fulfilled, which saith, * Abraham beleeued God, and it was reputed vnto him for righteousnesse: and he was called the friend of God.* Gen.15 6. rom.4.3. galat.3.6.

24 *Ye see then, how that of deedes a man is iustified, and not of faith onely.*

25 *Likewise also, was not * Rahab the harlot iustified through workes, when she had receiued the messengers, and had sent them out an other way.* Iosu.2.1.

26 *For as the body without the spirit is dead: euen so faith without workes is dead also.*

MARGINALL NOTES. CHAP. II.

RHEM. 2 20 O vaine man.) *He speaketh to all Heretikes that say, faith only without workes doth iustifie, calling them vaine men, and comparing them to Diuels.*

FVLKE. 2 Then he speaketh not to S. Paule, which saith, a man is iustified by faith, without workes, Rom.3. Nor to all the ancient Fathers, which hold the same doctrine: among which, many haue affirmed in the same sense, that a man is iustified by faith onely. And so doe we say, therefore he speaketh not against vs. But he speaketh to those heretikes, and Libertines, old and new, that held, that a man was iustified by a faith void of good works, such as is in the Diuels, & such as Papists compt to be the Catholike faith, namely, to acknowledge all the articles of the Creede to be true, though a man haue no trust in the mercie of God, neither doth apply them to his owne benefite and comfort. Faith only. Popish faith the Diuels faith.

ANNOTATIONS. CHAP. II.

RHEM. 1 In acception of persons.) *The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Commonweales or assemblies, betwixt the Magistrate and the subiect, the free man and the bond, the riche and the poore, betwixt one degree and an other. for, God and nature, and the necessitie of man, haue made such distinctions, and men are bound to obserue them. But it is meant onely, or specially, that in spirituall giftes and graces, in matters of faith, Sacraments, and saluation, and bestowing the spiritual functions and charge of soule, we must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ himselfe calleth all, and endueth all sorts with his grates: so in such and the like things we must not be partiall, but count al to be fellowes, brethren, and members of one head. And therefore the Apostle saith with a speciall clause, That we should not hold or haue the Christian faith with or in such differences or partialities.* Scripture abused by the Anabaptists to make no distinction of persons. What the Apostle meaneth by acception of persons.

RHEM. 3 10 Is made guiltie of all.) *He meaneth not, that whosoeuer is a theefe, is also a murderer, or that euery murderer is an aduouterer also: or that all sinnes be equall, according to the Stoikes and the Heresie of Iouinian: much lesse, that he shal haue as great damnation that transgresseth one commaundement, as if he had offended against euerie precept. but the sense is, that it shal not availe him to saluation, that he seemeth to haue kept certaine and not broken al the commandements: seeing that any one transgression of the Law, proueth that he hath not obserued the whole, which he was bound to do, so far as is required, and as is possible for a man in this life. S. Augustine disputing profoundly in his 29. Epistle to S. Hierom, of this place of S. Iames, expoundeth it thus: that he which offendeth in one, that is, against the generall and great commandement of loue or charitie (because it is in maner all, as being the summe of all, the plenitude of the Law, and the perfection of the rest) breaketh after a sort and transgresseth all, no sinne being committed but either against the loue of God, or of our neighbour.* How he that offendeth in one commandement, is guilty of all.

FVLKE. 3 All men that looke to be iustified by the workes of the Law, are bound to keepe the law in such perfection, as Gods iustice requireth, which is not possible for any mortall man in this life to performe. Therefore by this text it is proued, that no man can be iustified by the workes of the Lawe, because no man can fulfill the Lawe perfectly. *Aug. de pecc. merit. & remiss. lib. 2. c. 12. De sp. & liter. c. 2. Hesych. lib. 4. cap. 13. Qui legis precepta ex aliqua transgreditur parte nihil ex custodia mandati iuuatur alterius. Qui enim, &c.* The Law can not be kept perfectly.

RHEM. 4 13 Iudgement without mercie.) *Nothing giueth more hope of mercie in the next life, then the workes of almes, charitie, and mercie, done to our neighbours in this life. Neither shall any be vsed with extreme rigour in the next world, but such as vsed not mercie in this world.* August. de pec. merit. lib. 2. c. 3. *Which is true, not only in respect of the iudgement to euerlasting damnation, but also of the temporall chastisement in Purgatorie, as S. Augustine signifieth, declaring that our veniall* Works of mercie exceeding grateful to God.

venial sinnes be washed away in this world with daily workes of mercie, which otherwise should be chastised in the next. See cp. 29. *aforesaid* in fine. *and* li. 21. de Ciu. Dei c. 27. in fine.

FVLKE. 4 Faith in the merits of Christ, giueth vs more hope of mercie in the next life, then the workes of almes, charitie, &c. although these workes being testimonies of true faith, shall vndoubtedly be rewarded in the life to come, with euerlasting saluation. And that is the meaning of S. August. *De pec. mer. & rem. lib. 2. c. 3.* But that the paines of purgatorie are to be auoided, or mitigated by such workes, he saith not in either of the places. And because you say, he declareth, that veniall sinnes be washed away in this world, with daily workes of mercie, you shall heare what he saith, *De Ciuit. lib. 21. Cap. 27.* against the perswasion of them, which thought, that no sinnes should hurt them, if they gaue almes, as though there were such merite therein. *Euen those iust men, which liued in so great holines, that they receiue other into eternall Tabernacles, to whom they are made friendes of the mammon of iniquitie, that they should be such were deliuered of mercie, by him which iustifieth the vngodly man, imputing reward according to grace, and not according to debt.* And as concerning the washing away of veniall sinnes, he saith: *What maner of life that is, and what be those sinnes which doe so let the attaining to the kingdome of God, that yet by the merits of their holy friends they obtaine pardon, it is most hard to finde out, and most dangerous to define. I for my part, vnto this time, hauing busied my selfe much about them, could neuer come to the finding out of them. And perhaps they are vnknowne for this cause, lest the desire of going forward to auoid all sinnes, should waxe slouthfull.* Purgatorie.

Thus you see S. Augustine teacheth neither Purgatorie, nor the merite of good works, in this place, nor yet the washing away of veniall sinnes by almes, when he can not define what sinnes they are that are purged by almes, or obtaine pardon by other mens deserts.

RHEM. 5 14 What shall it profite, if a man say he hath faith?) *This whole passage of the Apostle is so cleere against iustification or saluation by onely faith, damnably defended by the Protestants, and so euident for the necessitie, merite, and concurrence of good workes, that their first author Luther and such as exactly follow him, boldly (after the maner of Heretikes) when they can make no shift nor false glose for the text, deny the booke Canonicall Scripture. But Caluin and his companions disagreeing with their Maisters, confesse it to be holy Scripture. but their shifts and fond glosses for answere of so plaine places, be as impudent as the denying of the Epistle was in the other. who would neuer haue denied the booke, thereby to shew them selues Heretikes, if they had thought those vulgar euasions that the Zuinglians and Caluinists do vse (whereof they were not ignorant) could haue serued. In both sortes the Christian Reader may see, that all the Heretikes vaunting of expresse Scriptures and the word of God, is no more but to delude the world. whereas in deed, be the Scriptures neuer so plaine against them, they must either be wrested to sound as they say, or else they must be no Scriptures at all. And to see Luther, Caluin, Beza, and their fellowes, sit as it were in iudgement of the Scriptures, to allow or disallow at their pleasures, it is the most notorious example of Hereticall pride and miserie that can be. See their prefaces and censures vpon this Canonicall Epistle, the Apocalipse, the Macabees, and other.* The proud and impudent dealing of the Heretikes against this Epistle, because so plaine against only faith.

FVLKE. 5 The whole passage of the Apostle (that I may vse your French terme) maketh nothing against iustification by a liuely faith onely, which worketh by loue, but against a vaine perswasion of a dead faith, that is voide of good workes and not auaileable to saluation. Therefore, there was no cause why Luther should reiect this Epistle, as he did in a maner at the first, but afterward vpon better consideration, did acknowledge it, which fault was not so great in him, as in Eusebius, who doth absolutely reiect it, as a bastard, and none of the Apostles writing. *Hist. Lib. 2. Cap. 29.* Yet is Eusebius, notwithstanding that his errour, allowed for a Catholike writer. That Caluine followeth not Luther in this matter, it is because he acknowledgeth no maister of doctrine but Christ. It is for Papistes to defend all blasphemies of Antichrist, to whom they are sworne: true Catholikes loue truth onely in their deerest friends, and in their owne writings so well, that they are readie to retract them, if they finde by the worde of God, that they haue erred from the trueth. That we vse no impudent shifts or vaine glosses, but good & sound distinctions, to declare the doctrine of this Epistle not to be repugnant to the holy Scripture, in other places, it shall appeare, when we come to the matter. But the other (you say) would not haue denied the booke, if they had thought those vulgar euasions could haue serued. According to your owne wicked heartes, you iudge of other mens intentes which you know not. Might they not be deceiued by so cleere a censure of Eusebius, that it is a bastard, with other reasons that he alleageth? But by denying the Epistle you conclude, *that they shewe them selues to be Heretikes*: As though Eusebius by denying the Epistle, shewed him selfe to bee an Heretike, If Eusebius by denying the Epistle, did not shewe himselfe to bee an Heretike, why more they? S. Hierome did not receiue the Epistle to the Hebrewes absolutely, and many other of the Latine Church (as he saith) doubted thereof, *Ergo* they were Heretikes? In Euang. Math. chapter 26. *If any man* (sayeth he) *will receiue that Epistle, which is written vnder the name of Paule to the Hebrewes*, in Epist. ad Tit. Cap. 1. But it is not sufficient for you to amplifie the errour of Luther (which he himselfe afterward reformed) in refusing this booke, but you are offended also with Caluine, Beza and other, for defending the auctoritie thereof, and of the Apocalypse against them that alledge vaine reasons to discredit them. But why so I pray you? *They sit as it were in iudgement of the Scriptures, to allow or disallow at their pleasures.* So doeth Antichrist your king, not onely to giue auctoritie, but also to giue what sense it pleaseth him, to the bookes of holy scriptures. These men defend the Canonicall bookes, and discerne them from the Apocryphall, not onely by the consent and iudgement of the Church of God, both before Christ and after: but also by the spirite, where with the true bookes of God are iudighted, which when it is alwaies consonant vnto it selfe, discouereth the erroneous spirite of man in the Maccabees, and such other Apocryphall writings. The Epistle of S. Iames Canonicall.

RHEM. 6 12 Abraham was he not iustified by workes?) *It is much to be noted that S. Augustine in his booke* de fide & operibus *cap. 14. writeth that the hereste of onely faith iustifying or sauing, was an olde Hereste euen in the Apostles time gathered by the false interpretation of some of S. Paules profound disputation in the Epistle to the Romanes, wherein he commended so highly the faith in Christ, that they thought good workes were not auaileable: adding further, that the other three Apostles, Iames, Iohn, and Iude, did of purpose write so much of good workes, to correct the saide errour of onely faith, gathered by the misconstruction of S. Pauls words. Yea when S. Peter* (Epist. 2. cap. 3.) *warneth the faithfull that many things be hard in S. Pauls writings, and of light vnlearned men misiaken to their perdition: the said S. Augustine affirmeth, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good workes. And in the preface of his commentarie vpon the 31. Psalme, he warneth all men, that this deduction vpon S. Pauls speech, Abraham was iustified by faith, therefore workes be not necessarie to saluation: is the right way to the gulfe of Hell and damnation.* Onely faith an old hereste.

S. Iames and the rest inculcate good workes against the error of onely faith falsely gathered of S. Pauls words.

Locotitato.

And lastly, (which is in it selfe very plaine) that we may see this Apostle did purposely thus commend vnto vs the necessitie of good workes, and the inanitie and insuffiencie of onely faith, to correct the errour of such as misconstrued S. Paules

Lib. 83. q. 76. *wordes for the same: * the said holy Doctor noteth that of purpose he tooke the very same example of Abraham, whom S.*

S. Augustines whole disputation in this point very no-

Paul

Paul said to be iustified by faith, and declareth that he was iustified by good workes, specifying the good worke for which he was iustified and blessed of God, to witte, his obedience and immolation of his onely sonne. But how S. Paul saith that Abraham was iustified by faith, see the Annotations vpon that place. Rom. 4. vers. 1.

table, and directly against onely faith.

FVLKE. 6 The Apostle (as it is plaine by his whole discourse) writeth against them, that thought to be saued by such a faith as is voide of good workes, and so is dead and no true faith, but a fained faith, or els such a faith as is in deuils, namely an acknowledging that there is one God, & so likewise of al the rest of the articles of faith to be true, without trust or confidence in God. Their vaine errour therefore the Apostle confuteth, and sheweth that faith, whereby a man is iustified before God without workes, though it haue no good workes going before: yet it hath good workes following, by which the iustified mans faith is shewed, and he declareth to be iust, or iustified before men.

Heresies against good workes, Iustification by faith onely.

And therefore whereas S. Paul sheweth, that Abraham was iustified before God by faith without workes, S. Iames sheweth, that Abraham was iustified before men also through works, that is, declared to be iust when he offered his sonne. Where the Scripture saith, that God tempted or prooued Abraham, not that hee might know any thing whereof he was ignorant, but that Abraham might by his obedience and workes declare before all the worlde, that he was a iust man, and was iustified, that is, declared or shewed to be iust by workes, as he was before iust in the sight of God by faith, without workes.

Nowe that S. Augustine saith, that the heresie of onely faith iustifying or sauing, was in the Apostles time, &c. he declareth plainly, that the heresie was of them that thought they might be saued or sanctified by such a faith as is voide of good workes. *Let vs see therefore that point* (saith hee) *which must be beaten from religious heartes, lest with cuill securitie they leese their saluation, if they shall thinke that onely faith doth suffice to obteine, and shall neglect to liue well, and to hold the way of God in good works.* Behold this is the opinion of ony faith, against which S. Augustine writeth, and which we, as much as Augustine detest, and accurse vnto the deepest pit of hell. But that we are iustified before God, by faith onely without workes, in the same Chapter he teacheth most plainly: *When the Apostle saith, that he thinketh a man to be iustified by faith, without the workes of the lawe, he meaneth not that after faith is receiued and professed, the workes of iustice should be contemned, but that euery man may knowe, that he may be iustified by faith, although the workes of the lawe haue not gone before: for they followe him that is iustified, they go not before him that is to be iustified.* And this is the doctrine of iustification by faith onely, that we teach with S. Augustine.

Neither doe the Apostles, Iames, Iohn, Iude or Peter, require good workes as necessare to be done of all that shall be saued, more then S. Paule himselfe doeth in euerie one of his Epistles, and namely in the Epistles to the Romanes, Galathians, and Ephesians, where he treateth most of iustification, by the meere grace of God, and faith onely without workes: Therefore those Libertines wickédly tooke offence at his writings, where he gaue none. Abraham therefore was iustified before God by faith without workes, not that his faith was voide of good workes, but that God respected not the merite of his workes, but onely his mercie in Christ Iesus, imputing his righteousnesse to him through faith. Abraham was also iustified by good workes in the sight of men, when he brought foorth the fruites of Gods grace freely giuen vnto him, and of iustification before God by faith without workes. For in one kinde of iustification it cannot be sayde, that he was iustified both by faith and by workes, seeing the Apostle saith hee was iustified without workes. Therefore there be two seuerall kindes of iustification, whereof these two Apostles speake, the one whereby God iustifieth the vngodly man, imputing faith to him for iustice without workes, as he did to Abraham, the other whereby man declareth him selfe to bee iust by the fruites of faith, which are the workes of obedience.

RHEM. 7 22 Faith did worke with.) *Some Heretikes holde, that good workes are pernitious to saluation and iustification: other, that though they be not hurtfull but required, yet they be no causes or workers of saluation, much lesse meritorious, but are as effectes and fruites issuing necessarily out of faith. Both which fictions, falshods, and slights from the plaine trueth of Gods worde, are refuted by these wordes, when the Apostle saith, That faith worketh togither with good workes: making faith to be a coadiutour or cooperator with workes, and so both iointly concurring as causes and workers of iustification: yea afterward he maketh workes the more principall cause, when he resembleth faith to the body, and workes to the spirit or life of man.*

Heresies against good workes.

Works concurre with faith as cause of iustification.

FVLKE. 7 No man that I know, holdeth that good workes are pernitious to saluation or iustification. But that the trust and confidence in the merite of good works is pernitious to saluation, our Sauiour Christ teacheth, Luke 18. 9. Therefore they be not meritorious, nor the causes of iustification, yet necessarie to saluation, as the way wherein God hath prepared, that we shoulde trauell vnto saluation, and bee necessarie effectes and fruites of a godly faith.

Merite.

So saieth S. Augustine, Epist. 85. *A godly faith will not be without hope and charitie.* De fide & oper. cap. 23 *Good life is inseperable from faith which worketh by loue: Faith and charitie cannot be seuered a sunder,* saith Beda vpon this Chapter. *But all these fictions, faishods, and slights are refuted by these words of the Apostle.* How I pray you? he saith faith worketh together with good workes. Thereof we might rather conclude, that iustifying faith is neuer voide of good workes: but where you say *both iointly concurring as causers and workers of the same kinde of iustification before God:* You say it of your owne head, the Apostle saith it not, neither can it be concluded of his wordes. yet goe you on and say, *that he maketh workes the more principall cause, when he resembleth faith to the body, and workes to the soule.* But that the Apostle doth not, but resembleth workes to the fruite, which declareth the body to haue a soule in it: the life of our iustification therefore is faith, the fruites are good workes. The Apostle therefore saith not, that faith wrought with his deedes in the act of iustification before God, but that after he was iustified before God by faith imputed to him for iustice, his faith wrought by and with his deeds, declaring the same before men.

This sheweth Beda of the two kindes of iustification before God by faith without workes, and before men where faith is shewed by works writing vpon this text. *Of this testimonie Paul to the Romanes reasoned most strongly, shewing manifestly, that the vertue of faith is so great, that it is able immediately after he hath vnderstoode the mysteries thereof, to make of an vngodly man a iust man: for because Abraham with great and feruent faith beleeued God, that he was ready in his minde to doe all things that God commanded, his faith was worthelie reputed of God, which knew his heart for iustice. And that we also might knowe his faith, by which he was iustified, God tempted him, commanding him to offer his sonne, and his faith was perfected by his deedes, that is to say, by perfect execution of works, it was prooued to bee in his heart.* Oecumenius vpon this place saith, that *Abraham was an image of iustification, which is by faith onely, when it was imputed to him for iustice that he beleeued, and of that iustification which is of works, when he offered his sonne vpon the altar.* You see therefore, that the two Apostles speake of two diuerse kindes of iustification, the one

Iustification by faith onely.

by faith onely, the other by workes, which is a declaration and tryall of the other.

RHEM. 8 23 The freende of God.) *By this alſo an other falſe and friuolous euaſion of the Heretikes is ouertaken, when they feyne, that the Apoſtle heere when hee ſaith, workes doe iuſtifie, meaneth that they ſhewe vs iuſt before men, and auaile not to our iuſtice before God. For the Apoſtle euidently declareth that Abraham by his workes was made or truely called the friende of God, and therefore was not (as the Heretikes ſay) by his workes approoued iuſt before man onely.* Workes made vs iuſt in deed before God.

FVLKE. 8 The Apoſtle ſaith not, that Abraham by his workes was made the freende of God, but that hee was ſo knowen to men, and therefore truely called the freend of God. Neither doe we ſay, that Abraham by his workes was approued or declared to be iuſt before men only: for he was ſo approued by God alſo. But he was iuſtified or made iuſt by God through faith onely, and not by his workes, when God imputed faith to him for iuſtice without workes. Rom. 4. Anſelmus de excel. 6. Virg. Mariæ. Certe ſola fide Abraham fatur Deo placuiſſe, & hoc quia Deo credidit: ad iuſtitiam illi imputatum fuiſſe. Merite.

RHEM. 9 24 Not by faith onely.) *This propoſition of ſpeech is directly oppoſite or contradictorie to that which the Heretikes holde. For the Apoſtle ſaith, Man is iuſtified by good workes, and not by faith onely. but the Heretikes ſay, Man is not iuſtified by good workes, but by faith onely. Neither can they pretend that there is the like contradiction or contrarietie betwixt Saint Iames ſpeech and Saint Paul's. for though Saint Paul ſay, man is iuſtified by faith, yet he neuer ſaith, by faith onely, nor euer meaneth by that faith which is alone, but alwaies by that faith which worketh by charitie, * as hee expounded himſelfe. Though concerning workes alſo, there is a difference betwixt the firſt iuſtification, whereof Saint Paul ſpecially ſpeaketh: and the ſecond iuſtification, whereof Saint Iames doeth more ſpecially treate. Of which thing * els where there is ynough ſaid.* The Proteſtants ſay, *by faith only*: S. Iames cleane contrary, *Not by faith only.* * See the Annot. vpon the Epiſtle to the Romanes c. 2. v. 13.

The fathers in deede vſe ſometimes this excluſiue, ſola, onely: but in farre other ſenſe then the Proteſtants. For ſome of them thereby exclude onely the workes of Moyſes lawe, againſt the Iewes: ſome, the workes of nature and morall vertues without the grace or knowledge of Chriſt, againſt the Gentiles: ſome, the neceſſitie of externall good workes where the parties lacke time and meanes to doe them, as in the caſe of the penitent theefe: ſome, the falſe opinions, ſectes, and religions contrarie to the Catholike faith, againſt Heretikes and miſcreants: ſome exclude reaſon, ſenſe, and arguing in matters of faith and myſterie, againſt ſuch as will beleeue nothing, but that they ſee or vnderſtand: ſome, the merite of workes done in ſinne before the firſt iuſtification: ſome, the arrogant Phariſaicall vaunting of mans owne proper workes and iuſtice, againſt ſuch as referre not their actions and good deedes to Gods grace. To theſe purpoſes the holy Doctors ſay ſometimes, that onely faith ſaueth and ſerueth: but neuer (as the Proteſtants would haue it) to exclude from iuſtification and ſaluation, the cooperation of mans free will, diſpoſitions and preparations of our hartes by prayers, penance, and ſacraments, the vertues of hope and charitie, the purpoſe of well working and of the obſeruation of Gods commaundements: much leſſe, the workes and merites of the children of God, proceeding of grace and charitie, after they be iuſtified and are now in his fauour: which are not onely diſpoſitions and preparations to iuſtice, but the meritorious cauſe of greater iuſtice, and of ſaluation. The manifold meaning of certaine fathers, when they ſay, *onely faith.*

FVLKE. 9 This propoſition is not directly oppoſite or contradictorie to that which wee holde, no more then thoſe two ſayings of Chriſt. *The father is greater then I, and I and the father are one.* No more is this ſaying of Saint Iames: Abraham was iuſtified by workes, contrarie to that which Saint Paul ſaith, that he was iuſtified by faith without works. For both the ſayings are true in diuers reſpects, and we beleeue both: for where the reſpect is not the ſame, there is no oppoſition or contradiction. We ſay therefore with Saint Paul, a man is iuſtified by faith without workes, which is all one as if he ſaid, by faith onely. And we ſay with Saint Iames, A man is iuſtified of workes, and not of faith onely, which ſayings in diuers reſpects and acceptions of this worde, iuſtifying, are true. In S. Paul it ſignifieth to be made iuſt by Gods imputation. In S. Iames it ſignifieth to be declared iuſt, as well before men, as in the ſight of God: Faith onely.

Neither is it poſſible to reconcile the apparence of oppoſition, which is betweene the two Apoſtles ſayings, but in this maner. For to ſay (as the Papiſtes do) that a man is iuſtified both by faith and works, can not poſſibly ſtand with that which S. Paul ſaith, A man is iuſtified by faith without works. But S. Iames ſaith not, that a man is iuſtified by workes without faith, which he might as rightly ſay as S. Paul, without workes, if he meant of the ſame iuſtification: but he ſaith, a man is not iuſtified by faith onely.

Therefore he meaneth, that a man is not iuſtified before God by a ſolitarie faith, which is void of good works, but by a liuing and working faith, in ſo much that by works alſo, he is declared to be iuſt (which is one ſignification of that terme of iuſtifying vſuall in the Scriptures, Mat. 11. 19. Luc. 7. 29. &c.) and therefore is iuſtified by workes, and not by faith onely. But you ſay, there is not the like contradiction betweene the two Apoſtles, becauſe Saint Paul neuer ſaith: a man is iuſtified by faith onely. But when he ſaith, a man is iuſtified without works, it is the ſame that we meane when we ſay, by faith onely.

And theſe wordes of Iames, Abraham was iuſtified by workes, are in forme of ſpeech directly contradictorie to that Saint Paul defendeth: Abraham to be iuſtified by faith without workes, or not of workes, though in ſenſe they be not: becauſe the one vſeth the worde (iuſtifie) in one ſenſe, the other in an other ſenſe.

Where you ſay S. Paul neuer meaneth, that by faith which is alone a man is iuſtified, we agree with you: for we hold, that a man is iuſtified by faith which worketh by loue, yet not of the merite of workes, but of the free grace of God. *But concerning workes alſo*, you ſay *there is a difference betwixt the firſt iuſtification whereof S. Paul ſpeaketh ſpecially, and the ſecond whereof S. Iames ſpecially treateth.* This difference will neuer diſcharge the Apoſtles of contradiction, that a man is iuſtified by works, and that a man is iuſtified without workes: yea ſaued not of workes, but of grace, ſo long as you meane both theſe iuſtifications to bee before God in one acception of the word iuſtification. Beſide, that the ſcripture teacheth but one iuſtification vnto glorification and ſaluation, which is that which you call the firſt.

For that you alleadge out of the Apocalypſe 22. He that is iuſt, let him bee more iuſtified, though it were meant of the ſame kind of iuſtice, yet it cannot ſerue you to ground a ſecond kind of iuſtification vpon it, becauſe compariſon of greater or leſſer, doeth not make a ſeuerall kinde. It declareth therefore an increaſe in the ſame kinde of iuſtification, and not a new kinde of iuſtification. It is an exhortation therefore, that he which is iuſt declare himſelfe more and more to be iuſt, and increaſe in the works of iuſtice. No iuſtification to ſaluation.

The fathers you confeſſe doe ſometimes (in deede very often) *ſay, we are iuſtified by faith onely, or faith onely doth iuſtifie &c. but they haue a farre other meaning then we*: and then you ſay, they exclude this and that, which is true (for onely faith iuſtifying, excludeth all thoſe things:) but they exclude alſo the merite of good workes, which the Apoſtle doth exclude, and that is it which we would haue. But to followe you in particulars, *they neuer exclude* ſay you, *from iuſtification and ſaluation, the cooperation of mans free will.* Onely faith. Freewill.

To

To passe ouer your pelting sophistrie, in ioyning togither iustification and saluation: of which although the later do follow of the former, yet they are diuers things, and in reasoning are to be distinguished: I say onely faith doth not exclude the consent of our will. Which of vnwilling by the grace of God is made willing, to accept iustification and saluation, but it excludeth the merite or power of mans captiue will, which without the grace of God, *auaileth to nothing, but to sinne*, as S. August. often teacheth. And especially he handleth this point of purpose, that our will in beleeuing vnto iustification and saluation, is not of that naturall freedome of wil, but of Gods grace, de sp. & liter. cap. 33. & 34.

You say further, *they do not exclude the dispositions and preparations of our harts by praiers, penance, and sacraments.* I answere, they acknowledge but one iustification before God vnto saluation, euen that whereby God iustifieth the vngodly, which you call the first iustification: for of the second they neuer heard, nor any papist, till within these fewe yeeres: therefore they exclude al disposition, and preparation of mens harts by praier or any other meanes, of which nothing can be good that proceedeth from an vngodly man, therefore can haue no cooperation with God, in iustifying the vngodly man by faith onely without good workes.

You adde further, *they doe not exclude the vertue of hope and charitie, the purpose of well working, and the obseruation of Gods commaundements:* Neither do we exclude them from following iustification, and the iustified man, but *they goe not before vnto iustification, or the man to be iustified* (saith S. Augustine) as before is shewed, therefore in iustification they exclude them. Last of all you say, *much lesse they exclude the workes and merites of the children of God proceeding of grace and charitie, after they be iustified, and are now in his fauour.* Seeing they acknowledge iustification by grace, by faith onely without workes, although they exclude not the workes of Gods children to followe iustification, to the reward of eternall life, which God hath promised: yet in the very act of iustification, which goeth before such workes, they must needes exclude such workes from iustifying, or being meritorious of iustice, which is Gods free gift in Iesus Christ. A few sentences of the fathers I will rehearse, that their meaning may appeare to be clearely as ours is, against all your cauilles. Origines in Ep. ad Rom. l. 3. c. 3. *The Apostle saith, that the iustification of faith alone doth suffice, so that he which beleeueth onely, is iustified, although he haue fulfilled no worke: wherefore it standeth vs vpon, that take in hand to defend the Apostles writing to be perfect, and al things therein to stand with good order, to enquire who hath been iustified by faith only, without worke. Therefore for examples sake, I thinke that theefe is sufficient, which being crucified with Christ, cried to him from the crosse, Lord Iesu remember me when thou commest in thy kingdome. Neither are there any good workes of his described in the Gospel, but for this faith onely, Iesus said vnto him, this day thou shalt be with me in Paradise.* Where it is to be noted, that although this theefe had no good workes going before faith: yet proceeding of faith hee had as many, as the time and case wherein he was permitted, namely the feare of God, acknowledging of his sinnes, inuocation, reprehension of his fellow &c. Hilarius in Math. Can. 8. *It mooued the Scribes, that sinne was forgiuen by a man: for they beheld a man onely in Iesus Christ, and that to bee forgiuen by him, which the lawe could not release: for faith onely doth iustifie.* Here you see iustification by remission of sinnes: the like assertion he hath, Can. 21. Gregory Nazianzen affirmeth the same, or 22. de modest. in decept. And in car. *de rebus suis*, speaking in the person of the Publicane, that praied with the Pharise, saith, *Workes shal not saue me, but let thy grace and thy mercie droppe vpon me profane man, which onely hope (O King) thou hast giuen to miserable sinners.* Here you see, grace and mercy the onely hope of sinners. Basil. de Humil. Hom. 51. saith: *This is a perfect and full reioycing in God, when a man doth not boast himselfe of his owne iustice, but knoweth himselfe to bee voide of true iustice, and to be iustified by onely faith in Christ.* S. Ambrose among a great number of places hath these wordes, in 1 Cor. cap. 1. *It is so appointed of God, that he which beleeueth in Christ, shall be saued without workes, receiuing forgiuenesse of sinnes by faith alone.* S. Chrysostome also oftentimes affirmeth the same, and speaking of Abraham he saith, in Ep. ad Gal. cap. 3. *If he before the time of grace were iustified by faith, and that when he florished in good works, much more we.* In Timoth. Homil. 3. he saith: *If thou trust vnto faith, why bringest thou in other things, as though faith alone sufficed not to iustifie?* S. Hierome against the Pelagianes saith, lib. 1. *We are iust, when we confesse our selues to be sinners, and our iustice consisteth not of our owne merite, but of Gods mercie.* In the commentarie vpon S. Pauls Epistles ascribed to Hierome, iustification is often attributed to faith onely: and to shewe that he excludeth all merite of workes he saith in Epistle ad Galat. chapter 1. *By grace alone you are saued through faith:* and chapter 2. *Grace is cast away, if faith onely suffice not.*

RHEM. 10 25 Rahab.) *This Apostle alleageth the good workes of Rahab by which she was iustified, and S. Paul* (11. *Hebr.*) *sayth she was iustified by faith. Which are not contrary one to another. for both is true, that she was saued by faith, as one sayth: and that she was saued by her workes, as the other saith. But it were vntruely said, that she was saued either by onely faith, as the Heretikes say: or by onely good workes, as no Catholike man euer said. But because some Iewes and Gentile Philosophers did affirme: they, that they should be saued by the workes of Moyses law: these, by their morall workes: therefore S. Paul to the Romanes disputed specially against both, prouing that no workes done without or before the faith of Christ, can serue to iustification or saluation.*

S. Paul nameth faith, and S. Iames workes, causes of iustification: but neither the one, faith onely: nor the other, workes onely.

FVLKE. 10 Rahab was iustified as Abraham was, before God by faith onely, through which faith she brought foorth that worke which is here commended, whereby she was declared to be iust. S. Paul to the Romanes, Galathians, Ephesians, and other, writing to Christians, howe they are iustified and saued, doeth not onely confute the errours of the Iewes and Philosophers, but of the Pelagians, Papistes, and all other Heretikes, that teache a man to be iustified before God by his workes, and not by the onely grace of God through faith.

RHEM. 11 26 Faith without workes is dead.) *S. Iames* (as the Protestants faine) *sayth that faith without good workes is no faith, and that therefore it iustifieth not, because it is no faith. for he saith that it is dead without workes, as the body is dead without the soule, and therefore being dead hath no actiuitie or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body. euen so it is the like difference, to say that faith without workes is dead, and to say that faith without workes is no faith. And if a dead body be not withstanding a true body, then according to S. Iames comparison here, a dead faith is not withstanding a true faith, but yet not auaileable to iustification, because it is dead, that is, because it is onely faith without good workes.*

Faith without workes is a true faith, but not auaileable: as the body without the spirit is a true body though it be dead.

And therefore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of which the Apostle disputeth all this while is no true or properly called faith at al. It is the same faith that S. Paul defined and commended in all the 11. chapter to the Hebrues, and the same which is called the Catholike faith, and the same which being formed and made alive by charitie, iustifieth. Mary true it is, that it is not that speciall faith which the Heretikes feine onely to iustifie, to wit, when a man doth firmely beleeue as an article of his faith, that himselfe shall be saued. this speciall faith it is not whereof the Apostle here speaketh. for neither he, nor S. Paul, nor any other sacred writer in all the holy Scriptures euer spake or knewe of anie such forged faith.

What faith the Apostle speaketh of: and that he knew no speciall faith.

FVLKE. II Wee faine no such fables, as you list to dreame of. Wee saie the Apostle speaketh partly of a fayned faith, which howe vaine it is, hee prooueth by fained charitie: partly of that faith which is an assent, that the principles of religion are true, which is a kinde of faith, but such as is in deuils, which tremble at Gods iustice, but doe not embrace his saluation, and this is voide of good workes, and is a dead faith, not a iustifying faith. It standeth you vpon to make much of this faith: for this is your popish faith, not differing from the deuils faith, therefore you charge vs with impudencie in *saying that the faith of which the Apostle disputeth, is no true, or properly called faith.* Whereunto I answere, that if a dead man may truely and properly be called a man, then this is a true and properly called faith, which the Apostle calleth a dead faith: yet is it not that faith, which S. Paul affirmeth to iustifie without workes, though it be not without workes after it haue iustified. But it is the same (you say) that S. *Paul defined and commended Hebr.* 11. *and the same which is called the Catholike faith.* That it is not the same that the Apostle commendeth, nor the true Catholike faith, it is manifest by this reason. That faith which the Apostle commendeth, is it by which all the Patriarkes pleased God, who pleased him not with a dead faith, nor with such a faith as is in deuils: therefore it is not the same faith. That faith hath trust and confidence in God, that he is a rewarder of them that seeke him, this faith hath not, nor without this trust can haue that information or life by charitie, which you speake of. For no man can loue God, except he first beleeue that he is, and that he will be good vnto him. And that faith in deed doth iustifie which worketh by loue: but loue or charitie is not the forme or life of it, but a fruit and effect of it. For the Apostle in this similitude doth not make faith the body, and works the soule: but works the Argument of the life & soule of faith, which is trust in God, that is lacking in the deuils, in whom is knowledge of the trueth, (that you call the Catholike faith,) which is the body onely without life, except there be trust and confidence, which is the life of it, declaring it selfe by the workes as the life of a tree by leaues, flowers, and fruites. *Didymus Alex.* vpon this text saith: *It is to be noted, that when faith is dead without workes, it is also no faith: for a dead man is not a man. But here some men saying, that the spirit is the cause whereby the body liueth, say it is more honourable then the body, and consequently affirme, that works which giue life to it, are more honourable then faith, I haue studied more earnestly to set forth what I thinke. For though without doubt the spirit is better then the body, yet without controuersie, works are not to be preferred before faith, seeing a man is saued by grace, not of workes, but of faith.* Out of this fragment of *Didymus* it appeareth, that he accompted that to be no true faith which was void of good workes, and that he esteemed not workes or charitie to be the soule or forme of faith. Damas. de. orthod. fid. lib. 4. c 9. Faith without works is dead, and so likewise works without faith are dead. For a true faith is tried & approoued by works. But you are wel assured, that the *Apostle speaketh not of the special faith which we hold onely to iustifie.* This confession (though from the deuils mouth) is true. For that faith which we teach to iustifie, is no dead faith, is not in deuils, is not void of good works. But neither *S. Paul, nor any sacred writer* (you say) *euer spake or knew of any such forged faith.* What say you, it is a forged faith for euery mā to beleeue the general promises of God to perteine vnto him? when Christ saith: *He that beleeueth and is baptized, &c.* Did not Peter and euery one of the Apostles that beleeued and were baptised, firmely beleeue that they should be saued? Yes verely they beleeued all, & euery one said with Dauid, *I haue beleeued, therefore I haue spoken*, and they taught all Christian men so to beleeue, and your generall faith is nothing better then infidelitie. Iudas after he had betraied Christ, beleeued that he was iust, the deuils beleeued that he was the sonne of God. What lacke is there in the deuils faith? You wil say loue, Which is true, but it is not al the truth. For how they loue him of whom they looke to receiue no benefite but condemnation? Therefore Iudas and the deuils lacke faith, that is trust and confidence in God, that hee is their mercifull father to saue them: which faith whosoeuer hath, cannot but loue God, and all that God hath commanded to be loued for his sake. This is therefore the onely true iustifying faith of all Christians, not onely to knowe God to bee, and Christ to be a Sauiour, but to beleeue that God is their God, and Christ is their Sauiour, according to whose most certaine and comfortable promises, they looke stedfastly to be saued.

True faith iustifying.

CHAP. III.

Against proud Maisters and authors of Sectes. 5 *Of the manifold sinnes of the vnbrideled tongue.* 13 *The difference betwixt proud, contentious, and worldly wisedom, and that wisedome which is heauenly, peaceable, modest, and so forth.*

Mat. 23, 8. BE yee not many maisters my brethren, knowing that you receiue the greater iudgement,

Eccl. 14, 1. 19, 16. 2 For in many things we offend al. * If any man offend not in word: this is a perfect man. he is able also with bridle to turne about the whole body.

3 And if we put bittes into the mouthes of horses that they may obey vs, we turne about al their body also.

4 And behold, the shippes, whereas they be great, and are driuen of strong winds: yet are they turned about with a little sterne whither the violence of the director wil.

5 So the toong also certe s a litle member, and ‘ vaunteth great things. Behold how much fire what a great wood it kindleth?

‘ μεγαλαυχεῖ. Vlitle.

6 And the toong, is fire, a whole world of iniquitie. The toong is set among our members, which defileth the whole bodie, and

MY brethren, be not many maisters, knowing how that we shall receiue the greater damnation.

*2 For in many things we sinne al. * If a man sinne not in word, the same is a perfect man, and able also to bridle all the body:* Eccl. 14. 1.

3 Behold, we put bittes in the horses mouthes, that they may obey vs, and we turne about their whole body:

4 Beholde also the shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a verie small helme, whithersoeuer the lust of the gouernour will:

5 Euen so the tongue is a little member also, and boasteth great things: beholde howe great a matter a little fire kindleth.

6 And the tongue is fire, euen a worlde of wickednes: so is the tongue set among our members, that it defileth the whole body, and setteth

1. Io.

on

and inflameth the wheele of our natiuitie, inflamed of hel.

7 For al nature of beastes and foules and serpents and of the rest is tamed, and hath been tamed by the nature of man.

8 But the tongue no man can tame, an vnquiet euil, ful of deadly poison.

9 By it we blesse God and the Father: and by it we curse men which are made after the similitude of God.

10 Out of the selfe same mouth proceedeth blessing and cursing. These things must not be so done my brethren.

11 Doth the fountaine giue foorth out of one hole swéete and soure water?

12 Can, my brethren, the figge tree yeld grapes: or the vine figges? So neither can the salt water yeld sweete.

‖ can it yeld salt and sweet water.

13 Who is wise and hath knowledge among you? Let him shew by good conuersation his working in mildenesse of wisdom.

14 But if you haue bitter zeale, and there be contentions in your hartes: glorie not and be not liers against the truth.

15 For this is not ‡ wisedome descending from aboue: but earthly, sensual, diuelish.

‡ The difference betwixt the humane wisedome, specially of heresikes: and the wisedome of the Catholike church and her children.

16 For where zeale & contention is: there is inconstancie, and euery peruerse worke.

17 But the wisedom that is from aboue, first certes is chast: then peaceable, modest, suasible, consenting to the good, ful of mercie and good fruites, not iudging, without simulation.

18 And the fruite of iustice, in peace is sowed, to them that make peace.

on fire the course of nature, and it is set on fire of hell.

7 All the nature of beastes, and of birdes, and of serpents, and things of the sea, is mecked and tamed of the nature of man:

8 But the tongue can no man tame, it is *an vnruly euil, full of deadly poison:*

9 Therewith blesse we our *God and Father: and therewith curse we men, which are made after the similitude of God.*

10 Out of one mouth proceedeth blessing and cursing: My brethren, these things ought not so to bee.

11 Doeth a fountaine send forth at one hole sweete water, *and bitter* also?

12 Can the figge tree, my brethren, beare Oliue berries? either a vine beare figges? so can no fountaine giue both salt water, and fresh also.

13 Who is a wise man, and endued with knowledge among you? let him shewe his worke out of a good conuersation with meekenesse of wisdome.

14 But if ye haue bitter enuying and strife in your hart, glory not, neither be lyars against the truth.

15 For such wisdome descendeth not from aboue: but is earthly, sensuall, and diuelish.

16 For where enuying and strife is, there is sedition, and all maner of euil workes.

17 But the wisdome that is from aboue, is first pure, then peaceable, gentle, and easie to be entreated, full of mercie and good fruits, without iudging, without simulation.

18 Yea, and the fruit of righteousnes is sowen in peace, of them that make peace.

ANNOTATIONS. CHAP. III.

RHEM. 1 1 Many maisters) *He meaneth principally Sect-maisters that make themselues seueral Ringleaders in sundry sorts of new deuised doctrines: euery one arrogating to himself to be maister, and none so humble as to be a scholer, either to Gods Church and true Fathers, or to other guides and authors of the said sectes. So did Zuinglius disdaine to be Luthers scholer, and Caluin to be the folower of Zuinglius.* Many maisters are many proud Sect-maisters.

FVLKE. 1 Luther, Zuinglius, and Caluine, were all scholers of Christ, and therefore might not follow one another, further, then they followed Christ. They are not many maisters, who all reach the doctrine of Christ, at least in the chiefe and necessarie articles vnto saluation. Cauilling.

CHAP. IIII.

By concupiscence and loue of this world, we are made enemies to God: but we should rather humble vs to him, punishing our selues for our sinne. Against detraction, and rash iudging. 13 To remember alwaies the vncertaintie of our life.

FRom whence are warres and contentions among you? Are they not hereof? of your concupiscences which warre in your members?

2 You couet: and haue not. you kil, and enuie: and cannot obtaine, you contend and war: & you haue not, because you aske not.

3 You aske, and receiue not: because you aske amisse: that you may consume it on your concupiscences.

4 Aduouterers, know you not that the ‖ friendship of this world, is the enemie of God? Whosoeuer therfore wil be a friende of this world: is made an enemie of God.

‖ Ia. 2, 5.

FRom whence commeth warres and fightings among you? Come they not here hence, euen of your lustes that fight in your members?

2 Ye lust, and haue not: ye ennie, and haue indignation, and can not obtaine: Yee fight and warre, ye haue not, because ye aske not.

3 Ye aske and receiue not, because ye aske amisse, euen to consume it vpon your lustes.

4 Yee adulterers, and adulteresses. knowe you not howe that the friendship of the worlde is enimitie with God? whosoeuer therefore will be a friende of the worlde, is made the enimie of God.

5 Or

5 Or doe you thinke that the Scripture saith in vaine: *To enuie doth the spirit couet which dwelleth in you?*

6 And ‡ giueth greater grace. For the which cause it saith, *God resisteth the proud, and giueth grace to the humble.*

Prou.3,35. 1.Pet.5,5.

7 Be subiect therefore to God, but resist the Diuel, and he wil flee from you.

8 *Approche to God, & he wil approche to you. Cleanse your hands, ye sinners: and purifie your hearts, ye double of minde.

9 Be miserable, and mourne, and weepe: let your laughter be turned into mourning: and ioy, into sorrow.

10 *Be humbled in the sight of our Lord, and he wil exalt you.

1.Pet.5,6.

11 *Detracte not one from another my brethren. He that detracteth from his brother, or he that iudgeth his brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Law, thou art not a doer of the Law, but a iudge.

* μὴ καταλαλεῖτε ἀλλήλων
* He forbiddeth detraction, euill speaking, slandering.

12 For there is one law-maker, and iudge that can destroy and deliuer.

13 But thou, *what art thou that iudgest thy neighbour? Behold now you that say, To day or to morow we wil goe into that citie, and there certes wil spend a yeere, and wil traficke, and make our gaine.

Ro.14,4.

14 (Who are ignorant what shall be on the morow. For what is your life? It is a vapour appearing for a little while, and afterward it shal vanish away)

15 For that you should say, ‡ If our Lord will: and, If we shal liue, we wil doe this or that.

16 But now you reioice in your arrogancies. Al such reioicing, is wicked.

17 To one therefore knowledge to doe good, and not doing it: to him it is sinne.

‡ All promises & purposes of our worldly affaires are to be made vnder condition of Gods good liking and pleasure: and it becommeth a Christian man to haue vsually this forme of speach in that case, *If God will, if God otherwise dispose not.*

5 *Either doe ye thinke that the Scripture saith in vaine, The spirite that dwelleth in vs lusteth to enuie?*

6 *But the* Scripture *offereth more grace, and therefore saith, *God resisteth the proud, but giueth grace vnto the lowly.*

1,Pet.5.9. prou.3.34.

7 *Submit your selues therefore to God: but resist the diuell, and he will flee from you.*

8 *Draw nigh to God, and he will draw nigh to you: cleanse your hands ye sinners, and purifie your hearts ye double minded.*

9 *Suffer afflictions, and mourne, and weepe: Let your laughter be turned to mourning, and your ioy to heauinesse.*

10 **Humble your selues in the sight of the Lord, and he shal lift you vp.*

1.Pet.5.6.

11 *Backbite not one another, brethren: He that backbiteth his brother, and he that iudgeth his brother, backbiteth the Lawe, and iudgeth the Lawe: but and if thou iudge the Law, thou art not an obseruer of the Lawe, but a iudge.*

12 *There is one lawe giuer, which is able to saue, and to destroy: * What art thou that iudgest another?*

Rom.14.4.

13 *Goe to nowe yee that say; To day and to morowe let vs goe into such a citie, and continue there a yeere, and buye, and sell, and winne:*

14 *(And yet can ye not tel what shal happen on the morowe: For what thing is your life? It is euen a vapour that appeareth for a little time, and then it vanisheth away).*

15 *For that ye ought to say, * If the Lord wil, and if we liue, let vs do this, or that.*

1.Cor.4.19.

16 *But nowe ye reioice in your boastings: Al such reioycing is euill.*

17 *Therefore to him that knoweth how to do good, and doth it not, to him it is sinne.*

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 6 Giueth greater grace.) *The boldnes of Heretikes adding here the worde* Scripture *to the text thus,* And the Scripture giueth greater grace.

FVLKE.1 It is no heretic all boldnesse to adde a word to supply the sense, which needs must be vnderstoode. Cauilling.

RHEM.2 8 *Approche to God.) *Free will and mans best endeuour necessarie in comming to God.*

FVLKE.2 Man hath no free will to endeuour to come to God, without the grace of God. The Apostle speaketh to Christians, whose will by grace is begonne to be enlarged, that they may endeuour to come daily neerer and neerer to God. Although the will of man (as I haue often protested) is alway free from constraint, but not from thraldome and bondage to sinne. Free will.

ANNOTATIONS. CHAP. IIII.

FVLKE.3 8 Purifie your hartes.) *Man (we see here) maketh himselfe cleane and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke we derogate from Christs Passion, when we attribute such effects to our owne workes, or to other secundaria helpes and causes.* Mans working with Gods grace, is no derogation thereunto.

FVLKE.3 Man working by the grace of God, derogateth nothing from his honour. But he that thinketh he cleanseth his heart by any strength of his owne, and not by the grace of God onely, derogateth from the grace of God, which is the only auctour of goodnesse in vs: For of our selues, as of our selues, we are not apt to thinke any thing. 2 *Cor.*3.5. Therefore Papistes doe manifestly derogate from the glorie of Christs death, when they attribute such effects to their owne workes, or other helpes whatsoeuer, as the Scripture maketh the proper effects of Christs death: as satisfaction for sinnes by merites and penance, propitiation by Masses, releasse by pardons, &c. The grace of God.

CHAP.

CHAP. V.

RHEM. 1 *By the denunciation of the vnmercifull rich, he exhorteth the persecuted to patience, and by their owne reward, and by examples. 12 Also to sincerity of his in common talke. 13 In affliction, to pray: in prosperitie, to sing: in sickenes, to call for the Priests, and that they pray ouer them and anoile them with oile: and that the sicke persons confesse their sins. 19 Finally, how meritorious it is, to conuert the erring vnto the Catholike faith, or the sinner to amendment of life.*

FVLKE. 1 The Apostle exhorteth both sicke and whole persons, to acknowledge their trespasses one to another, which they haue committed one against another. He sheweth how excellent and good a worke it is to conuert a sinner, but of merite he speaketh nothing. Confession. Merite.

‡ A fearefull description of the miseries that shal befall in the next life to the vnmercifull couetous men.

GO to now ye rich men, weepe, howling in your miseries which shall come to you.

2 Your riches are corrupt: and your garments are eaten of moathes.

3 Your gold & siluer is rusted: and their rust shal be for a testimonie to you, and shal eate your flesh as fire. You haue stored to your selues wrath in the last daies.

4 Behold ‖ the hire of the workemen that haue reaped your fields, which is defrauded of you, crieth: and their cry hath entred into the eares of the Lord of Sabboth.

5 You haue made merie vpon the earth: and in riotousnes you haue nourished your ‖ hartes in the day of slaughter.

‖ condemned.

6 You haue ‖ presented, and slaine the iust one: and he resisted you not.

7 Be patient therfore brethren, vntil the comming of our Lord. Behold, the husband man expecteth the pretious fruite of the earth: patiently bearing til he receiue ‘ the timely and the lateward.

‘ He meaneth either fruit or raine.

8 Be you also patient, and confirme your hartes: because the comming of our Lord ‖ wil approche.

‖ is at hand.

9 Grudge not brethren one against another, that you be not iudged. Behold, the iudge standeth before the gate.

10 Take an example, brethren, of labour and patience, the prophets: which spake in the name of our Lord.

11 Behold we account them blessed that haue suffred. The sufferance of Iob you haue heard, & the end of our Lord you haue seen, because our Lord is merciful and pitieful.

12 But before all things my brethren ‖ sweare not, neither by heauen, nor by earth, nor other othe whatsoeuer. But let your talke be, yea, yea: no, no: that you fall not vnder iudgement.

Mat.5.34.

13 Is any of you in heauines? let him pray. Is he of a cheereful hart? let him sing.

The Epistle in a votiue Masse for the sicke.

14 Is any man sicke among you? ‖ let him bring in the priestes of the Church, and let them pray ouer him, * ‖ anoiling him with oile in the name of our Lord.

Mr.6,13.

15 And ‖ the praier of faith ‖ shal saue the sicke: and our Lord ‖ shal lift him vp: and if he be in sinnes, ‖ they shal be remitted him.

16 ♭ ‖ Confesse therefore your sinnes one to an other: and pray one for an other that you may be saued. ☞ for the continuall praier of a iust man auaileth much.

♭ The Epistle in Maurishus Lisanus, on S. Markes day, and in the Rogation daies.

13 *In affliction, to pray: in prosperitie, to sing: in sickenes, to call for the Priests, and that they pray ouer them and anoile them with oile: and that the sicke persons confesse their sins. 19 Finally, how meritorious it is, to conuert the erring vnto the Catholike faith, or the sinner to amendment of life.*

GO to now ye rich men, weepe, and howle for your miseries that shal come vpon you.

2 *Your riches be corrupt, your garments are moth eaten:*

3 *Your golde and siluer is cankred, and the rust of them shall be a witnesse against you, and shall eate your flesh as it were fire. Ye haue heaped treasure together in the last daies.*

4 *Beholde, the hire of the labourers which haue reaped downe your fieldes, which hire is of you kept backe by fraude, cryeth: and the cries of them which haue reaped, are entred into the eares of the Lord of Sabboth.*

5 *Ye haue lined in pleasure on the earth, and beene wanton: Ye haue nourished your hearts, as in a day of slaughter.*

6 *Ye haue condemned and killed the iust, and he doeth not resist you.*

7 *Bee patient therefore brethren, vnto the comming of the Lord, behold, the husbandman waiteth for the precious fruite of the earth, and hath long patience thereupon, vntill hee receiue the early and later raine.*

8 *Be ye also patient, and settle your heartes: for the comming of the Lord draweth nigh.*

9 *Grudge not one against an other, brethren, least ye be damned: beholde, the iudge standeth before the doore.*

10 *Take, my brethren, the Prophets for an example of suffering aduersitie, and of patience, which spake in the Name of the Lord.*

11 *Beholde, we count them happie which endure. Ye haue heard of the patience of Iob, and haue seene the end of the Lord: For the Lord is verie pitifull and mercifull.*

12 *But aboue all things, my brethren, sweare not, neither by heauen, neither by the earth, neither by any other othe: Let your yea, be yea, and your nay, nay, least you fall into condemnation.* Matth.5.34.

13 *Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes.*

14 *Is any diseased among you? let him call for the Elders of the Church, and let them pray for him, and* anoint him with oyle in the Name of the Lord: Mark.6.13.

15 *And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if hee haue committed sinnes, they shall be forgiuen him.*

16 *Knowledge your faults one to another, and pray one for another, that yee may be healed:* For *the feruent prayer of a righteous man auaileth much.*

17 *Elias* 17 *Elias*

3.Reg 17. Eccl.48. Lu.4.25. 17 *Elias was a man like vnto vs passible: and with prayer ‖ hee prayed that it might not raine vpon the earth, & it rained not for three yeeres and sixe moneths.

3.Reg. 18, 41. 18 And *he praied againe: and the heauen gaue raine, and the earth yeelded her fruite.

19 †My brethren, if any of you shall erre from the truth, and a man conuert him:

20 †Hee must knowe that hee ‖ which maketh a sinner to bee conuerted from the errour of his way, ‖ shall saue his soule from death, and ‡ couereth a multitude of sinnes.

17 *Elias was a man vnder infirmities euen as we are, and he prayed in his prayer that it might not raine: and it rained not on the earth, by the space of three yeeres and sixe moneths. 1.Reg.17.1. luke 4.25. mat.6.13.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruite.

19 *Brethren, * if any of you doe erre from the truth, and an other conuert him,* Mat.18.15.

20 *Let the same know, that he which conuerteth the sinner from going astray out of his way, shall saue a soule from death, and shall hide the multitude of sinnes.*

¶ *The ende of the Epistle of Saint Iames.*

MARGINALL NOTES. CHAP. V.

RHEM. 2 16 Confesse therefore.) *The heretikes translate,* Acknowledge your sinnes, &c. *So little they can abide the very word of confession.*

FVLKE. 2 Our translation is true, and agreeable to the Apostles meaning: as for the worde of confession, and the thing it selfe, when it signifieth true confession, we can well abide, and vse many times. But you imagine that the very word confession, is sufficient to proue the necessitie of auricular confession, with all the Popish tyrannie incident thereunto. Caulling. Popish confession.

RHEM. 3 20 Couereth a multitude.) *He that hath the zeale of conuerting sinners, procureth thereby mercie and remission to him selfe: which is a singular grace.*

FVLKE. 3 The Apostle saith not that he shall couer the multitude of his owne sinnes, but rather of his whom he conuerteth, in such sence, as he saueth his soule from death, namely, as a profitable instrument of Gods grace, and mercie, which properly conuerteth and saueth sinners, and coureth sinnes. *Dorotheus doct.6. Charitas compatitur & conteritur cum proximorum peccata viderit vt dicitur quia Charitas operit multitudinem peccatorum.*

ANNOTATIONS. CHAP. V.

RHEM. 4 The hire.) *To withholde from the poore or labourer the hire or wages that is due or promised to him for his seruice or worke done, is a great iniquitie, and one of those fiue sinnes which in holy write be saide to call for vengeance at Gods hand, as we see here. They be called in the Catechisme,* Sinnes crying to heauen. *The other foure be Murder,* Gen.18. v.20. *Surie.* Exod.22.v.27. *The sinnes against nature,* Gen.18.v.20. *The oppression and vexation widowes, pupilles, strangers and such like.* Ib. & Exod.3.v.9. The sinnes crying to heauen.

12 Sweare not.) *He forbiddeth not all othes, as the Anabaptists falsely say. for in iustice and iudgement we may be by our lawful Magistrate put to sweare, and may lawfully take an othe, as also for the aduantaging of any necessarie truth when time and place require. but the custome of swearing, and all vaine, light, and vnnecessarie othes in our daily speech doe displease God highly, and are here forbidden by the Apostle, as also by our Sauiour.* Mat.5. What othes are lawfull, what are not.

RHEM. 4 14 Let him bring in the Priests.) *The Protestants for their speciall hatred of the holy order of Priesthood, as els where often, so here they corrupt the text euidently, translating* Presbyteros, *elders. As though the Apostle had meant men of age, and not such as were by the holy office, Priests. S. Chrysostom who knew the sense and signification of the Greeke word according to the Ecclesiasticall vse and the whole Churches iudgement, better then any Protestant alme taketh it plainely for* Sacerdotes, *that is, Priests* li.3.de Sacerdotio prope initium. *And if they confesse that it is a worde of office with them also, though they call them elders, and not Priests: then we demaund whether the Apostle meane here men of that function which they in their new Churches call Elders. If they say no, as they must needes (for Elders with them are not deputed specially to publike praying or administration of the sacraments, such as the Apostle here requireth to be sent for (then they must needs graunt, that their Elders answere not to the function of those which in the new Testament are called* Presbyteri *in Greeke and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.* Heretical translation against Priesthod. Neither their Elders (so called) nor their Ministers, can be those whom the Apostle here calleth, *Presbyteros.*

If they say their Ministers be correspondent to such as were called Presbyteri *in holy writ and in the Primitiue Church, and that they are the men whom the Apostle willeth to be called for to anoile the sicke and to pray for him, why doe they not then translate* Presbyteros *Ministers? Which they might do with as good reason, as call such as they haue taken in steede of our Catholike Priests, Ministers. Which words being in large acception common to all that haue to doe about the celebration of Diuine things, was neuer appropriated by the vse either of the Scripture or of the holy Church, to that higher function of publike administration of the Sacraments and Seruice, which is Priesthood: but to the order next vnder it, which is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keep the ancient greeke word of Deacon, appropriated to that office by the vse of antiquitie, then to keepe the word Priest, being made no lesse peculiar to the state of such onely as minister the holy Sacraments, and offer the sacrifice of the Altar. But these fellowes follow neither Gods word nor Ecclesiasticall vse, nor any reason, but mere phantasie, popelrie, and hatred of Gods Church. And how little they follow any good rule or reason in these things may appeare by this, that here they auoide to translate* Priests, *and yet in their Communion booke, in their order of visiting the sicke they commonly name the Minister,* Priest. They haue no reason to call their Ministers, by that name. Their Deacons should rather be called Ministers. They should keepe the name Priest, as well as Deacon.

FVLKE. 4 Wee translate the Greeke worde heere, as wee doe in other places truely, for the Elders by office, and not in age, as your owne vulgar latine translator calleth them diuers times *Seniores* and *Maiores natu*, which you call *Ancients* and *Seniors*. Therefore this is a rotten cauill, not worth a rotten nutte. And although Chrysostome following the vsuall maner of speaking, called them *Sacerdotes*, yet if he had translated this or any like text out of Greeke, into the Latine tongue, he ought not to haue vsed that worde *Sacerdotes*. Neither doth your vulgar Latine interpreter, whom you hold to haue knowen the sense and signification of that worde, as well as any Papist aliue, in any place translate the worde heere vsed by the Apostle, *Sacerdotes*, but either *Seniores*, or *Maiores natu*, or *Presbyteri*: and Beda in his commentarie on this place, calleth them *Seniores*. But admitting that we meane elders by office, *you demaund, whether the Apostle meane heere, men of that function which in our Churches we call Elders.* I answere yea, he meaneth such. But that you thinke can not be so: *because Elders* Caulling.

are not deputed specially to publike prayers and administration of the Sacraments. I answere, although in some churches there be some Elders appointed only to gouerne, yet is there no Church in which there bee no Elders appointed specially to publike prayers, and administration of the sacraments: and therefore our Elders are such as the Apostle requireth to be sent for, saeing that they haue not the gift of healing, as those had in the primitiue Church of the Iewes, and therefore your quarrelling as well at our orders, as at our translation is vaine. But admitting that the ministers of our Church be such as the Apostle speaketh of, you demaund why we translate not *Presbyteros* ministers, I answere, because the word signifieth Elders and not ministers: I might by as good reason demand of you, why ye translate not *Seniores*, priests, rather then *Ancients*. *But wee might as well translate so, as call them so you thinke*, but we knowe no: For in translation, we must looke as neere as the phrase of writing will beare, to the proper signification of wordes: else why call you them *Priests*, whome in translation you terme *Ancients*? In common speach we may vse common wordes, but when we are examined so straightly of our termes, we answere that we call them not ministers, meaning largely and absolutely, but ministers of God and of his Church, as S. Paul calleth himselfe and his fellow ministers. 1. Cor. 3. 5. & c. 4. 1. who was I trow of the highest oder. *But the Deacons* (you say) *should more properly be called ministers.* We call not the Elders ministers, as though the word were proper to them, which we acknowledge to be generall to all inferiour ministers and seruitors of the Church: but because they are the principall ministers of God & the Church. And yet we contend not for the terme, nor refuse the name Priest, when it signifieth the same whom the Apostle calleth *Presbyterum*: but when by abuse and vaine cauillation of Papists, it is taken to signifie a sacrificer. To conclude therefore, according to the true etymologie we confesse the name to be good, and doe vse it in our seruice booke and otherwise, knowing that it implyeth no sacrificing, as you most fondly and ridiculously would enforce out of it. But in translation, because by common speach a Priest was taken for a sacrificer, and the translators had no other name, whereby to call the sacrificers of the law but priests, to make & obserue that difference which the holy Ghost alwaies obserueth in the new testament, they call the one priests, the other Elders. But if they had called the one sacrifices, and the other priests, that priests might haue beene knowen to differ from sacrificers, it had beene a small matter, and perhaps hindered you of this vaine quarrell.

RHEM. 5 14 Anoiling with oyle.) *Here is the Sacrament of extreme Vnction so plainely promulgated (for it was instituted, as all other Sacraments of the new Testament, by our Sauiour Christ himselfe, and, as Venerable Bede thinketh and other auncient writers, the anoiling of the sicke with oyle* Marc. 6. *pertaineth thereunto) that some Heretikes, for the euidence of this place also (as of the other for good workes) deny the Epistle. Other (as the Caluinists) through their confidente of cunning shifts and glosses, confessing that S. Iames is the author, yet condemne the Church of God for vsing and taking it for a Sacrament. But what dishonour to God is it (we pray them) that a Sacrament should be instituted in the matter of oyle, more then in the element of water? Why may not grace and remission of sinnes be annexed to the one as well as to the other, without derogation to God?* The Sacrament of EXTREME VNCTION.

But they say, Sacraments endure for euer in the Church, this is but for a season in the Primitiue Church What Scripture telleth them that this generall and absolute prescription of the Apostle in this case, should endure but for a season? when was it taken away, abrogated, or altered? They see the Church of God hath alwaies vsed it vpon this warrant of the Apostles, who knew Christs meaning and institution of it better then these deceiued men, who make more of their owne fond ghesses and coniectures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical author that euer wrote, then of the expresse wordes of God. It was (say they) a miraculous practise of healing the sicke, during onely in the Apostles time, and not long after. We aske them whether Christ appointed any certaine creature or externall element vnto the Apostles generally to worke miracles by. Himselfe vsed sometimes clay and spittle, sometimes he sent them that were diseased, to wash them selues in waters. but that he appointed any of those or the like things for a generall medicine or miraculous healing only, that we read not. for in the beginning: for the better inducing of the people to faith and deuotion. Christ would haue miracles to be wrought by sundry of the Sacraments also. Which miraculous workes ceasing, yet the Sacraments remaine still vnto the worlds ende. The heretikes obiections against the said Sacrament, answered: and withal it is to be proued to be a Sacrament.

Againe we demaund, whether euer they read or heard that men were generally commaunded to seeke for their health by miraculous meanes. Thirdly, whether all Priests, or (as they cal them) Elders, had the gift of miracles in the primitiue church? No, it cannot be, for though some had, yet all these indifferently of whom the Apostle speaketh, had not the gift: and many that were no Priests, had it, both men and women, which yet could not be called for, as Priests were in this case. And though the Apostle and others could both cure men and reuiue them againe, yet there was no such generall precept for sicke or dead men, as thus, to call for the Apostles to heale or restore them to life againe. Lastly, had any externall element or miraculous practise, vnlesse it were a Sacrament, the promise of remission of all kinde of actuall sinnes ioyned vnto it? or could S. Iames institute such a ceremonie himselfe, that could saue both body and soule, by giuing health to the one, and grace and remission to the other? At other times these contentious wranglers raile at Gods Church, for annexing onely the remission of venial sinnes to the element of water, made holy by the Priests blessing thereof in the name of Christ, and his worde: and loe here they are driuen to hold that S. Iames prescribed a miraculous oile or creature which had much more power and efficacie. Into these straits are such miscreants brought that will not beleeue the expresse worde of God, interpreted by the practise of God vniuersall Church. Remission of sinnes annexed to creatures. Holy water.

Venerable Bede in 9. Luc. saith thus. It is cleere that this custome was deliuered to the holy Church by the Apostles themselues, that the sicke should be annointed with oyle consecrated by the Bishops blessing, *See for this, and for the assertion and vse of this Sacrament, S. Innocentius* ep. 1. ad Decentium Eugubinum cap. 8. to. 1. Conc. & Lib. 2. de visitatione infirmorum *in S. Augustine* cap. 4. Concil. Cabilonense 2. cap. 48. Conc. Wormatiense cap. 72. to. 3. Conc. Aquisgra. c. 8. Florentinum, *and other later Councels. S. Bernard in the life of Malachie* in fine. *This holy oyle because the faithfull saw to haue such vertue in the primitiue Church, diuers carie it home and occupied it in their infirmities, not vsing it in the Sacramental sort which the Apostle prescribeth, as the Aduersaries vnlearnedly obiect vnto vs: but as Christians now do (and then also did) concerning the water of Baptisme, which they vsed to take home with them after it was hallowed, and to giue it their diseased to drinke.* Holy oyle blessed by the Bishop. The peoples deuotion toward such hallowed creatures.

FULKE. 5 There is no cause, why any man should denie this Epistle, as mayntaining the Popish Sacrament of extreme vnction, for that it doeth not, but speaketh of the vse of the gift of healing, which was in the Primitiue Church, in the Elders of the Congregation, expressed by the outwarde signe of annointing with oyle, as it is manifest, Mark. 6. 13. Whereof as Beda thinketh came the custome of annointing them that were possessed with Diuels, and the sicke with oyle, which he confesseth might bee done not onely of the Priestes, but also of euery Christian in their necessitie, as *Innocentius* teacheth. Therefore, although hee allowe the ceremonie, yet hee alloweth not your Sacrament, which may be ministred by none but by a Priest, and vnto none, but them that bee in extremitie of sicknesse, when health is despayred: yea, Beda vnderstandeth it, to pertaine not onely to them that are sicke in bodie, but also to them that are weake in faith, though Extreme vnction.

though they be whole in body. *Commaunding* (saith hee) *him that is weake in bodie, or in faith, that hee which hath susteyned a greater wound, should remember to cure himselfe with the ayde of more men, and them of the Elder sorte neither should referre the cause of his weakenesse, to the Younger sort and the lesse learned, least he receiue by them, any hurtfull speech or counsell.* You see therefore, that euen the custome and vse of the Ceremonie, is greatly changed from the daies of Bede, which is but 7. or 8. hundred yeere agoe. For in the Popish Church one Priest is sufficient, young or olde, who commeth not to giue any ghostly counsell, but commonly when a man is past his senses. It is certaine therefore, that in Bedes time, this anoynting was not taken for a Sacrament. But you pray vs, (as though you would begge a Sacrament of vs,) What dishonour is it to God that a Sacrament should be instituted in oyle more then in water &c? Verely if God had instituted any such perpetuall Sacrament in oyle, as he hath done in water, we would nothing doubt of it. But this signe of annoynting was temporall, as the gift of healing whereunto it was annexed was but for a season, and that doeth this Scripture tell vs sufficiently, seeing experience testifieth, that the gift of healing doeth not nowe remaine. Where you say the Church of God hath alwaies vsed it, it is false: for the Greeke Church neuer receiued it to this day as a Sacrament, and for many hundred yeeres it was counted a free Ceremonie in the Latine Church, as appeareth by the Epistle of *Innocentius*, and that which Beda writeth, that it was lawfull for all Christians to vse it. But when we say, it pertayned to the gift of healing, you aske *whether Christ appointed any certaine creature or externall element vnto the Apostles generally to worke miracles by.* I answere no: for with externall signe and without, they did miracles. Yet it appeareth, Mark. 6. 13. that he appointed them to annoint the sicke with oile that they might recouer health, though it were not necessarie so to doe at all times, when they healed the sicke. Where you say, *that Christ would haue miracles in the beginning wrought by sundry sacraments which remaine, the miracles ceassing*, we finde no such matter, which if it were so, the institution and commaundement of the perpetuitie of them were sufficient for their continuance. Againe you demaunde, *whether euer we redde or heard that men were generally commaunded to seeke for their health by miraculous meanes*, We read that men were commaunded generally to seeke all spirituall and miraculous gifts, as long as God gaue them: and not health onely, but the gift of healing also. 1. Cor. 12. 31. cap. 14. 1. yet vnder the generall rule of submitting all our requests, and whole will to Gods will.

Thirdly, you demaund, whether all Priests or Elders had the gift of miracles in the primitiue Church. We answere, it is not necessarie that euery one had the gift of healing, yet among the companie of Elders, that were in euerie Church, some doubtlesse had, when other had which were not Elders of the Church. Or the gift might be giuen to the whole number, which euery one had not, as S. Paul speaketh of the gift of prophecie, giuen by laying on of the handes of the Elders. 1. Tim. 4. 14. Neither would the Apostle promise health, if the gift of healing, had not beene generall in euery congregation. But *though the Apostles had the gift to cure men and reuiue them, yet there was no such generall precept, to call for the Apostles, to heale men or restore them:* So long as that gift continued in the Church it was all mens duetie to seeke the vse of it, so farre as it would stand with Gods pleasure: Therefore as S. Paule setteth downe an order for the right vse of the gift of tongues, 1. Corinth. 14. 27: so doeth S. Iames heare for the gift of healing. Lastly, *you aske if any externall elements, or miraculous practise, vnlesse it were a sacrament, had promise of the remission of all kinde of actuall sinnes, ioyned to it?* But neither hath the element of oyle any such promise annexed vnto it, but the prayers of the faithfull. as 1. Iohn 5. 6. Againe *you aske whether S. Iames could institute such a ceremonie of himselfe, &c.* We say he did not institute any such ceremonie as you speake of, nor mentioneth any such, but willeth the gift of healing, to be vsed according as God had appointed. As for the promise of remission of sinnes, he annexeth not to the element, but out of the generall doctrine of prayer, he sheweth the fruit thereof to be the obtaining of remission of sinnes. But at *other times you say, we raile at the popish Church, for annexing remission of veniall sinnes, to the element of water. Heere we are driuen to hold that S. Iames prescribed a miraculous oyle, which had much more power and efficacie.* Concerning your popish holy water, although it be coniured to be health of body and soule, which includeth not onely veniall but all sinnes; yet euen your doctrine of veniall sinnes, is intollerable. For who gaue you auctoritie, to annexe any remission of sinnes, to that or any other creature? But that you say, wee are driuen to holde, is false, for wee holde no such thing, either that S. Iames of his owne auctoritie, prescribed a miraculous oyle, or that any such power or efficacie to remitte sinnes, was in the oyle, or annexed to it. Therefore you are driuen to the streights, that without shame faine a sacrament, of a ceremonie vsed onely for health of bodie and are bolde to slander the vniuersall Church of Christ, with such a practise as neuer was receiued in the Church of Christ, for a sacrament. Howe the ceremonie was vsed in Bedes time, I haue shewed before. The testimonie of Innocentius and *de visitat infirm.* I haue answered before Galathians 4. sect. 2. Bernard writeth no more, but that Malachie was annointed, according to the ceremonie vsed in his time. The other Councels that followe being of later yeeres, are according to the Epistle of Innocentius. Who because hee saieth, that this annointing may bee vsed not onely of the Priestes, but also of all Christians, you are driuen to a poore shift, in saying they vsed it not in that sacramentall sort which the Apostle prescribeth: but Innocentius saith plainely they might vse it lawfully, without any distinction of sacramentall sorte, as his words are manifest, which with small learning, may easily bee vnderstood. But *where you say, they vse it as Christians doe now the water of baptisme, to take it home with them after it was hallowed, and to giue it to their diseased to drinke.* No doubt, an holy and wholesome medicine, or rather a vile superstitious abusing of the sacrament of baptisme, as there haue beene many by coniurers and idolaters, but neuer vsed of well instructed Christians.

Holy water.

As for the hallowing of the water of baptisme, is in Gods Church but to the onely vse of baptisme, and for the onely time of the ministration thereof, as is manifest by Iohn baptizing in Iordan, and the Apostles of Christ in euery water, without any superstitious hallowing or estimation of the water, after it had serued for the vse of baptisme.

Hallowing of the fonte.

RHEM. 6 15 The praier of faith.) *He meaneth the forme of the Sacrament, that is, the words spoken at the same time when the partie is anoiled, which no doubt are most auncient and Apostolike. Not that the word or prayer alone should haue that great effect here mentioned, but ioyned with the foresaid vnction, as is plaine.*

The sacramental wordes.

FVLKE. 6 Chrysostome vnderstandeth it generally of prayer. De sacerdot. lib. 3. So doth Hesychius in Leu. lib. 1. cap. 2. saying, *Prayer worketh many things, for especially it healeth the passions of the soule, it cureth the woundes of the intelligible or mysticall eies, absoluing from ignorance and that which is sickenesse in deed, that is, it saueth the teares that come out of sinne. For is any sicke among you? (saith Iames,) let him call for &c.* rehearsing this whole text. Wherefore these ancient fathers know neither your sacrament, nor the formall words thereof.

RHEM. 7 15 Shall saue.) *The first effect of this Sacrament is, to saue the soule, by giuing grace and comfort to withstand the terrours*

terrours and tentations of the enemie, going about (specially in that extremitie of death) to driue men to desperation or distresse of minde and other damnable inconueniences, the which is signified in the matter of this Sacrament specially.

FVLKE.7 The Apostle ascribeth no sauing to any sacrament, but to the prayer of the faithfull, which how effectuall it is, he declareth afterward.

RHEM. 8 15 Shall lift him vp.) *When it shall be good for the saluation of the partie, or agreeable to Gods honour, this Sacrament restoreth also a man to bodily health againe, as experience often teacheth vs. Which yet is not done by way of miracle, to make the partie suddenly whole, but by Gods ordinarie prouidence and vse of the second causes which otherwise should not haue had that effect, but for the said Sacrament. This is the second effect.* The three effects of this Sacrament.

FVLKE.8 This perteyneth to the gift of bodily healing, for which end your anoynting is not vsed, but in desperation of bodily health, when death is euen at hand, neither is any man healed by your anoynting.

RHEM.9 15 They shall be remitted him.) *What sinnes so euer remaine vnremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons worthily receiue it. this is the third effect. S.Chrysostome of this effect saith thus:* They (*speaking of Priests*) doe not onely remitte sinnes in baptisme, but afterward also, according to the saying of S.Iames. If any be sicke, let him bring in the Priests &c. Li.3. de Sacerd. prope initium. *Let the Protestants marke that he calleth* Presbyteros, Sacerdotes: *that is*, Priests, *and maketh them the only ministers of this Sacrament and not elders or other lay men. By all which you see this Sacrament of all other to be marueilous plainely set forth by the Apostle. Onely sicke men and (as *the Greeke word giueth) men very weake must receiue it: onely Priests must be the ministers of it: the matter of it is holy oyle: the forme is prayer, in such sort as we see now vsed: the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemie by Heretikes would wholy abolish.* Priests (and not Elders) are the ministers of this Sacrament. *ἀσθενεῖ τίς.

FVLKE.9 Chrysostome ascribeth not this effect to your Sacrament, nor to the ceremonie of annoynting with oyle, but to the prayers of the Priests, as is manifest by his wordes going before, wherein hee preferreth Priestes as spirituall fathers before bodily fathers. *These* (sayeth hee) *haue often saued the soule that was sicke, and readie to perish, causing to some a more gentle punishment, other some not suffering at the first to fall: and thus not onely by teaching or admonition, but also by helping with prayer. For they haue auctoritie to forgiue sinnes, not onely when they regenerate vs, but afterwarde also: For is any sicke among you, saith the Apostle, &c.* as it followeth in the text.

You see Chrysostome (euen as the Apostle) doth referre this effect onely to prayer and not to the anoynting with oyle, whereof there was no vse in his time. For the name of Priests, I haue answered sufficiently before. Beda acknowledgeth that this ceremonie of anointing with oyle, might bee done not onely by priests, but by all Christians: but the remission of sinnes, hee referreth to the priests, after they be confessed by the sicke with purpose of amendment. *For sinnes* (saith he) *cannot be remitted without confession of amendment*: whereby it is certaine that Beda seperating remission of sinnes, from the ceremonie of annoynting with oyle, did not acknowledge the annoynting with oyle to bee a Sacrament. His wordes of it are these: *Thus we reade in the gospell, that the Apostles did, and now the custome of the Church holdeth, that the sicke may be anoynted by the Priests with oyle consecrated, and prayer going with all, that they may be healed. Neither is it lawfull for the Priests only, but as Pope Innocent writeth, it is lawfull for all Christians, to vse the same oyle by anoynting, in the necessitie of themselues or other friends: which oyle yet ought not to be made, but by the Bishops. For that he saith with oyle in the name of the Lord, signifieth the oyle consecrated in the name of the Lord, or at least, that when they anoynt the sicke, they ought to call vpon the Lords name ouer him.*

RHEM. 10 16 Confesse therefore.) *It is not certaine that he speaketh here of sacramentall Confession: yet the circumstance of the letter well beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it* ho.2. in Leuit. *& Venerable Bede writeth thus,* In this sentence (*saith he*) there must be this discretion, that our daily and little sinnes we confesse one to an other, vnto our equals, and beleeue to be saued by their daily prayer. but the vncleanesse of the greater leprosie let vs according to the law open to the Priest, and at his pleasure in what manner and how long time he shall commaund, let vs be carefull to be purified. *But the Protestants fleeing from the very word confession in despite of the Sacrament, translate thus,* acknowledge your faults one to an other. *They doe not well like to haue in one sentence, Priests, praying ouer the sicke, anoyling them, forgiuing them their sinnes, confession, and the like.* Confession. *In hunc locum.*

FVLKE.10 The Scripture neuer speaketh of Sacramentall confession, as you call it, and the Apostle here speaketh of mutuall confession or acknowledging of our trespasses one against another, not of our sinnes to a priest. Neither doth Origen expound this text of confession, but the two verses before of remission of sinnes by heartie repentance, and confessing of sinnes before God, or at least openly before the Church. *There is yet* (saith he) *the seuenth kinde of remission of sinnes, though very hard and laboursome, when the sinner washeth his bed with teares, and his teares are made his bread day and night, and when he is not ashamed to declare his sinnes to the priest of the Lord, and to seeke medicine according to him which saieth: I haue said, I will pronounce mine vniustice against my selfe to the Lorde, and thou hast remitted the impietie of my heart. In whom also that is fulfilled which the Apostle saith: If any bee sicke, let him call the Elders of the Church, and let them lay their handes on him, anointing him with oyle in the name of the Lord, and the prayer of faith shall saue the sicke, and if he haue beene in sinnes, they shall be remitted to him.* That which Beda saieth of opening our greater leprosie vnto the Priest, and abiding his iudgement, prooueth not the necessitie of auricular confession to be of Gods lawe, nor of this text, which he acknowledgeth to pertaine to mutuall confession. And so the word ἀμήλοις doth plainely signifie, whereby we may as well proue, that the Priestes are bound to confesse themselues to the lay men, as you can proue, that the lay men are bound to confesse themselues to the Priestes. Therefore this text pertaineth to mutuall acknowledging of mens trespasses and reconciliation and prayer. Finally, wee like well the text, when it is not poysoned with your hereticall glosses, of Sacraments, of anoyling and shrift, which are farre from the Apostles wordes and meaning. Popish confession.

RHEM. 11 17 He prayed.) *The Scriptures to which the Apostle alludeth, make no mention of Elias prayer. therefore he knewe it by tradition or reuelation. Whereby we see that many things vnwritten be of equall truth with the things written.* Truthes vnwritten and knowen by tradition.

FVLKE.11 When Elias denounceth to Achab that there shall be neither raine nor dewe, but according to his worde, 1.Reg.17.1. It is easie to gather his prayer both before and after the drought: And although many things are true that are not written, yet those things that are written in the Scripture are sufficient for our instruction. Vnwritten verities.

RHEM. 20 Maketh to be conuerted.) *Here we see the great reward of such as seeke to conuert Heretikes or other sinners from errour and wickednes: and how necessarie an office it is, specially for a Priest.* Conuerting of soules.

RHEM. 12 20 Shall saue.) *We see it derogateth not from God, to attribute our saluation to any man or Angell in heauen or earth, as to the workers thereof vnder God, by their prayers, preaching, correction, counsell, or otherwise. Yet the Heretikes* Our saluation attributed to men, without derogation to Christ.

are

are so foolish and captious in this kinde, that they cannot heare patiently, that our B. Lady or others should be counted meanes or workers of our saluation.

FVLKE. 12 We can not abide your blasphemies, ascribing to the B. virgine Mary that which is proper to Christ. So far foorth as she was a meane of our saluation, by conceiuing and bringing foorth the Sauiour of the world, we do acknowledge it, as in these speaches. But that she or any other creature, is now *Our life, our saluation, our hope, our Mediatour*, or any such thing, we abhorre as blasphemous against the glory of our onely Mediator and aduocate, life, hope and saluation Iesus Christ. Wherefore, when you cannot proue, that God hath made her or any other Saint, instruments of our saluation by their intercession, these formes of speach will not serue to excuse your idolatrie and blasphemie. Blasphemie. Inuocation of Saints.

THE ARGVMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.

RHEM. 1 *OF S. Peter we read at large, both in the Gospels and in the Actes of the Apostles: and namely, that Christ designed him, and also made him his vicar (as S. Mathew for that cause in the catalogue of the Apostles, calleth him* Primus, *the first, and all antiquitie,* Princeps Apostolorum, *the Prince of the Apostles) and that he accordingly executed that office after Christes departure, planting the Church first among the Iewes in Hierusalem and in all that countrey and coastes about, as Christ also himselfe before had preached to the Iewes alone.* c.10.v.2.

*But preaching at length to the Gentiles also, according to Christes commission (Math.28.v.19.) and being now come to Rome, the head citie of the Gentiles, from thence he writeth this Epistle to his Christian Iewes, hauing care of them in his absence, no lesse then when he was present: and not to the Iewes that were at home, (belike because they had S. Iames, or his successour S. Simon Cleophæ, resident with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.* 1.Pet.1.

And that he writeth it from Rome, himselfe signifieth, saying: The Church that is in Babylon saluteth you. 1.Pet.5.

** Where by Babylon he meaneth Rome, as all antiquitie doth interprete him: not, that he so calleth the Church of Rome, but the heathen state of the Romane empire, which then, and 300. yeeres after, vnto the conuersion of Constantinus the Emperour, did persecute the elect Church of Rome, in so much that the first 33. Bishops thereof vnto S. Siluester, were all Martyrs.* *See the Annotation 1. Pet.5.v.13.

For the matter whereof he writeth, himselfe doth signifie it in these words: This loe the second Epistle I write, to you, my deerest, in which (Epistles) I stirre vp by admonition your sincere minde, that you may be mindfull of those wordes, &c. *So he saith thereof both together. And againe of the first to the same purpose, in an other place:* I haue briefly written, beseeching and testifying that this is the true grace of God wherein you stand. *For there were at that time certaine Seducers (as * S. Augustine also hath told vs) who went about to teach* Onely faith, *as though good workes were not necessarie nor meritorious. there were also great persecutions, to compell them with terrour to deny Christ and all his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Pauls epistle to the Ephesians, in wordes also, and so thicke of Scriptures, as though he spake nothing els.* 2.Pet.3. 1.Pet.5. * See the Annotation vpon S. Iames epistle c.2.v.21.

The time when the first was written, is vncertaine: the second was written a litle before his death, as is gathered by his wordes in the same.c.1.v.14.

FVLKE. 1 We neuer read that Christ made S. Perer his vicar. S. Mathew calleth him *first*, in order of the catalogue not in auctoritie or dignitie. The ancient fathers also ascribe to him a primacie of order among the Apostles, not of power or auctoritie. And all the Apostles ioyned together in planting the Church among the Iewes in Ierusalem, and the Gentiles abroad according to Christs commission. Math.28. But whether from Rome, (as it is not like) or from Babylon (as the words, either in Syria or Ægypt) being the chiefe Apostle of the Iewes, he writeth to them that were dispersed in the East partes of the world, in such prouinces as he nameth. To proue that he writeth from Rome, it is a simple argument, that he sendeth salutation from Babylon, and as simple a commendation of Rome to be figuratiuely called Babylon. True it is, that most of the ancient writers are of that minde, following the receiued opinion, that Peter was at Rome, but there is no reason why Peter writing from Rome, should send salutations from Babylon, seeing Paul writing to the Romanes, did not call them Babylonians, but Romanes, or the Saincts at Rome. The Seducers whereof S. Augustine speaketh, taught that good workes were altogither needlesse for Christian men, as though they might be saued by a vaine profession of faith. But he neuer findeth fault with them that hold good works not to be meritorious of saluation. But contrariwise writeth many bookes against the Pelagians that hold that error. Peters primacie. Rome, Babylon. Only faith.

THE

THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

RHEM. 1 *He comforteth them in their persecutions (being now by Baptisme made the children of God) with the hope of their heauenly inheritance: 6 shewing how meritorious it is for them to be so constant in faith, 10 and confirming them therein with the authoritie of the Prophets and of the Holy Ghost. 15 Exhorting them to liue also accordingly in all holinesse, 15 considering the holinesse of God, the rightnesse of his iudgement, the price of their redemption by Christ, 22 and the vertue of the seede in them (Which is grace regenerative in Baptisme) foretold by the Prophet also.*

FVLKE. 1 The Apostle neuer teacheth the constancie of faith, nor any fruite of faith to be meritorious, but he sheweth the reward of constancie to be according to Gods promise, by the merite of Christ onely. Merite.

The translation of Rhemes.

THE Epistle In Cathedra S. Petri Rome. Ian. 18.

PETER an Apostle of IESVS Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithinia,

2 According to the prescience of God the Father, into sanctification of the Spirite, vnto the obedience and sprinckling of the bloud of IESVS Christ: Grace to you and peace be multiplied.

THE Epistle for many martyrs. 2. Cor. 1, 3. Eph. 1, 3.

3 Blessed be God and the father of our Lord IESVS Christ, who according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of IESVS Christ from the dead.

4 Vnto an inheritance incorruptible, and incontaminate, and that cannot fade, conserued in the heauens in you,

5 (Who in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time.

6 Wherein you shal reioyce, a litle now if you must be made heauie in diuers tentations:

7 That the probation of your faith much more pretious then golde (which is proued by the fire) may be found vnto praise and glory and honor in the reuelation of IESVS Christ:

8 Whom hauing not seene, you loue: in whom now also not seeing you beleeue: and beleeuing you reioyce with ioy vnspeakeable and glorified,

9 Receiuing the ende of your faith, the saluation of your soules.

10 Of the which saluation the Prophets inquired and searched, which prophecied of the grace to come in you,

11 Searching vnto which or what maner of time the Spirite of Christ in them did signifie: foretelling those passions that are in Christ and the glories folowing:

12 To whom it was reuealed, that not to themselues, but to you they ministred those things which now are told you by them that haue euangelized to you, the holy Ghost being sent from heauen, on whom the Angels desire to looke.

13 For

The translation of the Church of England.

PETER an Apostle of Iesus Christ, to them that dwell here and there as strangers throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:

2 *Elect according to the foreknowledge of God the father, vnto the sanctifying of the spirit, through obedience and sprinckling of the bloud of Iesus Christ: Grace and peace be multiplied vnto you.*

3 *Blessed be God the father of our Lord Iesus Christ, which according to his aboundant merey begate vs againe vnto a liuely hope, by the rising of Iesus Christ from the dead,*

4 *To an inheritance incoruptible, and vndefiled, and that fadeth not away, reserued in heauen for you.*

5 *Which are kept by the power of God through faith vnto salnation, ready to be shewed in the last time.*

6 *In the which ye reioyce, though now for a season (if neede require) yee are in heauinesse through manifold temptations:*

7 *That the tryall of your faith being much more precious then gold that perisheth, though it be tried with fire, might be found* to be vnto you *vnto laud, honour, and glory, at the appearing of Iesus Christ,*

8 *Whom ye haue not seene, and yet loue him, in whom euen now though ye see him not, yet doe ye beleeue* him, *and reioyce with ioy vnspeakeable and glorious:*

9 *Receiuing the end of your faith, euen the saluation of your soules.*

10 *Of which saluation haue the Prophetes enquired and searched diligently, which prophecied of the grace that* should come *vnto you:*

11 *Searching when or what time the spirit of Christ which was in them should signifie,* which spirit *testified before the passiõs that should happẽ vnto Christ, & the glory that should follow after.*

12 *Vnto which Prophets it was also reuealed, that not vnto themselues, but vnto vs, they should minister the things which are now shewed vnto you of them, which by the holy Ghost sent downe from heauen, haue in the Gospell preached vnto you, the things which the Angels desire to behold.*

13 For the which cause hauing the loynes of your ‡ minde girded, sober, trust perfectly in that grace which is offered you, in the reuelation of IESVS Christ,

‡ Chastitie not onely of body but also of minde, is required S. Bede vpon this place.

14 As children of obedience not configurated to the former desires of your ignorance:

15 But according to him that hath called you, the Holy one, be you also in all conuersation holy:

Leu.11,44. 20,7. 16 Because it is written: *You shall be holy, because I am holy:*

Deu.10. Ro.2. Gal.2. 17 And if you inuocate the Father, him which * without acception of persons iudgeth according to euery ones ᶜ worke: in feere conuerse ye the time of your peregrination.

1.Cor.6,20. 7,23. 18 Knowing that * not with corruptible things, gold or siluer, you are redeemed from your vaine conuersation of your fathers ‡ tradition:

19 But with the precious bloud as it were of an immaculate and vnspotted Lambe, Christ,

Ro.16,25. Col.1,26. Tit.1,2. 20 * Foreknowen in deede before the constitution of the world, but manifested in the last times for you,

21 Which by him are faithfull in God, who raised him from the dead, and hath giuen him glorie, that your faith and hope might be in God.

22 Making your soules chaste in obedience of charitie, in the sincere loue of the fraternitie from the hart loue ye one an other earnestly:

23 Borne againe not of corruptible seed, but incorruptible by the word of God who liueth and remaineth for euer.

Esa.40,6. 24 For *al flesh is as grasse: and all the glorie thereof as the floure of grasse, the grasse is withered, and the floure thereof is fallen away.*

25 But the word of our Lord remaineth for euer, and this is the word that is euangelized among you.

13 *Wherefore gird vp the loynes of your minde, be sober, and trust perfectly on the grace that is brought vnto you by the reuelation of Iesus Christ:*

14 *As obedient children, not fashioning your selues vnto the former lustes of your ignorance:*

15 *But as hee which called you is holy,* * Luke 1.75. *euen so be ye holy also in all maner of conuersation.*

16 *Because it is written,* * *Be ye holy, for* Leuit.11.44. *I am holy.*

17 *And if so be that ye call on the father,* * *which without respect of person iudgeth according to euery mans worke, see that yee passe the time of your dwelling here, in feare.* Deut.10.17. rom.2.11. galat.2.6.

18 *For as much as yee knowe, how that ye were not redeemed with corruptible* thinges, *as siluer and golde, from your vaine conuersation, which ye receiued by the tradition of the fathers.*

19 * *But with the precious bloud of Christ,* Heb.9.14. 1.Iohn 1.7. apoc.1.5. *as of a Lambe vndefiled, and without spot:*

20 *Which was ordeined before hand, euen before the world was made, but was declared in the last time for your sakes:*

21 *Which by his meanes do beleeue in God that raised him vp from the dead, and gaue him glory, that ye might haue faith and hope toward God:*

22 *Euen ye which haue purified your soules, through the spirite in obeying the trueth,* * *with* Rom.12.10. *brotherly loue vnfaigned, see that ye loue one an other with a pure hart feruently;*

23 *For ye are borne a new, not of corruptible seede: but of incorruptible, by the worde of God, which liueth and lasteth for euer.*

24 * *For all flesh is as grasse, and all the glory* Esa.40.6. *of man is as the floure of grasse: the grasse withereth, and the floure falleth away:* eccle.14.18. iam.1.10.

25 *But the word of the Lord endureth euer: and this is the word which by the Gospell was preached vnto you.*

MARGINALL NOTES. CHAP. I.

RHEM. 1 17 Worke.) *God will iudge men according to euery ones works, and not by faith onely.*

FVLKE. 1 God will iudge euery man according to his workes, which are euident tokens either of true faith, or of no faith, or of false and erroneous persuasions.

RHEM. 2 18 Tradition.) *He meaneth the errours of Gentilitie, or if he write to the Iewes dispersed, he meaneth the yoke of the Law with the fond and heanie additions of their later Maisters,* called Deuterôses. *The Heretikes to make it sound to the simple against the traditions of the Church, corrupt the text thus,* Which you haue receiued by tradition of the Fathers.

FVLKE. 2 You said in the argument of the Epistle without controuersie, that he writeth to the Iewes: now you would gladly flie from it, so ill you loue to haue traditions of your fathers reproued. What sense your cauill hath of our corrupting the text, you know not how to expresse: we say, *Tradition of the fathers,* You say, *Your fathers tradition,* your Latine is, *Paterna traditionis,* fatherly tradition, indifferent to the third person, and to the second, yea and to the first. our fatherly or fathers tradition. So that I know not what you haue found, vnlesse it be a knot in a rushe. Cauilling.

CHAP. II.

Now after their Baptisme, what must be their meate: 4 and being come to Christ, how happie they be aboue their incredulous brethren, according to the Scriptures also. 11 Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conuersion: 13 to be obedient subiects to higher Powers (howsoeuer some misconster Christian libertie) 14 and seruants to obey their Maisters. 19 And so, doing well, though they suffer for it, it is very meritorious, 21 whereas Christ also not onely gaue them example, 24 but also by his death hath made them able to liue iustly.

The

FVLKE. 1 The Apoſtle ſaith, it is thanke with God, or a good commendation, if they ſuffer iniuſtlie, and ſuffer patiently, but he ſaith not that it is meritorious. Meute.

THE Epiſtle vpon Saturday in Eaſter weeke.

LAying away therefore al malice, and al guile, and ſimulations, and enuies, and al detractions.

2 As infants euen now borne, reaſonable, milke without guile deſire ye, that in it you may grow vnto ſaluation.

3 If yet you haue taſted that our Lord is ſweete.

4 Vnto whom approching, a liuing ſtone, of men in deed reprobated, but of God, elect and made honorable.

5 Be ye alſo your ſelues ſuperedified as it were liuing ſtones, ‖ ſpiritual houſes, a holy prieſthood, to offer ‖ ſpiritual hoſtes, acceptable to God by IESVS Chriſt.

‖ a ſpirituall houſe.

6 For the which cauſe the ſcripture conteineth, *Behold I put in Sion a principall corner ſtone elect, pretious. and he that ſhall beleeue in him, ſhall not be confounded.*

Eſa.28,16.

7 To you therefore that beleeue, honour: but to them that beleeue not, *the ſtone which the builders reiected, the ſame is made into the head of the corner:*

8 And * a ſtone of offenſe, and a rocke of ſcandal, to them that ſtumble at the word, neither doe beleeue ‖ wherein alſo they are put.

Pſ.117. Mat.21. ‖ whereto alſo they are ordained. Act.4. Eſ.8. Ro.9,33. Exo.19. Apoc.1.

9 But you are an * elect generation, a ‘ kingly prieſthood, a holy nation, a people of purchaſe: that you may declare his vertues which from darkeneſſe hath called you into his maruelous light.

10 *Which ſometime not a people: but now the people of God. Which not hauing obtained mercie: but now hauing obtained mercie.*

THE Epiſtle vpon the 3. Sunday after Eaſter. Oſe.2. Ro 9. Gal.5,16. Mat.5.16.

11 My deereſt I beſeech you as ſtrangers and pilgrimes, * to refraine your ſelues from carnal deſires which warre againſt the ſoule,

12 Hauing your conuerſation good among the Gentiles: that in that wherein they miſreport of you as of malefactors, by the good workes conſidering you, * they may glorifie God in the day of viſitation.

Ro.13,1. ‘aſsistei.

13 * ‖ Be ſubiect therefore to euery ‡ humane ‘ creature for God: whether it be ‖ to King, as excelling:

14 Or to rulers as ſent by him to the reuenge of malefactors, but to the praiſe of the good:

15 For ſo is the will of God, that doing wel you may make the ignorance of vnwiſe men to be dumme:

16 As free, and ‖ not as hauing the freedome for a cloke of malice, but as the ſeruants of God.

17 Honor al men. * Loue the fraternitie. Feare God. Honour the King.

* In this ſpeech is often commended the vnitie of all Chriſtians among themſelues.

18 Seruants be ſubiect in al feare to your maiſters, not only to the good and modeſt, ‖ but alſo to the waiward.

19 For

VVHerefore * all † naughtineſſe, and all guile, and fainedneſſe, and enuie, and *backbiting laid aſide.* Rom.6.4. ephe.4.22. col.3.8. heb.12.2. † Or, malicious neſſe.

2 *As new borne babes, deſire ye the reaſonable milke of the word, which is without deceit: that ye may grow thereby* vnto ſaluation,

3 *If ſo bee that ye haue taſted how gratious the Lord is:*

4 *To whom ye come as vnto a liuing ſtone, diſallowed of men, but choſen of God,* and *precious.*

5 *And ye as liuely ſtones, be you made a ſpirituall houſe, an holy Prieſthood, for to offer vp ſpirituall ſacrifices, acceptable to God by Ieſus Chriſt.*

6 *Wherefore it is conteined alſo in the Scripture,* * *Behold, I put in Sion a ſtone to be laid in the chiefe corner, elect, and pretious, and be that beleeueth on him, ſhall in no wiſe be confounded.* Eſa.28.16. rom 9.33.

7 *Vnto you therfore which beleeue, he is precious: but vnto them which beleeue not,* * *the ſtone which the builder diſallowed, the ſame is made the head of the corner:* Pſal.118.22. matth. 21.42. acts 4.12.

8 *And a ſtone of ſtumbling, and a rocke of offence, which ſtũble at the word, and being diſobedient, vnto the which thing they were ordeined.*

9 *But ye are a choſen generation,* * *a royall prieſthood, an holy nation, a peculiar people: that ye ſhould ſhew forth the vertues of him that called you out of darkneſſe into his marueilous light.* Exod.19.9.

10 * *Which in time paſt were not a people, but are now the people of God: which ſometime had not obteined mercie, but now haue obteyned mercie.* Oſee 2.23. rom.9.25.

11 *Dearely beloued, I beſeech you as ſtrangers and pilgrimes, abſteine from* * *fleſhly luſts, which fight againſt the ſoule,* Galat.5.17. rom.13.14.

12 *And ſee that ye haue honeſt conuerſation among the Gentiles: that whereas they backbite you as euill doers,* * *they may by your good works* which *they ſhall ſee, glorifie God in the day of viſitation.* Matth.5.16.

13 * *Submit your ſelues therefore vnto all maner ordinance of man for the Lords ſake: whether it be vnto the King, as hauing the preeminence.* Rom.13.1.

14 *Either vnto rulers, as vnto them that are ſent by him for the puniſhment of evill doers. but for the laud of them that doe well,*

15 *For ſo is the will of God, that with well doing ye may ſtop the ignorance of foliſh men:*

16 *As free, and not as hauing the libertie for a cloke of naughtineſſe, but euen as the ſeruants of God.*

17 *Honour all men.* * *Loue brotherly fellowſhip. Feare God: Honour the King.* Rom.12.10.

18 * *Seruants obey your maſters with all feare, not onely if they be good and courteous, but alſo though they be froward.* Epheſ.6.5. col.3.22.

19 For this is thanke, if for conscience of God a man susteine sorowes, suffering vniustly.

20 For what glorie is it: if sinning, and buffeted you suffer? but if doing well you susteine patiently: this is thanke before God.

The Epistle vpon the 2. Sunday after Easter.

21 For vnto this are you called: because Christ also suffred for ‖ vs, leauing ‖ you an example that you may folow his steppes.

‖ you ‖ vs. Es.53,9.

22 *Who did no sinne, neither was guile found in his mouth.*

23 Who when he was reuiled, ‘ did not reuile: when he suffred, he threatened not: but deliuered him selfe to him that iudged him vniustly.

‘ οὐκ ἀντελοιδόρει.

Es.53,4. Mt.8,17.

24 Who him selfe * bare our sinnes in his body vpon the tree: that dead to sinnes, we may liue to iustice, by whose stripes you are healed.

25 For you were a sheepe straying: but you be conuerted now to the Pastor and Bishop of your soules.

19 * *For it is thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued.* 1.Cor.7.10.

20 *For what praise is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when you do well, ye suffer wrong, and shal take it patiently, then is there thanke with God.*

21 *For hereunto verily were ye called: for Christ also suffered ‖ for vs, leauing vs an ensample that ye should follow his steps.* ‖ Some read, for you.

22 * *Which did no sinne, neither was there guile found in his mouth.* Esa.53.9. 1.Ioh.3.5.

23 *Which when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed* the vengeance *to him that iudgeth righteously.*

24 * *Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinnes, should liue vnto righteousnesse: by whose stripes ye were healed.* Matth.8.17, esay 53.5.

25 *For ye were as sheepe going astray: but are now turned vnto the Shepheard and Bishop of your soules.*

MARGINALL NOTES. CHAP. II.

RHEM. 2 9 ‘ Kingly Priest.) *The Protestants can no more gather of this, that all Christians be Priests: then, that all be Kings: as is most plaine* Apocalyp.1, 6. *and* 5,10. Thou hast made vs a kingdome (or Kings) and Priests.

FVLKE. 2 We acknowledge that all Christians be alwell spirituall Kings as spirituall sacrificing Priests, vnder Christ their head, the onely king of glory, and eternall Priest after the order of Melchisedech. The kingdome and priesthood of all Christians.

RHEM. 3 13 Humane creature.) *So u the Greeke. but the Protest. in fauour of temporall lawes made against the Cath. religion, translate it very falsely thus,* to all maner ordinance of man: *them selues boldly reiecting Ecclesiasticall decrees as mens ordinances.*

FVLKE. 3 The Protestants meane not by *all maner ordinances of man,* euery law made by a man, but euery ordinance or creation of the Prince, or the Prince by what ordinance or humane creation soeuer he doe raigne, as you your selues interpret it, either by succession, election, or howsoeuer.

ANNOTATIONS. CHAP. II.

RHEM. 4 5 Spirituall hostes.) *Here we see, that as he speaketh of spirituall hostes, which euery Christian man offereth, so he speaketh not properly of priesthood, when he maketh all Priests, but of a spirituall Priesthood. which spirituall priesthood was also in all the Iewes: but the Priesthood (properly so called) was onely in the sonnes of Aaron, and they offered the sacrifices (properly so called) which none besides might offer.* Spirituall hostes and Priests.

FVLKE. 4 He speaketh of the sacrificing priesthood which remayneth now in the Church, not of the ministring or gouerning priesthood of the Church, which is not properly the office of sacrificing, but of preaching, ministring of the Sacraments, praying and such like exercises. Spirituall priesthood.

RHEM. 13 Be subiect.) *Not onely our Master Christ, but the Apostles and all Christians were euer charged by such as thought to bring them in hatred with Princes, with disobedience to kings and temporall Magistrates, therefore both * S. Paul and this Apostle doe specially warne the faithfull, that they giue no occasion by their ill demeanure to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world.* Obedience to temporall Princes. Ro. 13.

RHEM. 5 13 To euery humane creature.) *So he calleth the temporall Magistrate elected by the people, or holding their Soueraintie by birth and carnal propagation, ordained for the worldly wealth, peace, and prosperity of the subiects: to put a difference betwixt that humane Superioritie and the spirituall Rulers and regiment, guiding and gouerning the people to an higher end, and instituted by God him selfe immediatly, for Christ did expresly constitute the forme of regiment vsed euer since in the Church. He made one the cheefe placing Peter in the Supremacie: he called the Apostles and Disciples, giuing them their seuerall authorities. Afterward * God guided the lot for choice of S. Matthias in Iudas place: and the Holy Ghost expresly and namely seuered and chose Paul and Barnabas vnto their Apostolicall function: and generally the Apostle saith of all spirituall Rulers,* The holy Ghost hath placed you to rule the Church of God. God instituted the Spirituall gouernement in more excellent maner then the temporall. Act.1. Act.20.

And although all power be of God, and Kings rule by him, yet that is no other wise, but by his ordinary concurrence, and prouidence, whereby he procureth the earthly commoditie or wealth of men, by mainteining of due superioritie and subiection one towards an other, and by giuing power to the people and Common wealth to choose to them selues some kinde or forme of Regiment, vnder which they be content to liue for their preseruation in peace and tranquillitie. But Spirituall Superioritie is farre more excellent, as in more excellent sort depending, not of mans ordinance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, who is alwaies resident in the Church (which is Christs body mysticall, and therefore an other manner of Commonwealth then the earthly) concurring in singular sort to the creation of all necessarie Officers in the said Church, euen to the worlds end, as S. Paul writeth to the Ephesians. Eph.4.

*Lest therefore the people, being then in so precise sort alwaies warned of the excellencie of their Spirituall gouernors * and of their obedience toward them, might neglect their dueties to Temporall Magistrates, specially being infidels, and many times tyrants and persecutors of the Faith, as Nero and other were then: therefore S. Peter here warneth them to be subiect, for their bodies and goods and other temporall things, euen to the worldly Princes both Infidels and Christians, whom he calleth humane creatures.* Hebr.13.

FVLKE. 5 Although there be great difference betweene the gouernment of princes, and of Ecclesiasticall gouernors, yet the Apostle calleth not Princes humane creation, as though they were not also of Gods creation (for there is no power but of God) but that the forme of their creation is in mans appointment: the other is onely

of

of Gods aſſignement, and according to his inſtitution. But that Chriſt made one chiefe in authoritie ouer all the Church, and placed Peter in that ſupremacie, it is falſe and can neuer be prooued out of the holy Scripture. And the power of Princes is ſo of God, that beſide his ordinarie concurrence and prouidence, it is by his law commaunded to be obeyed, and the Prince appointed how he ſhould gouerne. Not onely to procure the earthly commoditie of his ſubiectes, but much rather to extend his authoritie to the ſpirituall benefite of their ſoules, in eſtabliſhing by his power and lawes, the true religion, and the right exerciſes thereof, and puniſhing the offenders. As all Godly Princes, of whom we reade in the Scripture, haue done to Gods glorie, and their immortall praiſe. And although the ſpirituall ſuperioritie be in an other kinde much more excellent, yet euen all ſpirituall ſuperiours are bound to obey the Prince, not onely in things temporall, but much more in matters of religion, ſo long as they be agreeable to the Law of God. Againſt which if any thing be decreed or commanded, either in the common wealth or in the Church, it is not to be obeyed of any man. But if ciuill Princes (though they be heathen) command any thing agreeable to Gods Law, as Cyrus, Darius, Artaxerxes, they are to be obeyed, much more being Chriſtians, as Conſtantine, Valentinianus, Theodoſius, &c.

Peters primacie.

The power of ciuill Princes.

RHEM. 6 13. To the king as excelling.) *Some ſimple heretikes and others alſo not vnlearned, at the beginning, for lacke of better places, would haue proued by this, that the king was head of the Church, and aboue all Spirituall rulers: and to make it ſound better that way, they falſly tranſlated it,* To the king as the chiefe head. *in the Bible of the yeere 1562. But it is euident that he calleth the king, the precellent or more excellent, in reſpect of his Vicegerents, which he calleth Dukes or Gouernours that be at his appointment: and not in reſpect of Popes, Biſhops, or Prieſts, as they haue the rule of mens ſoules: who could not in that charge be vnder ſuch kings or Emperours as the Apoſtle ſpeaketh of: no more then the kings or Emperors then, could be heads of the Church, being Heathen men and no members thereof, much leſſe the chiefe members. See a notable place in S. Ignatius ep. ad Smyrnenſes, where he exhorteth them firſt to honour God, next the Biſhop, and then the King.*

Heret. tranſlation.

The Kings excellencie of power is in reſpect of the nobilitie and lay magiſtrates vnder him.

This is an inuincible demonſtration, that this text maketh not for any ſpirituall claime of earthly kings, becauſe it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magiſtrate. Neither is there any thing in all the new Teſtament that proueth the Prince to be head or cheefe gouernour of the Church in ſpirituall or Eccleſiaſticall cauſes, more then it proueth any heathen Emperour of Rome to haue been, for they were bound in temporall things to obey the heathen being lawfull kings, to be ſubiect to them euen for conſcience, to keepe their temporall lawes, to pay them tribute, to pray for them, and to doe all other naturall dueties: and more no Scriptures binde vs to doe to Chriſtian kings.

Chriſtian Princes haue no more right to be ſupreame heads in ſpirituall cauſes, then the Heathen.

FVLKE. 6 The king is called moſt excellent, not only in reſpect of his dukes or other gouernours his vicegerents, but alſo in reſpect of all his ſubiects, and therefore might be called chiefe head of them, although the tranſlation be more proper, The chiefe or moſt excellent. Therefore S. Peter calling the king the chiefe, ſubmitteth himſelfe alſo, and all his fellow Apoſtles, vnder his auctoritie, neither doth he write to the people onely, but to all the Church in generall. Therefore neither Popes, Biſhops, nor any Prieſts, can haue exemption from the obedience due to their ciuill Princes and ſupreame Lords. But you thinke to haue a ſtarting hole, that the *clergie could not be vnder ſuch Princes as the Apoſtle ſpeaketh of*: as though he ſpake not of all Princes that then were, and ſhould be to the end of the world. Or elſe, belike, becauſe he ſpeaketh onely of heathen Princes, there is nothing due by this text to Chriſtian Princes. But he ſpeaketh of the auctoritie, not of the perſons, or their vertues or vices. *But the kings and Emperors then* (ſay you) *could be no heads of the Church, being heathen men, and no members thereof, much leſſe the chiefe members.* I anſwere, although the metaphoricall name of heads did not agree to them, becauſe they were no members, yet were they by Gods ordinance, and ought to haue beene gouernors and protectors of the Church, as all Chriſtian Kings are, and ought to be. But *Ignatius ad Smyrnenſes* exhorteth to honour the King after the Biſhop, correcting the ſaying of Salomon, which he alleageth, Pou. 24. 21. as though Salomon had forgotten the high Prieſt. *My ſonne* (ſaith he) *Honor God and the King. But I ſay, honor God in deede, as the cauſe and Lord of all, and the Biſhop, as high Prieſt, bearing the image of God, according to gouernement, of God, but according to prieſthood of Chriſt: and after him, it behoueth alſo to honour the King.* Theſe words ſhew out of what ſhoppe this Epiſtle of Ignatius came, who was a man of greater religion, then that he would haue corrected the Scripture in Salomon or in Peter: both commanding the King to be honored next vnto God.

The Kings ſupremacie.

And although it might ſeeme to be excuſed by the different auctoritie and excellencie of the Biſhop, yet it is not tollerable, after the Holy Ghoſt hath ſaid, *Honor God and the King*, to ſay, *but I ſay, Honor God and the Biſhop, and after him the King.* But this is (as you write) *an inuincible demonſtration that this text maketh not for any ſpirituall claime of earthly kings, becauſe it giueth no more to any Prince then may or ought to be done vnto an Heathen magiſtrate.* As though obedience is not to be giuen to an heathen magiſtrate, if he command or decree any thing, euen in religion, agreeable to the true honor and ſeruice of God. as Cyrus did for building vp the temple Ezra. 1. Darius, both for continuing of the building, and for ſacrifice to be offered in it. Ezra. 6. As Artaxerxes did for reformation of the Church, according to the Law of God, by the miniſterie of Ezra the learned and godly Prieſt. Ezr. 7. & cap. 8. As Nabuchadnezer, for the glory of God, after he was reſtored to his kingdome. Dan. 4. As Darius the Median did, that men ſhould reuerence the God of Daniel. Dan. 6. Maximianus and Diocletian, that Chriſtians ſhould exerciſe their religion, build oratories and poſſeſſe them. Euſeb. lib. 8. 19. Licinius, that Chriſt ſhould be worſhipped. lib 9. c. 9. So inuincible be Popiſh demonſtrations. *But there is not any thing in the new Teſtament* (you ſay) *that proueth the Chriſtian Prince to be ſupreame gouernour in Eccleſiaſticall cauſes more then heathen Emperors.* What if there were not? is not the auctoritie of the Scripture of the olde Teſtament ſufficient? where both the duetie of a king is deſcribed, to gouerne according to the Law of God, and the practiſe is declared in Dauid, Salomon, Ioſaphat, Ezechias, Ioſias, which exerciſed ſupreame gouernment in cauſes Eccleſiaſticall, and ouer the high Prieſts themſelues: beſide ſo many prophecies of the auctoritie of Kings to be Protectors of the Church, and ſetters forth of true religion. But euen thoſe places of the new Teſtament, that require obedience to Princes, doe propue their ſouereigne auctoritie in all cauſes, and ſpecially the prayers appointed to be made for Kings, that vnder them we may lead a peaceable life in all godlineſſe and honeſtie, declare that it is their duetie to procure religion by their auctoritie, as well as ciuill honeſtie. Therefore though Heathen Princes abuſed their auctoritie, to perſecute the Church and religion of Chriſt, yet were they ſet vp of God, aſwell to mainetaine by their lawes and auctoritie true religion and the Church, as publike honeſtie and the commonwealth. For they are appointed *for the praiſe of them that doe well, and for the puniſhment of euill doers*, therefore for the aduancement of true religion and the ſuppreſſion of hereſies. S. Auguſtine alſo teſtifieth, that Chriſtians Kings ſerue God, both as they are Chriſtians and alſo as they are Kings, in making lawes of Eccleſiaſticall matters. Ep. 50. And ſo held all the ancient godly Fathers, as we haue declared in other places.

RHEM. 7 16 Not as hauing.) *There were some Libertines in those daies, as there be now, that vnder pretence of liberty of the Gospell, sought to be free from subiection and lawes of men as now vnder the like wicked pretence, Heretikes refuse to obey their spirituall rulers and to obserue their lawes.* Libertines.

FVLKE. 7 The Popes lawes that are contrary not onely to Christian libertie, but also to Gods commandement, are not to be obeyed of any man.

RHEM. 8 18 But also the wayward.) *The Wieleffistes and their followers in these daies, sometimes to moue the people vnto sedition, bold and teach that maisters and magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case neede not in conscience obey them. Which is a pernitious and false doctrine, as is plaine by this place, where we be expresly commanded to obey euen the ill conditioned. which must be alwaies vnderstood, if they commaund nothing against God. for then this rule is euer to be folowed.* We must obey God rather then men. *Act. 5.29.* Deadly sinnes of Princes or Superiors exempt not the subiects from obedience, as Wickleffe held.

FVLKE. 8 This was a leud slander against Wickleffe, who held no such doctrine. For both he obeyed, and taught obedience to the kings, Edward the third and Richard the second, in whose time he liued, which two princes all men know to haue committed deadly sinne, yea some heinous and notorious sinnes. So is it a detestable slander against vs, whom you call followers of Wickleffe, for none of vs euer held or taught any such seditious & traiterous opinions. But your heresie commeth neerest to this opinion, which hold that the pope hath auctoritie to depose lawfull kings from their thrones at his pleasure: which hold them for no princes *de iure*, that by the Popes bull are declared to be depriued: which finally, send and suborne dayly most hellish traitors to murther their souereigne and most lawfull princes, and sturre vp forrein states to inuade their dominions. Slander. Papists enemies to Christian Princes.

CHAP. III.

RHEM. 1 *The dutie of wiues and husbands to ech other. 9 None to doe or speake euill by their persecutors, 15 but to answere them alwaies with modestie, and specially with innocencie, after the example of Christ most innocent: whose body though they killed, yet his soule liued and preached afterward to the soules in Hell (namely to those in the time of Noes flood being a figure of our Baptisme) rose againe, and ascended.*

FVLKE. 1 The Apostle saith not that the soule of Christ after his death preached in hell, but he came in his spirite and prophecied in the daies of Noe to the disobedient, whose soules are now in hell.

Eph. 5,22. Col. 3.18. How wiues should behaue themselues toward their husbands.

IN like maner also * let the women be subiect to their husbands: that if any beleeue not the word, by the cõuersation of the women without the word they may be wonne.

2 Considering your chast conuersation in feare.

1. Tim. 2,9. Against the proud, curious and costly attire of women, wherein this ill time of ours exceedeth.

3 Whose trimming let it not be outwardly the plaiting of heare, or laying on gold round about, or of putting on vestures:

4 But the man of the hart that is hidden, in the corruptibilitie of a quiet and a modest spirit, which is rich in the sight of God.

5 For so sometime the holy women also that trusted in God, adorned them selues, subiect to their owne hubands.

Gen. 18. 12.

6 As * Sara obeyed Abraham, calling him Lord: whose daughters you are, doing well, and not fearing any perturbation.

How husbands should behaue them selues toward their wiues.

7 Husbandes likewise, dwelling with them according to knowledge, as vnto the weaker feminine vessell imparting honour, as it were to the coheires also of the grace of life: that your prayers be not hindered.

‖ *in faith.*

8 And ‖ in fine al of one minde, hauing compassion, louers of the fraternitie, mercifull, modest, humble.

Pro. 17,13. Mat. 5.44.

9 * Not rendering euil for euil, not curse for curse: but contrariwise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction.

Ps. 33,13.

10 *For he that will loue life, and see good daies: let him refraine his tong from euill, and his lippes that they speake not guile.*

11 *Let him decline from euil, and doe good: let him enquire peace, and folow it:*

12 *Because the eies of our Lord are vpon the iust, and his eares vnto their praiers: but the countenance of our Lord vpon them that doe euil things.*

13 And

*LIkewise * ye wiues be in subiection to your husbands, that euen they which obey not the word, may without the word be wonne, by the conuersation of the wiues:* Ephes. 5.22. collos. 3.18.

2 *After that they haue beholden your chaste conuersation* coupled *with feare.*

3 * *Whose apparel let it not be that which is outward, with braided heare, and hanging on of gold, either in putting on of* gorgeous *apparell:* 1. Tim. 2,9.

4 *But let the hid man* which is *in the hart be without all corruption, of a meeke & quiet spirit, which* spirit *is before God a thing much set by.*

5 *For after this maner in the olde time did the holy women also which trusted in God, tyre themselues, being obedient vnto their husbands.*

6 *Euen as * Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as ye doe well, and are not afraid for any terrour.* Gene. 13,10.

7 * *Likewise ye husbands, dwell with them according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as vnto them that are heires also of the grace of life, that your prayers be not hindered.* 1. Cor. 5.1.

8 *In conclusion* be ye *all of one minde, hauing compassion one of an other, loue as brethren, be pitifull, be* ‖ *courteous,* ‖ meeke.

6 *Not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, euen that ye should be heirs of the blessing.*

10 *For he that doth long after life, and loueth to see good daies, let him refraine his tongue from euill, and his lippes that they speake no guile.*

11 * *Let him eschue euill, and doe good, let him seeke peace, and ensue it.* Esay. 1.16.

12 *For the eies of the Lord* are *ouer the righteous, and his eares are* open *vnto their prayers: againe, the face of the Lord* is *ouer them that doe euill.*

13 *More-*

13 And who is he that can hurt you, if you be emulators of good?

Mat.5,10. 14 But * and if you ſuffer ought for iuſtice, bleſſed are ye. And the feare of them feare ye not, and be not troubled.

15 But ſanctifie our Lord Chriſt in your harts, ready alwaies to ſatisfie euery one that asketh you a reaſon of that hope which is in you:

16 But with modeſtie and feare, hauing a good conſcience: that in that which they ſpeake il of you, they may be confounded which calumniate your good conuerſation in Chriſt.

17 For it is better to ſuffer as doing wel (if the wil of God wil haue it ſo) then doing il.

The Epiſtle vpon friday in Eaſter weeke. 18 Becauſe Chriſt alſo died once for our ſinnes, the iuſt for the vniuſt: that he might offer vs to God, mortified certes in fleſh, but quickened in ſpirit.

19 In the which ſpirit comming he preached ‖ to them alſo that were in priſon:

‖ thoſe ſpirites

20 Which had been ‖ incredulous ſometime, * when they expected the patience of God in the daies of Noe, when the Arke was a building: in the which, few, that is, * eight ſoules were ſaued by water.

Gen.6. Mat.24. Gen.7,7.

21 Whereunto Baptiſme being ‖ of the like forme now ſaueth ‖ you alſo: not the laying away of the filth of the fleſh, but ‖ the examination of a good conſcience toward God by the reſurrection of IESVS Chriſt.

‖ Or, the like figure whereunto Baptiſme now ſaueth vs. ‖ Gr.

22 Who is on the right hand of God, ſwallowing death, that we might be made heires of life euerlaſting: being gone into heauen, Angels and Potentates and Powers ſubiected to him.

13 *Moreouer, who is it that will harme you, if ye be followers of that which is good?*

14 *Yea, * happie are ye, if any trouble happen vnto you for righteouſneſſe ſake, be not ye afraid for any terrour of them, neither be ye troubled:* Math.5.10. eſay 8.12.

15 *But ſanctifie the Lord God in your hearts. Be ready alwaies to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you,*

16 *And that with meekeneſſe and feare: hauing a good conſcience: that whereas they backebite you as euill doers, they may be aſhamed that faſly accuſe your good conuerſation in Chriſt.*

17 *For it is better, if the will of God be ſo, that ye ſuffer for well doing, then for euill doing.*

18 *For as much as Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt, to bring vs to God, and was killed as pertaining to the fleſh, but was quickened in the ſpirit.* Rom.5.6. heb.9.15.

19 *In which ſpirite, he alſo † went and preached vnto the ſpirites that are in priſon,* † Or, came,

20 *Which ſometime had bene diſobedient, when once the long ſuffering of God abode in the daies of Noe, while the Arke was a preparing, wherein fewe (that is to ſay) eight ſoules were ſaued by the water.*

21 *To the which alſo the figure agreeth that now ſaueth vs, euen Baptiſme, (not the putting away the filth of the fleſh, but † in that a good conſcience maketh requeſt to God) by the reſurrection of Ieſus Chriſt:* † Or, the interrogation of a good conſcience toward God.

22 *Which is on the right hand of God, and is gone into heauen, Angels, powers, and might ſubdued vnto him.*

ANNOTATIONS. CHAP. III.

RHEM. 1 19 To them that were in priſon.) *S. Auguſtine in his 99 Epiſtle* in principio, *confeſſeth in this place to be exceeding hard to vnderſtand, and to haue many difficulties which he could neuer explicate to his owne ſatisfaction. Yet vnto Heretikes this and al other textes be eaſie, not doubting but that is the ſenſe, which them ſelues imagine, whatſoeuer other men deeme thereof. S. Auguſtine onely findeth him ſelfe ſure of this, that Chriſtes deſcending into Hel in ſoule after his death, is plainely proued hereby. Which thing he declareth there, to be conformable to diuers other expreſſe words of holy Write, and namely to this ſame Apoſtles ſermon Act.2. And at length he concludeth thus,* Quis ergo niſi infidelis negauerat fuiſſe apud inferos Chriſtum? *that is,* Therfore who but an infidel, wil deny that Chriſt was in Hel? *Caluin then (you ſee) with al his folowers are infidels, who in ſteede of this deſcending of Chriſt in ſoule after his death, haue inuented an other deſperate kinde of Chriſts being in Hel, when he was yet aliue on the Croſſe. S. Athanaſius alſo in his epiſtle cited by S. Epiphanius* hær.77. in principio, *and in his booke* de Incarnatione Verbi propius initio, *S. Cyril* de recta fide ad Theodoſium, *Oecumenius, and diuers others vpon this place, proue Chriſts deſcending to Hel. As they likewiſe declare vpon the words folowing, that he preached to the ſpirits or ſoules of men deteined in Hel or in Priſon.*

Chriſt in ſoule deſcended vnto hell, whiles his body lay in the graue.

The Caluiniſts denying the ſame, are (by S. Auguſtines iudgement) infidels.

But whether this word Priſon or Hel *be meant of the inferiour place of the damned, or of* Limbus patrum *called Abrahams boſome, or ſome other place of temporal chaſtiſement: and to whom he preached there, and who by his preaching or preſence there were deliuered, and who they were that are called,* Incredulous in the daies of Noe: al *theſe things S. Auguſtine calleth great profundities, confeſſing him ſelf to be vnable to reach vnto it: onely holding faſt and aſſured this article of our faith, that he deliuered none deputed to damnation in the loweſt hel, and yet not doubting but that he releaſed diuers out of places of paines there. which can not be out of any other place then Purgatorie. See the ſaid Epiſtle, where alſo he inſinuateth other expoſitions for explication of the manifold difficulties of this hard text, which were to long to rehearſe, our ſpecial purpoſe being onely to note briefely the things that touche the controuerſies of this time.*

Certaine difficulties whereof S. Auguſtine doubteth.

Purgatorie.

FVLKE.2 The place we confeſſe to be hard, but yet not ſo hard of it ſelfe, as it is to them that haue a preiudicate opinion in their mindes, of Chriſtes deſcending into Hell after his death. But firſt here is no mention of the ſoule of Chriſt, nor of deſcending, but of his ſpirite, comming and preaching: not to the godly that were in priſon, but to them that were ſometimes diſobedient, which are ſtill in priſon: not to their deliuerance, but to their deſtruction. The Apoſtle therefore meaneth by this moſt auncient example, to ſhewe that Chriſt had alwaies care of his church, and therefore in the ſame ſpirite, by which he was raiſed to life after he was dead, he came of olde time, and preached deſtruction to the reprobate, euen in the daies of Noe, who for that they contemned his preaching, are now damned ſpirites in priſon. And at the ſame time appointed Noe to

Chriſts deſcending into Hell.

make

make the Arke for ſafegard of him ſelfe, and the ſmal companie of the Church, and in the ſame preſerued his Church from deſtruction by water, wherein is alſo a notable figure of our ſaluation by Baptiſme. And that he ſpeaketh of Chriſtes diuine ſpirite, and not of his humane ſoule, it is manifeſt by that he ſaith, he came in the ſame ſpirite by which he was made aliue, or reſtored to life, which was not his humane ſoule, but his diuine power, by which his ſoule was ioined againe to his body. As S. Paule concludeth, that he was declared to be the ſonne of God in power, according to the ſpirite of ſanctification, by his reſurrection from the dead, that is by raiſing him ſelfe from death by his diuine ſpirite and eternall power. For his humane ſoule did not returne to his bodie of it ſelfe, but by power of his diuine and eternall ſpirite. But now, let vs ſee what you bring to cleere the place from difficultie. Firſt, you ſay, S. Auguſtine confeſſeth the text to be hard to vnderſtand, ſo we doe: but his doubtes and other ancient Fathers iudgement, haue helped vs ſomewhat to the right vnderſtanding. But where you ſay, that S. Auguſtine findeth him ſure of this, that Chriſtes deſcending into Hell in ſoule after his death, is plainly proued thereby, it is falſe. Rom. 1.

For although he doe acknowledge, that the ſoule of Chriſt after his death was in Hell, yet that he was ſo in Hell, as you define, and for that purpoſe, to deliuer the Patriarkes, he doth not affirme. But contrariwiſe he ſayth: *I could neuer finde the word Hell in the Scripture, taken in good part, which if it be neuer read in the diuine auctorities, verely that boſome of Abraham, that is, that habitation of quiet reſt, is not to be beleeued to be any part of Hell.* The deſcending of Chriſt into Hell, to be according to the Scriptures, there is no doubt, but in what ſenſe and ſort, and to what ende or benefite of the Church, the queſtion is. Therefore Caluine and his followers are no Infidels, which both acknowledge the deſcending of Chriſt into Hel, and ſhew the vſe and ende thereof, to extend to the whole Church of God.

Athanaſius *apud Epiphanium* ſaith: *That the word him ſelfe went and preached to the ſpirites*, that is, the diuine nature of Chriſt, & not his humane ſoule. And *De incar. verbi Dei*, he ſayth: *That wicked one the Deuill, which is wont to aſſault vs with the force of death, the ſorowes of death being looſed, is left alone altogether dead.*

Cyrillus in deede vpon this place, gathereth Chriſtes deſcending not by power of his diuinitie only, but alſo in ſoule vnto Hell. But Oecumenius doth not ſo conclude: but ſheweth, that the effect of Chriſts death and reſurrection, extended to all that were dead before Chriſt. But whereas it ſeemeth he doth hold that Chriſtes preaching to them after their death, ſupplied that which they lacked in their life, it hath no ground in the text, which ſpeaketh only of Chriſtes preachmg in ſpirite to the diſobedient.

S. Auguſtine therefore doth better no doubt of the vnderſtanding of the text, then to gather more then the wordes thereof will yeelde. And yet where he ſayth, he *doubteth not, but that Chriſt performed the benefite of ſaluation, to ſome that were in the paines of Hell*, he affirmeth not Purgatorie, whereof he affirmeth in other places that it may be doubted of, and either be founde, or els be ſtill vnknowne. *Enchir. Cap. 69.* But Beda (no doubt, out of more ancient Fathers, peraduenture out of Athanaſius, whoſe iudgement of this text alſo he citeth) thus interpreteth theſe wordes of S. Peter. *He which in our times comming in the fleſh, preached the way of life to the worlde, euen he himſelfe alſo came before the floode, and preached to them which then were vnbeleeuers, and liued carnally. For euen he by his holie ſpirite, was in Noe, and the reſt of the holie men which were at that time, and by their good converſation, preached to the wicked men of that age, that they might be converted to better maners.* You ſee therefore that our expoſition is not new, which ſo many hundred yeeres agoe, was deliuered by that reuerent Father Beda, who though in ſome thinges he were caried away with the errours and corruptions of his time, yet had he a care to interprete the Scriptures as neere as he could, according to the writings of the elder Fathers that were before him.

RHEM. 3 20 Incredulous ſometime.) *They that take the former wordes, of Chriſtes deſcending into Hel, and deliuering certaine there detained, do expound this, not of ſuch as died in their infidelitie or without al faith in God, for ſuch were not deliuered: but either of ſome that once were incredulous, and afterward repented before their death: or rather and ſpecially of ſuch as otherwiſe were faithful, but yet truſted not Noes preaching by his worke and word, that God would deſtroy the world by water. Who yet being otherwiſe good men, when the matter came to paſſe, were ſorie for their errour, and died by the flood corporally, but yet in ſtate of ſaluation, and being chaſtiſed for their fault in the next life, were deliuered by Chriſts deſcending thither, and not they onely, but al others in the like condition. For the Apoſtle giueth theſe of Noes time but for an example.* What were the incredulous perſons of whom the Apoſtle here ſpeaketh.

FVLKE. 3 They that take theſe wordes of Chriſtes deſcending into Hell, and adde further, that Chriſt by his diſcending, deliuered the captiue ſoules, are driuen to inuent many things beſide the booke, of their owne head. The Apoſtle ſpeaketh only of the vnbeleeuers and diſobedient in the daies of Noe, not to ſhew their deliuerance, but their iuſt damnation, affirming that 8 perſons only were ſaued by water, the reſt periſhing, which is to bee vnderſtood both of their bodies and of their ſoules. For Beda reiecteth the opinion of one man, that thought ſome comfort ſhould come to them that had been vnbeleeues in the daies of Noe, as contrary to the Catholike faith: becauſe *Chriſt by his deſcending to Hell, deliuered none but the faithfull, neither preached to the ſoules that are out of their bodies, and ſhut vp in Hell priſon, for their wickednes, but in this life, either by him ſelfe, or by the examples and wordes of the faithfull, he daily ſheweth the way of life.* Oecumenius alſo out of Gregorie, ſheweth, that their diſobedience and condemnation was teſtified by the Scripture, before Chriſt came in the fleſh, and that ſaluation was preached to men from the beginning, but deſpiſed, becauſe of their declining vnto vanitie and pleaſure.

RHEM. 4. 21 Of the like forme.) *The water bearing vp the Arke from ſinking, and the perſons in it from drowning, was a figure of Baptiſme, that likewiſe ſaueth the worthie receiuers from euerlaſting periſhing.* As Noe (*ſaith S. Auguſtin*) with his, was deliuered by the water and the wood, ſo the familie of Chriſt by Baptiſme ſigned with Chriſtes Paſſion on the Croſſe. Li. 12, Cont. Fauſtum c. 14. *Againe he ſaith, that as the water ſaued none out of the Arke, but was rather their deſtruction: ſo the Sacrament of Baptiſme receiued out of the Catholike Church at Heretikes or Schiſmatikes hands, though it be the ſame water and Sacrament that the Catholike Church hath, yet profiteth none to ſaluation, but rather worketh their perdition. Which yet is not meant in caſe of extreme neceſſitie, when the partie ſhould die without the ſaid Sacrament, except he tooke it at an Heretikes or Schiſmatikes hand. Neither is it meant in the caſe of infants, to whome the Sacrament is cauſe of ſaluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and frendes that offer them vnto ſuch to be baptized, be in no ſmal fault. S. Hierom to Damaſus Pope of Rome, compareth that See to the Arke, and them that communicate with it, to them that were ſaued in the Arke: al other Schiſmatikes and Heretikes, to the reſt that were drowned.* Noes Arke & the water, a figure of Chriſts Croſſe & Baptiſme. Ibid. c. 17. Baptiſme reteined of Heretikes or Schiſmatikes, when damnable, when not.

FVLKE. 4 There is no neceſſitie ſo extreme, that ſhould driue men to ſeeke Baptiſme of Heretikes, that be out of the Church. For we muſt not doe euill, that good may come thereof. Neither is baptiſme an efficient cauſe of ſaluation vnto infantes, but a ſeale of Gods ſpirite, regenerating them to eternall life. S. Hierome in the place quoted, compareth the Church, and not the See of Peter, to the Arke of Noe. And that he deſi- Baptiſme of Heretikes.

red

red them to communicate with the See of Rome, it was becauſe Damaſus was a true Catholike. But in the dates of Liberius his predeceſſor, that ſubcribed to the Arrians, and helde Councels againſt the Catholikes, he was in the Arke of Chriſt, that was out of the Communion of the See of Rome, at leaſt of him that ſate in it. The See of Rome.

RHEM. 5 21 The examination of a good conſcience.) *The Apoſtle ſeemeth to allude here to the very forme of Catholike Baptiſm, conteining certaine interrogatories and ſolemne promiſes made of the articles of the Chriſtian faith, and of good life, and of renouncing Satan and al his pompes and workes, which (no doubt) howſoeuer the Caluiniſts eſteeme of them, are the very Apoſtolike ceremonies vſed in the miniſtration of this Sacrament.* See S. Denys in fine Ec. hierarchiæ. S. Cyril li. 12. in Io. c. 64. S. Auguſtine ep. 23. S. Baſil de Sp. ſancto c. 12. *and* 15. S. Ambroſe de iis qui miſterijs initiantur c. 2 3. 4. The ceremonies of Baptiſme, namely *Abrenuntio &c.*

FVLKE. 5 Beza acknowledgeth, that the Apoſtle alludeth to the interrogatories of the Catechiſtes, and the anſweres of them that were to be baptiſed. Which ſtipulation & ſolemne promiſes, are neceſſarie to be acknowledged, that Baptiſme be effectuall in them that are of age. And although they be not alwaies neceſſarie to be expreſſed in the forme of Baptiſme, yet are they included in the doctrine thereof.

CHAP. IIII.

That they arme themſelues to ſinne no more after Baptiſme, againſt the tentations of the Heathen, conſidering that the generall end now approacheth. 8 *Specially toward their euen-Chriſtians to ſhew their charitie, hoſpitalitie, and grace, doing al to the glory of God.* 12 *And as for being perſecuted becauſe they are Chriſtians, to reioyce, conſidering the reward that they ſhal haue with Chriſt, and damnation that they auoid thereby.*

CHriſt therfore hauing ſuffred in the fleſh be you alſo armed with the ſame cogitation, becauſe he that hath ſuffered in the fleſh, hath ceaſed from ſinnes:

2 That now not after the deſires of men, but accotding to the wil of God he liue the reſt of his time in the fleſh.

3 For the time paſt ſufficeth (to accompliſh the wil of the Gentiles) them that haue walked in riotouſneſſe, deſires, exceſſe of wine, banketings, potations, and vnlawful ſeruices of Idols.

4 Wherein they maruel blaſpheming, you not concurring into the ſame confuſion of riotouſnes.

5 Who ſhal render accoût to him, which is ready to iudge the liuing and the dead.

6 For, for this cauſe alſo was ‡ it euangelized to the dead: that they may be iudged in deede according to men, in the fleſh: but may liue according to God in the Spirit.

‖ is at hand. 7 And the end of al ‖ ſhal approche.

Be wiſe therfore: and watch in praiers.

The Epiſtle vpon Sunday next after the Aſcenſion. 8 But before al things, hauing mutual charitie continual among your ſelues: becauſe * ‖ charitie couereth the multitude of ſinnes. Prou. 10. Ro. 12.

9 *Vſing hoſpitalitie one toward another without murmuring. Heb. 13. Ro. 12, 16.

10 *Euery one as he hath receiued grace, miniſtring the ſame one toward an other: as good diſpenſers of the manifold grace of God.

11 If any man ſpeake, as the wordes of God, if any man miniſter: as of the power, which God adminiſtreth. that in al things God may be honoured by IESVS Chriſt: to whom is glorie and empire for euer and euer. Amen.

12 My deereſt, think it not ſtrange in the feruour which is to you for a tentation, as though ſome new thing happened to you:

The Epiſtle for a Martyr. 13 But communicating with the paſſions of Chriſt, be glad, that in the reuelation alſo

FOr as much then as Chriſt hath ſuffered for vs in the fleſh, arme ye your ſelues likewiſe with the ſame minde: for he which ſuffereth in the fleſh, ceaſeth from ſinne:

2 That he thencefoorth ſhould liue, as much time as remaineth in the fleſh, not after the luſts of men, but after the will of God.

*3 *For it is ſufficient for vs that we haue ſpent the time that is paſt of the life, after the will of the Gentiles, walking in wantonneſſe, luſtes, in exceſſe of wines, in exceſſe of eating, in exceſſe of drinking, and abominable idolatrie.* Ephe. 4. 22.

4 And it ſeemed to them a ſtrange thing, that ye run not alſo with them vnto the ſame exceſſe of ryot, and therefore ſpeake they euill of you:

5 Which ſhall giue accounte to him that is ready to iudge quicke and dead.

6 For vnto this purpoſe verily was the Goſpel preached alſo vnto the dead, that they ſhould be iudged like other men in the fleſh, but ſhould liue before God in the ſpirite.

7 The ende of all thinges is at hande. Be ye therefore ſober, and watch vnto praier,

8 But aboue all things haue feruent charitie among your ſelues: for charitie ſhall couer the multitude of ſinnes.

9 Be ye harberous one to another, without grudging.

10 As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good ſtewards of the manifolde grace of God.

11 If any man ſpeake, let him talke *as the word of God: if any man miniſter, let him doe it as of the ability which God miniſtreth* vnto him, *that God in all things may be glorified through Ieſus Chriſt, to whom be praiſe and dominion for euer and euer, Amen.*

12 Dearely beloued, thinke it not ſtrange concerning the fierie trial, which thing is to trie you, as though ſome ſtrange thing happened vnto you.

13 But reioyce, in as much as ye are partakers of Chriſtes paſſions: that when his glory appeareth,

also of his glorie you may be glad reioycing.

Mt.5,11. 14 * If you be reuiled in the name of Christ, you shal be blessed: because that which is of the honour, glorie, and vertue of God, and the spirit which is his, shal rest vpon you.

15 But let none of you suffer as a murderer, or a theefe, or a railor, or a coueter of other mens things.

16 But if as a Christian, let him not be ashamed, but let him glorifie God in this name.

Hier.25,29. 17 For * the time is ‖ that iudgement begin of the house of God. And if first of vs: what shal be the end of them that beleeue not the Gospel of God?

Prou.11,31. 18 And * ‖ if the iust man shal scarse bee saued: where shal the impious and sinner appeare?

19 Therfore they also that suffer according to the wil of God, let them commend their soules to the faithful creator, in good deedes.

peareth, ye may be merie and glad,

14 * *If ye be railed vpon for the name of Christ, happie* are ye *: for the spirite of glorie and of God resteth vpon you: on their part he is euill spoken of, but on your part he is glorified.* Math.5,10.

15 *See that none of you be punished as a murderer, or as a theefe, or an euill doer, or as a busie body in other mens matters.*

16 *If any* man suffer *as a Christian man, let him not be ashamed, but let him glorifie God on this behalfe.*

17 *For the time is* come *that iudgement must begin at the house of God. If it first* begin *at vs, what shal the ende be of them which beleeue not the Gospell of God?*

18 *And if the righteous scarsely be saued, where shall the vngodlie and the sinner appeare?*

19 *Wherefore, let them that are troubled according to the will of God, commit the keeping of their soules to him with well doing, as vnto a faithfull creator.*

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 6 Ireuangelized.) *It hath the same difficultie and sense that the other like wordes haue before,* Chap.3. *See the annotation there* v.19. *and S. Aug.* ep.69. *and Oecumenius* vpon this place.

FVLKE.1 As Christ shall iudge all that are dead, so the Gospel hath been preached to them that are dead in all ages, vnto mortification of the flesh, and renouation of the spirite. Beda vnderstandeth it of them that are spiritually dead. *So great care, so great loue, and so great desire, hath God to mortifie vs in the flesh, and to quicken vs in the spirite, that he commaunded to preach the word of faith to them also, which haue been wrapped in greater crimes, and are worthily to be named among the dead, in riot, lust, drunkennes, gluttonie, bibbing, and vnlawfull worshipping of idols, that they which haue iudged, that is, contemned, and cast away carnall desires, may liue spiritually, and wait for life euerlasting with them, whom the grace of the Gospell found liuing innocently.* The same interpretation of diuerse ancient Fathers, hath Oecumenius.

ANNOTATIONS. CHAP. IIII.

RHEM.2 9 Charitie couereth.) *Faith onely cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable workes toward our neighbours, vnto which workes of mercie the Scriptures do specially attribute the force to extinguish all sinnes. See S. Augustine* c.69. Enchiridij and tract.1. in epist.1.Io.cap.1. *and venerable Bede* vpon this place. *And in the like sense the holy Scriptures commonly commend vnto vs almes & deedes of mercie for redemption of our sinnes.* Prouerb.c.10. Ecclesiastici 12.v.2. Danielis c.4.v.24. Not onely faith. Works of mercy.

FVLKE.2 The Apostle sayth not, that Charitie doth cause remission of sinnes, but that it is the propertie of Charitie (as Salomon sayth) to hide and couer the multitude of our neighbours offences, as on the contrary side of hatred, to stirre vp brawling and discouering or opening of many offences, that otherwise should be hidden. *Ea omnia Charitas cumpatitur & conteritur cum proximorum peccata viderit vt dicitur quia Charitas operit multitudinem peccatorum Dorotheus doctrin.6.* Prouerb.10.12. S. Augustine Ench.c.69. sayth no more, but that Christ pronounceth, that he will impute the fruite of almes onely, in the last iudgement, which is nothing to the question of iustification, seeing men come to the last iudgement, iustified or condemned: the effects whereof appeare in their liues, charitable or vncharitable. The same meaneth Beda, that they shall obteine mercie which haue shewed mercie, as we are taught to pray: *Forgiue vs as we forgiue.* Neither doth the Scripture any where commend almes or mercie, for redemption of our sinnes by the merite thereof. The saying of Salomon is plaine of an other matter, as I haue shewed before. The text of Daniel is not, *Redeeme*, but *Breake* of thy sinnes, that is, change thy crueltie into mercie. The sonne of Syrach promiseth reward vnto Charitie and mercie, but no redemption from sinne by the merite of the worke: therefore these places were idlie quoted. Merite.

RHEM. 17 That iudgement beginne.) *In this time of the newe Testament, the faithful and al those that meane to liue godly (specially of the Clergie) must first and principally be subiect to Gods chastisement and temporall afflictions, which are here called iudgement. Which the Apostle recordeth for the comfort and confirmation of the Catholike Christians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes and people.* The beter men most afflicted in this life.

RHEM. 3 18 If the iust.) *Not that a man dying iust and in the fauour of God, can afterward be in doubt of his saluation, or may be reiected of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and loosing their state of iustice, and also oftentimes to make a strait count, & to be temporaly chastised in the next life, cannot be saued without great watch, feare, and trembling, and much labouring and chastisement. And this is farre contrary to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust in deede and in trueth, teacheth men to be so secure and assured of their saluation, that be that hath liued wickedly all his life, if he onely haue their faith at his death, that is, if he beleeue stedfastly that he is one of the elect, he shall be as sure of his saluation immediatly after his departure, as the best liuer in the world.* The iust man him selfe is hardly saued. Against the vaine securitie of onely faith.

FVLKE.3 The iust, though he be assured of the fauour of God through faith in his promises, yet cannot be saued without great labour and contention against sinne, which he knoweth to be necessarie for him. Not that he is in danger to fall from God, or the state of iustice, or afraide of purgatorie: but because God hath made the way to eternall life streight and hard, through continuall mortification of the flesh, and bearing of the crosse of Christ patiently. And this is nothing contrary to the doctrine of the Protestants, who although they thinke a man Certeintie of saluation.

man to be iuſtified before God by faith without workes, as the Scripture teacheth Rom.3: Yet they acknowledge, that there is alſo a iuſtice of workes (though vnperfect) which is a neceſſarie fruite and effect of iuſtification by faith onely. They teache alſo, that men are iuſt indeed and in truth, yea and perfectly in the ſight of God by Chriſtes iuſtice imputed to them by fayth, & giuen vnto them by God, by vertue of which gift they claime it as their owne: and that men are in part declared to be iuſt by good workes, or iuſtice inherent. They teache none other aſſurance of ſaluation, but that which is grounded vpon the promiſes of God, which can neuer faile. Concerning him that hath liued wickedly, and repenteth at his death, they teache according to the Scripture, that if he beleeue with his heart, and confeſſe with his mouth, he ſhalbe ſaued Rom.10.

And as our Sauiour Chriſt ſayth, he that beleeueth in me, commeth not into condemnation, but is tranſlated from death to life Ioan.5.24. Yet they teache no man to deferre repentance which is the gift of God, and therefore men cannot be aſſured that God will giue it at their death: ſeeing commonly as men liue, ſo they die, and it is a rare example (as of the theefe on the croſſe) that men ſhall haue repentaunce and faith at their death, which haue neglected them in their life. But to imagine purgatorie for ſuch without the auctoritie of the Scripture, they dare not: ſeeing they knowe the Lord of the vineyard may do with his owne what he will, and giue vnto thoſe laſt, as much as vnto the firſt, though the hipocriticall papiſtes repine neuer ſo much at it, Math 20.

CHAP. V.

He exhorteth Prieſtes to feede their flockes, onely for Gods ſake and reward of heauen, without all lordlineſſe. 5 the laie to obey: all to be humble one towards an other. 8 to be conſtant in the Catho. faith, conſidering it is not man, but that lion the Deuil that perſecuteth them, 9 as he doth the whole Church alſo, and that God wil after awhile make them ſecure in heauen.

The Epiſtle for S. Apollinaris daie.

THE ‖ ſeniors therefore that are among you, I beſeech, my ſelfe a fellow ſenior with them and a witneſſe of the paſſions of Chriſt, who am alſo partaker of that glorie which is to be reuealed in time to come.

ἑτοιμοτούντες

2 Feede the flocke of God which is among you ᵉ prouiding not by conſtraint, but willingly according to God: ‡neither for filthie lucre ſake, but voluntarily:

(Deſire of lucre, or to exerciſe holy functions for gaine, is a filthy fault in the Clergie, and therefore much to be auoided.

3 Neither as ‖ ouerruling ‖ the Clergie, but made examples of the flocke from the hart.

4 And when the prince of paſtors ſhall appeare, you ſhall receiue the incorruptible ‖ crowne of glorie.

5 In like maner ye yong men be ſubiect to the ſeniors. And doe ye all inſinuate humilitie one to an other, becauſe *God reſiſteth the proud: and to the humble he giueth grace.*

The Epiſtle vpon the third Sunday after Pentecoſt. Prou.3. Iac.4. Iac.4. Pſa.54. Mat.2,35.

6 *Be ye humbled therefore vnder the mightie hand of God, that he may exalt you in the time of viſitation:

7 *Caſting all your carefulneſſe vpon him, becauſe he hath care of you.

8 Be ſober and watch: becauſe your aduerſarie the Deuil as a roaring lion goeth about, ſeeking whom he may deuoure.

9 Whom reſiſt ye, ſtrong in faith: knowing that the ſelfe ſame affliction is made to that your fraternitie which is in the world.

10 But the God of all grace, which hath called vs vnto his eternall glorie in Chriſt IESVS, he wil perfite you hauing ſuffered a litle, and confirme, and ſtabliſh you.

11 To him be glory and empire for euer and euer. Amen.

12 By Syluanus a faithful brother to you, as I thinke, I haue breefely written: beſeeching and teſtifying that this is the true grace of God, wherein you ſtand.

13 The Church ſaluteth you, ‡ that is in Babylon, coëlect: and Marke my ſonne.

14 *Salute

THE elders which are among you I exhort, which am alſo an elder, and a witneſſe of the afflictions of Chriſt, and alſo a partaker of the glorie that ſhalbe opened.

2 *Feede you Gods flocke which is committed vnto you, taking the ouerſight of them, not as compelled thereunto, but willingly: not for the deſire of filthie lucre, but of a chearefull mind:*

3 *Not as though ye were lordes ouer* Gods *heritages: but that ye be an enſample to the flock.*

4 *And when the chiefe ſhepheard ſhall appeare, ye ſhall receiue an incorruptible crowne of glorie.*

5 *Likewiſe ye yonger, ſubmit your ſelues vnto the elder: Submit your ſelues euery man one to another, decke your ſelues inwardly in lowlineſſe of mind: * For God reſiſteth the proude, and giueth grace to the humble.* Iames 4.6.

6 *Submit your ſelues therefore vnder the mighty hand of God, that he may exalt you when the time is come.* Iames 4.10. matth.6.25. Luke.12.24.

7 *Caſt all your care vpon him, for he careth for you.*

8 *Be ſober and wateh: * for your aduerſarie the deuill, as a roaring lyon walketh about, ſeeking whom he may deuoure.* Luke 21.34.

9 *Whom reſiſt ſtedfaſt in the faith: knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.*

10 *But the God of all grace himſelfe, which hath called vs vnto his eternall glory by Chriſt Ieſus, after that ye haue ſuffered a litle affliction, make you perfect, ſettle, ſtrengthen, and ſtabliſh you.*

11 *To him be glory and dominion for euer and euer, Amen.*

12 *By Syluanus a faithfull brother, vnto you (as I ſuppoſe) I haue writen briefely, exhorting and teſtifying, howe that this is the true grace of God, wherein ye ſtand.*

13 *The Church that is at Babylon elected together with you, ſaluteth you, and ſo doeth Marcus my ſonne.*

14 *Greete

Rom.16,16. 1.Cor.16,20. 2.Cor.13,12.

14 *Salute one an other in a holy kisse, Grace be to all you which are in Christ IESVS. Amen.

14 *Greete ye one another with a kisse of charitie. Peace be with you all which are in Christ Iesu, Amen.

Rom.16,16. 1.cor.16,20.

ANNOTATIONS. CHAP. V.

RHEM. 1

1 Seniors.) *Though the Latine,* Senior, *be not appropriated to holy order by vse of speache, neither in the Latine nor in our language: yet it is plaine that the Greeke worde* Presbyter, *which the Apostle here vseth, is here also (as commonly in other places of the newe Testament) a word of Ecclesiasticall office, and not of age, and is as much to say as* Priest *or* Bishop. *For the Apostle himselfe being of that order, speaketh (as by his words it is plaine) to such as had charge of soules saying,* Feede the flocke of God which is among you. *Because we folowe the vulgar Latine translation, we say* Seniors *and* Senior: *whereas otherwise we might and should say according to the Greeke,* The Priests *therefore I beseech, my selfe a fellow-priest with them. So doth S. Hierom reade* (Presbyteros compresbyter) *and expound Ep.85. So translateth Erasmus, and Beza himselfe.*

Senior in the vulgar translation is often Priest or Bishop See Act.15.

FVLKE.1

We know that the Apostle speaketh of Elders by office: & yet your vulgar Latin interpreter calleth them *Seniores,* that is, Elders. Which iustifieth our translation, from your childish cauilling, which is to no end, but that vnder the vaine shadowe of applying the word Priest, to signifie a Sacrificer, you might beare the ignorant in hand, that the Elders or Priests of the new Testament, be Sacrificers as your popish Priests are.

Cauilling.

RHEM. κατακυριευοντες. Mat.20,v.25.

3 Ouerruling.) *Not superioritie, preeminence, soueraintie, or rule on the one side, nor obedience, subiection, and inferioritie on the other side, be forbidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden, and humilitie, meekenesse, moderation are commended in Ecclesiasticall Officers, the Greeke word here of ruling or ouerruling, being the same that our Sauiour vseth in the Gospel of the tyrannicall rule of secular heathen Princes, saying to his Apostles, that it shall not be so among them: according as here the prince of the Apostles teacheth his brethren the Ecclesiasticall rulers.*

Not superiority but tyranny, and lordlinesse is forbidden in the Clergie,

RHEM. 2

3 The Clergie.) *Some of the English new translations turne it corruptly,* Parishes: *others,* heritages: *both, to auoide the most knowen, true, and common word in all Christian languages, to wit,* Clergie, *a worde, by vse of all antiquitie, and agreeably to the holy Scriptures, made proper to the Spirituality or Clergie: though in an other more vulgar acception it may agree to all Christes chosen heritage, as well of lay people as Priestes. which the Protestants had rather folowe, because they will haue no difference betwene the laity and the Clergie. But the holy fathers farre otherwise euen from the beginning. Whereof see S. Cyprian ep.4.5.6. &c. And S. Hierom ep.2. to Nepotianus c.5. where he interpreteth this worde.* Therefore (*sayth he*) Clericus, *that is,* a Clergie man, which serueth the Church of Christ, let him first interpret his name, and the signification of the name being declared, let him endeuour to be that which he is called. *If* κλῆρος (*Clerus*) in Greeke, be called in Latine, Sors, therefore are they called *Clerici,* that is, Clergie men, because they are of the lot of our Lord, or because our Lord himselfe is the lot or portion of Clergie men &c.

Heret. translation.

The name of Clergie and Clerke.

Which calling no doubt was taken out of the holy Scriptures. Num.18. *and* Deut.18. *where God is called the inheritance, lot, and portion of the priests and Leuites: and now when men be made of the Clergie, they say,* Dominus pars hæreditatis meæ. *that is,* Our Lord is the portion of mine inheritance. *but specially out of the new Testament,* Act.1,17.25. *and* 8,21. *Where the lot or office of the Ecclesiasticall ministerie is called by this word* κλῆρος, *Clerus. See in Venerable Bede the causes why this holy state being seuered by name from the Laity, doth weare also a crowne on their head for distinction.* Lib. 5. hist. Angl. cap.22.

κληρονομία. κλῆρος μεῦ.

Priests crowne.

FVLKE.2

The word signifieth properly the heritages or lottes, and the Apostle meaneth the seuerall diuisions ouer which the Elders had charge, and not the ministers of the Church onely, commonly called the Clergie. As for the name of Clergie, and Clerke, when it is not a proud excluding of the rest of Christians from the Lords inheritance, but signifieth the speciall lot and charge of them, that serue in the ministerie of the worde and sacraments, we can well abide and vse it often. But where you say, we will haue no difference betweene the laity and Clergie, it is an impudent slander without any collor: But that the Apostle meaneth the whole congregation committed to their charge, by this worde, Bede declareth plainely. Oecumenius sayth it signifieth *the holy company or Congregation,* and the text is plaine, adding that they should be an example to the flocke, and not exercise tiranny ouer it.

Slander.

Concerning the shauen crowne, Beda in the place quoted, rehearseth an Epistle of one *Coelfrid* an Abbot vnto *Naitan* king of the Pictes, wherein without any great contention, he reasoneth of the diuersitie of shauing vsed in the Romish Church, and in the Scottish Church, before it receiued the Romish rites. Calling the Romish fashion, the forme of S. Peter, the Scottish, of *Simon Magus,* without any testimonie of antiquitie to warrant that he sayth, eyther of the one or the other: But that any such shauing is necessary for distinction of the Clergie or the laity, neither *Bede* nor *Colefrid* doth teach in that place, nor sheweth any good causes why it shal so be.

Shauen crowne.

RHEM. 3

4 Crowne of glorie.) *As life euerlasting shall be the reward of all the iust, so the preachers and Pastors that doe well, for their doing shall haue that reward in a more excellent degree, expressed here by these wordes,* Crowne of glorie. *according to the saying of Daniel* c.12. They that sleepe in the dust of the earth, shall awake, one sort to life euerlasting, others to euerlasting rebuke. such as be learned, shall shine as the brightnesse of the firmament: and such as instruct many to iustice, shall be as starres, during all eternity.

The heauenly crowne of Doctors and preachers.

FVLKE.3

The faithfull preachers shall haue their crowne of glory, not for the merite of their workes, but of the mercy of him that promiseth to the greater labourers, greater reward.

Merite.

RHEM. 4

31 That is in Babylon.) *The Protestants shewe themselues here (as in all places where any controuersie is, or that maketh against them) to be most vnhonest and partiall handlers of Gods worde. The auncient fathers namely S. Hierom* in Catalogo de scriptoribus Ecclesiasticis, verbo Marcus: *Eusebius* li.2.c.14. hist. Oecumenius *vpon this place: and many moe agree, that Rome is meant by the word Babylon, here also as in the 16. and 17. of the Apocalypse: saying plainely, that S. Peter wrote this Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in Chaldæa (where the Iewes were captiues) for magnificence, Monarchie, resort and confusion of all peoples and tongues, and for that it was before Christ and long after, the seate of all Ethnike superstition and idolatrie, and the slaughter house of the Apostles and other Christian men, the heathen Emperours then keeping their chiefe residence there. See S. Leo.* Ser.1. in Nati. Patri & Pauli.

S. Peter writeth from Babylon, that is, Rome.

This being most plaine, and consonant to that which folloeth of S. Marke, whom all the Ecclesiasticall histories agree to haue been Peters scholer at Rome, and that he there wrote his Gospell: yet our aduersaries fearing hereby the sequele of Peters or the Popes supremacie at Rome, deny that euer he was there, or that this Epistle was written there, or that Babylon doth here signifie Rome: but they say that Peter wrote this Epistle at Babylon in Chaldæa, though they neuer reade either in Scriptures or other holy or prophane history, that this Apostle was euer in that towne. but see their shameles partiality here

Babylon

Babylon (say they) is not taken for Rome, because it would folow that Peter was at Rome &c. but in the Apocalypse where all euill is spoken of Babylon, there they will haue it signifie nothing els but Rome, and the Romane Church also, not (as the fathers interpret it) the temporall state of the heathen Empire there. So doe they folow in euerie word no other thing but the aduantage of their owne heresie. See the Annot. vpon the last to the Romanes v. 16. and vpon the 17. of the Apocalypse. v. 5.

And as for their wrangling vpon the supputation of the time of his going thither, and the number of yeares that he was there. and the diuersitie that seemeth to be in the Ecclesiasticall writers concerning the same, reade B. Fisher and other that substantially answere all such cauils. And if such contentions reasoning might take place, we should hardly beleeue the principall things recorded either in Ecclesiasticall histories, or in the Scriptures themselues. Concerning the time of Christes fleeing into Aegypt, of the comming of the Sages to adore him, yea of the yeeres of his age, and time of his death, all ancient writers doe not agree. and concerning the day of his last supper and institution of the holy Sacrument, there is diuersitie of opinions. Shall we therefore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord all the histories that seeme euen in holy Scripture to haue contradiction? Can they tell vs certainely, when Dauid first came to Saul, and the like? doubt they whether the world was euer created, because the count of the yeeres is diuers? Doe they not beleeue that Paradise euer was, because no man knoweth where it is? and such other like things infinite to rehearse? Which when they were done, were plaine and knowen things in the world: and now for vs to call them to an account after so many yeeres, ages, and worldes, is but sophistication and plaine infidelitie. And the sect of the Protestants standing onely vpon destruction, and negatiues, and dealing with our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestow their time in picking of quarrels.

The Protestants wrangle about the time of Peters being at Rome.

Many things most true (euen in the scriptures) are not agreed vpon concerning the time.

FVLKE. 4 The Protestants are more your friends then they haue thankes for their labour, that would deliuer Rome from so infamous a name: But you are content that Rome be the See of Antichrist, so you may haue Peter at Rome. Concerning which point we striue not much, but yet we must needs say that the Scripture proueth it not, nor this place, although the auncient writers agree, that Babylone is here (as in the Reuelation) taken for the Citie of Rome. For why should not Peter date his Epistle at Rome? or send salutations from the Church of Rome: as S. Paul writeth his Epistle to Rome. But seeing you will needes haue Rome to be Babylon in this place, as Apoc. 16. and 17. you cannot auoid the See of Antichrist from the Citie of Rome. For the holy Ghost in the Reuelation, speaketh not onely of the persecution of the heathen Emperours, but also of the whorish inticements vnto false doctrine, and of the persecution raised by the false prophet from Babylon, which without controuersie signifieth the cruelcie and craft of Antichrist, sitting in the temple of God. That Peter was at Rome, it maketh nothing to proue his supremacie, which you cannot ascribe to the Pope, more then to the Bishop of Antioch, if Peter had any such in his person. As for the vncertainetie of the time of Peters comming to Rome, and his continuance there, must needes make the matter doubtfull, and no article of our beleefe. But you obiect, that *there is as great vncertainetie of principall things contained in the Scriptures: as of the time of Christs fleeing into Aegypt: yet may we not thereof inferre, that those things neuer were.* No Syr, because the Scriptures doth plainely testifie, that those things were, but the time when, is not materiall. But of Peter the Scripture doth not testifie that he was there, for if it did, we would not regard the diuersitie of opinions concerning the time when. Where you aske whether we can accord all the histories of the holy Scripture that seeme to haue contradiction? God be praysed we can. Where you further aske, whether we can tell when Dauid came first to Saul, we can tell so much as the holy Ghost hath set downe of his comming to Saul: if he came to him before, we haue not to doe with it. Your other questions of the creation of the world, of Paradise, and such like, are vaine and friuolous, when we haue the most certaine testimonies of Scripture that they were. Shew vs the like that Peter was at Rome, and we will as certainely beleeue that Peter was at Rome, as we beleeue that Christ is in heauen. But if you haue nothing but this allegoricall surmise, to proue a matter of fact and storie, you must pardon vs for taking it as an article of our faith: and yet as an indifferent matter we admit it for the testimonie of auncient writers. That our religion standeth onely vpon destructiou and negatiues, it is a senseleese selander: for it standeth as true religion ought to doe, in affirming and building of all that is true, and in destruction and deniall of all heresie and falsehood.

Rome. Babylon.

Peters Primacie.

Slander.

THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: 5 and that they againe must doe their part, not hauing onely faith, but all other vertues also and good workes, that so they may haue the more assurance to enter into the kingdome of heauen. 13 And that he is so carefull to admonish them, knowing that his death is at hand, knowing also most certainely the comming of Christ by the witnesse of the Father him selfe, as also by the Prophets. Concerning whom he warneth them that they folow not priuate spirites, but the holy Ghost (speaking now in the Church.)

The translation of Rhemes.

SIMON Peter seruant and Apostle of IESVS Christ, to them that haue obtayned equall faith with vs in the iustice of our God and Sauiour IESVS Christ.

2 Grace to you and peace be accomplished in the knowledge of God and Christ IESVS our Lord.

3 As al things of his diuine power which pertaine to life and godlinesse, are giuen vs by the knowledge of him which hath called vs by his owne proper glory and vertue.

4 By

The translation of the Church of England.

SIMON Peter a seruant and an Apostle of Iesus Christ, to them which haue obtained like precious faith with vs, through the righteousnesse of our God and Sauiour Iesus Christ.

2 *Grace and peace be multiplied vnto you, through the knowledge of God, and of Iesus our Lord,*

3 *According as his godly power hath giuen vnto vs all things that* pertaine *vnto life and godlinesse, through the knowledge of him that hath called vs vnto glory and vertue:*

4 By whom he hath giuen vs moſt great and pretious promiſes: that by theſe you may be made partakers of the diuine nature fleeing the corruption of the concupiſcence which is in the world.

5 And you employing al care, miniſter ye in your faith, vertue: & in vertue knowledge

6 And in knowledge abſtinence: and in abſtinence, patience: and in patience, piety.

7 And in pietie, loue of the fraternitie: and in the loue of the fraternitie, charitie.

8 For if theſe things be preſent with you, and abound: they ſhal make you not vacant, nor without fruite in the knowledge of our Lord IESVS Chriſt.

9 For he that hath not theſe things readie, is blind, and groping with his hand, hauing forgotten the purging of his old ſinnes.

10 Wherefore, brethren, labor the more that ‖ by good workes you may make ſure your vocation and election. for, doing theſe things, you ſhall not ſinne at any time.

11 For ſo there ſhal be miniſtred to you aboundantly an entrance into the euerlaſting kingdome of our Lord and Sauiour IESVS Chriſt.

12 For the which cauſe I will begin to admoniſh you alwaies of theſe things: and you in deede knowing and being confirmed in the preſent truth.

13 But I thinke it meete as long as I am in this tabernacle, to ſtirre you vp by admonition:

14 Being certaine that the laying away of my tabernacle is at hand, according as our Lord IESVS Chriſt alſo ſignified to me.

15 And I will doe my diligence, you to haue often ‖ after my deceaſe alſo, that you may keepe a memorie of theſe things.

THE Epiſtle in the *tranſfiguration* of our Lord, *Aug.6.*

‖ preſcience

16 For, not hauing folowed vnlearned fables, haue we made the power and ‖ preſence of our Lord IESVS Chriſt knowen to you: but ᶜ made beholders of his greatneſſe.

ᶜ By this it is plaine, that either Iohn, Iames, or Peter muſt be the author of this Epiſtle, for theſe three only were preſent at the Tranſfiguration. Mat. 17.1. Mat.17,5.

17 For, *he receiuing from God his father honour and glorie, this maner of voice comming downe to him from the magnificall glorie, *This is my beloued Sonne in whom I haue pleaſed my ſelfe, heare him.*

18 And this voice we heard brought from heauen, when we were with him in the ‡ holy mounte.

19 And we haue the propheticall word more ſure: which you doe wel attending vnto, as to a candel ſhining in a darke place, vntill the day dawne, and the day ſtarre ariſe in your harts:

20 Vnderſtanding this firſt that no prophecie of Scripture is made by ‖ priuate interpretation.

2.Tim.3,17.

21 For, *not by mans wil was prophecie brought at any time: but the holy men of God ſpake, inſpired with the holy Ghoſt.

4 *By the which are giuen vnto vs excellent and moſt great promiſes, that by the meanes thereof, ye might be partakers of the godly nature, if ye flee the corruption of worldly luſts.*

5 *And hereunto giue all diligence, in your faith miniſter vertue, in vertue knowledge.*

6 *In knowledge temperance, in temperance patience, in patience godlineſſe,*

7 *In godlineſſe brotherly kindnes, in brotherly kindeneſſe charitie.*

8 *For if thoſe things be among you, and be plenteous, they make you that ye neither ſhall be idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt.*

9 *But he that lacketh theſe things, is blinde, and cannot ſee farre off, and hath forgotten that he was purged from his olde ſinnes.*

10 *Wherefore, brethren, giue the more diligence: for to make your calling and election ſure: for if yee doe ſuch thinges, yee ſhall neuer fall.*

11 *Yea and by this meanes an entring in ſhal be miniſtred vnto you aboundantly, into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt.*

12 *Wherefore I will not be negligent to put you alwaies in remembrance of ſuch thinges, though ye know them your ſelues, & be ſtabliſhed in the preſent truth.*

13 *Notwithſtanding I thinke it meete, as long as I am in this tabernacle to ſtirre you vp, by putting you in remembrance:*

14 *Knowing that ſhortly I muſt put off this my tabernacle,* euen as our Lord Ieſus Chriſt ſhewed me.* Iohn 21.19.

15 *I will euer alſo giue my diligence, that ye may haue wherewith to ſtirre vp the remembrance of theſe things after my departing.*

16 **For we haue not followed deceitfull fables, when we opened vnto you the power and comming of our Lord Ieſus Chriſt, but with our eyes we ſawe his Maieſtie:* 1.Cor.1.17.

17 *Euen then verily when he receiued of God the Father honor and glory, and when there came ſuch a voyce to him from the excellent glorie:* This is my deare beloued Sonne in whom I delight.* Matth.17.5.

18 *This voyce we heard come from heauen, when we were with him in the holy mount.*

19 *Wee haue alſo a right ſure word of prophecie, whereunto if ye take heede, as vnto a light that ſhineth in a darke place, yee doe well, vntill the day dawne, and the day ſtarre ariſe in your harts.*

20 *So that yee firſt know this, that no prophecie in the Scripture is of any priuate † motion.* † Or, interpretation

21 *For the prophecie came not in olde time by the will of man: but holy men of God, ſpake as they were mooued by the holy Ghoſt.*

MAR-

MARGINALL NOTES. CHAP. I.

RHEM. 1 18 Holy mounte.) *You ſee that places are made holy by Chriſts preſence, and that all places be not alike holy. See Annot.* Act 8,33.

FVLKE. 1 We ſee not that the holineſſe of places continueth any longer,then Chriſts preſence is in them. Holy places.

ANNOTATIONS. CHAP. I.

RHEM. 2 10 By good workes.) *Here we ſee,that Gods eternall predeſtination and election conſiſteth with good works: yea that the certaintie and effect thereof is procured by mans free will and good works, and that our well doing is a meane for vs to attaine to the effect of Gods predeſtination,that is,to life euerlaſting. & therefore it is a deſperate folly and a great ſigne of reprobate perſons,to ſay,If I be predeſtinate,doe what I will,I ſhall be ſaued.Nay,the Apoſtle ſaith,If thou hope to be one of the predeſtinate(for know it thou canſt not)do wel,that thou maiſt be the more aſſured to attaine to that thou hopeſt, or, make it ſure by good works. The Proteſtants in ſuch caſes not much liking theſe words,*by good works, *though the Latine haue it vniuerſally,& ſome Greeke copies alſo,as Beza confeſſeth,leaue the out in their tranſlations, by their wonted policy.* Good workes muſt concurre with Gods predeſtination to the effect thereof. διὰ τῶν καλῶν ἔργων.

FVLKE. 2 There is no queſtion but Gods eternall predeſtination conſiſteth with good works, though God predeſtinated vs freely without regarde of the merite of our workes, which are an effect and ende of Gods election, not the cauſe that mooued him to chuſe vs. For he *choſe vs* (ſaith S. Paul) *that we might be holy. Epheſ.* 1. Not for that we were or ſhould be holy. And this place ſheweth,that the election of God, (which is moſt certaine in him,and in it ſelfe,) is made knowen and certaine to vs by good works,whereunto God hath appointed vs. Not that it is grounded vpon our will,or workes, which are good becauſe God of his grace before the world was made hath choſen vs, and in time called vs, and giuen his Spirite by which we are not onely willing, but moſt thankefully embrace his grace, and know his fatherly loue toward vs. For if by his Spirit we know that God is our Father, as the Apoſtle teacheth *Rom.* 8. we know alſo, that we are predeſtinate to his inheritance in Chriſt, which knowledge is confirmed by the workes of obedienee,which are the fruites of the ſpirit of adoption. But if we can not know it, (as you ſay) but onely hope with ſuch an hope, as is vncertaine and may be confounded, in vaine ſhould the Apoſtle exhort vs to make our election ſure by good workes. If in any tranſlation good workes be left out, it is becauſe they were left out of the text which we tranſlated, yet we alwaies confeſſe, that the circumſtance of the place, doeth of neceſſitie require, that good workes be vnderſtood,though they be not expreſſed in the text. Certaintie of ſaluation.

RHEM. 3 15 · After my deceaſe alſo.) *Theſe wordes though they may be eaſily altered by conſtruction into diuers ſenſes not vnlike, yet the correſpondence of the partes of the ſentence going before and following, giue moſt plaine this meaning,that,as during his life he would not omit to put them in memory of the things he taught them,ſo after his death(which he knew ſhould be ſhortly)he would not faile to endeuour that they might be mindefull of the ſame. Signifying that his care ouer them ſhould not ceaſe by death,and that by his interceſſion before God after his departure,he would doe the ſame thing for them, that he did before in his life by teaching and preaching. This is the ſenſe that the * Greeke Scholers ſpeake of, and this is moſt proper to the text,and conſonant to the old vſe of this Apoſtle and other Apoſtolike Saincts and Fathers of the primitiue Church.* The Heretikes (according to their cuſtome) exclude this ſenſe altogether by their falſe tranſlation. *Oecum in hunc loc. Gagn.*

S. Clement in his Epiſtle to S. Iames our Lords brother,witneſſeth that S.Peter encouraging him to take after his deceaſe the charge of the Apoſtolike Romane See, promiſed that after his departure he would not ceaſe to pray for him and his flocke, thereby to eaſe him of his Paſtorall burden. To.1.Concil.ep.1.S.Clem. in initio. *And S. Leo the Great one of his ſucceſſors in the ſaid See, often attributeth the good adminiſtration and gouernement thereof to S.Peters prayers and aſſiſtance: namely in theſe goodly words.* Ser.3. in anniuerſ. die aſſumpt. ad Pontif. We are much bound (*ſaith he*) to giue thankes to our Lord and Redeemer Ieſus Chriſt, that hath giuen ſo great power to him whom he made the Prince of the whole Church: that if in our time alſo any thing be done well and be rightly ordered by vs, it is to be imputed to his workes and his gouernement, to whom it was ſaid, *And thou being conuerted, confirme thy brethren:* and to whom our Lord after his reſurrection ſaid thriſe, *Feede my ſheepe.* Which now alſo without doubt the godly Paſtor doth execute, confirming vs with his exhortations,and not ceaſing to pray for vs,that we be ouercome with no tentations,&c. S. Peters Paſtorall care and protection of the Church after his death. *Luc.*22. *Io.*21.

Yea it was a common thing in the primitiue Church among the auncient Chriſtians,& alwaies ſince among the faithful,to make couenant in their life time,that whether of the went to heauen before the other,he ſhould pray for his friend and fellow yet aliue. See the Eccleſiaſticall hiſtorie of the holy virgine and Martyr Potamiæna,promiſing at the houre of her Martyrdome,that after her death ſhe would procure mercie of God to Baſilides one of the ſouldiars that ledde her to execution, and ſo ſhe did, Euſeb. li. 6. c. 4. *Alſo S. Cyprian* ep.57. in fine. Let vs, (*ſaith he*) pray mutually one for an other,and whether of vs two ſhall by Gods clemencie be firſt called for, let his loue continue, and his prayer not ceaſe for his brethren and ſiſters in the world. *So ſaid this holy Martyr at that time when Chriſtians were ſo farre from Caluiniſme (which abhorreth the prayers of Saincts and praying to them) that to be ſure, they bargained before hand to haue the Martyrs and other Saincts to pray for them.* The ſame S.Cyprian alſo in his booke De diſciplina & habitu virginum, in fine. *after a godly exhortation made to the holy Virgins or Nonnes in his time, ſpeaking thus vnto them:* Tantum tunc mementote noſtri, cum inciperit in vobis virginitas honorari. *that is,* Only then haue vs in remembrance, when your virginitie ſhall begin to be honoured. *that is, after their departure. Where he inſinuateth the vſe of the Catholike Church in keeping the feſtiuall daies and other duelies toward the holy Virgins in heauen.* S. Hierome alſo in the ſame maner ſpeaketh to Heliodorus, ſaying, *that whan he is once in heauen, then he will pray for him that exhorted and incited him to the bleſſed ſtate of the Monaſticall life.* Ep.1.c.2. The Saincts in heauen pray for the liuing. Feaſtes of holy Virgins.

And ſo doth he ſpeake to the vertuous matron Paula after her death,deſiring her to pray for him in his old age, affirming that ſhe ſhall the more eaſily obtaine,ſhe neuer ſhe is now ioyned to Chriſt in heauen. in Epitaph.Paulæ in fine. *It were to long to report, how S. Auguſtine deſireth to be holpen by S.Cyprians prayers(then and long before a Saincte in heauen) to the vnderſtanding of the truth concerning the peace and regiment of the Church.* li.5.de Bapt.cont.Donatiſtas c.17. *And in an other place the ſame holy Doctor alleageth the ſaid S.Cyprian ſaying, that great numbers of our parents, brethren, children, friends,and other,expect vs in great ſolicitude and carefulneſſe of our ſaluation, being ſure of their owne.* lib. 1. de prædeſt. Sanctorum c. 14. *S. Gregorie Nazianzene in his orations of the praiſe of S.Cyprian* in fine, *and of S.Baſil alſo* in fine, *declareth how they pray for the people. which two Saincts he there inuocateth, as all the auncient Fathers did,both generally all Saincts, and (as occaſion ſerued) particularly their ſpeciall Patrones. Among the reſt ſee how holy Ephrem* (in orat. de laud. S.Deiparæ.) *prayed to our B. Lady with the ſame termes of* Aduocate, Hope, Reconciliatrix, *that the faithfull yet vſe, and the Proteſtants can not abide S.Baſil* ho.de 40. Martyribus in fine. *S. Athanaſius* Ser.in Euang. de S.Deipara in fine, *S.Hilarie* in Pſ.124. *S.Chryſoſtom* ho.66.ad po. Antiochenum in fine. *Theodorete* de curat. Grecorum affectuum li.8. in fine. *Finally all the Fathers are full of theſe things: who better knew the meaning of the Scriptures and the ſenſe of the holy Ghoſt,then theſe new interpreters doe.* Inuocation of Saincts.

FVLKE.3 The Apostles meaning is plaine, and need not to be drawen into diuers senses, that he perfourmeth in writing this Epistle, that they may haue remembrance of these things after his departure, and not that he wil make intercession to God for them after his death. Neither doeth *Oecumenius* speake of such a sense, but rehearseth onely the opinion of him, *that would shew out of this place, that the Saincts after their death doe remember those things, which they haue done here for them that are aline.* Where it is manifest, that he speaketh no word of intercession. For of the true sense of the text it foloweth. *Other men handling that which is spoken simply, doe thus vnderstand it? I wil doe my diligence, that you may haue alwaies after my departure, to remember these things. That is, marueile ye not, neither thinke much of the continuall mention of these things. For I do it not condemning your rudenes, but by continual doctrine of these things, I giue you a continuing and vnmoueable ayde of them, that being confirmed therewith, you may haue euen after my death, a liuely and indeleable or perpetual doctrine of them.* Now whether the saincts in heauen do pray for vs, the Scripture doth no where teach vs, and therefore it is a point whereof without danger we may be ignorant. That the counterfect *Clement* writeth of the matter, it is as much to be regarded, as his charge in the second Epistle, that mise donge be not found in the Pixe. For who would thinke, that *Clemens* would write of such bables to so high Apostle, of whom he was more meete to learne and to be admonished? *Leo* in deede 500. yeers after, ascribeth much to the prayers of S. Peter for him, which argueth more his humilitie, then it proueth the matter whereof the Scripture doeth not informe vs. That many of the auncient fathers helde this opinion, that the saincts departed doe pray for vs, we deny not: but we require vpon what auctoritie of the holy Scripture, they grounded this their opinion? For the opinion of good men without the word of God, is not sufficient for vs to builde our faith vpon, seeing it is certaine, that euery one of those fathers, held some one priuate opinion or other, which all men confesse to be erronious. As Cyprian his opinion of rebaptisme. Hierom of Peter vniustly reprehended. Augustine of the necessitie of the Communion for infants. Chrysostome of procuring helpe to the damned, &c. All which errors may be defended with the Argument of yours, *they know the meaning of the Scriptures and the sense of the holy Ghost, better then these new interpreters.* But if it were proued that the saincts departed doe pray for vs, yet haue we no warrant out of the Scriptures to pray to them. Neither can it be proued that any of the fathers for 300. yeeres after Christ, did make their prayers to any, but onely to God by Iesus Christ. But in them of later time, there is some mention of praying vnto them. Yet doeth not S. Augustine pray to S. Cyprian in that place, where you say he desireth to be holpen by his prayers, but desiring to be ioyned to his charitie, he hopeth that being ayded by his prayers, he shall learne by his writings, in what great peace God gouerned his Church by him. *Hilary in ps.* 124. speaketh neither of saincts praying for vs, nor of praying to them, but saith: that the Church hath no small aide *in the Apostles or in the Patriarkes and Prophets, or rather in the Ange's, which compasse about the Church with a certaine garde.* The ayde therefore he meaneth, is the example and doctrine of the saincts departed, and the ministerie of the Angels. In *Nazianzen, Basil,* and *Chrysostome,* there is some mention of the inuocation of saincts, to helpe with their prayers: But that which is alleaged for *Athanasius* and *Ephrem,* is false and counterfect stuffe. *Theodoret* also speaketh of prayers vnto martyrs: But where is either commaundement, example or allowance of such prayers out of the Scripture? Therefore this is nothing else, but a litle drosse of humane fragilitie, which can be no preiudice against the trueth. And it is no marueile, if those fathers being exercised in confuting both of the Gentiles, and also of great heresies, did not at the first espie what the spirit of Antichrist went about, in those matters of inuocation of saincts & prayer for the dead, which had a shew of pietie, and yet proceeded of the efficacie of error: when our Sauiour Christ prophecieth, that the illusions of Antichrist should be so great, that if it were possible, the very elect should be deceiued. It is a small glory for the Papists, to ioyne with some of the fathers, in one or two errors not of the greatest weight, when they haue all the fathers against them, in so many articles of chiefest importance, as is declared throughout these Annotations. And for inuocation of Saincts, See 1. *Tim.* 2. *sect.* 4.

Intercession of Saincts.

The fathers erred sometimes.

Inuocation of Saincts.

RHEM. 4 20 Priuate.) *The Scriptures cannot be rightly expounded of euery priuate spirit or phantasie of the vulgar reader: but by the same spirit wherewith they were written, which is resident in the Church.*

Priuate phantasticall interpretations.

FVLKE.4 The Spirit wherewith the Scriptures were written, is to be found in the Scriptures themselues, by which the spirit of the Church is to be tried whether it be true or false. For *nothing,* (saith S. Augustine) *is darkely spoken in any place, which in other places of the Scripture is not vttered most plainely. De doct. Christ. lib. 2. c. 6.*

Difficultie of the Scripture.

CHAP. II.

As not onely Prophets, but also false-prophets were in the old Testament, so now likewise there shall be Maisters of Heresie, to the damnation of them selues, and of their followers. 4 And of their damnation he pronounceth by examples (as he comforteth the vertuous Catholikes or true beleeuers with the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholike doctrine, their voluptuous liuing, their lecherie, their couetousnes, their maner of seducing, and the persons seduced, 20 for whom it had been lesse damnable, if they neuer had been Christians.

1. Tim. 4. Iude.

BVt there were also false-prophets in the people, as also in you there* shal be lying maisters which shall bring in sectes of perdition, and deny him that hath bought them, [c] the Lord: bringing vpon them selues speedy perdition.

2 And many ‡ shall folow their riotousnesses, by whom the way of truth shal be blasphemed.

3 And in auarice shal they [c] with feined wordes make merchandise of you. vnto whom the iudgement now long since ceaseth not: & their perdition slumbereth not.

4 For if God spared not Angels singing: but with the ropes of Hell being drawen downe

* Παρεισάξουσιν

THere were *false Prophetes also among the people, euen as there shal be false teachers among you, which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon them selues swift damnation.*

2 *And many shall follow their damnable waies, by whom the way of trueth, shall be euill spoken of:*

3 *And through couetousnesse shall they with faigned wordes make marchandize of you, whose iudgement now of long time ceaseth not, and their damnation sleepeth not.*

4 *For if* * *God spared not the Angels that sinned, but cast them downe into hell and deliuered*

Iob 4. 18.

downe into Hell deliuered them to be tormented, that they ſhould be reſerued vnto iudgement:

5 And he ſpared not the originall world, but* kept the eight, Noe, the preacher of iuſtice, bringing in the deluge vpon the world of the impious. Gen.7.

6 And * bringing the cities of the Sodomites, and of the Gomorrheites into aſhes, he damned them with ſubuerſion, putting an example of them that ſhal do impiouſly: Gen.19.

7 And * deliuered iuſt Lot oppreſſed by the iniury and luxurious conuerſation of the abominable men. Gen.19,16.

8 For in ſight and * hearing he was iuſt: dwelling with them who from day to day vexed the iuſt ſoule with vniuſt workes,

9 Our Lord knoweth to deliuer the godly from tentation, but to reſerue the vniuſt vnto the day of iudgment to be tormented:

The ſpeciall properties of Heretikes.

10 And eſpecially them which walke after the fleſh in concupiſcence of vncleanneſſe, and contemne dominion, bold, ſelfepleaſers: they ‖feare not to bring in ſects, blaſpheming.

11 Whereas Angels being greater in ſtrength and power, beare not the execrable iudgement * againſt them. * from our Lord.

12 But theſe men are vnreaſonable beaſts, naturally tending to the ſnare and into deſtruction, ‡in thoſe things which they know no, blaſpheming, ſhall periſh in their corruption, ‡ So Heretikes blaſpheme the higheſt myſteries of our faith through ignorance.

13 Receiuing the reward of iniuſtice, eſteeming for a pleaſure the delightes of a day: ♭ coinquinations and ſpottes, ſlowing in delicacies, in their feaſtings rioting with you ♭ coinquinations & macula.

14 Hauing eies full of adulterie and inceſſant ſinne: alluring vnſtable ſoules, hauing their hart exerciſed with auarice, the children of malediction:

15 Leauing the right way they haue erred, hauing folowed the way of Balaam of Boſor, which loued the reward of iniquitie,

16 But * had a checke of his madneſſe, the dumme beaſt vnder the yoke, ſpeaking with mans voice, prohibited the fooliſhnes of the prophet. Nu.22,23.

17 Theſe are fountaines without water, and cloudes, toſſed with whirlewindes, to whom the miſt of darkeneſſe is reſerued.

18 For, ſpeaking the proud things of vanitie, they allure in the deſires of fleſhly riotouſnes, thoſe that eſcape a litle, which conuerſe in errour,

19 ‡ Promiſing them libertie, whereas them ſelues are the ſlaues of corruption. for * wherewith a man is ouercome: of that he is the ſlaue alſo. Io 8.34. Rom.6,16.

20 For if fleeing from the coinquinations of the world in the knowledge of our Lord and Sauiour IESVS Chriſt, they againe intangled

redthem into chaines of darkeneſſe, to be kept vnto iudgement:

*5 * Neither ſpared the old world, but ſaued Noe the eight perſon, a preacher of righteouſneſſe, and brought in the flood vpon the world of the vngodly,* Gene.7.1.

*6 And turned their cities of * Sodome, and Gomorrha into aſhes, ouerthrewe them, damned them, and made them an enſample vnto thoſe that after ſhould liue vngodly:* Gene.19.13.

7 And iuſt Lot, vexed with the vncleane conuerſation of the wicked, deliuered he.

8 (For he being righteous, and dwelling among them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their vnlawfull deedes.)

9 The Lord knoweth how to deliuer the godly out of temptation, and to reſerue the vniuſt vnto the day of iudgement for to be puniſhed.

10 But chiefly them that walke after the fleſh in the luſt of vncleanneſſe, and deſpiſe auctoritie. Preſumptuous are they, and ſtand in their owne conceit, which feare not to ſpeake euill of them that excell in worſhip.

11 When the Angels which are greater both in power and might, giue not rayling iudgement againſt them before the Lord.

12 But theſe as bruite beaſtes, led with ſenſualitie, & made to be taken and deſtroyed, ſpeake euill of the things that they vnderſtand not, and ſhall periſh through their owne corruption:

13 And receiue the reward of vnrighteouſnes, they count it pleaſure to liue delitiouſly for a ſeaſon: ſpots they are and blots, delighting themſelues in their deceiuings, in feaſting with you:

14 Hauing eyes full of adulterie, and that can not ceaſe from ſinne, laying baite for vnſtable ſoules: harts they haue exerciſed with † robbery, they are curſed children, † Or, couetouſneſſe.

15 Which haue forſaken the right way, and are gone aſtray, following the way of Balaam the ſonne of Boſor, which loued the reward of vnrighteouſneſſe:

*16 But was rebuked of his iniquitie. * The dumbe beaſte, and vſed to the yoke, ſpeaking with mans voyce, forbade the maduneſſe of the Prophet.* Num.22.23.

*17 * Theſe are welles without water, cloudes that are caried with a tempeſt, to whom the miſt of darkeneſſe is reſerued for euer.* Iude.1.12.

18 For when they ſpeake the great ſwelling words of vanity, they entiſe through luſts with the baite of wantonneſſe of the fleſh, them that were cleane, eſcaped from them, which are wrapped in errour:

*19 While they promiſe them libertie, whereas they them ſelues are the bondſeruants of corruption: * For of whom a man is ouercome, vnto the ſame is he brought in bondage.* Iohn 8.34, rom.6.20.

*20 * For if they after they haue eſcaped from the filthines of the world, through the knowledge of the Lord and the Sauiour Ieſus Chriſt, are yet entangled*

Mat.12,45. intangled with the same be ouercome: *the later things are become vnto them worse then the former.

21 For it was better for them not to know the way of iustice, the after the knowledge to turne backe from that holy commandement which was deliuered to them.

22 For, that of the true prouerbe is Pro.26,11. chaunced to them, * The dogge returned to his vomite: and, The sowe washed [c] into her wallowing in mire.

[c] εἰς κύλισμα.

entangled againe therin, & ouercome, then is the latter ende worse with them then the beginning.

21 For it had beene better for them not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy commaundement that was giuen vnto them.

*22 But the same is happened vnto them that is vsed to be spoken by the true prouerbe, * The dogge is turned to his owne vomite againe, and the Sowe that was washed, is turned againe to her wallowing in the myre.* Pro.26.11.

MARGINALL NOTES. CHAP. II.

RHEM.1 2 Many shall follow. *Heretikes (of whom he prophecieth here) doe gaine scholers, by preaching libertie, and by their owne licentious life, which is specially ioyned to the heresie of these daies.*

FVLKE.1 Our doctrine is farre from carnall libertie, which dayly teacheth mortification, euen of our lustes and sinnefull desires. What our life is, God and the world doth know. If it were not honester then the liues of many Popes and Cardinalles, it were pittie we liued. But Popish doctrine that teacheth the sinfull lust of the flesh to be no sinne, and great sinnes to be veniall sinnes, that hath so many easie waies to purge and pardon mortall sinnes, yea the sinne against the holy Ghost, and generall apostasie, and obstinate contumelie of God, not onely in this life, but after men be dead, is the very doctrine of carnall libertie: and their life agreeth thereunto. For to whom treason, rebellion, and murther of their naturall soueraigne Lady and Queene is not onely lawfull, but also meritorious, what kinde of impietie will their cauterized conscience be afraide of? Carnall libertie in Poperie.

RHEM. 2 3 With feined wordes.) *All the sweete wordes of heretikes, speaking much of the word of the Lord, the Gospell, IESVS, CHRIST &c. are but termes of art to bie and sell poore mens soules.*

FVLKE.2 The wordes of Papists, the holy Church, the Catholike Church, orders of religion, chastitie, fasting, &c. are such sweete words.

RHEM. 3 19 Promising them libertie.) *Who euer promised more libertie to their followers then Luther, Caluin, and the like, taking away penance, fasting, continencie or chastitie, keping of vowes, necessitie of good workes (because faith doeth all) obedience to Ecclesiasticall pastors and Councels, and such like?*

FVLKE.3 Who euer taught lesse carnall libertie, then Luther and Caluine? which taught mortification according to the Scriptures, whereof the people neuer heard in poperie. Who take not away repentance, but require it to be continuall. Who exhort to fasting, though they teach not the doctrine of deuils by prohibition of meates. Who require chastitie of all men, either in holy matrimony, or in true and not fayned continencie. Who take away no keeping of vowes that be lawfully made, and possible to be kept. Who teach good works to be necessarie effects of a iustifying faith, without which, no man shall be saued, that is iustified by faith onely. Who teach obedience vnto Ecclesiasticall pastors and Christian Councels, and teach Ecclesiasticall pastors, also, to be obedient to ciuill powers, stirre not vp the people to sedition, treason and murther of their soueraigne, as the Papists of Rhemes haue done, following there forefathers the ancient Heretikes, that despise auctoritie, and would be rulers them selues, but subiect to no man. Carnall liberty.

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorners that shall come, and deny Domesday. 5 Whose vaine argument he answereth, and giueth the reason of Gods so long patience, 10 exhorting to all holinesse of life in respect of that terrible day. 16 Finally giuing warning of such as misinterpret S. Paules Epistles and the other Scriptures, and that we must not for any thing fall from the true faith.

THis Ioe the second Epistle I write to you my deerest, [c] in which I stirre vp by admonition youre sincere minde:

[c] in quibus.

2 That you may be mindefull of those wordes which I tolde you before from the holy Prophets, and of your Apostles of the precepts of our Lord and Sauiour:

2.Tim 4. 1.Iude,18. 3 Knowing this first, that *in the last daies shall come mockers in deceit, walking according to their owne concupiscences,

4 Saying, Where is his promise or his comming? For since the time that the fathers slept, all things doe perseuere from the beginning of creature.

5 For they are wilfully ignorant of this, that the heauens were before, and the earth, out of water, and through water consisting by the word of God:

6 By the which, that world then, being ouerflowed with water perished.

7 But

THis is the second Epistle that I now write vnto you, dearely beloued, wherewith I stir vp and warne your pure mindes,

2 To be mindefull of the words which were tolde before of the holy Prophets, and also the ‖commandement of vs, which be Apostles of the Lord and Sauiour: ‖Or, doctrine

*3 * Knowing this first, that there shall come in the last daies mockers, walking after their owne lustes,* 1.Tim.4.1. 2.Tim.3.1.

4 And saying, Where is the promise of his comming? for since the fathers fell a sleepe, all things continue alike from the beginning of the creation.

5 For this they know not (and that wilfully) how that the heauens were of olde, and the earth consisting of the water and by the water, by the word of God:

6 By the which things the world that then was perished, being then ouer runne with water.

7 But

7 But the heauens which nowe are, and the earth, are by the same word kept in store reserued to fire vnto the day of iudgement and of the perdition of the impious men.

8 But this one thing be not ignorant of, my deerest, that * one day with our Lord is as a thousand yeeres, and a thousand yeeres as one day. Psal.89,4.

9 Our Lorde slacketh not his promis, as some doe esteeme it: but hee doth patiently for you, * not willing that any perish, but that al returne to penance. Ezec.33, 1.Tim.2. Mt.24.

10 And * the day of our Lord shall come as a theefe in the which the heauens shall passe with great violence, but the elements shall be resolued with heate, and the earth and the works which are in it, shal be burnt. 1.Thes.5. Apoc.3.

11 Therefore wheras all these things are to bee dissolued: what maner of men ought you to be in holy conuersations and godlinesses,

12 Expecting and hasting vnto the comming of the day of our Lorde, by which the heauens burning shal be resolued, and the elements shal melt with the heate of fire?

13 But we expect * new heauens and a newe earth according to his promises, in which iustice inhabiteth. Esa.65,17. Apo.21,1.

14 For the which cause my deerest, expecting these things, labour earnestly to be found immaculate and vnspotted to him in peace.

15 And * the longanimitie of our Lorde, doe yee account saluation, as also our most deere brother Paul according to the wisdom giuen him hath written to you: Ro.2,4.

16 As also in al epistles, speaking in them of these things, in the which are ‖ certaine things hard to bee vnderstoode, which the vnlearned and vnstable depraue, as also the rest of the Scriptures to their own perdition.

17 You therfore brethren, foreknowing, take heede lest ledde aside by the errour of the vnwise you fall away from your owne stedfastnes.

18 But growe in grace & in knowledge of our Lorde and sauiour IESVS Christ. To him be glorie both now and vnto the day of eternitie. Amen.

7 But the heauens and earth which are now, be kept by his word in store, and reserued vnto fire against the day of iudgement and perdition of vngodly men.

*8 Dearely beloued, bee not ignorant of this one thing, * howe that one day is with the Lorde as a thousande yeeres, and a thousand yeeres as one day,* Psalm.90.4.

*9 The Lord that hath promised, is not slacke (as some men count slackenesse) * but is patient to vswarde, forasmuch as hee would haue no man lost, but will receiue all men to repentance.* 1.Tim.2.4.

*10 Neuertheless, * the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a great noyse, and the elementes shall melt with feruent heate, the earth also, and the workes that are therein, shall be vtterly burned.* Matth.24. 1.thes.5.2; apoc.3.3.

11 Seeing then that all these things shall perish, what maner persons ought yee to bee in holy conuersation and godlinesse,

12 Looking for, & hasting vnto the comming of the day of God, ‖ by whome the heauens shall perish with fire, and the elementes shall melte with feruent heate. ‖ Some reade, wherein.

*13 * Neuertheless, we according to his promise looke for a newe heauen, and a newe earth, wherein dwelleth righteousnesse.* Apoc.21.1; esay.65.17.

14 Wherefore dearely beloued, seeing that ye looke for such things, be diligent that yee may bee founde of him in peace without spot, and vndefiled:

*15 * And suppose that the long suffering of the Lorde is saluation, euen as our dearely beloued brother Paul also, according to the wisedome giuen vnto him, hath written vnto you.* Rom.2.4;

16 Yea almost in euery Epistle, speaking of such things, among which are many thinges to be vnderstoode, which they that are harde vnlearned and vnstable, peruert, as they doe also the other Scriptures, vnto their owne destruction.

17 Ye therefore beloued, seeing yee be warned aforehand, beware least yee also, being led away with the errour of the wicked, fall from your owne stedfastnesse:

18 But growe in grace, and in the knowledge of our Lord and sauiour Iesus Christ: To whom be glory both nowe and for euer, Amen.

ANNOTATIONS. CHAP. III.

RHEM. 1 16 Certaine things hard.) *This is a plaine text to conuince the Protestants, who (as all heretikes lightly doe and did from the beginning) say the Scriptures be easie to vnderstand, and therefore may bee not onely read safely, but also expounded boldly of all the people, as well vnlearned as learned: and consequently euery one by himselfe and his priuate spirit, without respect of the expositions of the learned fathers, or expectation of the Churches, their Pastors and Prelates iudgement, may determine and make choise of such sense as himselfe liketh or thinketh agreeable. For this is partly their saying, partly the necessarie sequele of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plaine then all the fathers commentaries: and so all to bee superfluous but the Bible.* Præfat.assert. art.damnat. The hereticall proud spirite of priuate interpretation of Scriptures.

*Against all which Diuelish and seditious arrogancie, tending to make the people esteeme them selues learned or sufficient without their Pastors and spirituall rulers helpe, to guide themselues in all matters of doctrine and doubtes in religion, the holy Apostle here telleth and forewarneth the faithfull, that the Scriptures be full of difficultie, and specially S.Paules epistles of all other partes of holy write, and that ignorant men & vnstable or phantastical fellowes puffed to and fro with euery blast of doctrine and heresie, abuse, peruert, and misconster them to their owne damnation. And * S.Augustine saith, that the speciall* The Scriptures be hard, namely S.Pauls epistles specially where he speaketh of iustification by faith *De fid.& op.c.14;*

cult difficultie in S. Pauls epiſtles, which ignorant and euill men doe ſo peruert and which S. Peter meaneth, is his hard ſpeach and much commendation of that faith which he ſaith doth iuſtifie. which the ignorants euen from the Apoſtles time and much more now, haue and do ſo miſconſter, as though he had meant that onely faith without good workes could iuſtifie or ſaue a man. Againſt which wicked collection and abuſe of S. Pauls wordes, the ſaid father ſaith, all theſe Canonicall or Catholike epiſtles were written.

But the Heretikes here to ſhift of the matter, and to creepe out after their faſhion, anſwere, that S. Peter ſaith not S. Pauls epiſtles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their ſophiſticall euaſions from the euidence of Gods word. As though it were not all one to ſay, Such an author or writer is hard: *and* There be many things in that writer hard to be vnderſtood. *For, whether it be that the argument and matter be high and paſt vulgar capacitie, as that of prædeſtination, reprobation, vocation of the Gentiles, and iuſtifying faith: or whether his manner of ſtile and writing be obſcure: all proue that his epiſtles be hard, and other Scriptures alſo: becauſe S. Peter here affirmeth that by reaſon of the difficulties in them, whether in the ſtyle or in the depth of the matter, the ignorant and vnſtable (ſuch as Heretikes be) do peruert his writings, as alſo other Scriptures, to their owne damnation. Whereby it is plaine that it is a very dangerous thing for ſuch as be ignorant, or for wilde witted fellowes, to reade the Scriptures. For ſuch conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantaſie, meeting with hard places of S. Pauls epiſtles or other Scriptures, breede Hereſies.*

The Proteſtants idle diſtinction betweene difficultie in the Epiſtles and difficulty in the things. The Greeke copies, haue both, ſome ἐν τούτοις, in which things: ſome ἐν αἷς, in which epiſtles.

And that not onely the things treated of in the holy Scriptures, but alſo that the very manner of writing and enditing thereof, is high and hard, and purpoſely by Gods prouidence appointed to be written in ſuch ſort, ſee S Auguſtine li. 2. de Doct Chriſt. c. 6 and ep. 119. S. Ambroſe ep. 44. in principio. S. Hierom to Paulinus ep 103. c. 5. 6. 7. who alſo (ep. 65. c. 1) ſaith, that in his old age when he ſhould rather haue taught then be taught, he went as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vnderſtanding of the Scriptures, and confeſſeth with great thankes to the ſaid Didymus, that he learned of him that which before he knewe not. Dauid ſayth, Giue me vnderſtanding and I will ſearch thy lawe. *The Eunuche in the Actes ſaid,* Howe can I vnderſtand without an interpreter? *The Apoſtles, till Chriſt opened their ſenſe to vnderſtand the ſcriptures could not vnderſtand them. The holy Doctors by continuall ſtudie, watching, faſting, and praying, had much a doe to vnderſtand them: that great clerke S. Auguſtine confeſſing in the foreſaide epiſtle 119. c. 21. that there were many moe things that he vnderſtood not, then that he vnderſtood. The Heretikes ſay the fathers did commonly erre. and howe could ſuch great wiſe learned men be deceiued in reading and expounding the Scriptures if they were not hard? and if they were hard to them, howe are they eaſie to theſe new maiſters the Hæretikes? finally, why doe they write ſo many newe gloſſes, ſcholies, commentaries, as a cart cannot carrie? Why do Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? whereat ſtumbled all the olde heretikes and the new, Arius, Macedonius Vigilantius, Neſtorius, Eutyches, Berengarius, Wicleffe, Proteſtants, Puritanes, Anabaptiſts, and the reſt, but at the hardnes of the Scriptures? They be hard then to vnderſtand, and Heretikes peruert them to their owne damnation.*

The Greeke copies, haue both, ſome ἐν τούτοις, in which things: ſome ἐν αἷς, in which epiſtles.

Pſal. 118.

Act. 8.

Leu. 24. v. 45.

FVLKE. 1 This is a plaine matter, to conuince the papiſts of impudent lying and ſlandering. For which of the Proteſtants doth not acknowledge, that there be certaine places in the ſcripture hard to be vnderſtoode? and who doth ſay that the ſcriptures may be expounded boldly, as well of the vnlearned as the learned? Finally howe impudent a ſlander it is, that we expounde the ſcriptures without reſpect of the expoſition of the learned fathers, (beſide al other experience) let theſe annotations teſtifie, wherein it is plaine, that the ancient fathers do auowe in a manner, all interpretations of ours, that you miſlike. That all the people ſhould haue no regard of there paſtors iudgement, or the Churches auctoritie, it is a falſehoode, without any colour or ſhew of truth. Yet all this you ſay is partly our ſaying, partly the neceſſary ſequel of our fooliſh opinion, which admitteth nothing, but the bare ſcriptures. We admit nothing in deede of man, as æqual in auctoritie with the holy ſcriptures, which are the word of God. But his holy ſpirite, by which they were written, and which ſpeaketh in the ſcriptures, and in the godly interpreters agreable to the ſcriptures we humbly admitte. Alſo we admitte no doctrine which hath not auctoritie and ground, and which may not bee proued, either by manifeſt wordes, or by neceſſarie concluſion out of the wordes, of the holy ſcriptures. And in this our fooliſh opinion, which we haue gathered of the fooliſhnes of preaching of the Goſpel, we eſteeme to be more true wiſdome, then in all vaine knowledge falſely ſo called of infidels & heretikes. And of this opinion we are ſure, that ſuch abſurdities, as you obiect againſt vs, you are neuer able to conclude, in any good and lawfull forme of argument. If Luther ſayd the ſcriptures be more cleare then all the fathers commentaries, he ſaid no more then the ſcriptures ſay of themſelues, which in themſelues, are light and not darkeneſſe, to our feete. Yet it followeth not, that all commentaries of the fathers are ſuperfluous, which are framed to take away the darkeneſſe from our eyes, that we may ſee the light of the ſcriptures. But concerning the hardnes or eaſineſſe of the ſcriptures, we ſay. There are many things in the ſcriptures hard to bee vnderſtoode, yet whatſoeuer is neceſſarie to bee knowen, is plainely ſet forth and eaſily to be vnderſtood, of them that will reade diligently, marke attentiuely, pray heartily, and iudge humbly. Againſt this opinion, if you can ſay any thing, let vs heare it in your next replye, for heare you ſay nothing. You ſlander vs of diueliſh and ſeditious arrogancie, to make the people eſteeme themſelues learned, or ſufficient without there Paſtors to guide them in all matters, and doubtes of religion: but the Lorde knoweth that you ſlander vs. For wee plainely proteſt, that whoſoeuer deſpiſeth the ordinarie miniſterie of the word, which God hath eſtabliſhed in his church for the direction of vs in trueth and loue: ſhal neuer attaine to true knowledge, no, though he were otherwiſe neuer ſo well learned, much leſſe, if he be ignorant and vnlearned. And yet ye ſay vntruely, that the Apoſtle here affirmeth all the ſcriptures, or euen Pauls epiſtles to be full of difficulty, or that hee would in reſpect of the difficultie of them, diſcourage or diſſwade the people, from reading and ſtudying of them. For in the firſt chapter, he commended the faithfull, for their diligent attention vnto the ſcriptures of the olde teſtament, which are more obſcure in the chiefe myſteries of ſaluation then theſe of the new teſtament, and yet hee compareth them to a candle, ſhining and giuing light in a darke place. Hee forbiddeth not therefore the right vſe, but the raſhe abuſe of the ſcriptures, by proud, vnlearned, and vnconſtant men, which peruert them when they are neuer ſo plaine, to their owne deſtruction. But S. *Auguſtine* (you ſay) *ſayth, that the ſpeciall difficultie in S. Pauls epiſtles, which S. Peter meaneth, is his hard ſpeach, and much commendation of that fayth which he ſayth doth iuſtifie, as though he ment that only fayth, without good workes could iuſtifie, or ſaue a man.* But in trueth S. Auguſtine ſayth not ſo. *But that S. Peter knowing that ſome wicked men, tooke occaſion of certaine ſomewhat darke ſentences of the Apoſtle Paul, that, (as though they were ſecure of ſaluation which is by faith,) they cared not to liue well, he ſayth that certaine things in his epiſtles, are very hard to be vnderſtoode, which men peruerted, as they did other ſcriptures to their owne deſtruction: whereas that Apoſtle was of the ſame minde, that the reſt of the Apoſtles were concerning ſaluation, which is not giuen, but to them that liue well.* By this it is manifeſt, that S. Auguſtine ſpeaketh not againſt the doctrine of iuſtification before God, by faith without workes, which the Apoſtle Paul doth ſo largely, ſo purpoſely, ſo diligently ſet forth, and confirme

Slander

Interpretation of the Scriptures.

Difficultie of the Scriptures.

Slander.

Iuſtification by faith only.

firme by ſo many arguments, that no doctrine is more cleare in all the Scriptures: but hee ſpeaketh againſt the peruerſeneſſe of them that abuſed this doctrine, as though the Apoſtle had meant, that good workes were needeleſſe for a iuſtified man, and that the faith whereof he ſpake, were ſuch a fayth as is in diuels, which is, or may be voide of good workes. For he himſelfe in the ſame chapter acknowledgeth, that a man is iuſtified by fayth without workes, as his wordes are manyfeſt. *When the Apoſtle ſayth, he thinketh a man to be iuſtified by faith without the works of the law, he meaneth not that fayth being receiued and profeſſed, the workes of iuſtice ſhould be contemned, but that euery man may knowe that he may be iuſtified by fayth, although the workes of the lawe haue not gone before. For they follow the man that is iuſtified, they goe not before to iuſtifie him.* Wherefore to roote out the error of them that thought a dead faith which is without works, was ſufficient to iuſtifie, he ſaith, theſe general epiſtles of Petes, Iames, Iohn and Iude were written, which we doe not denie. But yet it followeth not thereof, that thoſe hard places whereof S. Peter here ſpeaketh, *were his harde ſpeech and much commendation of fayth*, vnto which euery one of the apoſtles doth aſcribe as much as he, and S. Paul to good workes, as much as they. But you ſay *we ſhift of the matter, in anſwering that S. Peter ſayth not that S. Pauls epiſtles be harde, but that many things in them are hard*, wherein you vſe your accuſtomed maner of creeping away, by impudent lying and ſlandering. For we ſay not, that S. Peter affirmeth, that many things in them are hard, but ſome things, which may be true of a fewe things. And it is not all one to ſay: Such a writer is harde, and there be ſome things in that writer hard to be vnderſtood. And as concerning the argument and matter of the ſcriptures, we confeſſe, that for the moſt and cheefeſt matters, it is not onely hard, but vnpoſſible to be vnderſtood of the naturall man: yet to the ſpirituall man, which is taught of Gods ſpirit, all the deepe myſteries of God are opened and made plainely knowen. 1. Cor. 2. But we ſpeake of the vnderſtanding of the wordes, which in ſome places is hard, yet in many very plaine and eaſie to be vnderſtood (though not beleeued,) euen of the naturall man that ſeeketh not wilfully to peruert them to his owne deſtruction. Wherefore it is no dangerous thing, for ignorant men or for wilde wicked fellowes to reade the ſcriptures, out of the which they may learne to haue true knowledge, and become ſtayed in their wits. But it is dangerous for ſuch, proudly, raſhly, and vnreuerently to iudge of the ſcriptures, and to draw them to their owne fantaſies, for that breedeth hereſies euen in the learned. But that not onely the matter, but the ſtile of the ſcriptures is hard, you quote diuerſe ancient fathers, which proueth not that all the ſcriptures are harde, though ſome be, or that they are all written in ſo high a ſtile, as the vnlearned cannot atteyne to the vnderſtanding of any of them. Where as contrariwiſe, they are for the moſt part written in a lowe and vulgar ſtile, the holy ghoſt condeſcending to the weakeneſſe of our vnderſtanding, ſo that the great and high myſteries of God are often expreſſed in very playne, baſe and ſimple phraſes of wordes. But to come to your teſtimonies. S. Auguſtine ſpeaketh directly againſt you, ſaying. *The holy ghoſt hath magnificently and holſomely, ſo tempered the holy ſcriptures, that by open and plaine places, he might prouide againſt hunger, by more obſcure places hee might wipe away lotheſomeneſſe. For nothing almoſt is found out of thoſe darke places, which is not founde elſe where to bee vttered moſt plaine.* Againſt which ſaying, it is not contrary, that in his epiſtle to Ianuarius which ſuppoſed that he knew all things, he ſayth humbly of himſelfe, there were more things in the ſcriptures which he knew not, then which he knew. For he meaneth not of things neceſſary to ſaluation (of which he could not profeſſe ſo great ignorance) but of other by-queſtions which may be mooued infinitely, and not alwayes eaſie to bee determined out of the Scriptures. S. Ambroſe ſayth, *The ſcriptures is a ſea hauing in it deepe ſenſes, the height of propheticall myſteries, into which ſea many riuers haue runne. Therefore there be alſo ſweete riuers and cleare, there be alſo faire ſprings that yeeld forth water vnto eternall life, there be alſo good ſpeaches, as hony combes, acceptable ſentences, which may refreſh the minde of the hearers with ſpirituall drinke, and delight them with the ſweeteneſſe of morall precepts, Diuers therefore are the ſtreames of the holy Scripture. Thou haſt that thou mayeſt drinke firſt, and ſecond, and laſt.* It is manifeſt therefore that S. Ambroſe acknowledgeth not onely the hardneſſe of ſome things, but alſo, the eaſines and clearenеſſe of all things neceſſary to eternall life. Hierome to Paulinus noteth certaine difficult places in the Prophets: and who will miſlike him, that he deſired to learne of Didymus? the beſt learned may encreaſe in knowledge. Dauid praied for vnderſtanding. The Eunuch required an interpreter. And we alſo affirme, that prayer is neceſſary for all men, and an interpreter requiſite for the vnlearned, that will come to the right vnderſtanding of the Scripture. Finally, that ſtudie, watching, faſting and praying, be good and neceſſary meanes to attaine to the vnderſtanding of ſuch matters as be difficult in the Scriptures. But further you obiect that we ſay, *The fathers did commonly erre:* We ſay in deed they did ſometimes erre, and except you ſay they did commonly erre in expoſition of the Scriptures, you muſt acknowledge that you doe commonly erre in expounding them, for their expoſitions are commonly contrary to yours, and agreeable to ours, as I haue ſhewed in very many of theſe annotations. But hereof you inferre, that the Scriptures were hard, or elſe they beeing ſo wiſe and learned, could not haue erred. We deny not but the Scriptures are in ſome places very hard, yet all error ariſeth not of the hardneſſe of the Scriptures, but oftentimes of the weakeneſſe of mens vnderſtanding, eſpecially when they will not ſeeke the meaning of the Scriptures in the Scriptures, but bring a preiudicate opinion not grounded on the Scriptures, to expound them according to that opinion, and ſo the fathers ſometimes doe erre. *But if they were hard to the fathers, how are they eaſie to vs?* They are made ſo much the more eaſie to vs, as they haue ſearched out the true ſenſe of them before vs. Sometimes alſo by their going awry, we may better ſee the right pathe. In ſome things the knowledge of the tongues which many of them lacked, helpeth vs. Finally, we ſee how dangerous it is to follow mans iudgement in the Scriptures, we build vpon no ſenſe, as certaine in the Scriptures which is not proued by the very text it ſelfe, or conference of other places of Scripture, to be the true and proper ſenſe of the holy ghoſt: So are we ſcholers of the Scriptures, and not arrogant maſters, which commaund the ſenſe of the Scriptures to ſerue their owne fantaſtical opinions. As the Pope doth, who neither acknowledgeth the ſufficiencie of the Scriptures, nor will haue them expounded any otherwiſe, but that he may retaine his Antichriſtian auctoritie, though it be neuer ſo contrary to the plaine and euident ſenſe of them, yea to the very expreſſe wordes, which be ſo plaine, as that they neede no interpretation. As for the multitude of commentaries (though ſome might well be ſpared) it is not becauſe the Scriptures are hard in all places, but becauſe Gods gifts are diuers in many men, all which conferring their ſtudie to the interpretation of difficulties, doe the more explane the Scriptures to the vnlearned or vnexerciſed: and alſo in profitable collection out of places eaſie to be vnderſtood, doe confirme the faith, and inſtruct the faithfull in many particularites, which are not alwayes obſerued of euerie one that readeth the text, and yet are neceſſarilie deduced out of it. Concerning the diſagreement betweene Luther and Zuinglius, it is not in many things, nor thoſe the principall, ſo that if it grew vpon ſome difficultie of the wordes of the Scripture, as partlie it did, the whole Scripture is not thereby prooued to bee difficult, although a preiudicate opinion did more hurt in that caſe, then the difficultie of the Scriptures. Finallie, the hardeneſſe of the Scriptures, is

No danger to reade the Scriptures.

not

not the cause of so many heresies, but the malice of Sathan, that stirreth vp such proud and contentious instruments. In which number in stead of wickliffe and the Protestants, we may rightly place the Pope and the papists.

THE ARGVMENT OF S. IOHNS THREE EPISTLES.

OF S. Iohn was sayd in the Argument before his Gospel. Now here folow his three Epistles: one to all Catholikes (though *some auncients do call it, Ad Parthos:) the other two being very short, vnto a certaine Ladie, and to one Gaius. The effect of all is, to witnesse vnto them the certaintie of the Catholike faith, and to exhort them to continue still in it: also to loue the Catholike Church, and so, neither to become heretikes, nor Schismatikes: but rather to auoide all such, as the forerunners of Antichrist, and to remember, that Catholikes need not to goe to schole to any such Masters, hauing at home in the Catholike Church, the doctrine of the holy Ghost himselfe, who was giuen to the Church visibly in the beginning, to lead her into all truth, and to continue with her for euer. Therefore he sayth: That which you haue heard from the beginning, let it abide in you. Likewise a litle after, v. 27. and ep. 2. v. 6. This is the commaundement, that as you haue heard from the beginning, you walke in the same, because many seducers are gone out into the world, and v. 8. and 9.

*Higinus ep. 1. to 1. Concil. August li 2. Euang quest q 39.

1. Ioh. 2. v. 24

And not only thus in generall, but also in particular he expresseth the pointes which the heretikes did then call in question. Some were about Christ himselfe, for they denied that IESVS *Christ, that he is the very sonne of God, that he is incarnate. Ep. 1 c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Gospel also, as he there signifieth, Ioh. 20. v. 31. Other points are about our iustification, against onely faith, and for good workes, as also S. Aug. noted, whose wordes were cited before. Hereupon he sayth:* If we say, we haue societie with God, and walke in darknes, we lie. *Epist. 1 c. 1. Againe,* He that sayth he knoweth God, and keepeth not his commandements, is a liar. *Againe,* This is the charity of God, that we keepe his commaundements, and his commaundements are not heauie. *Finally,* Children let no man seduce you, he that doth iustice, is iust, euen as he is iust. *Epist. 1. c. 3. v. 7. 8. 9. Likewise c. 2. v. 29. and in deed in all the three Epistles throughout, he doth inculcate good workes and keeping the commandements against the heresie of only faith.*

De fid. & op. c. 14

1. Ioh. 2. & 5.

FVLKE. 1 S. Iohn in none of his Epistles, doth speake any word against iustification by faith only, as we teach it according to the Scriptures, but against the impietie of them, that thought a iustifying faith, could be seperated from good workes. Which he declareth to be impossible, yet ascribeth our saluation wholy, to the mercy of God in Iesus Christ apprehended by faith, which ouercommeth the world, whereby we know that we haue eternall life, which beleeue in the name of the sonne of God, 1. Iohn 5. And therefore are iustified before God by faith only without workes, not by faith which is void of good workes, (from which the iustifying faith can neuer be seperated) but because works which follow a iustified man, cannot be the cause of his iustification.

Iustification by faith only.

THE FIRST EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

RHEM. 1 *Good cause there is to beleeue the Apostles preaching. 5 And this is one point of their preaching, that to haue participation with God, we must not onely beleeue, but also abstaine from all mortall sinne, 8 though we all sinne venially.*

FVLKE. 1 The Apostle maketh not the popish distinction of mortall and veniall sinnes, but exhorteth vs to striue against all sinne.

The translation of Rhemes.

THat which was from the beginning, which we haue heard, which we haue seen with our eyes, which wee haue looked vpon, and our hands haue handled of the word of life:

2 (And the life was manifested: and we haue seen, and doe testifie, and declare vnto you the life eternall which was with the Father, and hath appeared to vs.)

3 That which we haue seene and haue heard, we declare vnto you, that ‖ you also may haue societie with vs, and our societie may

The translation of the Church of England.

THAT which was from the beginning, which wee haue heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue handled, of the word of life.

2 *(And the life appeared, and wee haue seene, and beare witnesse, and shew vnto you that eternall life which was with the father, and appeared vnto vs:)*

3 *That which we haue seene and heard, declare we vnto you, that yee also may haue fellowship with vs, and that our fellowship may be with the*

may be with the Father and with his Sonne IESVS Christ.

4 And these things we write to you, that you may reioyce, and your ioy may be ful.

5 And this is the annuntiation which we haue heard of him, and declare vnto you, That * God is light, and in him there is no darkenesse.

Io.8,12.

6 If wee shall say that we haue societie with him, and walke in darkenesse: we lie, and do not the truth.

7 But if we walke in the light, as he also is in the light: we haue societie one toward an other, and ‖ the bloud of IESVS Christ his sonne cleanseth vs ‖ from all sinne.

Heb.9. 1.Pet.1. Apo.1.

8 *If we shal say ‖ that we haue no sinne, we seduce our selues, & the truth is not in vs.

3.Reg.8,46. 2.Par.6,36.

9 If we confesse our sinnes: he is faythful and iust, for to forgiue vs our sinnes, and to cleanse vs from al iniquitie.

10 If we shal say that we haue not sinned. we make him a lier, & his word is not in vs.

the father, and his sonne Iesus Christ.

4 And these things write we vnto you, that your ioy may be full.

5 And this is the tidings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all.* Iohn 8.12.

6 If we say that we haue felowship with him, and walke in darkenesse, we lie, and doe not the trueth.

*7 But if we walke in the light, euen as he is in the light, then haue we fellowship one with another. * and the blood of Iesus Christ his sonne cleanseth vs from all sinne.* Heb.9.28. 1.kin.8.46.

*8 *If we say that we haue no sinne, we decine our selues, and the truth is not in vs.* 2.Chr.6.36.

9 If we knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 If we say that we haue not sinned, we make him a liar, and his word is not in vs.

ANNOTATIONS. CHAP. 1.

RHEM. 2 3 You haue societie) *S. Iohn sheweth manifestly, that whosoeuer desire to be partakers with God, must first be vnited to the Church societie, learne that faith, and receiue those Sacraments, which the Disciples receiued of the truth it selfe, conuersant with them in flesh. So saith venerable Bede vpon this place. Whereby we see there is no societie with God in sectes or schismes, nor any where but in the vnitie, fellowship, and communion of that Church which can proue it selfe to discende from the Apostles.* No saluation but in the Society of the Church.

FVLKE. 2 That Church can proue it selfe to descend from the Apostles, which can prooue, that it holdeth the doctrine and faith of the Apostles, and none other. But that Church hath no communion with the Apostles, which hath onely succession of persons and places, without continuance in the doctrine of the Apostles. Such is the popish church and all heretical assemblies, what other descent from the Apostles so euer, they vaunt that they can proue. And if the popish church could iustifie her faith and doctrine by the scriptures, she would neuer flie to such vaine arguments, of succession of persons, and apostolike chaires, which she knoweth well to be in other churches, which yet she doth not acknowledge to be catholike or true churches. Succession,

RHEM. 3 7 The blood of Iesus.) *Whether sinnes be remitted by praiers, by fasting, by almes, by faith, by charitie, by sacrifice, by Sacraments, and by the Priests (as the holy Scriptures do plainly attribute remission to euery of these) yet none of al these do otherwise remit, but in the force, by the merite and vertue of Christes bloud: these being but the appointed meanes and instruments by which Christ will haue his holy bloud to worke effectually in vs. which meanes whosoeuer contemneth, depriueth himselfe of the commoditie of Christes owne bloud, and continueth still in sinne and vncleannesse, vaunt he himselfe neuer so much of Christes death. Which point let the Protestants marke well, and cease to beguile their poore decriued folowers, perswading them that the Catholikes derogate from Christes bloud, or seeke remission otherwise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefit of his holy bloud vnto them.* Many meanes and instruments hf remitting sinne, but al by the force and merite of Christs blood applied by them.

FVLKE. 3 The scripture doth no where ascribe the purging or cleansing vs from our sinnes to any of these things which you name, but onely to the merite of Christ his death and bloodshedding, the benefit whereof is applied to vs by fayth only, and not by fastings, almes, or any worke of charitie. Our fayth is planted and confirmed (as by Gods instruments) by the preachers of his word, who testifie and assure vs in his name, that our sinnes are forgiuen vs for Christes sake, and for more confirmation of our fayth, doe adde the Sacraments, which are the seales of his grace, by which fayth we call vpon God (now that we are reconciled by Christ) our most mercifull father to obteine remission of our sinnes, and all other his benefites in the merites and worthinesse of Christes death onely. As for all other workes proceeding of fayth, as loue, almes, fasting, and all the spirituall sacrifices that we offer, be acceptable to God by Iesus Christ, and not by merite of the workes. But as for sacrifice for sinne, we haue none, but the lambe of God once offered, whose blood purgeth vs from all sinnes. And therefore the papists setting vp an other sacrifice then that which Christ himselfe did offer once for all, and beside seeking remission of sinnes, by so many other meanes as God hath neuer appoynted, to apply the benefite of Christes death by them: can neuer excuse themselues of derogating from Christes bloud, or seeking remission otherwise then by it. To omit al other blasphemies, what christian heart doeth not tremble, to heare them defend this prayer of their popish church? *By the bloud of Thomas which hee for thee did spend, make vs Christ to climbe whether Thomas did ascend.* Is this nothing els but *humblie to vse the meanes appoynted by Christ to applie the benefite of his blond vnto them?* But of these matters more at large in other places. Merite. The sacrifice of Chtists death.

RHEM. 4 7 From al sinne.) *From original and actual, venial and mortal, a culpa & pœna, that is, from the fault and the paine due for the same. V. Bede saith, that Christes passion doth not onely remit in Baptisme the sinnes before committed. but al other afterward also done by frailtie: yet so, if we vse for the remission of them, such means as be requisite & as Christ hath appointed, whereof he reckoneth some. Bede vpon this place. See S. Augustine also vpon this place to.9. and S. Hierome, li. 2. con. Pelag. c. 3.* Al remission of sinnes is by the Passion of Christ though by secundary meanes also.

FVLKE. 4 If the bloud of Christ doe cleanse vs from all sinne not onely commited before baptisme, but also committed of frailtie since baptisme (as Bede sayth rightly) where be your satisfactions by workes or paines suffered in this life, or in purgatory after this life, to purge men of their sinnes, or to satisfie Gods iustice? But you adde a con- Satisfaction. Purgatory.

a condition: *Yet so, if we vse for the remission of them, such meanes as be requisite, and as Christ hath appoynted, whereof Beda reckeneth some.* To apply the remission of our sinnes by Christes death, are not required any merites or satisfactions of our works, nor Sacraments of the worke wrought, but the sacraments to confirme faith, of which followeth necessarily repentance and fayth. The wordes of Beda are these, *Whatsoeuer after baptisme by daily frailty we haue committed, the grace of the same our redeemer remitteth vnto vs: especially when among the works of light which we doe, we doe humbly euery day confesse our errours vnto him, when we receiue the Sacraments or mysteries of his bloud, when forgiuing our debters we pray that our debts may be forgiuen vs, when being mindfull of his passion, we do willingly suffer any aduersitie.* These doth not Beda say to be meanes for the remission of sinnes, but to be vsed of all them that obteine remission of sinnes by the blood of Christ, as dueties of thankfulnesse, not as merites of forgiuenesse. S Augustine also vpon this text acknowledgeth alll sinnes committed before baptisme, and after to be purged by the bloud shedding of Christ vpon the crosse, but of the meanes to apply the same vnto vs he speaketh not. S. Hierome sayth: *That which is written: And the bloud of Christ doth cleanse vs from all our sinnes, is to be vnderstood, as well in the confession of baptisme, as in the mercy of repentance.* Therefore the bloud of Christ without our merite and satisfaction, or other purgation doth cleanse vs from sinne, as well in repentaunce, as in baptisme. The contrary of which doctrine, is the ground of your meritorious and satisfactorie workes, popish penance, satisfaction, purgatory, popes pardons, masses and such like matters derogatorie to the blood of Christ.

RHEM. 5 8 That we haue no sinne.) *We gather by these wordes and the former, that there be two sortes of sinnes: one mortal, excluding vs from light and the societie of God: an other venial, which is found euen in those that walke in the light, and are in the societie of God. Also we note against the Pelagians, that we be truely called the sonnes of God, and so iust in deede, though we be not without all sinnes, euery one of vs, as well iust as vniust, being taught and bound to confesse our offences, and to aske pardon daily of God, by this petition of the* Pater noster, Forgiue vs our debtes. *Therefore S. Augustine* li. de natura & grat. c. 36. *reckeneth vp all the holy Patriarches, Prophets, and renowmed iust persons, to haue bene sinners, euen when they were in grace and iustice: excepting alwayes our B. Ladie,* De qua propter honorem Domini, nullam prorsus, cùm de peccatis agitur, habere volo quæstionem. of whom, *sayth he,* for the honor of our Lord, when we talke of sinnes, I will haue no question. *And Pelagius asking what sinnes Abel and such iust men did commit, *S. Augustine answereth, that they might laugh sometime immoderately, or iest to much, or conet somewhat intemperately, or plucke fruit ouer greedily, or in eating take somewhat more then afterward was well digested, or haue their intention in time of payer somewhat distracted, and such like, thus in sense S. Augustine. Whereby we may learne which be veniall sinnes, that consist with true iustice, and* cannot alwayes be auoided euen of holy men in this life. In the booke* De fide ad Petrum, cap. 41. *are excepted from this common rule of sinners, the children which be newly baptized and haue not yet vse of reason to sinne either mortally or venially.*

Some sinnes veniall.

A man may be truely iust, no withstanding venial sinnes.

S. Augustine excepteth our B. Lady fro sinnes. Examples of venial sinnes.
* c. 38.
* de dono perseuer. c. 2.

FULKE. 5 The scripture saith plainly that the reward of all sinne is death, and the curse of God, therefore as heretikes you gather, to confirme your heresie, that which the Scripture teacheth not. For all sinnes are pardonable to the penitent and faithfull, and without fayth and repentaunce, euen the least and lightest sinnes are damnable and deadlie. Therefore by workes no man can be iust, but by faith onely in Christ, and though remission of sinnes, seeing all haue sinned and are iustified freely: and that doth S. Augustine teach of all that euer were iust before God, not excepting the virgine Mary, although in contention with the heretikes, he will haue no question concerning her, for the honor of Christ. For he acknowledgeth the Scripture to be true without exception, that sayth, *All haue sinned, cap.* 39. And *De Gen. ad liter.* 10. *cap.* 18. he affirmeth that her body came of the *Propagation of sinne.* And where as Pelagius affirmed that Abel is called iust in the Scriptures, and no sinne is mentioned that he committed. S. Augustine proueth that it is a vayne argument against the Scripture which pronounceth generally that all men haue sinned, and are destitute of the glory of God, to say, Abel had no sinne because there is none particularly mentioned. Therefore although he had no hainous sinnes, yet he might haue lesse sinnes, such as he rehearseth, which prooue that he was not iust by workes before God, but by fayth. For seeing the loue of God is the onely iustice of the law, and that was not perfect in Abel, because it might be increased, Augustine concludeth, that Abel was not perfectly iust, and therefore it is the onely grace of God, whereby Abel was iust in his sight, and not by the merite of his workes. By which the rest of the Patriarkes also were iust, whose great sinnes are rehearsed, that you can not deny to be mortal, as drunkennesse in Noe, lying in Abraham and Isack, infidelitie in Moses, cursing of his day in Iob, adulterie in Dauid, denying his maister in Peter, and forsaking of him in all the rest of the Apostles. Augustine therefore doth not serue your pelting distinction, by rehearsing what small sinnes might be in Abel although the Scripture calleth him iust, because he was a man, in whom the flesh did rebell against the spirite. For although by the grace of God hee absteined from the most grieuous sinnes, yet declareth that he was not void of sinne, and therefore not iust by workes before God, but by grace and faith in Christ. Therefore he affirmeth, *That this is the onely hope of all the godly, groning vnder this burden of corruptible flesh, and in the infirmitie of this life, that we haue one mediatour Iesus Christ the iust, and he is the propitiation for our sinnes. Cont.* 2. *epist. Pel. ad Bonifac. lib.* 3. *c.* 5. Therefore he setteth downe as one of the three principles which the catholike Church doeth hold against the Pelagians. *That no man doth liue in this corruptible body, in how great iustice soeuer, without any sinnes what soeuer. De bono vel dono perseuer. c.* 2. S. Augustine therefore acknowledgeth that there be some sinnes greater then other, as we doe, but he acknowledgeth no sinne so small, but it deserueth death, if God should deale in iustice against vs. For why did the Catholike Church hold, that no man in what iustice so euer, was void of sinne? but to confute the Pelagians which taught iustification before God by good workes. Which they did with more shew of reason then the papistes, when they held that a man might liue without sinne. Where as the papistes confessing that a man cannot liue without sinne, doe neuertheless affirme, that he is iust before God by his workes, which are euery one imperfect, and short of the loue of God, in which onely that kind of iustice doeth consist, as S. Augustine saith. And thinke to shift of the matter by a vaine distinction of mortal and venial sinnes, which the scriptures know not, and it is inuented for nothing els, but to obscure the grace of God, by which onely we are iustified through faith in the death and merites of Christ. Fulgentius in his booke *De fide ad Petrum*, excepting infants newly baptized, as liuing without sinne, meaneth of such sinnes, as are committed by deliberation and purpose, not such as rise of their corrupt nature, which are also sinne, though not imputed to the elect: but of the distinction of mortalitie or venialitie, he speaketh nothing.

CHAP

CHAP. II.

If any sinne mortally, he must not despaire. 3 To know God rightly, is not to beleeue only, but to keepe his commandements: 7 and that this is no new doctrine, but the very primitiue, though a new life it is. 9 Therefore he that beleeueth must also loue his brethren: 12 and that men must not loue the world, but doe that which God willeth. 18 Many are gone out of the Church & become Seducers, al the ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, and that the need not go to schole to any heretike, the holy Ghost himselfe being the schoolemaster of the Church: he doth earnestly inculcate iustice and good workes.

MY litle children, these things I write to you, ‖ that you sinne not. But & if any man shal sinne, we haue ‖ an [a] aduocate with the Father, IESVS Christ the iust.

[a] παράκλητον.

2 And hee is the propitiation for our sinnes: and not for ours onely, but also ‖ for the whole worlds.

3 And in this we knowe that we haue knowen him, if we obserue his commandements.

4 ‖ Hee that saith he knoweth him, and keepeth not his commanndements: is a lier the truth is not in him:

5 But he that keepeth his word, in him in very deede the charitie of God is perfited: in this we know that we be in him.

6 He that saith he abideth in him: ought euen as he walked, himself also to walke.

7 My deerest, I write not a new commandement to you, but an old commandement which you had from the beginning. The old commaundement is the word which you haue heard.

8 Againe [a] a new commandement write I to you, which thing is true both in him and in you: because the darknesse is passed, and the true light now shineth.

[a] Io.13,34. 15,12.

9 He that saith he is in the light, and hateth his brother: is in the darknes euen vntil now.

10 [a] He that loueth his brother, abideth in the light, and scandal is not in him.

[a] 1Io.3,14.

11 But he that hateth his brother: is in the darknesse, and walketh in the darknesse, and knoweth not whither he goeth, because the darknesse hath blinded his eies.

12 I write vnto you litle children, because your sinnes are forgiuen you for his name.

13 I write vnto you fathers, because you haue knowen him which is from the beginning. I write vnto you yong men because you haue ouercome the wicked one.

14 I write to you infantes, because you haue knowen the Father. I write vnto you yong men, because you are strong, and the word of God abideth in you, and you haue ouercome the wicked one.

15 Loue not the world, nor those things which are in the world. If any man loue the world, the charitie of the Father is not in him,

16 Because [†] al that is in the world, is the concupiscence of the flesh, and the concupiscence

[†] How al sinne and tentation proceed of the three, see S. Thomas Summe 8. 2. quæst. 77. art. 5.

MY little children, these things write I vnto you, that ye sinne not. And if any man sinne, we haue an aduocate with the father, Iesus Christ the righteous.

2 And he is the atonement for our sinnes, not for our sinnes *onely, but also for the* sinnes *of all the world.*

3 And hereby we are sure that we know him, if we keepe his commandements.

4 He that saith, I know him, and keepeth not his commandements, is a liar, and the ‖ veritie is not in him.

‖ Or, truth.

5 But who so keepeth his word, in him is the loue of God perfect in deed: Heereby know we that we are in him.

6 He that saith he abideth in him, ought him selfe to walke, euen as he walked.

7 Brethren, I write no new commandement vnto you, but an olde commandement which yee haue heard from the beginning. The olde commandement, is the word which yee haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that is true in him, and the same is true *also in you, for the darkenesse is past, and the true light now shineth.*

9 He that saith that he is in the light, and yet hateth his brother, is in darkenesse euen vntill this time.

10 [a] Hee that loueth his brother, abideth in the light, and there is none occasion of euill in him.

[a] 1.Ioh.3.14.

11 He that hateth his brother, is in darkenesse, and walketh in darkenesse: and cannot tell whether he goeth, because that darkenesse hath blinded his eies.

12 Babes I write vnto you, because your sinnes are forgiuen you for his names same.

13 I write vnto you fathers, because ye haue knowen him that is from the beginning. I write vnto you yong men, because ye haue ouercome the wicked.

14 I write to you litle children, because yee haue knowen the father, I haue written to you fathers, because ye haue knowen him that is from the beginning, I haue written vnto you yong men, because ye are strong, and the worde of God abideth in you, and ye haue ouercome the wicked.

15 See that ye loue not the world, neither the things that are in the world. If any man loue the world, the loue of the father is not in him.

16 For all that is in the world, as the lust of

piscence of the eies, and the pride of life, which is not of the Father, but is of the worlde.

17 And the world passeth and the concupiscence therof. But he that doeth the wil of God, abideth for euer.

18 Litle children, it is the last houre, and as you haue heard, that ᶜ Antichrist commeth: now there are become ‖ many antichristes: whereby we know that it is the last houre.

ᶜ ὁ ἀντίχριστος.

19 ‖ They went out from vs: but ‖ they ‡ were not of vs. for if they had been of vs, they would surely haue remained with vs: but ‖ that they may bee manifest that they are not al of vs.

20 But you haue ᶜ the vnction from the Holy one, and ‖ know al things.

ᶜ χρῖσμα. Chrisma. whereof Christ and Christians.

21 I haue not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth.

22 Who is a lier, but he which denieth that IESVS is not Christ? This is antichrist which denieth the Father and the Sonne.

23 Euery one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also.

24 You, that which you haue ‡ heard from the beginning, let it abide in you. If that abide in you which you haue heard frō the beginning, you also shall abide in the Sonne and the Father.

25 And this is the promis which he promised vs, life euerlasting.

26 These things haue I written to you concerning them that seduce you.

27 And you, the vnction which you haue receiued from him, let it abide in you. And you haue no neede that any man teach you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide ᶜ in him.

ᶜ or in it.

28 And now little children abide in him: that when he shal appeare, we may haue confidence, and not be confounded of him in his comming.

29 If you know that he is iust, know ye that euery one also ‡ which doeth iustice, is borne of him.

the flesh, and the lust of the eies, and the pride of life, is not of the father, but of the world.

17 And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth for euer.

18 Litle children, it is the last time: and as ye haue heard how that antichrist shall come, euen now there are many antichrists: whereby we know that it is the last time.

19 They went out from vs, but they were not of vs: For if they had beene of vs, they would no doubt haue continued with vs: But ‖ that it might appeare that they are not all of vs.

‖ Or, this commeth to passe.

20 Neuertheles, yee haue an anointing of him that is holy, and ye know all things.

21 I haue not written vnto you as though ye knew not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a lier, but he that denieth that Iesus is Christ? the same is Antichrist, that denieth the father and the sonne.

23 Whosoeuer denieth the sonne, the same hath not the father: But he that knowledgeth the sonne, hath the father also.

24 Let therefore abide in you, that same which yee heard from the beginning: if that which ye haue heard from the beginning shall remaine in you, ye also shal continue in the Son, and in the father.

25 And this is the promise that he hath promised vs, euen *eternall life.*

26 These things haue I written vnto you, concerning them that deceiue you.

27 And the annointing which ye haue receiued of him dwelleth in you: and ye neede not that any man teach you, but as the same annointing teacheth you of all things, and it is true, and not lying: and as it taught you, ye shal abide in it.

28 And now babes, abide in him: that when he shall appeare, we may be bolde, and not be ashamed ‖ of him at his comming.

‖ Or, before.

29 If ye know that he is righteous, know also that euery one which doth righteousnes, is borne of him.

MARGINALL NOTES. CHAP. II.

RHEM. 1 19 Were not of vs.) *They were of vs for the time, that is, of and in the Church: otherwise they could not haue gone out. but they were not of the constant sort, or of the elect and predestinate: for then they had taried within, or returned before their death.*

FVLKE. 1 The text saith, *they were not of vs*, you say, they were of vs, which the scripture neuer saith, but to mainteine your heresie of the sacraments giuing grace *ex opere & operato*, euen to the reprobate, you dare speake contradictorie to the Holy Ghost. The reprobate therefore are in the visible church, but neuer be members of the body of Christ, which is the catholike church. *They should not haue gone out* (saith S. Augustine) *if they had beene of vs, before they went out: therefore they were not of vs.* Againe, *many that are not of vs, receiue the sacraments with vs.*

Opus operatum worke wrought.

The reprobate no members of the church.

RHEM. 2 24 Heard from the.) *Keepe that firmely & constantly which you haue heard euen from the beginning, by the mouth of the Apostles: and not that onely which you haue receiued by writing.*

FVLKE. 2 All that they heard of the apostles is conteined in the holy Scriptures, which is able to make a man wise vnto saluation, by faith in Iesus. 2. Tim. 3. 15.

29 Which

RHEM. 3 29 Which doth iuſtice.) *We ſee it is Apoſtolical doctrine, that men may do or worke iuſtice, and that ſo doing they be iuſt by their workes proceding of Gods grace, and not by faith or imputation onely.*

FVLKE. 3 We ſee that no man doth iuſtice but he that is borne of God, that is, which is iuſtified by faith, and regenerated by Gods ſpirit, without his merite or works. But we ſee not, that by the merite of this iuſtice, any man is iuſt before God, but only by the iuſtice of Chriſt imputed to him, of whoſe grace he hath power to doe this iuſtice. Of both theſe iuſtices S. Auguſtine ſpeaketh vpon this text. *Our iuſtice is now of faith: perfect iuſtice is not but in angels.* Againe: *The beginning of our iuſtice is the confeſſion of our ſinnes. Haſt thou begun not to defend thy ſinne? now thou haſt begun iuſtice, and it ſhal be made perfect in thee, when thou ſhalt delight to do nothing els, when death ſhal be ſwallowed vp in victorie.* Merit.

ANNOTATIONS. CHAP. II.

RHEM. 4 1 That you ſinne not.) *S. Iohn (ſaith V. Bede vpon this place) is not contrarie to himſelfe, in that he ſeeketh here to make them without ſinne, whom he ſaid in the laſt chapter could not be without al ſinnes. but in the former place he warned vs only of our frailetie, that we ſhould not arrogate to our ſelues perfect innocencie: here hee prouoketh vs to watchfulneſſe and diligence in reſiſting and auoiding ſinnes, ſpecially the greater, which by Gods grace may more eaſily be repelled.*

FVLKE. 4 The wordes of Beda are theſe: *He is not contrary to himſelfe, which ſaide before, that we could not liue without ſinne, and now ſaith, he writeth vnto vs that we ſhould not ſinne. But there he admoniſhed vs neceſſarily, prouidently, and wholeſomely of our frailty, leaſt any man ſhould pleaſe himſelfe, as though he were innocent, and by extolling himſelfe of merits, ſhould the rather periſh: here conſequently he exhorteth, that if we cannot be without all fault, yet we ſhould endeuour as much as we are able, leſt we our ſelues ſhould liue negligently, after the frailtie of our condition: but ſhould fight watchfully and manfully againſt all vices, eſpecially the greater and more open vices, which by the Lords helpe we may more eaſily ouercome or auoide.* Merit. All ſinners.

RHEM. 5 1 An aduocate.) *The calling and office of an Aduocate, is in many things proper to Chriſt, and in euery condition more ſingularly and excellently agreeing to him then to any Angel, Saint, or creature liuing, though theſe alſo be rightly & truely ſo called, and that not onely without al derogation, but much to the honour of Chriſts aduocation. To him ſoly and onely it agreeth to procure vs mercie before Gods face, by the general ranſom, price, and paiment of his blond for our deliuerie, as is ſaid in the ſentence folowing,* And he is the propitiation for our ſinnes, and not for ours onely, but for the whole worlds. *In which ſort he is our onely aduocate, becauſe he is our onely redeemer. and hereupon he alone immediatly, by and through himſelf, and without the aide or aſſiſtance of any other, man or Angel, in his owne name, right, and merites, confidently dealeth in our cauſes before God our iudge, and ſo procureth our pardon, which is the higheſt degree of aduocation that can be.* How Chriſt is our onely Aduocate.

Al which notwithſtanding, yet the Angels, and Saints, and our fellowes aliue, may and do pray for vs, and in that they deale with God by interceſſion to procure mercie for vs, may iuſtly be called our aduocates: not ſo as Chriſt is, who demaundeth al things immediatly by his owne merits, but as ſecondary interceſſors, who neuer aske or obtaine any thing for vs, but per Chriſtum Dominum noſtrum, *by and through Chriſt our common Lord, Aduocate, and Redeemer of mankinde. And behold how S. Auguſtine* (tract. 1. in ep. Io. *vpon theſe very words) preuented the heretikes cauillations.* Sed dicit aliquis &c. But ſome man wil ſay, Do not the Saints then praie for vs? doe not Biſhops then or Prelates & Paſtors pray for the people? Yea, *ſaith he*: Marke the Scriptures, and you ſhall finde that the Apoſtles praied for the people, and againe deſired the people to pray for them, and ſo the head praieth for al, and the members one for an other. *And likewiſe (leſt the Heretikes ſhould ſay, there is a difference betwixt the liuing & the dead in this caſe) thus the ſame holy father writeth vpon the 85. Pſalme in fine.* Our Lord Ieſus Chriſt doth yet make interceſſion for vs, all the Martyrs that be with him, pray for vs: neither wil their interceſſion ceaſe, til we ceaſe our gronings. How Angels, ſaints, and men aliue are our aduocates. Saints in heauen pray for vs.

In this ſenſe therfore whoſoeuer praieth for vs, either aliue or dead, is our aduocate. as S. Auguſtine (ep. 59. to Paulinus circa med.) *calleth the Biſhops, the peoples aduocates, when they giue them their benediction or bleſſing. So doth the holy Church call our B. Lady our aduocate, by the very words of S. Irenæus that you may ſee ſuch ſpeeches be no new inuentions of the later ages, but Apoſtolical.* The obedient Virgin MARIE (*ſaith he*) is made the aduocate of the diſobedient virgin Eue. *And to confound the Proteſtants plainely, in that they thinke or pretend that the aduocation or patronage of Saints ſhould be iniurious to Chriſt, remember that * our Sauiour acknowledgeth Angels to be deputed for the protection* (which is nothing els but aduocation) *of infants before the face of God, beſides the plaine examples in the old Teſtament* Gen. 48. v. 16. Tob. 5. v. 27. & c. 12. v. 12. Dan 10. *And this not onely the Catholike Church, but the very Engliſh Proteſtants themſelues in their ſeruice booke and in the Collect of Michaelmas day, profeſſe and pray for the ſame protection or aduocation of Angels, and defend the ſame againſt their yonger brethren the Puritanes.* *Iren. li. 3. c. 33. & li. 5. poſt med.* The B. virgin is our aduocate. *D. Hiero in Mat. c. 18.* Angels are our protectors.

FVLKE. 5 The ſcripture neuer calleth any angell, ſaint, or creature liuing or dead our aduocate with the father, but only Ieſus Chriſt, therfore none can be ſo called without derogation to his office to whom it is proper. S. Auguſtine ſaith, If S. Iohn had offered himſelfe to be a mediator or aduocate *as Permenian placed the biſhop mediator betweene the people and God*, he ſhould be no true Apoſtle but antichriſt. *Cont. ep. Parm. lib. 2. c. 8.* But forasmuch as the word Aduocate is borrowed of lawyers, & ſignifieth him that is to plead the iuſtice of his clients cauſe, not euery one which may or doth pray for vs, can be called our aduocate, but he onely that can plead his iuſtice, which he hath giuen vs before God his father, to obteine mercy for vs. Therefore if angels and ſaints departed doe pray for vs, which we know not by the ſcriptures, as we know that our brethren aliue doe pray for vs: yet are they no aduocates of our, but petitioners & intreaters for vs, nor no mediators, by whoſe worthineſſe we may looke to obteine remiſſion of our ſinnes. Neither doth S. Auguſtine ſay any thing againſt vs, when he ſaith that the ſaints liuing, the biſhops or paſtors doe pray for vs. For they pray not as aduocates, but as felow members, nor yet the ſaints departed (if they doe pray for vs) dare vſurpe the office of Chriſt, to be aduocates to plead their iuſtice or merits for vs, as you in your blaſphemous praiers to them doe often require them. And therefore you labor in vaine, by ſeeking out certaine places of the fathers, where the word Aduocate is vſed in another ſenſe, to couer the wickedneſſe of your multitude of aduocates ſet vp to obteine mercy by their merits, either with Chriſt or without him. S. Auguſtine calleth not the biſhops the peoples aduocates abſolutely, which reproueth Parmenian for calling the biſhop the peoples mediator, vnderſtanding mediator for the ſame that is called aduocate in this place: but he ſaith the *Prelates as it were aduocates do offer to the moſt mercifull power of God, thoſe whom they haue vndertaken by impoſition of hands.* Chriſt our onely aduocate.

You ſee he doeth not call them abſolutely or properly aduocates, but ſheweth wherein they reſemble aduocates, not in that principall point of the Aduocates office, whereof the Apoſtle heere ſpeaketh. Neither doeth your Popiſh Church call the virgine Marie your aduocate, in ſuch ſenſe as Irenæus or his interpretour, calleth her the aduocate of Eue: For Irenæus meaneth, neither in reſpect of her merits nor of her praiers, that Marie is made the aduocate of Eue, but that by her obedience vnto the worde

of God, she conceiued Christ the Sauiour of all men, as Eue by her disobedience deceiued Adam, in whome destruction came vpon all men. *But to confounde the Protestants plainely, Christ acknowledgeth angels to be deputed for the protection of infants, and in other places the protection of all the faithfull is ascribed to them.* A plaine confusion. The angels are appointed to the protection of the faithfull, therefore not onely they but saints departed also bee our aduocates. As though the angels could not protect the elect against their aduersaries, except they were their aduocates also with God the father, to purchase remission of sinnes for them. But the Protestants themselues (you say) pray for the protection and aduocation of angels: Indeed we pray to God that he will protect vs by the ministery of his holy angels, because we read in the Scriptures that the angels are Gods ministers for the defence of his chosen. But for the aduocation of Angels, that is, that they may be our aduocates, we pray not, neither are you able to prooue that the ministery of defence or protection is al one with aduocation: not that although protection of vs be deputed to angels, that it is also deputed to saints departed, who as they are of diuers natures, so they are not deputed to the same seruice or ministerie. *Christ therefore* (as S. Augustine saith vpon this place) *is our aduocate, indeuour that thou sinne not: but if of infirmitie of this life, sinne haue crept vpon thee, immediately looke to it, immediately let it displease thee, immediately condemne it, and when thou hast condemned it, thou shalt come securely to the iudge, there thou hast an aduocate, be not afraid, lest thou shouldest leese the cause of this confession. For if a man in this life doth sometime commit himselfe to an eloquent tongue, and perish not, thou committest thy selfe to God the worde, and shalt thou perish? Crie, we haue an aduocate with the father. Beholde Iohn himselfe keeping humilitie, certeinly he was a iust man, and a great person, which drunke the secrets of mysteries of our Lords breast: he euen he which by drinking of our Lords breast, vttered his diuinitie, saying: In the beginning was the worde, and the worde was with God, euen he, being such a man, said not, you haue an aduocate with the father, but if any man shall sinne (saith he) we haue an aduocate: he said not you haue, nor you haue me, neither saith he, you haue Christ himselfe, but he set Christ, not himselfe to be an aduocate, and said, we haue, not you haue. He had rather place himselfe in the number of sinners, that he might haue Christ his aduocate, then that he should place himselfe to be an aduocate in steed of Christ, and to be found among the proud that are to be damned. Brethren, we haue Iesus Christ the iust himselfe to be our aduocate, he is the propitiation for our sinnes: he that held this hath made no heresie, he that held this hath made no schisme. For when are schismes made? when men say, we are iust, we sanctifie the vncleane, we iustifie the vngodly, we aske, we obteine: but what said Iohn? If any man haue sinned, we haue an aduocate with the father, Iesus Christ the iust. But some man wil say, then doe not holy men aske for vs? then do not bishops and ouerseers aske for the people? But marke the Scriptures, and see that ouerseers also commend themselues to the people. For the apostle saith to the people: Praying also for vs. The apostle praieth for the people, the people praieth for the apostle: we pray for you brethren, and pray you also for vs, let all the members pray one for another, let the head make intercession for all.* You see then that the mutuall duety of the members praying one for another, doth differ from the aduocation of Christ, which is the head, and who onely pleadeth iustice for vs, as an aduocate with the father, to whom we may be bolde to come without mediation or aduocation, and much lesse merits and satisfaction of any other.

RHEM. 6 2 For the whole worlds.) *S. Augustine gathered here of against the Donatistes, & all other heretikes, that woulde driue the Church into corners or some certaine countries, from the vniuersalitie of all Nations (whereof it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effect of Christs propitiation, death, and aduocation, perteineth not to one age, nation, or people, but to the whole world. S. Augustine vpon this place* to. 9. tract. 1. in ep. Io. — The Catholike Ghurch is the only true church

FVLKE. 6 As the Donatists would driue the church into Africa, so the papists into Europe, in a part whereof onely their popish doctrine reigneth. — Papists are Schismatikes.

RHEM. 7 4 He that saith he knoweth.) *To know God here, signifieth (as it doth often in the Scriptures) to loue, that is, as in the last chapter, to be in societie with him, and to haue familiar and experimental knowledge of his graces. If any vaunt themselues thus to know God, and yet keepe not his commaundements, he is a liar, as al Caluinistes and Lutherans, that professe themselues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor possibly can keepe his commaundements.* — Not only faith.

FVLKE. 7 A vaine cauill, we affirme that we neither keepe, nor possibly can keepe Gods commaundements perfectly. for then we might truely say we haue no sinne, which no man can say. Yet by his grace, not of our strength, we keepe his commandements (which are charitie saith S. Augustine) though not in such perfection as his iustice requireth, yet in such measure as his mercy in Christ accepteth. If papists affirme that they keepe Gods commandements so perfectly that they sinne not, they deceiue themselues, and the truth is not in them. — Cauilling.

RHEM. 8 18 Many antichrists.) The holy Apostle S. Iohn (*saith S. Cyprian*) did not put a difference betwixt one heresie or schisme and an other, nor meant any sort that specially separated themselues, but generally called al without exception, *antichristes*, that were aduersaries to the Church, or were gone out from the same. *And a litle after*, It is euident that al be here called antichristes, that haue seuered themselues from the charitie and vnitie of the Catholike Church. *So writeth he* ep. 76. nu. 1. ad Magnum. *Whereby we may learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Antichrist, which is to come at the last end of the world, and which is called here immediately before,* ὁ ἀντίχριστος, that peculiar and singular Antichrist. — Al Heretikes are antichrists the forerunners of the great Antichrist.

FVLKE. 8 We learne by this, that Antichrist is no singular man, but the greatest heresie and pride maketh that great and speciall Antichrist, of whom the Apostle speaketh. 2. Thess. 2. — Antichrist no singular man onely.

RHEM. 9 19 They went out from vs.) *An euident note and marke, whereby to conuince all Heretikes and false teachers, to wit, that being once of the common Catholike Christian fellowship, they forsooke it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymeneus, Alexander, Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like, were of the common societie of al vs that be Christian Catholikes, they went out from vs whom they saw to liue in vnitie of faith and religion together, and made themselues new conuenticles. Therefore they were (as the Apostle here sheweth) antichristes, and we and all that abide in the auncient fellowship of Christian religion, that went not out of their fellowship, in which wee neuer were, nor out of any other societie of knowen Christians, can not be Schismatikes or Heretikes, but must needes be true Christian Catholike men. Let our aduersaries tel vs, out of what Church we euer departed, when, and where, and vnder what persons it was that we reuolted, as we can tel them the yere, the places, the Ringleaders of their reuolt.* — The marke of al heretikes is, their going out of the Catholike societie. The Catholikes cannot be proued to haue gone out.

FVLKE. 9 The Pope and Papistes are gone out from the Catholike Church of Christ, into the malignant and Antichristian Church of Rome, because they abide not in the ancient fellowship of Christian religion taught by the Apostles, and receiued in the primitiue Church. From whence Boniface the third went out manifestly, and by Gregories iudgement, became Antichrist, when he bought for a great summe of money, of Phocas the traitor and murderer, that vsurped the Empire, the title of vniuersall Bishop, and head of the Church, which prophane and Antichristian title, none of his Predecessors (as Gregorie testifieth) would euer vse before him. — The Pope Antichrist.

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From that time, the Pope hath openly exerciſed tyrannie in the Church of God, and daily more and more increaſed in pride and impietie, vntill he had vtterly obſcured the doctrine of ſaluation, in the greateſt number of men, the remnant only excepted, which according to Gods election, were alwaies preſerued. Luther and Caluine therefore, went not out of the Catholike Church, but being called by the ſpirite of God, and his word in the Scripture, *they came out of Babylon* into the Church of Chriſt. Apoc. 18. 4. They came from the Papiſtes therefore, as S. Auguſtine came from the Manichees, and many other godly men, that haue beene reclaimed out of hereſies, wherein they had beene borne and bredde, and noſeled vp from their youth. Which Heretiks with as great equitie as you, might abuſe this text againſt them, and ſay, they went out from them. That you can tell the yeere, the places, and the Ringleaders of our reuolt, it is a vaine bragge. For we haue not reuolted from Chriſt and his Church, but from Antichriſt, and his ſlauiſh army of Popiſh Prieſts, prophecied of by Gregorie, which was performed in his next ſucceſſor ſaue one. See 2. Theſſ. 2. in diuerſe ſections, the Pope proued to be the great Antichriſt, vnto whom the reuolt was made from Chriſt and his faith.

RHEM. 10 19 They were not of vs.) *He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fell into their hereſie or ſchiſme: but partly that many of them which afterward fall out, though they were before with the reſt, and partakers of al the Sacraments with other their fellowes, yet in deed were of naughtie life and conſcience when they were within, and ſo being rather as ill humors and ſuperfluous excrements, then true and liuely partes of the body, after a ſort may be ſaid not to haue beene of the body at al. So S. Auguſtine expoundeth theſe words in his commentarie vpon this place. tract. 3. but els where, more agreeably as it ſeemeth, that the Apoſtle meaneth, that ſuch as will not tarie in the Church, but finally forſake it to the ende, in the preſcience of God, and in reſpect of the ſmal benefite they ſhal haue by their temporal ſmal abode there, be not of or in the Church, though according to this preſent ſtate, they are truely members thereof.* Li. de corrept. & gr. c. 9. & de dono perſeuer. c. 8.

How Heretikes are of the Church, before they fall.

FVLKE. 10 Heretikes and other reprobates, may be in the outward ſocietie or fellowſhip of the Catholike Church, but they can neuer be true members of the Catholike Church of Chriſt, which is the number of Gods elect, the members of the body of Chriſt. So ſaith S. Auguſtine: *Many that are not of vs, receiue the Sacraments with vs. They receiue Baptiſme with vs, they receiue with vs that which the faithfull doe know, the bleſſing and Euchariſt, and whatſoeuer is in the number of the holy Sacraments. They take the communication of the altar it ſelfe with vs, and yet they are not of vs: triall proueth that they are not of vs.* You ſee that neither the receiuing of Baptiſme, nor of the Lordes Supper, which he calleth the communication of the altar, can make them of vs, which are none of vs, therefore the Sacraments are ſeales of Gods grace in the elect, they doe not giue grace of the worke wrought. Occumenius expounding this place, ſaith: *They were not of vs, that is, of the lotte of them which are ſaued.* Neither doth Auguſtine in the other places which you quote, gainſay this, but confirmeth it. *There are ſome, which are called of vs the ſonnes of God, for the grace which they haue receiued but temporally, yet they are not of God,* of whom Iohn ſaith, *they went out from vs, but they were not of vs, &c. that is, when they ſeemed to be among vs, they were not of vs.* Againe, *they were in good, but becauſe they continued not therein, that is, they continued not to the ende, they were not* (ſaith he) *of vs, euen when they were with vs, that is, they were not of the number of the ſonnes, euen when they were in the faith of the ſonnes: becauſe they that are the ſonnes in deed, are foreknowen and predeſtinated, to be conformable to the image of his ſonne, and are called according to purpoſe, that they may be elect. For the ſonne of promiſe periſheth not, but the ſonne of perdition. Theſe men therefore were of the many that are called, but of the few that are choſen, they were not.* You ſee therefore the Catholike Church, which is the body of Chriſt, conſiſteth onely of the elect, and predeſtinate vnto eternall life, of which number they are none, that beleeue for a time, and after fall away, for ſuch were neuer of the Church, though they were in it. In the other place: *De dono perſeuer. c. 8.* he vnderſtandeth them onely to be of vs, which are predeſtinate to life. The Pelagian *preceedeth, and ſaith: Why hath he not graunted to ſome which worſhipped him with a good intent or faith, to continue to the ende? Why thinkeſt thou? but becauſe he doth not lye, which ſaith: they went out from vs, but they were not of vs, for if they had beene of vs, they ſhould or would haue taried with vs.* You ſee, that S. Auguſtine neuer ſaith, that the reprobate are truely members of the Catholike Church or body of Chriſt, although they be for a time in the viſible Church, partakers of the Sacraments, haue ſome taſte of the grace of God, and ſome temporall faith for a ſeaſon, but neuer continue therein to the ende.

The reprobate are no true members of the Catholike Church.

RHEM. 19 That they may be manifeſt.) *God permitteth hereſie to be, that ſuch as be permanent, conſtant, and choſen members and children of the Catholike Church, onely knowen to God before, may now alſo be made manifeſt to the world, by their conſtant remaining in the* CHVRCH, *when the winde and blaſt of euery hereſie or tentation driueth out the other light and vnſtable perſons.*

By hereſies conſtant Catholikes are knowen.

RHEM. 11 20 Know all things.) *They that abide in the vnitie of Chriſts Church, haue* the vnction, *that is, the holy Ghoſt, who teacheth all truth. not that euery member or man thereof hath al knowledge in him ſelfe perſonally, but that euery one which is of that happie ſocietie to which Chriſt promiſed and gaue the holy Ghoſt, is partaker of all other mens giftes and graces in the ſame holy Spirit, to his ſaluation. Neither neede any to ſeeke truth at Heretiks hands or others that be gone out, when it is within them ſelues and onely within them ſelues in Gods Church.* If thou loue vnitie (*ſaith S. Auguſtine*) for thee alſo hath he, whoſoeuer hath any thing in it, take away enuie, it is thine which I haue, it is mine which thou haſt. &c. *Tract. 32. in Euang. Ioan.*

Euery good Catholike is ſufficiently taught by the Church to ſaluation.

FVLKE. 11 S. Auguſtine vnderſtandeth this, of the inward teaching by the holy Ghoſt, which muſt concurre with the outward miniſterie of the Church, that it may be profitable. *It is the inward maiſter* (ſaith he) *that teacheth, Chriſt teacheth, his inſpiration teacheth, where his inſpiration and vnction is not, words ſonnd in vaine outwardly.* So ſaith Beda: *Except the ſpirit be preſent in the heart of the hearer, the ſpeach of the teacher is in vaine. No man therefore aſcribeth to man which teacheth, that he vnderſtandeth out of the mouth of him that ſpeaketh. For except there be one that teacheth within, the teachers tongue laboureth in vaine without.* S. Iohn meaneth not therefore, that the implicite faith of the Papiſts is ſufficient, but that true Chriſtians haue diſtinct knowlege of all things neceſſarie to ſaluation, both by the outward preaching of the word, and by the inward vnction of the ſpirite.

Faith implicite.

CHAP. III.

RHEM. 1 *It is not for the ſonne of God, to ſinne mortally, but for the ſonnes of the Diuel, whereby they are knowen one from an other, and not by onely faith.* 11 *True faith is, that we alſo loue our brethren, giuing both our life and ſubſtance for them.* 19 *Such vnfeined loue may haue great confidence before God.* 23 *becauſe the keeping of his commandements doth much pleaſe him, which conſiſt in faith and charitie.*

FVLKE. 1 To continue in heinous ſinnes, is diueliſh, and not beſeeming the children of God. Yet by euery greeuous fall they are not knowen to be the ſonnes of the deuill. Dauid, although by the Deuils ſuggeſtion, he had com-

of God, she conceiued Christ the Sauiour of all men, as Eue by her disobedience deceiued Adam, in whome destruction came vpon all men. *But to confounde the Protestants plainely, Christ acknowledgeth angels to be deputed for the protection of infants, and in other places the protection of all the faithfull is ascribed to them.* A plaine confusion. The angels are appointed to the protection of the faithfull, therefore not onely they but saints departed also bee our aduocates. As though the angels could not protect the elect against their aduersaries, except they were their aduocates also with God the father, to purchase remission of sinnes for them. But the Protestants themselues (you say) pray for the protection and aduocation of angels: Indeed we pray to God that he will protect vs by the ministery of his holy angels, because we read in the Scriptures that the angels are Gods ministers for the defence of his chosen. But for the aduocation of Angels, that is, that they may be our aduocates, we pray not, neither are you able to prooue that the ministery of defence or protection is al one with aduocation: not that although protection of vs be deputed to angels, that it is also deputed to saints departed, who as they are of diuers natures, so they are not deputed to the same seruice or ministerie. *Christ therefore* (as S. Augustine saith vpon this place) *is our aduocate, indeuour that thou sinne not: but if of infirmitie of this life, sinne haue crept vpon thee, immediately looke to it, immediately let it displease thee, immediately condemne it, and when thou hast condemned it, thou shalt come securely to the iudge, there thou hast an aduocate, be not afraid, lest thou shouldest leese the cause of this confession. For if a man in this life doth sometime commit himselfe to an eloquent tongue, and perish not, thou committest thy selfe to God the worde, and shalt thou perish? Crie, we haue an aduocate with the father. Beholde Iohn himselfe keeping humilitie, certeinly he was a iust man, and a great person, which drunke the secrets of mysteries of our Lords brest: he euen he which by drinking of our Lords brest, vttered his diuinitie, saying: In the beginning was the worde, and the worde was with God, euen he, being such a man, said not, you haue an aduocate with the father, but if any man shall sinne (saith he) we haue an aduocate: he said not you haue, nor you haue me, neither saith he, you haue Christ himselfe, but he set Christ, not himselfe to be an aduocate, and said, we haue, not you haue. He had rather place himselfe in the number of sinners, that he might haue Christ his aduocate, then that he should place himselfe to be an aduocate in steed of Christ, and to be found among the proud that are to be damned. Brethren, we haue Iesus Christ the iust himselfe to be our aduocate, he is the propitiation for our sinnes: he that held this hath made no heresie, he that held this hath made no schisme. For when are schismes made? when men say, we are iust, we sanctifie the vncleane, we iustifie the vngodly, we aske, we obteine: but what said Iohn? If any man haue sinned, we haue an aduocate with the father, Iesus Christ the iust. But some man will say, then doe not holy men aske for vs? then do not bishops and ouerseers aske for the people? But marke the Scriptures, and see that ouerseers also commend themselues to the people. For the apostle saith to the people: Praying also for vs. The apostle praieth for the people, the people praieth for the apostle: we pray for you brethren, and pray you also for vs, let all the members pray one for another, let the head make intercession for all.* You see then that the mutuall duety of the members praying one for another, doth differ from the aduocation of Christ, which is the head, and who onely pleadeth iustice for vs, as an aduocate with the father, to whom we may be bolde to come without mediation or aduocation, and much lesse merits and satisfaction of any other.

RHEM. 6 2 For the whole worlds.) *S. Augustine gathered hereof against the Donatistes, & all other heretikes, that woulde driue the Church into corners or some certaine countries, from the vniuersalitie of all Nations (whereof it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effect of Christs propitiation, death, and aduocation, perteineth not to one age, nation, or people, but to the whole world. S. Augustine vpon this place to. 9. tract. 1. in ep. Io.* The Catholike Ghurch is the only true church

FVLKE. 6 As the Donatists would driue the church into Africa, so the papists into Europe, in a part whereof onely their popish doctrine reigneth. Papists are Schismatikes.

RHEM. 7 4 He that saith he knoweth.) *To know God here, signifieth (as it doth often in the Scriptures) to loue, that is, as in the last chapter, to be in societie with him, and to haue familiar and experimental knowledge of his graces. If any vaunt themselues thus to know God, and yet keepe not his commaundements, he is a liar, as al Caluinistes and Lutherans, that professe themselues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor possibly can keepe his commaundements.* Not only faith.

FVLKE. 7 A vaine cauill, we affirme that we neither keepe, nor possibly can keepe Gods commaundements perfectly. for then we might truely say we haue no sinne, which no man can say. Yet by his grace, not of our strength, we keepe his commandements (which are charitie saith S. Augustine) though not in such perfection as his iustice requireth, yet in such measure as his mercy in Christ accepteth. If papists affirme that they keepe Gods commandements so perfectly that they sinne not, they deceiue themselues, and the truth is not in them. Cauilling.

RHEM. 8 18 Many antichrists.) The holy Apostle S. Iohn (*saith S. Cyprian*) did not put a difference betwixt one heresie or schisme and an other, nor meant any sort that specially separated themselues, but generally called al without exception, *antichristes*, that were aduersaries to the Church, or were gone out from the same. *And a litle after*, It is euident that al be here called antichristes, that haue seuered themselues from the charitie and vnitie of the Catholike Church. *So writeth he* ep. 76. nu. 1. ad Magnum. *Whereby we may learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Antichrist, which is to come at the last end of the world, and which is called here immediately before, ὁ ἀντίχριστος*, that peculiar and singular Antichrist. Al Heretikes are antichrists the forerunners of the great Antichrist.

FVLKE. 8 We learne by this, that Antichrist is no singular man, but the greatest heresie and pride maketh that great and speciall Antichrist, of whom the Apostle speaketh. 2. Thess. 2. Antichrist no singular man onely.

RHEM. 9 19 They went out from vs.) *An euident note and marke, whereby to conuince all Heretikes and false teachers, to wit, that being once of the common Catholike Christian fellowship, they forsooke it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like, were of the common societie of al vs that be Christian Catholikes, they went out from vs whom they saw to liue in vnitie of faith and religion togither, and made themselues new conuenticles. Therefore they were (as the Apostle here sheweth) antichristes, and we and all that abide in the auncient fellowship of Christian religion, that went not out of their fellowship, in which wee neuer were, nor out of any other societie of knowen Christians, can not be Schismatikes or Heretikes, but must needes be true Christian Catholike men. Let our aduersaries tel vs, out of what Church we euer departed, when, and where, and vnder what persons it was that we reuolted, as we can tel them the yere, the places, the Ringleaders of their reuolt.* The marke of al heretikes is, their going out of the Catholike societie. The Catholikes cannot be proued to haue gone out.

FVLKE. 9 The Pope and Papistes are gone out from the Catholike Church of Christ, into the malignant and Antichristian Church of Rome, because they abide not in the ancient fellowship of Christian religion taught by the Apostles, and receiued in the primitiue Church. From whence Boniface the third went out manifestly, and by Gregories iudgement, became Antichrist, when he bought for a great summe of money, of Phocas the traitor and murderer, that vsurped the Empire, the title of vniuersall Bishop, and head of the Church, which prophane and Antichristian title, none of his Predecessors (as Gregorie testifieth) would euer vse before him. The Pope Antichrist.

from

From that time, the Pope hath openly exercised tyrannie in the Church of God, and daily more and more increased in pride and impietie, vntill he had vtterly obscured the doctrine of saluation, in the greatest number of men, the remnant only excepted, which according to Gods election, were alwaies preserued. Luther and Caluine therefore, went not out of the Catholike Church, but being called by the spirite of God, and his word in the Scripture, *they came out of Babylon* into the Church of Christ. Apoc. 18. 4. They came from the Papistes therefore, as S. Augustine came from the Manichees, and many other godly men, that haue beene reclaimed out of heresies, wherein they had beene borne and bredde, and noselecvp from their youth. Which Heretiks with as great equitie as you, might abuse this text against them, and say, they went out from them. That you can tell the yeere, the places, and the Ringleaders of our reuolt, it is a vaine bragge. For we haue not reuolted from Christ and his Church, but from Antichrist, and his slauish army of Popish Priests, prophecied of by Gregorie, which was performed in his next successor saue one. See 2. Theff 2. in diuerse sections, the Pope proued to be the great Antichrist, vnto whom the reuolt was made from Christ and his faith.

RHEM. 10 19 They were not of vs.) *He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fell into their heresie or schisme: but partly that many of them which afterward fall out, though they were before with the rest, and partakers of al the Sacraments with other their fellowes, yet in deed were of naughtie life and conscience when they were within, and so being rather as ill humors and superfluous excrements, then true and liuely partes of the body, after a sort may be said not to haue beene of the body at al. So S. Augustine expoundeth these words in his commentarie vpon this place. tract. 3. but els where, more agreeably as it seemeth, that the Apostle meaneth, that such as will not tarie in the Church, but finally forsake it to the ende, in the prescience of God, and in respect of the smal benefite they shal haue by their temporal smal abode there, be not of or in the Church, though according to this present state, they are truely members thereof.* Li. de corrept. & gr. c. 9. & de dono perseuer. c. 8.

How Heretikes are of the Church, before they fall.

FVLKE. 10 Heretikes and other reprobates, may be in the outward societie or fellowship of the Catholike Church, but they can neuer be true members of the Catholike Church of Christ, which is the number of Gods elect, the members of the body of Christ. So saith S. Augustine: *Many that are not of vs, receiue the Sacraments with vs. They receiue Baptisme with vs, they receiue with vs that which the faithfull doe know, the blessing and Eucharist, and whatsoeuer is in the number of the holy Sacraments. They take the communication of the altar it selfe with vs, and yet they are not of vs: triall proueth that they are not of vs.* You see that neither the receiuing of Baptisme, nor of the Lordes Supper, which he calleth the communication of the altar, can make them of vs, which are none of vs, therefore the Sacraments are seales of Gods grace in the elect, they doe not giue grace of the worke wrought. Occumenius expounding this place, saith: *They were not of vs, that is, of the lotte of them which are saued.* Neither doth Augustine in the other places which you quote, gainesay this, but confirmeth it. *There are some, which are called of vs the sonnes of God, for the grace which they haue receiued but temporally, yet they are not of God,* of whom Iohn saith, *they went out from vs, but they were not of vs, &c. that is, when they seemed to be among vs, they were not of vs.* Againe, *they were in good, but because they continued not therein, that is, they continued not to the ende, they were not* (saith he) *of vs, euen when they were with vs, that is, they were not of the number of the sonnes, euen when they were in the faith of the sonnes: because they that are the sonnes in deed, are foreknowen and predestinated, to be conformable to the image of his sonne, and are called according to purpose, that they may be elect. For the sonne of promise perisheth not, but the sonne of perdition. These men therefore were of the many that are called, but of the few that are chosen, they were not.* You see therefore the Catholike Church, which is the body of Christ, consisteth onely of the elect, and predestinate vnto eternall life, of which number they are none, that beleeue for a time, and after fall away, for such were neuer of the Church, though they were in it. In the other place: *De dono perseuer. c. 8.* he vnderstandeth them onely to be of vs, which are predestinate to life. The Pelagian *proceedeth, and saith: Why hath he not graunted to some which worshipped him with a good intent or faith, to continue to the ende? Why thinkest thou? but because he doth not lye, which saith: they went out from vs, but they were not of vs, for if they had beene of vs, they should or would haue taried with vs.* You see, that S. Augustine neuer saith, that the reprobate are truely members of the Catholike Church or body of Christ, although they be for a time in the visible Church, partakers of the Sacraments, haue some taste of the grace of God, and some temporall faith for a season, but neuer continue therein to the ende.

The reprobate are no true members of the Catholike Church.

RHEM. 19 That they may be manifest.) *God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely knowen to God before, may now also be made manifest to the world, by their constant remaining in the* CHVRCH, *when the winde and blast of euery heresie or tentation driueth out the other light and vnstable persons.*

By heresies constant Catholikes are knowen.

RHEM. 11 20 Know all things.) *They that abide in the vnitie of Christs Church, haue* the vnction, *that is, the holy Ghost, who teacheth all truth. not that euery member or man thereof hath al knowledge in him selfe personally, but that euery one which is of that happie societie to which Christ promised and gaue the holy Ghost, is partaker of all other mens giftes and graces in the same holy Spirit, to his saluation. Neither neede any to seeke truth at Heretiks hands or others that be gone out, when it is within them selues and onely within them selues in Gods Church.* If thou loue vnitie (*saith S. Augustine*) for thee also hath he, whosoeuer hath any thing in it, take away enuie, it is thine which I haue, it is mine which thou hast. &c. *Tract. 32. in Euang. Ioan.*

Euery good Catholike is sufficiently taught by the Church to saluation.

FVLKE. 11 S. Augustine vnderstandeth this, of the inward teaching by the holy Ghost, which must concurre with the outward ministerie of the Church, that it may be profitable. *It is the inward maister* (saith he) *that teacheth, Christ teacheth, his inspiration teacheth, where his inspiration and vnction is not, words sonnd in vaine outwardly.* So saith Beda: *Except the spirit be present in the heart of the hearer, the speach of the teacher is in vaine. No man therefore ascribeth to man which teacheth, that he vnderstandeth out of the mouth of him that speaketh. For except there be one that teacheth within, the teachers tongue laboureth in vaine without.* S. Iohn meaneth not therefore, that the implicite faith of the Papists is sufficient, but that true Christians haue distinct knowlege of all things necessarie to saluation, both by the outward preaching of the word, and by the inward vnction of the spirite.

Faith implicite.

CHAP. III.

RHEM. 1 *It is not for the sonne of God, to sinne mortally, but for the sonnes of the Diuel, whereby they are knowen one from an other, and not by onely faith.* 11 *True faith is, that we also loue our brethren, giuing both our life and substance for them.* 19 *Such vnfeined loue may haue great confidence before God.* 23 *because the keeping of his commandements doth much please him, which consist in faith and charitie.*

FVLKE. 1 To continue in heinous sinnes, is diuelish, and not beseeming the children of God. Yet by euery grieuous fall they are not knowen to be the sonnes of the deuill. Dauid, although by the Deuils suggestion, he had com-

mitted adulterie and murther, yet was he not thereby knowen to be the Deuils sonne, but a disobedient sonne of God, whom by his mercy and chastisement, he called to repentance.

SEe what maner of charitie the Father hath giuen vs, that we should be named and be ‡ the sonnes of God. For this cause the world doth not know vs, because it hath not knowen him.

‡ Not by nature, as Christ is: but by grace and adoption.

2 My deerest, now are we the sonnes of God: and it hath not yet appeared what we shal be. Wee know that when he shal appeare, we shal be like to him: because we shal * see him as he is.

* How we shall see God, and be like vnto him in the next life. See S. Augustine ep. 111.112. & li.22. de ciuit. Dei.29.

3 And euery one that hath this hope in him ‡ sanctifieth himself, as he also is holy.

4 Euery one that committeth sinne, committeth also iniquitie: and ‖ sinne is iniquitie.

Is.53,4. 1.Pet.2,24.

5 And * you know that he appeared to take away our sinnes: * & sinne in him there is none.

6 Euery one that abideth in him, ‖ sinneth not: and euery one that sinneth, hath not seene him, nor knowen him.

7 Litle children, let no man seduce you. ‖ He that doth iustice, is iust: euen as he also is iust.

Io.8,44.

8 * He that commiteth sinne, is of the deuil: because the deuil ‖ sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the workes of the deuil.

9 Euery one that is borne of God, committeth not sinne: because his seed abideth in him, and he can not sinne because he is borne of God.

10 In this are the children of God manifest, and the children of the deuil. Euery one that is not iust, is not of God, and he that loueth not his brother.

The Epistle for S. Polycarpus, Ian. 26.

11 Because this is the annuntiation, which you haue heard from the beginning, * That you loue one an other.

Io.13,35.

12 Not as * Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his workes were wicked: but his brothers, iust.

Gen.4,8.

The Epistle vpon the 2. Sunday after Pentecost.

13 Maruel not brethren, if the worlde hate you.

14 We know that we are translated frō death to life, because we loue the brethren. He that loueth not, abideth not in death.

15 Whosoeuer hateth his brother: is a murderer. And you know that no murderer hath life euerlasting abiding in him self.

Io.15,13.

16 * In this we haue knowen the charitie of God, because he hath yeelded his life for vs: and we ought to yeeld our liues for the brethren.

Ia.2,15.

‡ Euery man is bound to giue almes according to his abilitie, when he seeth his brother in great necessitie.

17 * He that shal haue the substance of the world, and shal ‡ see his brother haue neede, and shal shut his bowels from him: how doth the charitie of God abide in him?

18 My

BEhold what charitie the father hath shewed vs euen *that we should be called the sonnes of God: for this cause the world knoweth vs not, because it hath not knowen him.*

2 *Dearely beloued, nowe are we the sonnes of God, and yet it doeth not appeare what we shall be: But we know that when he shall appeare, we shall be like him: for we shall see him as hee is.*

3 *And euery man that hath this hope in him, purgeth him selfe, euen as he also is pure.*

4 *Whosoeuer committeth sinne, transgresseth also the law: for sinne is the transgression of the lawe.*

5 *And ye know that he appeared to* * *take away our sinnes, and in him is no sinne.* Esai.53.5. 1.pet.2,22.

6 *As many as abide in him, sinne not: whosoeuer sinneth, hath not seene him, neither knowen him.*

7 *Babes, let no man deceiue you: he that doeth righteousnesse, is righteous, euen as hee is righteous.*

8 * *He that committeth sinne, is of the deuil, for the deuill sinneth since the beginning: For this purpose appeared the sonne of God, to loose the workes of the deuill.* Iohn 8.44.

9 *Whosoeuer is borne of God, sinneth not: for his seede remaineth in him, and hee cannot sinne, because he is borne of God.*

10 *In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, neither he that loueth not his brother.*

11 * *For this is the tidings that ye heard from the beginning, that ye should loue one another.* Iohn.13.34.

12 *Not as* * *Cain* which *was of the wicked, and slew his brother: And wherfore slew he him? because his owne workes were euill, and his brothers righteous.* Gen.4.8.

13 *Maruell not, my brethren, if the world hate you.*

14 *We knowe that we are translated from death vnto life, because we loue the brethren: he that loueth not his brother, abideth in death.*

15 *Whosoeuer hateth* * *his brother, is a manslear: and ye know that no manslear hath eternall life abiding in him.* Leuit.19.17.

Hereby perceiue we loue, because he laide downe his life for vs: and we ought to lay downe our liues for the brethren.

17 * *But who so hath this worldes good, and seeth his brother haue need, and shutteth vp his compassion from him: how dwelleth the loue of God in him?* Luke 3.11.

18 *My*

18 My little children, let vs not loue in word, nor in tongue, but in deed & truth.

19 In this we know that we are of the truth: and in his sight wé shall persuade our hartes.

20 For if our hart do reprehend vs: God is greater thē our hart, & knoweth al things.

21 My deerest, if our hart do not reprehend vs, we haue confidence toward God.

Mat.21. Io.14. 1.Io.5. 22 And *whatsoeuer we shal aske, ‖ we shal receiue of him: because we keepe his commaundements, and doe those things which are pleasing before him.

Io.17,3.13, 34. 23 And *this is his commaundement, that we beleeue in the name of his sonne IESVS Christ: and ‡ loue one an other, as he hath giuen commaundement vnto vs.

Io.14,23. 24 And *he that keepeth his commaundements, abideth in him, and he in him. And in this we know that he abideth in vs, by the Spirit which he hath giuen vs.

18 *My babes, let vs not loue in word, neither in tongue, but in deed and in veritie.*

19 *Hereby we know that we are of the truth, and shall assure our hearts before him.*

20 *For if our heart condemne vs, God is greater then our hearte, and knoweth all things.*

21 *Dearely beloued, if our heart condevvne vs not, then haue we boldnesse toward God.*

22 *And* *whatsoever we aske, we receiue of him, because we keepe his commaundements, and doe those things which are pleasing in his sight.* Mat.21.12. iohn 15.7.

23 * *And this is his commaundement, that we should beleeue on the name of his sonne Iesus Christ, and loue one another, as he gaue vs commaundement.* Iohn.6.29.

24 * *And he that keepeth his commaundements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs,* euen *by the spirit which he hath giuen vs.* Iohn.13.34.

MARGINALL NOTES. CHAP. III.

RHEM. 2 3 Sanctifieth him self.) *This teacheth vs that man sanctifieth him self by his free wil working together with God grace. S. Augustine* vpon this place.

FVLKE. 2 S. Augustine meaneth, that our will being inlarged by Gods spirite, consenteth to the grace of God, not that it is free by nature: his wordes are these: *Thou seest he hath not taken away free will, when he saith he sanctifieth him selfe, who doth sanctifie vs but God? But God doth not sanctifie thee, being vnwilling. Therefore in that thou ioynest thy will to God, thou doest sanctifie thy selfe. Thou doest sanctifie thy selfe, not by thy seife, but by him which came, that he might dwell in thee.* He doth not therefore set out the strength of mans will, but sheweth, that the consent thereof to Gods grace, is wrought by God, and is not in the power of man. *For it doth not helpe the Pelagian heresie* (saith Beda) *that it is said, of a man, he sanctifieth himselfe, as though any man without Gods helpe, by free will could sanctifie him selfe.* Free will.

RHEM. 3 23 Loue one an other.) *Lest any man should thinke by the words next before, onely faith in Christ to be commanded or to please God, he addeth to faith the commaundement of charitie or loue of our neighbour.*

FVLKE. 3 We teach nor, that only faith is commaunded, but that only faith iustifieth before God, and that by faith all workes of charitie please God, and not by the merite or worthines of them. Heb.11. Slander.

ANNOTATIONS. CHAP. III.

RHEM. 4 4 Sinne is iniquitie.) *Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latin and in our language, as it is plaine by the Greeke word* ἀνομία, *signifying nothing else but a swarving or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the law: but not contrary, that euery such swarving from the law, should be properly a sinne, as the Heretikes do vntruely gather, to proue that concupiscence remaining after Baptisme is a very sinne, though we neuer giue our consent vnto it. And though in the 5. chapter following vers. 17. the Apostle turne the speach, affirming euery iniquitie to be a sinne, yet there the Greeke word is not the same as before,* ἀνομία, *but* ἁμαρτία, *by which it is plaine, that there he meaneth by* iniquitie, *mans actuall and proper transgression which must needes be a sinne. See S. Augustine* cont. Iulian. li.5.c.3. *S. Ambr.* li. de Apologia Dauid c.13. Concupiscence remaining after Baptisme is no sinne, without consent.

FVLKE. 4 If sinne be euery transgression of the Law, it followeth that euery transgression of the Law is sinne, and so meaneth the Apostle by the word ἀδικία, as wel as by the word ἀνομία. For all sinne is vniustice, & al vniustice is sinne; therefore your vulgar Interpretor translateth both the words by one Latine word *Iniquitas.* Yea S. Augustine vpon this text, saith: *Let no man say sinne is one thing, iniquitie is another thing, I am a sinnefull man, but I am not vniust: euery one that doth commit sinne, doth commit iniquitie, for sinne is iniquitie, what then shall we doe with our sinnes and iniquities?* You see plainly S. Augustine taketh iniquitie to be as large as sinne, and all iniquitie to be sinne, as all sinne is iniquitie. Beda hath not onely the same words of S. Augustine, but also he addeth: *All that sinne are guiltie of preuarication or transgression of the Law, that is, not onely they which contemne the precepts of the written Law, giuen vnto them, but they also, which either of infirmitie, or of negligence, or of ignorance, corrupt the innocencie of the naturall Law, which we all receiued in the first man that was created.* You see Beda, not only taketh all to be sinne, which is iniquitie, and is contrarie to the equititie of Gods Law, but also that he compteth euen the corruption of innocencie, which is of infirmitie, to be sinne, therefore all concupiscence that is contrarie to the Law of God, which S. Paul expresly called sinne, Rom.7.7. Which seeing the Scripture neuer denieth to be sinne in them in whom it is pardoned, what hereticall madnesse is it, to wrest the Scriptures, to maintaine your owne false positions? Oecumenius both in this place, & in 1.Iohn.5. interpreteth iniquitie to be the same that sinne, as sinne is iniquitie *We must know* (saith he) *that* ἁμαρτία, *that is, sinne, is a falling from that which is good,* ἀνομία *that is, iniquitie, is a transgression of the Law that is giuen. And both of these hath this beginning, namely, sinne is a degenerating from that which is good, iniquitie to doe against the Law that is set. And they agree the one with the other, and are about the same thing. For he which sinneth, erreth from the marke, which is according to nature, and in nature it selfe. For the scope or marke of mans nature, is to liue according to reason, farre from vnreasonablenes. Likewise, he that doth vniustly, offendeth about the Law giuen in nature, being affected intemperately. Therefore the Disciple of our Lord hath rightly changed the one into the other, or vsed them both for one.* And 1.Iohn 5. he saith: *The Apostle maketh a plaine diuision of* Concupiscence is sinne.

sinne,

sinne, as it were from the generall sinne, and saith: All iniquitie is sinne, whether it be vnto death, or not. So saith Beda vpon that place: *There is so great diuersitie of sinnes, that whatsoeuer disagreeth from the rule of equitie, is numbred among sinnes.* S. Augustine *cont. Iul. Lib. 5. c. 3.* saieth. *Concupiscence of the flesh, against which the good spirite lusteth, is both sinne, because there is in it disobedience against the gouernment of the minde, and also a punishment of sinne, because it was rendred to the merites of the disobedient, and it is also the cause of sinne, by defection of him that consenteth, or by contagion of him that is borne.* You see S. Augustine saith expresly, it is sinne, and wheresoeuer he seemeth to deny it to be sinne, he meaneth either because it is sinne of an other kind, then that whereto consent is giuen: or els because it is not imputed to them that he regenerated. S. Ambrose *in Apologia Dauid*, saith nothing to this purpose. But in his booke *De Paradiso cap.* 8. he saieth out of this text: *What is sinne, but a transgression of the Law of God, and disobedience of the heauenly commaundements?* And touching concupiscence, that it is sinne, he saith in his Comm. vpon the Ep. to the Rom. c. 7. *He hath not discerned this concupiscence from sinne, but ioyned it to, signifying, that when there was not so much as any suspition, that this thing was not lawfull before God, I knewe (saieth he) that it is sinne.*

RHEM. 5 6 Sinneth not.) *Iouinian and Pelagius falsely (as Heretikes vse to doe) argued vpon these wordes, and those that folow vers. 9: the one, that the Baptized could sinne no more: the other, that no man being or remaining iust could sinne. But among many good sensesgiuen of this place, this seemeth most agreeable, that the Apostle should say, that mortall sinne doth not consist together with the grace of God, and therefore cannot be committed by a man continuing the sonne of God, and so is the like speach in the 9 verse following to be taken. See S. Hierom li. 2. cont. Iouinianum c. 1.*

Hereticall exposition of Scriptures. No man in grace sinneth mortally.

FVLKE. 5 Vnderstanding mortall sinne as you doe, for euery transgression that deserueth death, as euery acte of adulterie, &c. Your exposition is as hereticall, as any that Iouinian or Pelagius made: whereof it should followe, that Dauid was not the sonne of God, when he committed adulterie, and consequently none of the predestinate. Therefore Augustine and Beda doe briefly expound this text, saying: *In so much as he abideth in him, in so much he sinneth not*, but no man abideth in him perfectly, therefore no man is free from sinne, but in part. Againe, S. Augustine saith: *Hath not this man beleeued which sinneth? If he haue beleeued, as pertaining to his faith, he sinneth not.* Didymus saith: *He that consisteth in Christ which is iustice and sanctification, offendeth not.* Augustine also vpon the 9. verse, saith: *There is a certaine sinne, which he cannot commit, which is borne of God, which being not committed, other sinnes are loosed, which being committed, other sinnes are confirmed:* meaning, that he which is borne of God, can not be voide of loue toward his neighbour, though he sinne particularly against the rule of charitie. The same meaneth Hierom against Iouinian, that in as much as we are the children of God, we neither commit sinne, nor can commit sinne, though in respect of our frailtie, because our renouation is not perfect, all the children of God doe sinne often. Therefore he sinneth not according to the Apostles meaning, in whom sinne doth not raigne, although he fall often, and haue need to say euery day, forgiue vs our trespasses.

The elect regenerate sinne not to death how.

True iustice.

RHEM. 6 7 He that doth iustice.) *He doth inculcate this often, that mans true iustice or righteousnes consisteth in doing or working iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.*

FVLKE. 6 But no man doth iustice perfectly, therefore no man is iust in Gods sight by doing iustice, but by faith. So saith S. Augustine vpon this text: *He sanctifieth and purifieth vs, as he is holy or pure, he is holy by eternitie, we are holy or pure by faith. We are iust, as he is iust, but he is iust in vnchangeable perpetuitie, as we are iust by beleeuing in him, whom we haue not seene, that we may at length see him. And euen whē our iustice shal be perfect, when we shall be made equal to the Angels, neither then shall we be equal to him &c.* Oecumenius vpon this text saith. *God prouiding for his creature, being made iustice and sanctification, was manifested in the world, that he might take away the workes of the deuil which is sinne.*

Iustification by workes.

RHEM. 8 Sinneth from the beginning.) *The deuil was created holy and in grace, and not in sinne: but he fell of his owne free wil from God. Therefore these words, from the beginning, may be interpreted thus, from the beginning of sinne, and so the Apostle wil say, The deuil committed the first sinne. So S. Augustine li. 11. de ci. Dei. c. 15. expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needes also be taken in S. Iohns Gospel c. 8. 44.*

How the deuil sinned from the beginning.

RHEM. 7 22 We shall receiue, because.) *Let the Protestants be ashamed to say, that we obtaine all of God by onely faith, the Apostle here attributing it to the keeping of Gods commandements. Note here also that Gods commaundements are not impossible to be kept, but were then, and are now obserued of good men.*

Not onely faith.

FVLKE. 7 The Apostle doth not attribute the granting of our requests to the merite of our works, or keeping of Gods commandements, but sheweth that charitie, or the keeping of Gods commandemēts is inseperable from faith, by which we haue confidence to be heard in our prayers for Iesus Christ take. Therefore Beda saith vpon this text: *When Iohn had said, whatsoeuer we shall aske, we shall receiue of him, because we keepe his commandements: he addeth immediately. And this is his commandement, that we beleeue in the name of his sonne Iesus Christ, and loue one an other, as he hath giuen vs commandement. First he setteth downe his commandement in the singular number, and then consequently he addeth two commandements: namely faith and loue, because these two cannot be seperated one from the other.* Where you note further, *that Gods commandements are not impossible to be kept, but were then and now obserued of good men.* We confesse they are not impossible to be kept in some measure, but perfectly there was neuer any that kept them, nor euer any that could keepe them, but onely Iesus Christ. S. Hierom against the Pelagians saith. *God commanded things possible, and that I confesse: but all these possible things euery one of vs cannot haue, not through weakenesse of nature, lest thou shouldest scander God, but through wearinesse of minde, which cannot haue all vertues together and alwaies.* Conc. Pel. li. 1. S. Augustine saith: *No man in this life hath beene, is, or shalbe of perfect iustice.* De sp. & lit. c. 35. Againe: *The greater our knowledge is, so much the greater shalbe our loue: Therefore looke how much there wanteth now to our loue, so much we must beleeue to be wanting to perfect iustice cap. 36.*

Merite.

The commandements impossible.

CHAP. IIII.

We may not beleeue all that boast of the spirit, but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Christ:) whether their doctrine be not worldly, and themselues disobedient hearers of the Apostles. 7 *We must loue one an other, considering the exceeding loue of God in sending his sonne to saue vs.* 17 *An argument of perfect charitie is, if we haue nothing in our conscience to feare in the day of iudgement.* 19 *And an argument that we loue God is, if we loue our brethren.*

MY deerest, ‖ beleeue not euery spirit, but ‖ prooue the spirites if they be of God: because many false prophets are gone out into the world.

DEarely beloued, *beleeue not euery spirit, but proue the spirites whether they are of God, or not: for many false prophets are gone out into the world.*

a In

a *Hereby*

2 In this is the ſpirite of God knowen, ‖euery ſpirite that confeſſeth IESVS Chriſt to haue come in fleſh, is of God:

3 And euery ſpirit ‖that diſſolueth IESVS, is not of God: and this is ᶜ Antichriſt, of whom you haue heard that he commeth, & now he is in the world.

ᶜ τὸ τοῦ ἀντιχρίστου.

4 You are of God, litle children, & haue ouercome him. becauſe greater is he that is in you, then he that is in the world.

5 They are of the world: therefore of the world they ſpeake, and the world heareth them.

6 We are of God. *He that knoweth God, heareth vs. he that is not of God, heareth vs not. ‖ in this we know the ſpirite of truth, and the ſpirit of errour.

Io.8.47.10,27.

7 My deereſt, let vs loue one an other: becauſe charitie is of God. And euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: becauſe God is charitie.

The Epiſtle vpon the firſt Sunday after Penrecoſt. Io.3,16.

9 * In this hath the charitie of God appeared in vs, becauſe God hath ſent his only begotten ſonne into the world, that we may liue by him.

10 In this is charitie: not as though we haue loued him, but becauſe he hath loued vs, and ſent his ſonne a propitiation for our ſinnes.

11 My deereſt, if God hath ſo loued vs: we alſo ought to loue one an other.

12 *God ‡ no man hath ſeene at any time. If we loue one an other, God abideth in vs, and his charitie in vs is perfited.

‡ No man in this life, nor with corporall eies, can ſee the proper eſſence or ſubſtance of the Deitie. See S. Auguſt. ad Paulin. de videndo Deo. ep. 112. Io.1,18. 1.Tim.6,16.

13 In this we know that we abide in him, and he in vs: becauſe he of his Spirit hath giuen to vs.

14 And we haue ſeene, and doe teſtifie, that the Father hath ſent his Sonne the Sauiour of the world.

15 Whoſoeuer ſhal confeſſe that IESVS is the Sonne of God, God abideth in him, and he in God.

16 And we haue knowen and haue beleeued the charitie, which God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him.

17 In this is charitie perfited with vs, ‖that we may haue confidence in the day of iudgement: becauſe as he is, we alſo are in the world.

18 ‖Feare is not in charitie: but perfect charitie caſteth out feare, becauſe feare hath painefulneſſe. and he that feareth, is not perfect in charitie.

19 Let vs therefore loue God, becauſe God firſt hath loued vs.

20 If any man ſhall ſay, that I loue God: & hateth his brother, he is a lier. For he that loueth not his brother whom he ſeeth: God whom he ſeeth not, how can he loue?

21 *And

2 *Hereby ſhall ye know the ſpirit of God: Euery ſpirite that confeſſeth that Ieſus Chriſt is come in the fleſh, is of God:*

3 *And euery ſpirit which confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God, and this is that* ſpirit *of Antichriſt, of whom ye haue heard how that he ſhould come: and euen now already is he in the world.*

4 *Litle children, ye are of God, and haue ouercome them: for greater* is *he that is in you, then he that is in the world.*

5 *They are of the world, therefore ſpeake they of the world, and the world heareth them.*

6 **We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the ſpirit of veritie, and the ſpirit of errour.* Iohn 3.16.

7 *Dearly beloued, let vs loue one another, for loue commeth of God: and euery on that loueth, is borne of God, and knoweth God.*

8 *He that loueth not, knoweth not God: for God is loue.*

9 ** In this appeareth the loue of God to vs-ward, becauſe God hath ſent his onely begotten ſonne into the world, that we might liue through him.* Iohn 8.47.

10 *Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to be the agreement for our ſinnes.*

11 *Dearely beloued, if God ſo loued vs, we ought alſo to loue one another.*

12 **No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.* 1.Io.1.12. 1.Tim.6.16.

13 *Hereby knowe we that we dwell in him, and he in vs: becauſe he hath giuen vs of his ſpirite.*

14 *And we haue ſeene, and doe teſtifie that the father ſent his ſonne* to be *the ſauiour of the world.*

15 *Who ſo euer confeſſeth that Ieſus is the ſonne of God, in him dwelleth God, and he in God.*

16 *And we haue knowen and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.*

17 *Herein is the loue perfect in vs, that wee ſhoulde haue boldneſſe in the day of iudgement: For as hee is, euen ſo are wee in this world.*

18 *There is no feare in loue, but perfect loue caſteth out feare: for feare hath painefulneſſe, He that feareth, is not perfect in loue.*

19 *We loue him, for he loued vs firſt.*

20 *If a man ſay, I loue God, and yet hate his brother, he is a liar: For how can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene?*

21 *And

Io.13,34. 15,12. 21 * And this commandement we haue from God: that he which loueth God, loue also his brother.

21 * *And this commaundement haue we of him, that he which loueth God, should loue his brother also.* Ioh.13.24. aud 15.12.

ANNOTATIONS. CHAP. IIII.

RHEM. 1 Beleeue not euery spirit.) *That is, Receiue not euery doctrine of such as boast themselues to haue the spirit. For there be many false prophets, that is to say, Heretikes, which shall goe out of the Church, and chalenge the spirit, and vaunt of Gods word, Scripture, and Gospel, which in deed be seducers.* Heretical boasting of the spirit.

RHEM. 1 1 Proue the spirits.) *It is not meant by this place, as the Protestants would haue it, that euery particular person should of himselfe examine, trie, or iudge who is a true or false doctor, and which is true or false doctrine. But the Apostle here would euery one to discerne these diuersities of spirits, by taking knowledge of them to whom God hath giuen the gift of discerning spirits and doctrines (which S. Paul expresly saith is giuen but to some, and not to euery one. 1. Cor. 12.) and by obeying the Church of God, to whom Christ hath giuen * the Spirit of truth. And this is onely the sure way to proue the spirits and doctrines of these daies. And all they that would bring vs from our pastors and the Churches iudgement, to our owne priuate triall, seeke nothing els but to driue vs to miserable vncertaintie in all our beleefe. as Caluin doth, who vpon this place saith, that priuate men may examine the general Councels doctrines.* The Church only, not euery priuate man, hath to proue and discerne spirits. Io.14.16. Caluine.

FVLKE. 1 The Apostle meaneth, that not onely the whole Church together, but that euery man for himselfe, though not of himselfe, or by himselfe onely, but by such rules as the Scripture setteth downe, ought to trie whether the spirit be of God, before he giue credit to it. But you obiect that S. Paul saith expresly, the gift of discerning spirites and doctrines, is not giuen to all, but to some. And I answere, that miraculous gift is giuen to none that I know in these daies, more then the gift of healing, of interpretation of tongues, &c. But here the Apostle deliuereth a generall doctrine that concerneth euery one of the faithfull, as he will auoide seducing and deceites of false teachers. Where you adde, euery one must proue the spirits by obeying the Church, it is a very vncertaine triall, when the question is, where and with whom the Church is: for all heretikes make as great claime to the Church, as to the trueth. But you would make sure worke, that men without further tryall should receiue and obey you, because you say you are the Church and in the Church, you onely haue the gift of discerning spirits and doctrines. But they that would haue euery man to try the spirits by such rules as the Apostle setteth downe, doe not bring men from their pastors, and the Curches iudgement: but to approue the iudgement of their pastors (if they be true pastors) and of the Church, if it be the true Church. Yea they seeke to bring all men to such certaintie of their beleefe, that they may know it is grounded vpon the holy Scriptures. And if the decrees of Councels were not to be examined by this rule also, we should (as Caluin saith) accept many errours in stead of truethes: seeing many Councels both prouinciall and generall haue erred. And what company of men since the Apostles, are of greater credite then the Apostles themselues? yet the holy Ghost commendeth them in the Actes of the Apostles, which examined the doctrine of the Apostles by the Scriptures Actes 17.11. Tryall of spirits.

RHEM. 2 2 Euery spirit that confesseth.) *The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, and maintayned against certaine wicked Heretikes, Cerinthus, Ebion, and the like, that taught wickedly against the person and both natures of Christ IESVS. The Apostle therefore giueth the faithfull people this token to knowe the true teachers of those daies from the false. Not that this marke would serue for all times, or in case of all other false doctrines, but that it was then a necessarie note. As if a good Catholike writer, Pastor, or parents would warne all theirs now in these daies, to giue eare onely to such teachers as acknowledge Christ our Sauiour to bee really present, and sacrificed in the B. Masse, and that all such are true preachers and of God, the rest to be of the Diuell, or to be counted the spirit of Antichrist. Which spirit of Antichrist (he saith) was come euen then, and is no doubt much more now in all heretikes, all being precursors of that great Antichrist which shall come towards the later end.* To confesse or deny any article which the Cath. church teacheth, is at all times a certaine marke of Catholike or heretike.

FVLKE. 2 The Apostle speaketh for all times, giuing a generall note to discerne all false doctrine concerning Christ, which eyther is in denial of his person, or of his offices. And this marke will serue for all times, and in case of all false doctrine, which is against the true faith of Iesus Christ. And by this all Christians may discerne the Pope to be Antichrist, and the Papists to be Heretikes. Because that although they confesse in wordes the person of Christ, (which diuers Heretikes denied,) yet they denied the offices of Christ, for which end he did become that person God and man: namely, to be our onely spiritual king, prophet & priest, sauiour, mediator, aduocate, redeemer, iustice, sanctification, wisedome &c. And so doth S. Augustine vnderstand this marke to conuince al Heretikes and Schismatikes, because not onely the person that came, but the ende for which he came must be considered, or els all Heretikes will after a sort, in tongue and wordes confesse, that Iesus Christ came in the flesh. *But let vs inquire* (saith S. Augustine) *wherefore Christ came in the flesh, and we shall finde who they are which deny him to haue come in the flesh: for if you giue heed to their tongues, you shall heare many Heretikes confessing that Christ came in the flesh, but the truth conuinceth them wherefore Christ came in the flesh, &c.* The like in effect saith Didymus vpon this text. And the text is plaine that the Apostle teacheth to discerne the spirite of Antichrist, which was not proper to his age, but was to be reuealed after his time. Therefore your example of him that teacheth Christ to be really present and sacrificed in the masse, is a note to discerne on Antichristian teacher, not a true spirit: for it is both against the truth of his body, and also against the dignitie of his eternall priesthod. The Pope is Antichrist, the Papistes Heretikes by this rule.

RHEM. 3 3 That dissoluteth.) *To dissolue, loose, or separate IESVS a sunder, was proper to all those olde Heretikes that taught either against his Diuinitie, or Humanitie, or the Vnitie of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manicheus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we may see that the common Greeke copies be not euer authenticall, and that our olde approued translation may not alwaies be examined by the Greeke that now is, which the Protestants onely follow: but that it is to be presupposed, when our old Latine text differeth plainely from the Greeke, that in olde time either all or the more approued Greeke reading was otherwise, and that often the said Greeke was corrupted then or since by Heretikes or otherwise. For of the Greekes, S. Irenæus* Lib. 3. cap. 18: *among the Latine fathers S. Augustine* tract. 6. in fine, *S. Leo* ep. 10. cap. 5. *and Venerable Bede did read as we doe. and this reading maketh more against the saide Heretikes, then that which the common Greeke wowe hath, to wit,* euerie spirit that confesseth not Christ to haue come in the flesh, is not of God. *which is also in effect said before ver. 2. And that therefore it was corrupted and altered by Heretikes, see the wordes of Socrates also a Greeke writer, very agreeable to this purpose.* Nestorius (*saith he*) being eloquent by nature, *which is often in Heretikes*, accounted him selfe therefore learned, and disdained to studie the olde interpreters, counting him selfe better then them all: being ignorant that in S. Iohns Catholike epistle the olde (*Greeke*) copies had, EVERY ONE THAT DISSOLVETH IESV, IS NOT OF GOD. *So saith hee, adding moreouer that such as would* Many old heretikes that dissolued Christ. The Greeke text corrupted by old heretikes. *Li. 7. c. 33.*

ſeparate the diuinitie from the diſpenſation of Chriſtes humanitie, tooke out of the olde copies this ſenſe. for which the olde expoſitours noted that theſe which would looſe IESVS, had corrupted this Epiſtle. See alſo the Tripartite lib. 12. cap. 4.

FVLKE. 3 It cannot be proued by this place, that the Greeke text which here differeth from the Latine, is corrupted. And although Socrates report that Neſtorius did thus corrupt it, yet his report is proued falſe, becauſe Cyprian, who was almoſt two hundred yeeres before Neſtorius, did reade as the Greeke copies are now, as I haue ſhewed in anſwere to your Preface Sect. 36. So did Didymus Alexand. in his comment vpon this text. How Irenæus did reade it is not certaine, becauſe his interpretour being of latter time doth follow for the moſt part the vulgar Latine text in his allegations of the Scripture: S. Auguſtine readeth according to the Greeke and the Latin alſo. Didymus alſo interpreteth after both: for Leo and Bede that were of later times, it is not ſo materiall if they follow the vulgar Latine, the ſenſe whereof is contayned in the Greeke. The Greeke text not corrupted.

RHEM. 4 6 In this we know.) *This is the moſt ſure and generall marke to know the true ſpirits and prophets from the falſe: that thoſe which be of God, will heare and obey their Apoſtles and lawful paſtors ſucceeding the Apoſtles, and ſubmit themſelues to the Church of God: the other, that be not of God, will not heare either Apoſtle, paſtor, or Church, but be their owne iudges.* A ſure marke of true or falſe teachers.

FVLKE. 4 They ſucceed not the Apoſtles that teach not their doctrine, but they are the true Prophets which are able to iuſtifie all that they teach by the writings of the Apoſtles, did teach the ſame doctrine that the Apoſtles taught. Contrariwiſe, they heare not the Apoſtles, whoſe doctrine agreeth not with the Scripture of the Apoſtles. And by this marke wee knowe vndoubtedly, that the Papiſtes are ſpirites of errour and not of trueth. Succeſſion,

RHEM. 5 17 That we may haue confidence.) *Confidence called in Latine* Fiducia, *is neither all one with faith, nor a perſuaſion infallible that maketh a man no leſſe ſecure and certaine of his ſaluation, then of the things that we are bound to beleeue, as the Proteſtants falſely teach: but it is onely a hope well corroborated, confirmed, and ſtrengthened vpon the promiſes and grace of God, and the parties merites. And the wordes both following and going before, proue alſo euidently againſt the Proteſtants, that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehenſion of Chriſtes merites by faith, or vpon his grace and mercie, but alſo vpon our conformitie to Chriſt in this life, in charitie and good workes. And that is the doctrine of S. Peter when he ſaid,* Labour, that by good workes you may make ſure your vocation and election. *and S. Pauls meaning, when he ſaid,* I haue fought a good fight, there is laid vp for me a crowne of iuſtice, which our Lord will render to me in that day, a iuſt iudge. Againſt the Proteſtants. ſpeciall faith and preſumptuous ſecuritie of ſaluation. 2. Pet. 1. 10. 2. Tim. 4. 7.

FVLKE. 5 Confidence whereof the Apoſtle here ſpeaketh, is a neceſſarie effect of iuſtifying faith, whereof the Apoſtle ſaith: being iuſtified by faith, we haue peace with God by our Lord Ieſus Chriſt, by whom we haue acceſſe through faith &c. Rom. 5. 1. For want of which iuſtifying faith and confidence, the deuils, although they beleeue, yet they do tremble Iac. 2. And by this we ought to be as certaine of our ſaluation, as of any other thing that God hath promiſed, or which we are bound to beleeue. Seeing the ſame truth is in the performance of Gods promiſes, concerning our ſaluation, which is in the report of things done by God or Chriſt toward our ſaluation. Therefore to doubt thereof in reſpect of Gods truth, is blaſphemous againſt the immutabilitie of his truth. And therefore though the godly be aſſaulted of their infirmitie and of Satans temptation, to doubt often times of their ſaluation, yet they muſt oppoſe the certaintie of Gods trueth againſt ſuch aſſaults, and holding faſt the promiſes of God, aſſure themſelues of the effect of them. But with you it is onely an hope, whereby you meane an vncertaine hope that may be deceiued, and confound him that ſo hopeth. Confidence and certaintie of ſaluation.

This may well be the hope of the Papiſtes, but the hope of Chriſtians is moſt certaine, and confoundeth not, becauſe the loue of God is powred foorth into our hearts by his ſprite which he hath giuen vs Rom. 5. 5. but to examine the other part of your definition, *you ſay it is well corroborated, confirmed, and ſtrengthened, vpon the promiſes and grace of God, and the parties merits.* We ſee now what maketh the vnſufficiencie, what maketh the vncertaintie, not the promiſe or grace of God: (for the gifts of God are without repentance) but the parties merites, according to which the promiſe and grace of God (with you) is effectuall. And ſo you denie the promiſes of God to be founded in his meere grace, and his grace alſo you denie to be grace, ſeeing it is not effectuall but by merite of workes: for grace is no grace (ſaith the Apoſtle) if it be of workes Rom. 11. 6. So are you no leſſe enemies of the grace of God, then the Pelagians. And here we ſee what a poyſon of true faith mens merites are, that though a mans *hope be wel corroborated, confirmed, ſtrengthened, not vpon them onely, but vpon them and vpon Gods promiſes and grace, yet it is but onely an hope*, and no certaintie or aſſurance of ſaluation. *But the wordes both following and going before, proue euidently againſt the Proteſtants, that our confidence and hope in the day of iudgement, dependeth not onely vpon apprehenſion of Chriſtes merites by faith, or vpon his grace and mercie, but alſo vpon our conformitie to Chriſt in this life, in charitie and good workes.* Verely if it depend not onely vpon Chriſts grace, but vpon our workes, it dependeth not at all vpon his grace: If of grace (ſaith the Apoſtle) it is not at all of workes: for els grace is become no grace, if of works, it is not at all of grace, for els worke ſhould be no worke, Rom. 11. 6. Wherefore except we will exclude the grace of Chriſt altogether, we muſt holde that our confidence and hope dependeth onely vpon his grace and mercie. *My whole hope* (ſaith S. Auguſtine) *is nothing els but by exceeding great mercie.* Conf. li. 10. c. 29. What ſaith the Apoſtle then in this place againſt the Proteſtants? He ſaith that by this, charitie is perfected in vs, that as he is, ſuch ſhould we be in the world, that we may haue confidence in the day of iudgement: becauſe charitie is an argument of faith, by which we conclude that we haue true faith, as we may conclude the cauſe by the neceſſarie effectes thereof. Not that this imperfect charitie which we haue in this life, is a cauſe of this ſecuritie or confidence, but an argument of faith, by which we haue confidence in the meere grace and mercie of God, exhibited to vs in Chriſt, and not in the merite of our vnperfect charitie. And ſo meaneth S. Peter, that we ſhould make ſure our election and vocation by good workes, that is, confirme our faith of Gods election by the effects of faith, and ſo make it ſure to our ſelues and our owne knowledge, which is moſt certaine of it ſelfe, and is of meere grace and not of workes, as the Apoſtle ſaid Rom 11. 6.

Neither doth S. Paul truſt in the merite of his workes, to receiue a crowne of glorie, but in the certaintie of Gods promiſe, which he is moſt iuſt to performe, as he is moſt gracious in promiſing. Our conformitie therefore with Chriſt in this life in charitie and good workes, though farre from compariſon in equalitie or perfection of Iuſtice, is a thing neceſſarily adioyned to our ſaluation, but no cauſe thereof, being a fruite of the ſpirite of adoption, which is giuen vs according to Gods election and predeſtination, as S. Paul teſtifieth ſaying: *Whom he hath foreknowen he hath predeſtinated to be conformable to the image of his ſonne* Rom. 8. 29. And thoſe are the children of God, which haue not receiued the ſpirit of bondage to feare, but the ſpirite of adoption, to crie boldly, *Abba*, Father, and to be aſſured of the heauenly inheritance with Chriſt, with whom they are conformable

formable in suffering, that they may be partakers with him in glorie Rom. 8.15. Therefore the Apostle in the 13,14. and 15. verses before, sheweth the cause whereupon this confidence is grounded: namely, the spirite of adoption and faith in the merites of Christ in this verse, and that which followeth, he sheweth the effectes of the same spirit and faith, by which we may know that we haue the spirit and true faith, and so haue confidence in the day of iudgement.

RHEM. 6 18 Feare is not in charitie.) *The Heretikes very falsely vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hell and damnation. Which is most euidently against the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements.* Feare him (*saith our Sauiour Math.*10. that can cast body and soule into hel. *And Psal.*118, Pearse my flesh with thy feare. *Which feare of Gods iudgements caused S. Paul and all good men to chastice their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happie,* that is euer fearefull. *And holy Iob saith,* I feared all my workes. *And the Apostle,* With feare and trembling worke your saluation. *Which kinde of feare is euen in the iustest men and most full of charitie, consisting well with the same vertue, and is called* Filialis timor, *because it is such as the good childe ought to haue towarde his father.*

The feare of God in iust men, consisteth with charitie.

1. Cor. 9. Pro. 28. Iob 6. 9. Phil. 2.

But there is a kinde of feare which standeth not with charitie, and is cleane against hope also, that which bringeth such perplexitie and anxietie of conscience, that it induceth a man to mistrust or despaire of Gods mercies. That seruile feare also which maketh a man often to leaue sinning and to do the externall workes of iustice, not for any loue or delight he hath in God or his lawes, but only for feare of damnation, though it be not ill in it selfe, but very profitable, as that which helpeth toward the loue of God, yet it standeth not with charitie neither, but is daily more and more lessened, and at length quite driuen out by charitie. Of these kindes of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of which our Sauiour saith, Feare not them that kill the body.

What feare agreeth not with charitie.

Seruile feare is not ill.

Mat. 10.

FVLKE. 6 The very context doth shew, that feare is contrarie to confidence in the day of iudgement, whereof he speaketh in the former verse. And so doth S. Augustine vnderstand it, saying: *Now of the same confidence, see what he saith: Whereby is charitie vnderstoode to be perfect? feare is not in charitie: What shall we then say of him which hath begonne to feare the day of indgement? If charitie were perfect in him, he should not feare.* Neuertheless, he sheweth this feare to be first necessarie, as to make way for charitie to enter, as a bristle or needle doeth for a threed, which threed being entred, driueth out the bristle. He acknowledgeth also the continual feare and reuerence of God, which is neuer separated from Gods children, and very well agreeth with charitie, whereunto pertaine these textes of Scripture, which without cause you heape vp against vs, as though we denied that feare to be necessarie for all Gods children, whereas we speake of that feare which bringeth perplexitie and anxietie of conscience, which is contrary to confidence in the day of iudgement. For he that is not assured that his sinnes are forgiuen by the merits of Iesus Christ, can haue no quietnes of conscience, or confidence in the day of iudgement. But he that by Gods spirit, through a liuely faith (which by vnfained charitie he knoweth that he hath) is assured of the remission of his sinnes by the merits of Christes death, and that the righteousnes of Christ is giuen to him by God, whereby he is iustified before God: he trembleth not at the day of iudgement, in which he is sure he cannot be condemned, but loueth and desireth the comming of Christ vnto iudgement. Wherein he is certaine to receiue the crowne of eternall glory due to the iustice of Christ, and freely giuen to him by God, whom as an obedient childe he loueth and his brethren, as he hath commanded. Contrariwise, he that trembleth at the iudgement of Christ as the deuils doe, neither loueth God vnfainedly, whom he feareth as the deuils feare him, and not as his children feare him, nor hath a true and liuely faith, of which commeth true and perfect loue which casteth out feare, that hath torment in it. And here is to be marked, that the Apostle in this and such like places by perfect charitie meaneth not that which hath no defect, but that which is vnfained and accomplished in the effects of loue, and is like to the loue wherewith God loueth vs. Which hath shewed it selfe in deede, by giuing his Sonne to die for vs, so that the comparison (as Augustine often sheweth vpon the like textes) is not in quantitie or equalitie, but in similitude and qualitie onely. For els no charitie can be perfect, no not the charitie of Angels, as S. Augustine sheweth, *in Ioan. Tr.*4.

Popish feare.

CHAP. V.

They that loue God, must loue his naturall sonne IESVS, *and his sonnes by adoption, and keepe his commaundements, which to the regenerate are light.* 4 *But not, vnlesse they continue in the Catholike faith, namely of this article, that* IESVS *is the sonne of God, and therefore able to giue vs life euerlasting,* 14 *and all our petitions,* 16 *and our praiers for all our brethren that sinne not vnto death, dying in their mortall sinnes by impenitence. Last of al, he warneth them not to communicate with Idols.*

WHosoeuer beleeueth that IESVS is Christ, is borne of God. And euery one that loueth him which begate: loueth him also which was borne of him.

2 In this we know that we loue the children of God: when as we loue God, and keepe his commaundements.

3 For this is the charitie of God, that we keepe his commaundements: * and ‖ his commaundements are not heauy.

Math. 11. 30.

The Epistle vpon *Dominca in albis* or Low Sunday.

4 Because al that is borne of God, ouercommeth the world. and this is the victory which ouercommeth the world, our faith.

1. Cor. 15, 57.

5 Who is he * that ouercommeth the world, but he that beleeueth that IESVS is the sonne of God?

WHosoeuer beleeueth that IESVS is Christ, is borne of God: and euery one that loueth him which begate, loueth him also which is begotten of him.

2 **By this we know that we loue the children of God, when we loue God, and keepe his commaundements.*

Matt. 12. 37.

*3 For this is the loue of God, that we keepe his commaundements: and * his commaundements are not grieuous.*

1. Cor. 15. 51.

4 For all that is borne of God, ouercommeth the world: and this is the victorie that hath ouercome the world, euen *our faith.*

5 Who is that ouercommeth the worlde, but he which beleeueth that Iesus is the Sonne of God?

6 This is hee that came by water and bloud IESVS Christ: not in water onely, but in water and bloud. And it is the spirit which testifieth, that Christ is the truth.

7 For there be ‖ three which giue testimonie in heauen, the Father, the Word, and the holy Ghost. and these three be one.

8 And there be three which giue testimonie in earth: the spirit, water, and bloud. ‖ and these three be one.

9 If we receiue the testimonie of men, the testimony of God is greater. because this is the testimonie of God which is greater, that he hath testified of his Sonne.

1o.3,36. 10 * He that beleeueth in the Sonne of God, hath the testimonie of God in him self. ☞ He that beleeueth not the Sonne, maketh him a liar: because he beleeueth not in the testimonie which God hath testified of his Sonne.

11 And this is the testimony, that God hath giuen vs life euerlasting. And this life is in his Sonne.

12 He that hath the Sonne, hath life. he that hath not the sonne of God, hath not life.

13 These things I write to you, that you may know that you haue eternall life which beleeue in the name of the Sonne of God.

Mat.7,7.21, 22. 1.Io.3,22. c or, if we know. 14 And this is the confidence which we haue toward him: that, *whatsoeuer we shal aske according to his will, he heareth vs.

15 And c we know that he heareth vs whatsoeuer we shal aske: we know that we haue the petitions which we request of him.

16 He that knoweth his brother to sinne a sinne not to death, let him aske, & life shal be giuen him, sinning not to death. There is ‖ a sinne to death: ‖ for that I say not that any man aske.

c ἀδικία. ‖ not to death. 17 Al c iniquitie, is sinne. And there is a sinne ‖ to death.

18 We know that euery one which is borne of God, sinneth not: but the generation of God preserueth him, and the wicked one toucheth him not.

19 We know that we are of God, and the whole world is set in wickednesse.

Luc.24,45. 20 And we know that the Sonne of God commeth: and he * hath giuen vs vnderstanding, that we may know the true God, and may be in his true Sonne. This is the true God, and life euerlasting.

ἀπὸ τῶν εἰδώλων. 21 My litle children, keepe your selues ‖ from Idols. Amen.

6 *This Iesus Christ is he that came by water and bloud: not by water onely, but by water and bloud: and it is the spirit that beareth witnesse, because the spirit is truth.*

7 *For there are three which beare record in heauen, the Father, the Word, & the holy Ghost, and these three are one.*

8 *And there are three which beare record in earth, the spirite, and water, and bloud, and these three agree in one.*

9 *If we receiue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testifieth of his Sonne.*

10 *He that beleeueth in the Sonne of God, hath the witnesse in him selfe: He that beleeueth not God, hath made him a liar, because he beleeueth not the recorde that God gaue of his Sonne.* Ioan.3.37.

11 *And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.*

12 *He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.*

13 *These thinges haue I written vnto you that beleeue on the Name of the Sonne of God, that yee may know that yee haue eternall life, and that ye may beleeue on the Name of the Sonne of God.*

14 *And this is the trust that we haue in him: that * if we aske any thing according to his will, he heareth vs.* 1.Ioan.3.22.

15 *And if we know that he heare vs whatsoeuer we aske, we know that we haue the petitions that we desire of him.*

16 *If any man see his brother sinne a sinne* which is *not vnto death, he shal aske, and he shal giue him life for them that sinne not vnto death. There is a sinne vnto death: I say not that ye should pray for it.*

17 * *All vnrighteousnesse is sinne: and there is sinne not vnto death.* Matt.12.31. mar.3.29.

18 *We know that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked toucheth him not.*

19 *We know that we are of God, and the whole world lyeth in wickednesse.*

20 *We know that the Sonne of God is come, and hath * giuen vs a minde to know him which is true: and we are in him that is true, through his Sonne Iesus Christ: This same is very God, and eternall life.* Luke 24.45.

21 *Babes, keepe your selues from † Idols, Amen.* † Or, Images.

¶ *The ende of the first Epistle of Saint Iohn.*

ANNOTATIONS. CHAP. V.

RHEM. 1 3 His commandements are not heauie. *How can the Protestants say that Gods commandements can not possibly be fulfilled or kept in this life, seeing the Apostle saith,* they be not heauie: *and Christ saith,* his yoke is sweete, and his burden light? *See for the full vnderstanding of this place. S. Augustine* de perfectione iustitiæ c.10. *The Heretikes in fauour of their foresaid errour, rather translate,* His commaundements are not * greeuous: *then,* are not heauie. The commandements possible to be kept. *Mat.*12.v.10. Heret. translation.

* βαρεῖαι

FVLKE. 1 Seeing our English word *grieuous* commeth of the latin word *graue,* which is not only weightie, but also troublesome, it better answereth both the Greeke & Latine, then the word *heauie,* which is properly that which is of great weight. And the same word being both in the Greeke and Latine 2. *Cor.* 10.7.18. You your selues tran- Cauilling.

ſtate ſore, his Epiſtles are ſore and vehement, but in effect there is no great difference. We acknowledge that Gods Commaundements are not heauie to him that is borne of God, which ouercommeth the worlde by faith. Otherwiſe the yoke of the Law, is ſuch a burden (as the Apoſtle confeſſeth) as neither we nor our fathers were able to beare, but beleeue to be ſaued by the grace of our Lord Ieſus Chriſt. Actes 15.10.11. Who hauing taken away the curſe of the Law, and ſatisfied for our tranſgreſſions of the Law, hath alſo giuen vs grace to loue the Lawe and commaundements of God, and in ſome weake meaſure to obſerue them. So that the curſe being taken away, our tranſgreſſions anſwered in Chriſt, and our harts framed by his grace to loue his commandements, and ſome ſtrength giuen vs to keepe them, they are not heauie, they are not burdenous or grieuous, and the yoke of Chriſt is ſweete, and his burden light vnto vs. Who chargeth vs not with the vntollerable burden of the Law, but eaſeth and refreſheth all them that labour and are heauie loden with it. And therefore the Proteſtants ſtill affirme, that in ſuch perfection as the iuſtice of God requireth, Gods commaundements cannot poſſibly be fulfilled in this life by any man, except our Sauiour Chriſt. Yet to him whoſe ſinnes are pardoned by his grace, and he is borne againe by his ſpirit, his Commandements are not burdenous. Not becauſe they can be perfectly fulfilled, but becauſe ſtrength is giuen to keepe them in part, and the tranſgreſſions of frailtie, are pardoned through Chriſt. S. Auguſtine *de perfect. iuſtit.* whither you ſend vs for the vnderſtanding of this text ſaith: *For none other cauſe the Scripture affirmeth that Gods commaundements are not heauie, but that the ſoule which feeleth them to be heauie, may vnderſtand that it hath not yet receiued ſtrength, to which the Lords precepts are ſuch as they are commended, namely light and ſweete, and that he might pray with groning of his will, that he may obtaine the gift that maketh them eaſie. Againe, they are commended not to be heauie, that to whom they are heauie, he may vnderſtand that he hath not yet receiued the gift by which they may not be heauy, & that he ſhould not thinke he doth fulfill them, when he doth them ſo that they be heauie. For God loueth a cheerefull giuer, and yet when he feeleth them to be heauie, he may not be broken in diſpairing. But be compelled to ſeeke, to aske, to knocke. Therefore let vs heare in theſe teſtimonies which he hath ſet downe afterward, God commending his precepts not to be heauie, that the cõmandements of God (ſaith Cæleſtius the Pelagian Heretike) are not onely not impoſſible, but alſo not heauie or burthenous.* Then follow thoſe textes in order which the Papiſts abuſe againſt vs, as their fathers the Pelagians did againſt S. Auguſtine, among which this text is one. To which *S.* Auguſtine thus anſwereth: *If they did vnderſtand that in Deuteronomie (as the Apoſtle Paul alleadgeth it) that with the hart men beleeue to iuſtice, with the mouth confeſſion is made to ſaluation: becauſe the whole haue no neede of the Phiſition but the ſicke, they ſhould be admoniſhed by this teſtimonie of the Apoſtle Iohn, which for this purpoſe he hath placed laſt. This is the charitie of God, &c. that to the loue of God the Commaundement is not heauie, which is not powred foorth into our harts but by the holy Ghoſt, not to the will of man by giuing to which more then they ought, they are ignorant of the iuſtice of God, which loue yet ſhall then be perfected, when all painefull feare is departed. Omnia ſunt facilia charitati cui vni Chriſti ſarcina leuis eſt, aut ea vna eſt ſarcina ipſa quæ leuis eſt. Secundum hoc dictum eſt: & precepta eius grauia non ſunt, vt cui grauia ſunt, conſideret non potuiſſe diuinitus dici, grauia non ſunt, niſi quia poteſt eſſe cordis affectus, cui grauia non ſunt, & petat quo deſtituitur, vt impleat quod iubetur. De Natura & gratia c. 69. Aug.*

The Commandements are not heauie.

RHEM. 2 7 Three which giue teſtimonie.) *An expreſſe place for the diſtinction of three perſons, and the vnitie of nature and eſſence in the B. Trinitie: againſt the Arians and other like Heretikes, who haue in diuers ages found themſelues ſo preſſed with theſe plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many waies: euen as the Proteſtants handle thoſe texes that make againſt them. But becauſe we are not now troubled with Arianiſme ſo much as with Caluiniſme, we neede not ſtand vpon the varietie of reading or expoſitions of this paſſage. See S. Hierom in his Epiſtle put before the 7. Canonicall or Catholike Epiſtles.*

Three perſons and one ſubſtance in the B. Trinitie. The Arians corrupt the text of Scripture.

FVLKE. 2 You are neuer able to proue, that we haue altered or corrupted any text of Scripture, but contrariwiſe we haue laboured to bring the Scriptures from your alterations and corruptions, vnto the originall trueth.

Slander.

RHEM. 3 16 A ſinne to death.) *A ſinne to death is another thing then a mortall ſinne. for it is that mortall ſinne only, whereof a man is neuer penitent before his death, or in which he continueth till death, and dieth in it.* I affirme (*ſaith S. Auguſtine de correp. & grat. c. 12.*) that a ſinne to death is to leaue faith working by charitie euen til death. *So likewiſe in the words before,* a ſinne not to death, *is not that which we call a veniall ſinne, but any that a man committeth and continueth not therein till death.*

What is a ſinne to death.

FVLKE. 3 The Apoſtle meaneth of ſin againſt the holy Ghoſt, for which no man ought to pray, becauſe Chriſt hath teſtified that it is irremiſſible. And although final impenitencie be alſo a ſin to death & foloweth the other, yet the Apoſtle ſpeaketh not thereof in this place, but of ſuch a ſin as we ſee a man commit in this life. *Beda* therefore thus writeth vpon this text: *Here ariſeth a great queſtion, becauſe S. Iohn ſheweth plainly, that there are certaine brethren for whom we are not cõmanded to pray, whereas our Lord cõmandeth vs to pray euen for our perſecuters; which queſtion cannot otherwiſe be anſwered, except we cõfeſſe that there are ſome ſinnes in the brethren, which are more grieuous then the perſecution of enemies. Therefore the ſin of a brother to death, is when after the acknowledging of God, which is giuen him by the grace of our Lord Ieſus Chriſt, a man doth oppugne or fight againſt the brotherhood, & is ſtirred and toſſed by the firebrands of enuie, againſt the grace it ſelfe, wherby he is reconciled to God. A ſin not vnto death is, if any man hath not enſtranged his loue frõ his brother, but by ſome infirmitie of mind hath not ſhewed the offices due to the brotherhood. Wherefore our Lord ſaid vpon the Croſſe, Father forgiue thẽ, becauſe they know not what they do. For hauing not been made partakers of the grace of the holy Ghoſt, they had not yet entred into the fellowſhip of the holy brotherhod. And bleſſed Stephen prayeth for them by whõ he was ſtoned, Becauſe they had not yet beleeued Chriſt, neither did they yet fight againſt the common grace. But the Apoſtle Paul for this cauſe I beleeue, prayeth not for Alexander, becauſe he had been a brother and had ſinned to death, that is by the firebrands of enuie, he had fought againſt the brotherhood. But for them which had not broken of their loue, but fainted through feare, he prayeth that it may be forgiuen thẽ. For ſo he ſaith: Alexander the Copperſmith hath done me much euill, the Lord reward him according to his works. Whom thou alſo auoide, for he hath greatly reſiſted our ſayings. Afterward he addeth them for whom he prayeth, ſaying thus: In my firſt defence no man ſtoode with me, but all forſooke me, let it not be imputed to them. Sinne vnto death alſo, may be taken for ſinne continuing to death, for which he forbiddeth any man to aske. For that ſinne which is not corrected in this life, the pardon thereof is in vaine asked after death. But if we looke diligently to thoſe words that follow, the former ſenſe ſeemeth to agree more to the tenor of this text.* And this former ſenſe in the very ſame words is giuen by S. Auguſtine *De ſermone Domini in monte, lib. 1. prope finem:* Wherefore that he ſaith, *De corrept. & gra. c. 12.* is thus to be vnderſtoode, that to forſake faith which worketh by loue, is a ſinne vnto death: for he ſaith in the ſame place, that ſeeing that ſinne is not expreſſed, many and diuers things may be thought of it. *S. Hierom comm. in 14.* Hierom ſaith. *Stultum eſt pro eo orare qui peccauerit ad mortem dicente Ioanne: Eſt peccatum ad mortem non pro illo dico vt roget quis. Omnis iniquitas peccatum eſt, & eſt peccatum non ad mortem. Ieiunia & preces, & victime & holocauſta tunc proficiunt quando recedimus à vitijs, & flemus antiqua peccata. Sin autem in ſceleribus permanentes. Putauerimus votis atque ſacrificijs redimere nos: vehementer erranimus iniquum arbitrantes*

Sinne againſt the holy Ghoſt.

trantes Deum: Qui enim semel gladio & fami & pesti fuerit destinatus, nullis precibus erui potest. Vnde & prophetæ dicitur, ne frustra roget quod impetrare non possit.
Pacianus ep.3. Videshoc totum ad peccata mantentia pertinere, non ad eos qui aliquando peccauerint, & cæperint pœnitere antequam quisquam pro illis roget.

RHEM. 4 16 For that I say not.) *If the sinne to death whereof he speaketh, be the sinne wherein a man dieth without repentance, according to S. Augustines words before rehearsed: then the prayer which he speaketh of, must needes be prayer for the dead. because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it with confidence to be heard, if we pray for them that departed this life not in deadly sinne: and contrariwise in maner dissuading and discouraging vs from praying for such as continued in wickednes euen to their liues end. And S. Augustine setteth downe the Churches practise agreeable to the Apostles meaning, li.21.c.24. de Ciuit. Dei.* If there be any (*saith he*) that persist till death in impenitence of hart, doth the Church now pray for them, that is, for the soules of them that so are departed? *So saith he. And this is the cause that* Concilium Bracharense primum cap.34. *forbiddeth to pray for such as die in desperation, or kill them selues: and the reason, why the Church forbeareth to pray for Heretikes that die in their heresie, or maintaine heresie vnto death and by their death.*

Prayer for the dead.

Some of the dead may not be prayed for.

And that the place is most properly or onely meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life: all sinnes (of what sort soeuer) being pardonable, so long as the committers of them be in case and state to repent: as they be, so long as they be in this world. And we see that the Church prayeth, and is often heard, for Heretikes, Iewes, Turkes, Apostats, and what other infidels or ill men soeuer, during their liues. And it is great blasphemie that the Caluinistes vtter vpon this place: to wit, that Apostasie and certaine other sinnes of the reprobate, can not be forgiuen at all in this life. Which they hold, onely to auoide the sequele of praying for the dead vpon these words of S. John, besides that they must take vpon them presumptuously, to know and discerne of Gods secretes, who be reprobate, and who be not, and according to that, pray for some, and not for other some. all which is most wicked and absurd presumption.

It is proued that the Apostle speaketh of praying for the dead. The caluinists blasphemie, to auoid this sense of the Apostle.

As for their allegation, that S. Ieremie the Prophet was forbidden to pray for the Iewes, and warned that he should not be heard, Cap 7.11.14: there is great difference, first, he had a reuelation by the words of God, that they would continue in their wickednes, as we haue not of any certaine person, whereof S. Iohn here speaketh. secondly, Ieremie was not forbidden to pray for the remission of their sinnes, nor had deniall to be heard therein for any mans particular case, whereof the Apostle here speaketh: but he was tolde that they should not escape the temporall punishment and affliction which he had designed for them, and that he would not heare him therein.

FVLKE. 4 By that which is said before in the last Section, it may appeare vpon how weake a foundation, prayer for the dead is grounded. The sinne whereof S. Iohn speaketh, is not that onely nor specially which S. Augustine saith to be a sinne vnto death, but that which Christ saith to be the sinne against the holy Ghost, which shall neuer be forgiuen, such as was the sinne of Iudas, of the Pharisees, and of Alexander the Coppersmith. And yet it is a sorie Argument that should be drawen of this place (if it were so to be vnderstood) Some of the dead may not be prayed for, as they that die without repentance, *Ergo* al the rest may be praied for. Which is as good as this, Alexander the Coppersmith might not be prayed for after his death, *Ergo* Iudas and the Pharisees might be prayed for after their death: which might not be prayed for when they were aliue. But that the text cannot be vnderstoode of praying for the dead, it is manifest by the very wordes. For he saith not, If any man shall see that his brother hath sinned not to death: but if any shall see his brother *sinning*, which prooueth that his brother is aliue, for he sinneth not when he is dead, neither can a man see him sinning when he is dead. So the text is. He shall giue life to them that *doe sinne* not vnto death, therefore the plaine wordes of the text are, that the man sinneth to death, or sinneth not to death, which is not to be prayed for, or which is to be prayed for. But who so not onely sinneth, but also is seene to sinne or sinning, whether to death or not to death, is aliue and not dead, therefore prayer is to be made by this text, for him that is aliue, and not for him that is dead. Now *let vs see how you couince that this place is most properly or onely, meant of praying for the dead. Because* (say you) *neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life.* A proper conuiction and a learned Argument, when that is taken for a reason, which is the whole matter in question. But how prooue you that no man is dehorted from praying for any sinner yet liuing? You answere, *All sinnes are pardonable, so long as the committers be aliue, for so long they are in case to repent.* But our Sauiour Christ saith, That he that sinneth against the holy Ghost, and the sinne against the holy Ghost shal not be pardoned in this world, nor in the world to come. And the Apostle saith, It is impossible for them that fall away after they haue beene lightened, &c, to be renued by repentance. Matth.12.31. Hebr.6.4. &c. Therefore that you say is false.

Prayer for the dead.

Sinne against the holy Ghost.

You adde further, *That the Church prayeth and is often heard for Heretikes, Iewes, Turkes, Apostats, and other wicked whatsoeuer during their liues.* I answere, the true Church prayeth not for them that sinne against the holy Ghost, or be such Apostates of whom the Apostle speaketh, by any generall entendment of her prayers, nor for any speciall person knowen to be such, and if she should pray for them, she should not be heard to obtaine pardon for them, which cannot and will not repent. *But it is a great blasphemie to say,* (say you) *that Apostasie, and certaine other sinnes of the reprobate, can not be forgiuen at all in this life.* If it be a blasphemie to say that Christ himselfe and his Apostles said, What is it to speake contradictorie to them as you doe? The sinne of blasphemie against the holy Ghost shall neuer be forgiuen saith Christ, it shall sometimes say you. It is impossible for such to be renued by repentance (saith the Apostle,) it is not impossible for any say you. And if we holde this onely to auoide the sequele of praying for the dead vpon these wordes, Why did not S. Paul pray for Alexander the Coppersmith, but against him? Why doe Augustine and Bede interprete the text of them, that of enuie and malice oppugne the grace of God and the brotherhood? Why doeth *Oecumenius* expound it of them that shew no conuersion, though they be liuing? Yea of them that be mindefull of iniuries, *Besides this* (you say) *we must take vpon vs presumptuously to know and discerne of Gods secretes, who be reprobate and who not.* But it is no presumption in the intention of our prayers to except al the reprobate, as our Sauiour Christ doeth expresly, 17.9. And if any doe manifestly shew himselfe to be such an one, by blaspheming the holy Ghost, or by wilfull and malitious obstinacie, it is no presumption to cease praying for him, but it is lawfull to pray God to confound them, as Dauid doth the malitious enemies of Christ, *Psalme* 109. As S. Paul prayeth against Alexander, 2. *Timoth* 4.14. And the Church prayed against *Iulian* the Apostata, *Theodoret. Hist. lib.4.cap.9.& 17. & 19.* By which it may appeare how vainely you cauill about *Ieremie*, who was forbidden to pray for the people: for as their obstinacie was reueiled to *Ieremie*, so the wickednesse of some sheweth it selfe openly, of whom S Iohn speaketh that they sinne vnto death. That he was not forbidden to pray for remission of their sinnes, but for release of their punishment, it is a vaine distinction: for if they would or could haue repented of their

ſinnes, the Prophets might aſſure them, that they ſhould eſcape the puniſhment, and ſo he doth aſſure them. cap. 26.13. I will conclude therefore with the ſaying of S. Auguſtine in the place before mentioned. De ſerm: Dom. in monte. lib. 1. *The difference of ſinnes, diſtinguiſheth Iudas betraying, from Peter denying: not that we muſt not pardon him that repenteth, leſt we come againſt that ſaying of our Lord, wherein he commandeth that we muſt alwaies pardon our brother, deſiring that his brother would forgiue him: but becauſe there is ſo great a filthineſſe of that fault, that he cannot ſubmit himſelfe to the humilitie of entreating, although he be compelled of an euill conſcience, both to acknowledge his ſinne, and alſo to vtter it. For when Iudas had ſaid, I haue ſinned, in that I haue betrayed innocent bloud, he ran ſooner of deſperation to the rope, then of humilitie to aske pardon. Wherefore it is much to be regarded, to what kinde of repentance, God giueth pardon. For many much ſooner doe confeſſe that they haue ſinned, & are ſo angry with themſelues, that they would vehemently that they had not ſinned: but yet they lay not downe their life, to make their hart humble and obedient and to deſire pardon: which affection of the minde, it is to be beleeued, that they haue already of their condemnation, for the greatneſſe of their ſinne. And this peraduenture is to ſinne againſt the holy Ghoſt, that is after grace of the holy Ghoſt receiued, to oppugne the brotherly charitie, by malice and enuy, which ſinne our Lord ſayeth, is not to be forgiuen in this world nor in the world to come.*

RHEM. 5 21 From idoles.) *It is ſo knowen a treacherie of Heretikes to tranſlate* idola *images (as here and in a number of places ſpecially of the Engliſh Bible printed the yeere 1562.) that we needs not much to ſtand vpon it. As this alſo is ſeene to all the world, that they doe it of purpoſe to ſeduce the poore ignorant people, and to make them thinke, that whatſoeuer in the Scriptures is ſpoken againſt the idoles of the Gentiles (which the Prophet calleth* Simulacra Gentium,*) is meant of pictures, ſacred images, and holy memories of Chriſt and his Saincts. Againſt ſuch ſeducers the ſecond ſacred Councell of Nice called the ſeuenth Synode, decreeth thus Act. 4. Pag. 122. Quicunque ſententias ſacræ ſcripturæ de Idolis, contra venerandas imagines adducunt, anáthema. Qui venerendas imagines idola appellant, anáthema. Qui dicunt quod Chriſtiani adorant imagines vt Deos, anáthema, that is,* Anáthema to al them bring the ſentences of holy Scripture touching idols, againſt the venerable images, Anáthema to them that call the venerable images, idols, Anáthema to them that ſay, Chriſtians adore images as Gods.

Heret. tranſlation againſt ſacred images. *Pſal.* 113. The 2 Counceil of Nice pronounceth anathema, that is, a curſe againſt the Caluiniſts. *Edit. Colon. an.* 1567.

Now in their later tranſlations the Heretikes perceiuing that the world ſeeing their vnhoneſt dealing corrected them ſelues in ſome places, and in this place haue put, idols, *in the text: but to giue the people a watchword that the Churches images are to be compriſed in the world,* idols, * *they haue put* images, *in the margent. But concerning this matter, it is moſt euident that neither euery idol is an image, nor euery image an idol: and that howſoeuer the origene or etymologie of the word,* idol, *may be taken in the Greeke, yet both the words and the things be in trueth and by the vſe of all tongues, farre differing. The great dragon that the Babylonians adored* (Dan. 14.) *was an idol, but not an image: the Cherubins in Salomons temple were images, but not idols. and the face of the Queene in her coine or els where, as Cæſars face vpon the coine that Chriſt called for, is an image, but not an idol. and the Heretikes dare not tranſlate that text of ſcripture thus.* Whoſe idol is this ſuperſcription? *nor call the Queenes image, the idol of the Queene: nor Chriſt, the idol of his father: nor woman the idol of the man: nor man, the idol of God, all which in Scripture be named images for all that, and bee ſo indeede, and not idols. Which conuinceth, that the Heretikes be falſe and corrupt tranſlatours in this place and other the like, confounding theſe two wordes as if they were all one.*

* *The bible of the yere* 1577.

The great difference of idol and image.

*But as for the hauing of images or purtraites of holy things, not onely in priuate houſes, but alſo in Churches, God himſelfe doth warrant vs, who * commanded euen the Iewes themſelues (a people moſt prone to idolatrie, and that after he had giuen them a ſpeciall precept of not hauing, making, or worſhipping of idols) to make the images of Angels (the Cherubins) and that in the ſoueraine holieſt place of adoration that was in the Temple, and about the Arke. yea and in reſpect of which ſacred images partly, they did (as S. Hierom ſaith* ep. 17. c. 3.*) ſo great reuerence to the holy place called* Sancta ſanctorum. *If they then were warranted and commaunded to make and haue in ſo great reuerence the images of mere ſpirites or Angels, whoſe naturall ſhape could not be expreſſed: howe much more may we Chriſtians haue and reuerence the images of Chriſt, his B. mother, the Apoſtles and other Saincts, being men, whoſe ſhape may be expreſſed? So doth the ſaid Nicene Councel argue againſt the Heretikes which at that time were the Aduerſaries of images.*

Sacred images in Churches, by Gods owne warrant. *Exod.* 25.

The 2 Councel of Nice was gathered againſt Image breakers.

And note here, that eight hundreth yeres agoe, they were ſtraight counted Heretikes that began to ſpeake againſt images, & that Counсel was called purpoſely for them, and condemned them for Heretikes, & confirmed the former ancient reuerence and vſe of ſacred images. which began euen in our Sauiours time or litle after, when good religious folke for loue and reuerence made his image, namely the woman that he healed of the bloudy fluxe. which image was alſo approued by miracles as the Eccleſiaſticall hiſtorie telleth, and namely Euſebius. Eccl. hiſt. lib. 7, c. 14.* *who alſo witneſſeth that the images of Peter and Paul were in his daies. as you may ſee alſo in S. Auguſtine* (li. d. conſens Euangeliſt. c. 10. *that their pictures commonly ſtoode together in Rome, euen as at this day. Of our Ladies image ſee S. Gregorie. li. 7. ep. 5 indict. 2. ad Ianuar. & ep. 53. In whome alſo* (li. 7. ep. 109.) *you may ſee the true vſe of images. and that they are the bookes of the vnlearned, and that the people ought to be inſtructed and taught the right vſe of them, euen as at this day good Catholike folke doe vſe them to helpe and increaſe their deuotion, in all Catholike Churches: yea the Lutherans themſelues receiue them ſtill. S. Damaſcene wrote three bookes in defenſe of ſacred images againſt the foreſaid Heretikes.*

The antiquity of holy images.

* *Loco citato.*

The vſe and fruite of holy images.

FVLKE 5 It is well knowen, to them that haue but meane knowledge in the greeke tongue, that the word which the apoſtle vſeth, when the apoſtle did write, was taken for the ſame that we call an image, and here to all the Dictionaries olde and new beare witneſſe. Therfore it was no corruption to tranſlate in this place, and much leſſe in many other places of the ſcripture, out of the hebrew tongue, Images or Idols indifferently: as I haue ſhewed at large in my defence of our tranſlations againſt Greg. Martyn. cap. 3. throughout. Therefore ſayth Tertullian vpon this text: *little children (ſayth Iohn) keepe your ſelues from idols not now from idolatrie, that is as it were from the ſeruice, but from the idoles that is from the very image of them. Ab ipſa effigie eorum. Origen in Exod. H. 8. non ſolum idolum fieri vetat, ſed & ſimilitudinem omnium, &c.* And ſeeing you worſhip your popiſh images, as groſſely as the Gentiles worſhipped their images, that which is ſpoken againſt heathenish idols and idolatry, is rightly applied againſt popiſh idoles and idolatrie. And therefore we regarde not the curſes, of that blaſphemous and idolatrous councell of Nice the ſecond, but oppoſe againſt it, and all the defenders, of it, the curſes of God himſelfe. Deut. 27.15. *Curſed be hee whoſoeuer ſhall make a carued image. &c.* and pſ. 97.7. *Confounded be all they that worſhip grauen images.*

Ad hoc neceſſarium eſt vocabuli interpretatio εἶδος Græce formam ſonat ab eo per diminutionem εἰδωλον deductum aquè apud vos formulam fecit. Igitur omnis forma vel formula idolum ſe dici expoſcit. Omnia igitur colit humanus error preter ipſum omnium Conditorem. Eorum imagines idola, imaginum conſecratio Idolatria. De Idolatria.

Where you ſay in our later tranſlations, we haue corrected our vnhoneſt dealing, it is falſe: for we haue freely vſed the one worde or the other, as there is no difference of them in thoſe places. And although the vſe of our Engliſh ſpeach, hath made the name of Iodole odious, and of image indifferent: yet neither the greeke worde

word εἴδωλον nor the Latine word *Simulachrum*, which your vulgar latine interpreter vseth in this place, hath any such odious signification, as the word idole hath in the English. For Lactantius calleth men *Viua Dei simulachra, the liuing images of God. De vero Dei cultu. lib. 6. c. 13.* And *de origin. err. lib. 2. c. 2.* he hath a whole chapter, *de Simulachris & vero Dei simulachro, of images and of the true image of God.* And Arnobius or Minutius Felix cont. gent. lib. 8. saith, *Deformis ipse simulachrum, Man himselfe is the image of God. S. Ambrose* also *in 1. Cor. 10. simulachrum verè nihil est quia imago videtur rei mortuæ. A similitude nothing in deede, because it seemeth to be an image of a dead thing.* In pl. 45 he saith, the Prophet did not *compare God, imaginibus terrenis & scrupeis, to images or similitudes made of earth or stone.* S. Augustine vseth the name of image and simulachrum, for all one, Cont. Faust. lib. 22. c. 17. *Cum ex desiderio mortuorum constituerentur imagines, vnde simulachrorum vsus exortus est, When for desire or loue of the dead images were made whereof the vse of simalachres or Images did arise.* And octogint. quæst. Q. 78 which is intituled *De simulachrorum pulcritudine*, of the beautie of Images he ascribeth to God, the cunning by the which they are made beautifull. Isidorus originum lib. 8 saith, *Simulachra finxerunt, vt haberent aliquid ex imaginum contemplatione &c. They made the counterfects or images of men, that they might haue some comfort in beholding their images.* By these and many other testimonies of Latine writers, it is manifest, that *Simulachrum* is not taken alwaies in the euill part, but signifieth an image, which is indifferent, to an image lawfull and vnlawfull. Therefore you professing to translate the Latin, and not the Greeke, to colour your shamefull worshipping of idoles, doe bewray your vnhoneſt dealing, in rendring for the word *Simulachris*, idols, where you should haue said Images, as some of our translations haue.

Now for hauing the images of holy things in Churches you say God himselfe doth warrant vs, who commaunded the Iewes to make the Cherubines. So that by that commandement be like, he abrogated the second commaundement, in which he forbade all making and worshipping of images. But we must not so thinke: for that second commandement, is the eternall law of God, wherein he forbiddeth vs to make to our selues, any grauen image, yet denieth not, but he may command what images he thinketh good himselfe for the vse of religion. By the same reason you may say, and the olde Idolaters defended their horrible murther and Idolatrie. That God doth warrant vs to kill our children and to offer them in sacrifice, because he commanded Abraham so to doe: or God warranteth euery priuate man to kill an offender, because he commandeth the magistrate to put to death heinous offenders, but of this argument see more. In Heb. cap. 9. sect. 4. But S. Hierom addeth great force to this argumẽt *saying that in respect of those sacred images partly, they did so great reuerence to the holy place, called sancta sanctorum.* Paula and Eustochium in deede say, *that the Iewes did in times past, reuerence the Holy of holies, because there were the Cherubines, and the propitiatorie, and the arke of the testament, Manna, the rodde of Aaron, and the golden altar.* The meaning is, they had great estimation of that place, because there were so many holy mysteries of their religion. Not that they worshipped the place, in respect of the images which they neuer saw, but because all those things, were Sacraments of Gods presence, and monuments of his great works and mercie towards them.

But if they were commanded to make, these resemblances according to such forme, as was prescribed by God, it followeth not, that we which are forbidden to make images in any vse of religion, are warranted contrarie to that generall commaundement to make any images, by that speciall precept which pertained onely to them and that time, and for those images onely not to be worshipped, nor to be seene of any, but onely of the high Priest, once in the yeere. As for the second Councell of Nice, that was gathered by an Idolatresse and wicked woman, to ouerthrowe the godly councels of Constantinople and Ephesus, by the which the hauing in Churches, and worshipping of Images was condemned: can be no warrant for so foule an abuse so expressely contrarie to the manifest word of God. And that false councell was condemned in the West, by a councell held at Frankford, as Carolus Magnus in his booke against images, doth testifie. The same witnesseth Ado Viennensis in Anno. 727. toward the end. *The false synod which the Greekes call the seuenth, was there also,* (meaning at Frankford) *vtterly abbrogated.* The same is testified by other auncient writers. For the story reported by Eusebius see Matth. 8. section the ninth. For the images of Peter and Paul mentioned in Saint Augustine, the trueth is, they were neither in the Churches, nor set vp to be worshipped, but painted vpon walles in diuers places of Rome, wherevpon certaine heathen Sorcerers feined that bookes were made of magike by Christ, and deliuered to Peter and Paul. *But so* (saith Saint Augustine) *they were worthie to be deceiued, which sought Christ and his Apostles, not in holy Scriptures, but in painting walles, and no maruaile if they being such fayners were deceiued by painters. De consens. Euang. lib. 1. c. 10.* You see therefore how S. Augustine accompted of such images in his time.

But in Gregories time, which was about two hundreth yeeres after, they were gotten into the Church to be lay mens bookes, which the Scriptures call *the doctrine of lyes*, as S. Augustine said they were to those sorcerers. And then the people began to worship them, for which cause *Serenus* Bishop of *Massilia* in Fraunce, brake them in pieces in his diocesse. For which fact he was reproued by Gregorie, who yet commendeth him, that he forbadde the worship of images. lib. 7. Ep. 119. and Lib. 9. Ep. 9. where he saith. *That you forbade them to be worshipped, we haue altogether commended you, but that you brake them we did reprehend you.* That the Lutherans retaine images, it can not be defended by the word of God, though they detest the worshipping of them, and it cannot be without danger of idolatrie, if the Pastors be not diligent to teach their people to beware of it. See more of images. Matth. 8. sect. 9. Act. 17. sect. 5. Heb. 9. sect. 4. Abac. 2. 18.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

He commendeth the Lady and her ſonnes for continuing in the olde faith, bidding them ſo to doe hereafter alſo, leſt they loſe the reward of their workes in the day of iudgement: and to loue the true beleeuers, but with Heretikes to haue no ſocietie: expreſſing alſo the points then in controuerſie.

The translation of Rhemes.

THE Senior to the Lady Elect & her children whom I loue in truth, and not I onely, but alſo all that haue knowen the truth,

2 For the truth which abideth in vs, and ſhal be with vs for euer.

3 Grace be with you, mercie, peace from God the Father, and from Chriſt IESVS the Sonne of the Father in truth, and charitie.

4 I was exceeding glad, becauſe I haue found of thy children walking in truth, as we haue receiued cõmandement of the Father.

5 And now I beſeech thee Lady, not as writing a new commandement to thee, but that which we haue had ‖ from the beginning, * that we loue one an other.

Io.15,12 1.Io.3,11.

6 And this is charitie, that we walke according to his commandements. For this is the commandement, that as you haue heard from the beginning, you walke in the ſame:

7 Becauſe many ſeducers are gone out into the world, which doe not confeſſe IESVS Chriſt to haue come into fleſh: this is a ſeducer and an Antichriſt.

8 Looke to your ſelues, that you loſe not the things which you haue wrought: but that you may receiue a full ‡ reward.

‡ Reward for keeping faſt the Catholike faith.

9 Euery one that ‘ reuolteth, and perſiſteth not in the doctrine of Chriſt: hath not God. He that perſiſteth in the doctrine: the ſame hath both the Father, and the Sonne.

‘ To goe backe or reuolt from the receiued truth and doctrine Apoſtolicall, is damnable.

10 If * any man come to you, and bring not ‖ this doctrine: ‖ receiue him not into the houſe, ‖ nor ſay, *God ſaue you*, vnto him.

Ro.16,17.

11 For he that ſaith vnto him, *God ſaue you*, communicateth with his wicked works.

12 Hauing moe things to write vnto you: I would not by paper and inke: for I hope that I ſhall be with you, and ſpeake mouth to mouth: that your ioy may be full.

13 The children of thy ſiſter elect ſalute thee.

The translation of the Church of England.

THE elder vnto the elect Lady and her children, whom I loue in the trueth, and not I onely, but alſo all that haue knowen the trueth:

2 For the truthes ſake which dwelleth in vs, and ſhalbe with vs for euer:

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Ieſus Chriſt, the ſonne of the Father in truth and loue.

4 I reioyced greatly that I found of thy children walking in trueth, as we haue receiued a commandement of the father.

5 And now I beſeech thee, Lady, not as though I wrote a new commandement vnto thee: but that ſame which we haue had from the beginning, that we ſhould loue one an other.

6 And this is the loue, that we ſhould walke after his commandements: This is the commandement, that as ye haue heard from the beginning, ye ſhould walke in it.

7 For many deceiuers are entred into the world, which cõfeſſe not that Ieſus Chriſt is come in the fleſh. This is a deceiuer, and an Antichriſt.

8 Looke on your ſelues, that we loſe not that we haue wrought: but that we may haue a full reward.

9 Whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: He that endureth in the doctrine of Chriſt, hath both the Father and the Sonne.

*10 If there come any vnto you, and bring not this learning, * him receiue not to houſe, neither bid him God ſpeede.* Rom.16.17.

11 For he that bidaeth him God ſpeed, is partaker of his euill deeds.

12 Hauing many things to write vnto you, I would not write with paper and inke: but I truſt to come vnto you, and ſpeake with you mouth to mouth, that your ioy may be full.

13 The ſonnes of thy elect ſiſter greete thee, Amen.

¶ The end of the ſecond Epiſtle of Saint Iohn.

ANNOTATIONS.

RHEM. 1

6 From the beginning.) *This is the rule of a Chriſtian Catholike man, to walke in that faith and worſhip of God which he hath receiued from the beginning. Which is, that which we now call according to the Scriptures,* the tradition of the Apoſtles: *that which is come to vs from man to man, from Biſhop to Biſhop, and ſo from the Apoſtles. So ſhall a faithfull man auoide ſeducers that riſe vp in euery age, teaching new doctrine.*

FVLKE. 1

Wee can haue no certaine knowledge, what was the faith and worſhippe of God in the beginning, but by the holy Scriptures. Nor what was the tradition of the Apoſtles, but by the writing of the Apoſtles, which Ignatius in his time affirmed, for certainetie, to bee committed to writing. Euſeb. lib. 3. cap. 35. For there can be no certainetie in receiuing from man to man, from Biſhoppe to Biſhoppe, ſeeing a doctrine may be ſo receiued for a thouſand yeeres and more, and yet be ſhort of the beginning. Yea, there were Heretikes euen in the Apoſtles time as Cerinthus, Hebion, the Nicolaites, Simon Magus

The ſufficiencie of the Scriptures.

gus &c. whose heresie, if it had beene deliuered from man to man euer since that time, yet was not from the beginning, but is confuted by the writings, of the Apostles, not to haue come from the Apostles. They therefore teache newe doctrine, which are not able to prooue there doctrine by the holie scriptures, and the doctrine of the holy scriptures is ancient, though men can not shewe, by what succession of men it came vnto vs.

RHEM. 2 10 This doctrine.) *The Apostles, and true Pastors their lawfull successors, and the Church of God in holy Counc'l, vse to set downe the true doctrine in those pointes. Which Heretikes call into controuersie. Which being once done and declared to the faithfull, they neede no other marke or description to knowe an Heretike or false teather by, but that hee commeth with an other doctrine then that which is set downe to them. Neither can the Heretikes shift themselues, as nowe a daies they would doe, saying, let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No this is not the Apostles rule. Many a good honest shepheard knoweth a woolfe, that cannot define him, but the Apostle saith, If he bring not this set doctrine he is a seducer. So holy Church saith now, Christ is really in the B. Sacrament, vnder forme of bread and wine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike, and we must auoid him. whether in his owne definitions and censures he seeme to him selfe an Heretike or no.* To bring wilfully an other doctrine then the Catholike Church setteth downe, is alwaies a marke of seducers and Heretikes.

FVLKE. 2 10 The doctrine whereof S. Iohn speaketh, is that which he and the rest of the apostles preached: the summe whereof, is conteyned in the holy scriptures. *The Apostles* (sayth Irenæus) *preached the Gospel, and after by the will of God, they deliuered it vnto vs in the scriptures, which should be the foundation and pillar of our faith.* Lib. 3. cap. 1. Therefore whatsoeuer the ministers of the church, that haue succeeded the apostles haue set down in councels, or otherwise, is so to be taken for true doctrine, as it agreeth with the preaching of the Apostles, conteyned in their writings. For not all that is set downe in councel is true, seeing councels both prouinciall & generall may erre & be corrected the latter of the former, (as S. Augustine sayth) *when by any triall of things, that is opened, which before was shut, & that is knowen, which before was hidden*: This vseth he when by the Donatists he was presséd with the authority of a councel holden in Africa, for rebaptizing them, that had ben baptized by Heretikes. De bapt. Con. Donat. cap. 2. But you say, *it is not the apostles rule, that an Heretike should be conuinced by the scriptures.* Yes verely, for the doctrine wherof he speaketh, is the doctrine of Christ, as it appeareth in the ninth verse, & the doctrine of Christ is conteined in the scriptures, as he himself saith. *Search the scriptures, for they beare witnesse of me. Iohn* 5. 39. And the Apostles, which taught the whole doctrine of Christ, taught nothing concerning Christ but that which is conteyned in the scriptures. Act. 26. 22. Rom. 1. 2. 2. Tim. 3. 14. & 15. Therefore it is the Apostles rule, that an heretike should be conuinced by the holy scriptures, seeing we haue no other certeine testimonie, what was the doctrine of Christ and the Apostles, as S. Augustine sheweth, in the place aboue noted. That many an honest Shepheard knoweth a wolfe, that cannot define him, it is a fond argument, to proue that an heretike is not to be conuinced by the scriptures. For a natural and bodily wolfe, may be knowen by certeine markes though not by the scripture or his difinition, but a spirituall woolfe or heretike, must be knowen by such markes and notes, as are set downe in the holy Scriptures, though euery man be not able to make a scholastic all definition of an Heretike. The sufficiencie of the Scriptures. Councels may erre.

Therefore he that bringeth not the doctrine of Christ, set downe in the scriptures, is a seducer, not hee that bringeth not such doctrine, as the Pope hath not set downe in his decrees, or in his counterfect Councels. Neither doeth the holy Church say now, Christ is realy present &c. but the prophane synagogue of Sathan, and the Church of Antichrist maynteineth that heresie, contrary to the holy Scriptures, and the articles of Christes incarnation, ascension, and sitting at the right hand of God in heauen.

RHEM. 3 10 Receiue him not.) *Though in such times and places where the communitie or most part bee infected, necessitie often forceth the faithfull to conuerse with such in worldly affaires, to salute them, to eate and speake with them, and the Church by decree of Counsell, for the more quietnesse of timerous consciences prouideth, that they incurre not excommunication or other censures for excommunicating in worldely affaires with any in this kinde, except they bee by name excommunicated or declared to be Heretikes: yet euen in worldly conuersation and secular actes of our life, wee must auoide them as much as we may, because their familiaritie is many waies contagious and noysome to good men, namely to the simple: but in matter of religion, in praying, reading their bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and all other communicating with them in spirituall things, it is a great damnable sinne to deale with them.* When and wherein to conuerse with Heretikes, is tolerable when and wherein it is damnable.

FVLKE. 3 That Church which decreeth any other communication with heretikes and infidels, then the scripture here alloweth and elsewhere to be lawfull, sheweth it selfe to be the Church of Antichist. And here you may gather, what good subiectes the Papists be to our soueraine Lady the Queenes Maiestie, whome they take by the blasphemous bull, and Antichristian auctoritie of *Pope Pius the fifth* to be excommunicated. And what loyall duetie they yelde vnto her maiestie, by the diuelish dispensation of Pope Gregory the 13. procured by two errant traytorous Iesuites *Campion* and *Parsons*, of which the one hath suffered according to his demerites, the other remaineth, for what purpose God knoweth. The Papists no good subiectes.

RHEM. 10 Nor say, God saue you.) *S. Ireneus* (li. 3. c. 3.) *reporteth a notable storie of this holy Apostle touching this poynt, out of S. Polycarpus, which is this.* There be some (*sayth he*) that haue heard Polycarpe say that when Iohn the disciple of our Lord was going to Ephesus, into a bath, to wash him selfe, & saw Cerinthus the heretike within the same, he suddenly skipt out, saying that he feared lest the bath should fall, because Cerinthus the enemie of truth was within. *So saith he of S. Iohn, and addeth also a like worthy example of Polycarpe himselfe: who on a time meeting Marcion the Heretike, and the said Marcion calling vpon him, and asking him whether he knew him not:* Yes, *quoth Polycarpe*, I know thee for Satans sonne and heire. So great feare (*saith S. Irenæus*) had the Apostles and their disciples to communicate in word only, with such as were adulterers or corrupters of the truth. as S. Paul also warned, when he said, A man that is an Heretike, after the first and second admonition auoid. *So far Irenæus. If then, to speake with them or salute them, is so earnestly to be auoided according to this Apostles example and doctrine: what a sinne is it to flatter them, to serue them, to marrie with them, and so foorth?* S. Iohn would not be in one bath with Cerinthus the Heretike. The like zeale of S. Polycarpe and other Apostolike men in not communicating with heretikes.

THE

THE THIRD EPISTLE OF IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for sustaining or succouring true preachers, 9 noting Diotrepes for the contrary, and praising Demetrius.

The translation of Rhemes.

THE Seniour to Gaius the deerest, whome I loue in truth.

2 My deerest, concerning all things I make my prayer that thou proceede prosperously, and fare wel, as thy soule doth prosperously.

3 I was exceeding glad when the brethren came, and gaue testimony to thy truth euen as thou walkest in truth.

4 Greater || thanke haue I not of them, then that I may heare my children do walke in truth.

5 My deerest, thou doest faithfully whatsoeuer thou workest on the bretbren, ‡ and that vpon strangers.

6 They haue rendred testimonie to thy charitie in the sight of the Church: whiem thou shalt doe wel, bringing on their way in maner worthie of God.

7 For, for his name did they depart, taking nothing of the Gentiles.

8 We therefore ought to receiue such: that we may be coadiutors of the truth.

9 I had written perhaps to the Church: but he that louoth to beare [b] primacy among them, Diótrepes doth not receiue vs.

10 For this cause, if I come, [c] I wil aduertise his workes which he doth: with malicious words chatting against vs, & as though these things suffise him not: neither himself doth receiue the brethren, and them that do receiue, he prohibiteth, and casteth out of the Church.

11 My deerest, do not imitate euil, but that which is good. He that doeth wel, is of God: he that doth il, hath not seene God.

12 To Demetrius testimonie is giuen of all, and of the truth it selfe, yea and we giue testimonie: and thou knowest that our testimony is true.

13 I had many things to write vnto thee: but I would not by inke & pen write to thee.

14 But I hope forthwith to see thee, and we will speake mouth to mouth. Peace be to thee. The freends salute thee. Salute the freends by name.

|| *pleasure.* χαρὰν, χάριν.

‡ A great grace to be benificial to strangers, specially to them that be of our Catholike faith and suffer for the same.

[b] He seemeth (saith Bede) he was an Arche heretike or grand Sect-maister.

[c] *commonebo.* ὑπομνήσω.

[c] That is, *I wil rebuke them & make them knowen to be wicked.* Bede.

The translation of the Church of England.

THE elder vnto the welbeloued Gaius, whom I loue in the truth.

2 *Beloued, I wishe in all things that thou prosperedst and faredst well, euen as thy soule prospereth.*

3 *For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the truth.*

4 *I haue no greater ioy, then for to heare how that my sonnes walke in veritie.*

5 *Beloued, thou doest faythfully whatsoeuer thou doest to the brethren, and to strangers:*

6 *Which haue borne witnesse of thy charitie before the Church: whom if thou bring forward on their iourney after a godly sort, thou shalt do well.*

7 *Because that for his names sake they went forth, taking nothing of the Gentiles.*

8 *We therefore ought to receiue such, that we might be helpers to the trueth.*

9 *I wrote vnto the church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.*

10 *Wherefore if I come, I will declare his deedes which he doeth, ieasting on vs with malicious wordes: and not content therewith, neither he himselfe receiueth the brethren, and forbiddeth them that would, and thrusteth them out of the Church.*

11 *Beloued, followe not that which is euill, but that which is good. Hee that doeth well, is of God, but he that doeth euill, hath not seene God.*

12 *Demetrius hath good report of all men, and of the trueth it selfe: Yea, and we our selues also beare record, and yee know that our record is true.*

13 *I had many things to write: but I will not with inke and pen write vnto thee.*

14 *I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be vnto thee. Thy louers salute thee. Greete our friends by name.*

¶ The end of the third Epistle of S. Iohn.

THE

THE ARGVMENT OF THE EPISTLE OF S. IVDE.

RHEM. I

IN the Gospel these are called Fratres Iesu, the brethren of Iesus: *Iames and Ioseph, and Simon, and Iude.* Mat.13. *Their father is called Alphæus, where Iames is termed,* Iames of Alphæus: *and their mother,* Maria Iacobi minoris. Marie the mother of Iames the yonger and of Ioseph. *Which Marie in an other place being called* Maria Cleophæ, *we perceiue their father was named both Alphæus and also Cleophas.* Mat.10. Mar.13 *And that this Cleophas was brother to Ioseph our Ladies husband.* *Hegesippus telleth vs. Therefore because* Ioh 19. *Ioseph was called the father of Christ, his brothers children, were called the brethren, that is (according to the custome of the Scripture also) the kinsmen of our Lord: and not because they were the children of Ioseph himselfe by an other wife, much lesse (as Heluidius the heretike did blaspheme) by our B. Lady the perpetual virgin* MARIE. *Howbeit some good authors say, that their mother Marie was the natural sister of our Lady, and that therefore they are called,* Fratres Domini, the brethren of our Lord. * Euseb. hist. li.3.c.10.

Howsoeuer that be, three of them are reckened among the 12. *Apostles, Iames, and Simon Cananæus, and Iude. Yea and* Luc.6. *that they were somewhat more then Apostles, though lesse then Peter, S. Paul signifieth, where he saith speaking of himselfe* Mat.10. *and Barnabas:* As also the other Apostles, and the brethren of our Lord, and Cephas. 1 *Cor.*9.

And as S. Luke calleth this Iude, Iude of Iames, *so he calleth himselfe in this Epistle of his,* Iude the seruant of Iesus Christ, and the brother of Iames, *S. Matthew and S. Marke doe call him* Thaddæus, *as* Lebbæus *also in the Greeke.* Mat.10. Mar.3. *His feast and his brother Simons together, the Church keepeth Octob.*28. *called* Simon and Iudes day.

His Epistle is an Inuective against all heretikes (as it were a Commentarie of 2. *Pet.*2.) *and namely (as* * *S. Aug. hath told* pag.379.638. *vs) against those, which misconstred S. Pauls Epistles and held* Only faith, *whom he calleth therefore,* Men that transferre or peruert the grace of God into riotousnes. *v.*4. *exhorting Catholikes to bee constant and vnmoueable from their old faith, and to contend for the keeping thereof, v.*3. *and v.*20. *For, heretikes (saith he)* segregate themselues *from the Church and from her faith. v.*19.

FVLKE. I

S. Paule doth not signifie that the Lordes brethren were in auctoritie, somewhat more then the Apostles, or lesse in auctoritie then Peter, when he sayth that the other Apostles, and the brethren of our Lord and Cephas, did lead about their wiues. But he signifieth that in respect of their carnall alliance or kindred, they were also specially regarded, and Peter in respect of his primacy ouer the circumcision. And where as you wil not graunt that the Apostles caried their wiues about with them, but other strange women. Hegesippus testifieth of S. Iude that he was a maried man, and had children, when he sheweth that his childrens children or nephewes (*τὰ ἔκγονα*, the sonnes of his sonne or sonnes were persecuted by Reuocatus in the daies of Domitian. *Euseb. lib.*3. *cap.*20. Then who would thinke that Peter and Iude both proued to haue wiues, the one by Scripture, the other by good story, would cary strange wemen about with them, and not their owne wiues? which could not be but offensiue, both to the Iewes and to the Gentiles, and to the church of God, which giuing of offence the Apostles condemned and forbade in all other. *That which S. Augustine hath told vs that he writeth against those which misconstred S. Pauls epistles, and held onely faith,* perteineth not vnto vs, for we hold not that only faith to be sufficient which hath no good works, but that faith only doth iustifie without works, although it be neuer void of good workes. And this doctrine taught so largely by S. Paule, and so plainely, none of the other Apostles doeth gainesay, nor S. Iude in this epistle. The old faith which he exhorteth the Christians to keepe, is not the popish faith which is of later inuention, but the faith and doctrine of Christ set foorth in the holy scripture.

The Apostles maried men.

Only faith.

THE CATHOLIKE EPISTLE OF IVDE THE APOSTLE.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8 *inueighing against the lecherie, blasphemie, apostasie, hanketing of the heretikes.* 14 *and that their damnation was long foretold.* 17 *Catholikes therefore to be vnmoueable, to reproue the obstinate, to recouer al not desperate, to confirme the weake, and to liue themselues vertuously and without mortal sinne, which by Gods grace they may doe.*

The translation of Rhemes.

IVDE the seruant of Iesvs Christ, and brother of Iames: to them that are in God the Father beloued, and in Iesvs Christ preserued, and called.

2 Mercie to you, and peace and charity be accomplished.

3 My deerest, taking al care to write vnto you of your common saluation, I thought it necessarie to write vnto you: beseeching you to contend for the faith once deliuered to the saincts.

‡ Diuels Heretikes abuse the libertie of Christs grace and Gospel, to the fulfilling their carnall lustes and concupiscences.

4 For there are certaine men secretly entred in (which were long agoe prescribed vnto this iudgement) impious, transferring the grace of our God ‡ into riotousnesse, and denying the only Dominator, and our Lord Iesvs Christ.

5 *But

The translation of the Church of England.

IVDE the seruaunt of Iesus Christ, the brother of Iames, to them which are called and sanctified in GOD the Father, and preserued in Iesus Christ:

2 *Mercy vnto you, and peace, and charitie be multiplied.*

3 *Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, exhorting you that yee should earnestly contend for the faith which was once giuen vnto the saincts.*

4 *For there are certaine vngodly men craftily crept in, which were before of olde ordeined to this condemnation, turning the grace of our God vnto wantonnesse: and denying God, which is the onely Lord, and our Lord Iesus Christ.*

5 My

2.Pet.2. Nu.14.37. ▸ This is our Sauiour, not Ioſuè, as S. Hierom noteth ep.17.ſee Abac.c.3.v.18.

5 * But I will admoniſh you, that once know al things, that ▸ IESVS, ſauing the people out of the land of Ægypt, * ſecondly deſtroied them which beleeued not.

6 But the Angels which kept not their principalitie, but forſooke their owne habitation: he hath reſerued vnder darkneſſe in eternall bondes vnto the iudgement of the great day.

Gen.19. • *or fornicate.*

7 As *Sodom and Gomorrhe, and the cities adioyning in like maner hauing • fornicated, and going after other fleſhe, were made an example, ſuſteining the paine of eternall fire.

8 In like maner theſe alſo defile the fleſh, &‡deſpiſe dominion, & blaſpheme maieſty.

9 When Michael the Archangel, diſputing with the Diuell, made altercation ‖ for the body of Moyſes: he durſt not inferre iudgement of blaſphemie, but ſaid, Our Lord ‖ command thee.

‖ *rebuke.*

10 But theſe, what things ſoeuer certes they are ignorant of, ‖ they blaſpheme: and what thinges ſoeuer naturally, as dumme beaſts, they know, in thoſe they are corrupted.

‖ *becauſe they* Gen.4,8. Nu.22. Nu.16.

11 Wo vnto them, ‖ which haue gone in the way of * ‖ Cain: and with the errour of *Balaam, haue for reward powred out them ſelues, and haue periſhed in the contradiction of Corè.

12 Theſe are in their bankets, ſpots, feaſting together without feare, feeding themſelues, cloudes without water which are caried about of windes, trees of autumne, vnfruitefull, twiſe dead, plucked vp by the rootes,

13 Raging waues of the ſea, foming out their owne confuſions, wandring ſtarres: to whom the ſtorme of darkeneſſe is reſerued for euer.

14 And of theſe prophecied Enoch, the ſeuenth from Adam, ſaying, Behold our Lord is come in his holy thouſands.

15 To doe iudgement againſt all, and to reproue all the impious, of all the workes of their impietie whereby they haue done impiouſly, and of al the hard things which impious ſinners haue ſpoken againſt him.

16 Theſe are murmurers, full of complaints, walking according to their own deſires, and their mouth ſpeaketh pride, admiring perſons for gaine ſake.

17 But you my deareſt, be mindful of the wordes which haue been ſpoken before by the Apoſtles of our Lord IESVS Chriſt.

1.Tim.4. 2.Tim.3. 2.Pet.3.

18 Who told you, *that in the laſt time ſhal come mockers, according to their owne deſires walking in impieties.

19 Theſe are they which ſegregate themſelues, ſenſual, hauing not the Spirit.

20 But you my deareſt, building your ſelues

5 *My minde is therefore to put you in remembrance* hereof, *foraſmuch as yee once know this, how that the Lord after that he had deliuered the people out of Ægypt, * deſtroyed them which afterward beleeued not.* Num.14.37.

6 * *The Angels alſo which keept not their first eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaines vnder darkeneſſe, vnto the iudgement of the great day.* 2.Pet.2.4.

7 * *Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themſelues with fornication, and folowed ſtrange fleſh, are ſet forth for an enſample, and ſuffer the paine of eternall fire,* Gen 19.24.

8 *Likewiſe theſe being deceiued by dreames, defile the fleſh, deſpiſe rulers, and ſpeake euill of them that are in authoritie.*

9 *Yet Michael the archangell, when he ſtroue againſt the deuill, and diſputed about the body of Moſes, durſt not giue rayling ſentence, but ſaid, The Lord rebuke thee.*

10 *But theſe ſpeake euill of thoſe thinges which they know not, and what things they know naturally, as beeſtes which are without reaſon, in thoſe things they corrupt themſelues.*

11 *Woe be vnto them, for they haue gone in the way of * Cain, and are vtterly giuen to the errour of * Balaam for lucres ſake, and haue periſhed in the gainſaying of * Core.* Gen.4.8. Num.22.21. num.16.1.

12 *Theſe are † ſpots in your feaſts of charitie, when they feaſt with you, without all feare feeding themſelues: clouds they are without water, caried aboui of windes, † trees withered at fruite gathering, and without fruite twiſe dead, and plucked vp by the rootes:* 2.Pet.2.15. † Or, rockes. † Or, trees withered in Autumne, when the fuite harueſt is, and ſo the Greeke word importeth: or, trees bearing corrupt fruit: or trees corrupting their own fruite.

13 *They are the raging waues of the ſea, foming out their owne ſhame: they are wandring ſtarres, to whom is reſerued the miſt of darkeneſſe for euer.*

14 *Enoch the ſeuenth from Adam prophecied before of ſuch ſaying, Behole, the Lord ſhall come with thouſands of ſaincts,*

15 *To giue iudgement againſt all men, and to rebuke all that are vngodly among them, of all their vngodly deedes which they haue vngodly committed, and of all their cruel ſpeakings, which vngodly ſinners haue ſpoken againſt him.*

16 *Theſe are murmurers, complainers, walking after their owne luſts, * whoſe mouths ſpeake proud things, they haue men in great reuerence becauſe of aduantage.* Pſal.17.10.

17 *But yee beloued, remember the wordes which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt.*

18 How *that they tolde you, * that there ſhould be mockers in the laſt time, which ſhould walke after theer owne vngodly luſts.* 1.Tim.4.1. 2.tim.3.1. 2.Pet.3.3.

19 *Theſe are makers of ſects, fleſhly, hauing not the ſpirit.*

20 *But ye dearely beloued, edifie your ſelues*

in

‖ your.

ſelues vpon ‖ our moſt holy faith, in the holy Ghoſt, praying,

21 Keepe your ſelues in the loue of God, expecting the mercie of our Lord IESVS Chriſt vnto life euerlaſting.

22 And theſe certes reproue being iudged:

23 But them ſaue, pulling out of the fire. And an other haue mercy in feare: hating alſo that which is carnal, the ſpotted cote.

24 And to him that is able to preſerue you without ſinne, & to ſet you immaculate before the ſight of his glory in exultation in the comming of our Lord IESVS Chriſt.

25 To the only God our Sauiour by IESVS Chriſt our Lord be glory and magnificence, empire and power before al worlds, and now and for al worlds euermore. Amen.

in your moſt holy fayth, praying in the holie Ghoſt.

21 And keepe your ſelues in the loue of God looking for the mercy of our Lord Ieſus Chriſt vnto eternall life.

22 And haue compaſſion of ſome, † *ſeparating them:*

† Or, in putting difference.

23 And other ſaue with feare, pulling them out of the fire: hating euen the garment ſpotted by the fleſh.

24 vnto him that is able to keepe you free from ſinne, and to preſent you faultleſſe before the preſence of his glory with ioy,

25 To God our ſauiour which onely is wiſe, be glory and maieſtie, dominion and power, now and euer, Amen.

MARGINALL NOTES. CHAP. I.

RHEM. 1 8 Deſpiſe dominion.) *Such be heretikes that will not be ſubiect to any ſuperior, or that refuſe to obey the lawes either of Spiritual or Temporal rulers, in which kind (ſpecially in blaſpheming the ſupreme Spiritual Magiſtrate) the Proteſtants doe paſſe.*

FVLKE. 1 The pope an heretike by the papiſts rule. Such an heretike and worſe then an heretike is Antichriſt the Pope, which will not be ſubiect to any ſuperior, and which refuſeth to obey any law, either of ſpiritual or temporall rulers, no not the decrees of a generall councell, although he himſelfe haue once approued them, as Martine 5. did the councell of Conſtance, and Eugenius the 4. the councell of Baſill. Yet both refuſed to obey the law or decree of the councell, which defineth that the generall councell is aboue the Pope. Such an heretike is the Pope, and ſo greatly deſpiſeth dominion, and blaſphemeth maieſtie, that with moſt vile termes he doeth take vpon him to depriue kings of their royall dignitie which they haue by lawfull ſucceſſion and election, and approbation of all their ſubiects, and diſchargeth their ſubiects of their loialtie and obedience vnto their ſoueraigns. As Pius 5. did in that heretical and Antichriſtian bull, giuen out againſt Queene ELIZABETH the moſt honorable prince in all Chriſtendome. Such heretikes are the Pope and the Rhemiſh papiſts, as ſuborne horrible traitors, and murtherers, to murther their ſayd moſt gracious and honorable ſoueraigne: and that with ſuch abhominable hypocriſie, that they did ſet out a printed booke, declaring it vnlawfull to kill her maieſtie for none other ende, but to make her maieſtie and the councell, ſecure and out of ſuſpicion of them, that they might with more opportunitie, accompliſh their traiterous deuiſed murther. As was openly confeſſed and prooued, at the araignemnt of Babington, Ballard, and the reſt of thoſe helliſh monſters. Alſo the letters of Cardinall Como written to Parrie, doe teſtifie of the Popes approbation of that moſt vile and deteſtable treaſon, and murther intended.

ANNOTATIONS.

RHEM. 2 9 For the body of Moyſes.) *When, why, or how this altercation or combat was betweene S. Michael and the Diuel about Moyſes body, no man can declare. only thu we ſee that many truthes, and ſtories were kept in the mouthes and harts of the faithful, that were not written in Scriptures canonical, as this was among the Iewes.*

Truthes vnwritten, and knowen by tradition.

FVLKE. 2 The body of Moſes was buried by God, as appeareth Deut 34.6. that no man ſhould know where his ſepulchre was. Therefore it is like that this altercation was immediatly before that time, when the deuil deſired to haue the body of Moſes diſcouered, that it might be abuſed to idolatry. As it harh alwayes beene the practice of ſatan to perſecute the ſaincts while they liue, and to make idols of their bodies when they are dead. That ancient father which wrote the booke *De mirabilibus ſacræ ſcripturæ*, which goeth vnder the name of *S. Auguſtine lib. 1. c. 35.* writeth thus of the body of Moſes: *For two cauſes, as wiſe men ſay, no man was priuie of his death, nor of his ſepulchre. That no man ſhould ſee that face, which had ſhined through the familiaritie of the Lordes ſpeach vnto him, ſtricken downe or dimmed with the heauineſſe of death. And leſt the people of Iſrael, if they had knowen where his ſepulchre was, ſhould haue adored it. Wherefore as moſt men thinke, he caried away with him the rod wherewith he had done woonders, leſt it ſhould haue beene adored: ſeeing the children of Iſrael, did afterward adore the ſerpent which he made,*

Superſtition auoided,

Where you gather *that many trueths and ſtories were kept in the mouthes and hearts of the faithfull, that were not written in the ſcriptures canonicall*, It is true: yet that proueth not that the ſcripture canonicall did not conteine all doctrine neceſſarie to ſaluation. And euen the doctrine here taught is expreſſed in the canonicall ſcriptures Deut. 34.6. and Zacharie. 3. 2. though ſome circumſtances might be receiued of tradition, as the names of *Iames* and *Iambres*. 2. Tim. 3. 8. And yet Beda thinketh that the body of Moſes in this place might be taken for the people of Iſrael, of whome Moſes had beene head, whome Satan deſired to reteine in captiuity, when Ieſus praied for their deliuerance. Zach. 3. and ſo do ſome late interpretors thinke.

Vnwritten veities.

The ſufficieney of the ſcripture.

RHEM. 3 10 They blaſpheme.) *He ſpeaketh of Heretikes, who being ignorant in Gods myſteries and the diuine doctrine of his Church, when they can not reproue the things, then they fall to execrations, irriſions, and blaſphemies againſt the Prieſts, Church and Sacraments, and whatſoeuer is godly.*

Ignorance maketh Heretiks blaſpheme.

FVLKE. 3 Such heretikes are the papiſts, which when they cannot reproue by the ſcripture, the heauenly doctrine taught by *Luther*, *Caluine*, and other godly and learned teachers, they inuent ſuch monſtrous ſlanders and lies againſt them, to deface their perſons, as no man of reaſon can thinke they ſhould euer haue beene ſuffered to liue in any ſocietie of men (being no tyrants but meane ſubiects) if their maners had beene ſo vngodly as theſe ſhameleſſe heretikes doe blaſpheme. Beſide that ſome of their ſlanders are vnpoſſible, as that *Luther*

The papiſts be heretikes by their owne diſcription.

ther should be begotten of a deuill &c. which yet the proud censurer of maister Charke is not ashamed to defend. As for their common scornings, execrations, and slanders of the true church and faithfull pastors of the same, which the sacraments and whatsoeuer is godly and agreeable to the holy scriptures, as the communion table, the marriage of the ministers, the singing of psalmes &c. are so well knowen, that I need not stand to repeat them.

RHEM. 4 11 Cain, Balaam, Core) *The Apostle would haue Heretikes specially to be knowen by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and sacrifice was accepted and his reiected, slewe his said brother, and was a fugitiue from the face and citie of God, which is the Church. Secondly, by their resemblance to Balaam: who for mony was induced to curse Gods people, as couetousnes is commonly the cause that first maketh Heretikes and false Prophets whereupon S. Augustine saith,* He is an Heretike that for temporal commodities sake either coineth or followeth new opinions. S. Augustine de Vtil. cred. cap. 1. *And lastly by the resemblance they haue with the ancient & notorious Schismatike Core, and his companions, who forsooke the ordinarie Priesthood appointed by God, and would needes do sacrifice themselues without lawful calling.* Heretikes resembled to Cain, Balaam and Core.

FVLKE. 4 *Such in deede be al Heretikes, & such be al their sacraments, seruice, and offices in their Church, as Cores were in his schismatical tabernacles. And as pride was the cause of his reuolting from the obedience of Moyses and Aaron his Priests & true Gouernours: so is intolerable pride the cause of al Heretikes forsaking their lawful Pastors and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him.* De consid li. 2. cap. 8. *To al such forsakers the Apostle here giueth the curse and Væ due to the said three, Cain, Balaam, and Core, and telleth them that the storme of darknes and eternal damnation is prouided for them: most liuely describing al Heretikes (as in some we to our woe haue experience by their maners in our daies) in al this passage euen to the end of the epistles.*

The papists Cains, Balaamites, Cores. The crueltie of Cain, the couetousnesse of Balaam, and the vsurpation of the priesthood of Core, did neuer agree to any heretikes more properly, then to the papists. Who in murthering Gods saincts, farre passe all other heretikes: in couetousnesse had preuailed so much, that they became lordes of the earth: in vsurpation of the priesthood farre passe the arrogancy of Core. Seeing they make claime to the priesthood according to the order of Melchisedech, which is peculiar to the person of our sauiour Christ, of whose priesthood, Aaron (whom Core and his fellowes would haue displaced) was but a shadow and figure. And as pride was the cause of Corees reuolting from the obedience of Moses and Aaron, so much more is it the cause of the popes reuolting from the obedience of the emperour, and of the generall councell, and of arrogating to himselfe to be Christes owne vicar, without any scripture of deputation from Christ. Howsoeuer Bernard being deceiued by his inchantments, in his booke of consideration, doth inconsiderately call the pope Aaron in dignity, yea in order Melchisedech, in vnction Christ, yet in the same booke he saith, he is not made superiour to haue dominion, yea he biddeth the pope learne, that he had neede *of a ploughstaffe, not of a scepter.* Againe he saith, *Dominion is forbidden the Apostles. Goe thou and vsurpe if thou dare st, either exercising dominion the Apostleshippe, or exercising the Apostleshippe dominion. Thou art plainelie forbidden from either of both, if thou wilt haue both alike together, thou shalt leese both. Or else thinke not that thou art excepted from the number of them, of whom God complaineth thus, They reigned but not of me, They were princes but I knew them not.*

This and much more writeth Bernard against the antichristian tyranny and vsurped auctoritie of the pope, although he yeelded to his antichristian titles, and thought also more highly of his dignity then the scripture doth allow him. S. Iude therefore, describing all heretikes, doth comprehend especially antichrist and his ministers, as Beda saith: *who shall iustly be cast into eternall darkenesse of torments, because they brought into the church of God the darknesse of errors vnder the name of light.*

RHEM. 5 16 These are they which segregate themselues.) *The conditions of Heretikes in the later daies, that is, euer since Christs time, not of these onely of our age. For there were many that forsooke Gods Church and* segregated themselues *from the fellowship of the faithful euen in the primitiue Church: that we may the lesse marueil at these mens segregating themselues, and going out from the rest into seuerall sectes, which S. Augustine therefore calleth* Segregations. Al Heretikes segregate themselues.

FVLKE. 5 We haue not segregated our selues from the church as heretikes, but from heretikes as true catholikes alwayes haue done. We haue gone out of Babylon as the holy ghost hath commanded all the faithfull, after her wickednesse is openly discouered Apoc. 18. that we should not communicate with her sinnes, nor be partakers of her plagues. The pope therefore and his ministers haue separated themselues from the vnity of the catholike church, to mainteine his antichristian primacy, as Beda saith of the rebellion of Core: *Quicunque &c. whosoeuer through desire of vndue primacy doe deuide themselues from the vnity of the holy church, knowing and foreseeing how great mischiefs they take in hand, doe goe downe to the hell of wickednesse.* So did pope Boniface the third, which not ignorantly (for by his predecessor Gregory, he was taught how great mischiefe he tooke in hand) but of antichristian pride, bought the primacy for a great summe of mony, of the murthering vsurper of the empire Phocas, and separated himselfe from the vnitie of the catholike church, and so descended with the rest of his successors, and all their ministers into an hell of wickednesse. Beholde these are they among others in our daies, which doe segregate themselues, as their predecessors did before them, being sensual and void of the spirit of God. The pope is gone out of the church.

THE

THE ARGVMENT OF THE APOCALYPSE OF S. IOHN.

RHEM. 1 THat which the old Testament foretold of Christ himselfe, the Apostles could report the fulfilling thereof in the new Testament, by way of an historie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but beginne: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Christ her Spouse already is. Hereupon God would haue S. Luke to report in the Actes of the Apostles, the storie of the Churches beginning, and for the rest of it to the end, (that we might receiue this benefite also by the Apostles handes) he would S. Iohn to tell vs of it in this booke by way of a prophetie.

Of which booke S. Hierome saith: The Apocalypse of S. Iohn hath as many sacraments or mysteries, as words. Yea more then that, In euery word there are hid manifold and sundrie senses. Therefore it is very little that can here be noted, in respect. Yet to giue the good Catholike (whose comfort is here) some little helpe, the booke may be deuided into fiue parts. Hier. ad Paulin.

1 part. The first (after the Proeme) conteineth seuen Epistles from Christ now in glorie, to seuen Churches of Asia, or (for, these he maketh all one) to the seuen Bishops of those Churches: meaning not to those only, but to all his Churches and bishops, throughout the world: saying therefore in euery one of them, to al in general: Hee that hath an eare, let him heare what the Spirit saith to the Churches. As also in euery one he exhorteth vs to fight manfully (in this spirituall warfare of ours against sinne) for the victorie, and in euery one accordingly promiseth vs a reward in heauen. But before this, in the beginning of euerie one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among so many, he reproueth somewhat in all, saue only in two, which are the second and the sixt. In the beginning also of euery one, he taketh some peece out of the aparition going before, to frame thereof his stile agreeable to the matter of ech Epistle. Ca. 1. 2. 3.

2 After this admonition to Pastors and their flockes: the second part soloweth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in Gods hand, and the seuen seales thereof, by Christ. for the which, he seeth praise sung now in heauen and earth, not only to the Godhead, as before, but also (after a new maner) to Christ according to his Manhod. And here, when he is come to the opening of the last seale, signifying Domesday, he letteth that matter alone for a while, and to speake more fully yet of the said course of the Church he bringeth in another pagent (as it were of seuen Angels with seuen Trumpets. The effect of both the Seales and Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length after heresies, a certaine most blasphemous Apostasie, being the next preparatiue to the comming of Antichrist: After al which, Antichrist himselfe in person shal appeare in the time of the sixt seale, and sixt trumpet, persecuting and seducing (for the short time of his reigne) more then al before him. The Church notwithstanding shall stil continue, and wade through al, because Christ her Spouse is stronger then al these aduersaries, who also straight after the said sixt time, shal in the seuenth, come in maiestie and iudge al. Ca. 4. to the 8. Ca. 8. to the 12.

3 Of the which iudgement, differing yet a while to speake at large, he doth first in the third part intreat more fully of the Deuils working by Antichrist and his companie against the Church, that the iustice of Christ afterward in iudging, may be more manifest. C. 12. 13. 14.

4 At length therefore in the fourth part he commeth to the seuen last plagues, the seuenth of them conteining the final damnation of the whole multitude, societie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Gospel and first Epistle of this same S. Iohn (as also in the other Scriptures commonly) is often called Mundus, the world. and here he calleth it partly, Meretricem, a whore or harlot, because with her concupiscence she entiseth the carnal and earthly man away from God: partly, Ciuitatem Babylon, the Citie of Babylon, because it maketh warre against Hierusalem the citie of God, & laboureth to hold Gods people captiue in sinne, as it was shadowed in Nabuchodonosor and his Babylonians, leading & holding the Iewes with their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. But whether all these seuen plagues should be vnderstood (as the seuenth) of Domesday it selfe, it is hard to define. More like it is, that the first sixe are to go before Domesday: but whether corporally and literally (so as Moyses plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally, as also the plagues wherewith Elias and his fellow shal in the time of Antichrist plague the wicked (which peraduenture shal be the same last plagues) whereof we read in this booke c. 11. v. 6. But not content to haue described thus the damnation of the whole adulterous and bloudy societie, he doth also expressly report of their three grand Captaines damnation, which are these, Antichrist, and his Falseprophet, and the Deuil himselfe the author of all this mischiefe. C. 15. to the 21. 1 Io. 2. Apoc. 17.

5 Finally, on the other side, in the fifth part he reporteth the vnspeakable & euerlasting glorie, that the Church after all this suffering shal by Christ her glorious spouse be assumpted vnto. And so he concludeth the booke. C. 21. 22.

FVLKE. 1 As this booke conteineth a prophecie of the state of the church vntil the end of the world, so it is no maruell if many things seemed obscure to the auncient fathers, before they were fulfilled, which are now cleere and euident to vs, after they be accomplished. Yet concerning antichrist & his citie where he should reigne, the Apostle doth plainely describe them, that many of the auncient fathers did see plainely that he shoulde be a Romane tyrant, and haue his cheefe see at Rome: as I haue declared vpon 2. Thess. 2. And the description of Babylon cap. 17. with the angels interpretation, is so euident of Rome, that it is extreme impudencie to denie it, or to shift it off vnto the whole multitude and corps of the wicked, as more plainely shall appeere when we come to the annotations vpon that chapter. That Elias shall come any more in person, it is a vaine surmise vpon the eleuenth chapter, where it is said, that notwithstanding the greatest tyrannie of antichrist, yet God will giue strength to his two witnesses, which signifieth the small number, and yet sufficient, to be accepted of them that shall oppose themselues against the crueltie and pride of Antichrist. And euen as the Pharisees deceiued the Iewes, concerning the comming of Elias, that they should not acknowledge Christ to be come, because Elias was not come in person, though he were come in spirit and office, so their successors the Papists deceiue the ignorant, that they should not acknowledge the manifestation of antichrist, vnder pretence that Elias is not yet come in person, with his fellow Enoch. Of whose personall returne the scripture speaketh nothing, but of two witnesses, representing the small number, yet the lawfull testimonie of them that gaue their liues for the gospel of Christ, and for admonishing the church of the deceits and tyrannie of antichrist. Rome the seat of antichrist.

THE APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

9 S. Iohn being banished in the ile Patmos, is commanded to write to the seuen Churches of Asia (signified by the seuen candlesticks) that which he saw vpon a Sunday, round about the sonne of man: 1 whose maner of apparition is described.

The church readeth this booke at Mattens from the 3. Sunday after Easter vnto the 4.

The 1. part. Seuen epistles to the churches.

The Translation of Rhemes.

THE ‖ Apocalypse of IESVS Christ which God gaue him, to make manifest to his seruants the thinges which must be done quickly: and signified, sending by his Angel to his seruant Iohn,

2 Who hath giuen testimonie to the word of God, and the testimonie of IESVS Christ, what things soeuer he hath seen.

3 Blessed is he that readeth and heareth the wordes of this prophecie: and ‡keepeth those thinges which be written in it. for the time is nigh.

4 Iohn ‖ to the seuen churches which are in Asia. Grace to you and peace from * him that is, and that was, and that shal come, and ‖ from the seuen spirites which are in the sight of his throne,

5 And from IESVS Christ who is the faithful witnes, the * first borne of the dead, and the prince of the kings of the earth, who hath loued vs, and washed vs from our sinnes in his bloud,

6 And hath made vs * ‖ a kingdome and priests to God and his father, to him be glorie and empire for euer and euer. Amen.

7 Behold he commeth with the clouds, and euery eie shall see him, and * they that pricked him. And al the tribes of the earth shal bewaile themselues vpon him. yea, Amen.

8 * I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shall come, the omnipotent.

9 I Iohn your brother aad partaker in tribulation, and the kingdom, and patience in Christ IESVS, was in ‡ the Iland, which is called Patmos, for the word of God and the testimonie of IESVS.

10 I was ‹ in spirit ‖ on the Dominical day, and heard behind me a great voice as it were of a trompet.

11 Saying, That which thou seest, write in a booke: and send to the seuen churches which are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatira, and Sardis, & Philadelphia, and Laodicia.

12 [b] And

The Epistle vpon Michaelmas day Septemb. 29. and on the Apparition of S. Michael Mai. 8.

‡ There be many (speciallie now a daies) that be great readers, hearers and talkers of Scriptures. but that is not vnough to make them good or blessed before God, except they keepe the things prescribed and taught therein according to our Sauiours saying (Luc. 11) Blessed are they that heare the word of God, and keepe it.
Exod. 3, 14.
Col. 1.
Heb. 9.
1. Pet. 1.
1. Pet. 2.

Zach. 12.

Esa. 44.
Apo. 21.
22, 23.

‡ Banished thither for religion by Nero, or rather by Domitian, almost 60. yeeres after Christes Ascention.

‹ I had a vision, and not with my corporal eies, but in spirit I beheld the similitudes of the thinges following.

The Translation of the Church of England.

THE Reuelation of Iesus Christ, which God gaue vnto him, for to shew vnto his seruants thinges which must shortly come to passe: and when he had sent, he shewed by his Angell vnto his seruant Iohn,

2 Which bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Happie is he that readeth, and they that heare the words of the prophecie, & keepe those things which are written therein: for the time is at hand.

*4 Iohn to the seuen Churches in Asia, Grace be vnto you, and peace from him which * is, and which was, and which is to come,* Exod. 3. 14. *and from the seuen spirits which are before his throne:*

5 And from Iesus Christ, which is *a faithfull witnesse and * first begotten of the dead, and* 1. Cor. 15. 21. *Lord ouer the kings of the earth: vnto him that loued vs, and washed vs from our sinnes in his owne bloud.*

*6 And made * vs kings and priests vnto God and his father: to him be glory and dominion for euermore, Amen.*

7 Behold, he commeth with the cloudes, and all eies shall see him, and they also which pearced him, and all kinreds of the earth shal waile before him: euen so. Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord almightie, which is, and which was, and which is to come,

9 I Iohn your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Isle that is called Pathmos, for the word of God, and for the witnessing of Iesus Christ.

10 I was in the spirit on the ‖ Lords day, and ‖ Or, Sunday. *heard behind me a great voice, as it had beene the voice of a trumpet,*

11 Saying, I am Alpha and Omega, the first and the last: that thou seest write in a booke, and send it vnto the seuen churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 *And*

b The 1 GENERAL VISION of the 7. according to S. Ambrose.

12 b And I turned, to see the voice that spake with me. And being turned I saw seuen candlestickes of gold:

13 And in the middes of the seuen candlestickes of gold, one ‡ like to the Sonne of man, ‖ vested in a c priestly garment to the foote, and girded about neere to the pappes with a girdle of gold.

c *podére* Sap. 18, 21.

14 And his head and heares were white, as white wool, and as snow, and his eies as the flame of fire,

15 And his feete like to latten, as in a burning fornace, and his voice as the voice of many waters:

16 And he had in his right hand seuen starres, & from his mouth proceeded a sharpe two edged sword: and his face, as the sunne shineth in his vertue.

17 And when I had seene him, I fell at his feete as dead. And he put his right hand vpon me, saying, Feare not. * I am the first and the last,

Esa. 41, 4. 44, 6.

18 And aliue, and was dead, and behold I am liuing for euer and euer, and haue the keies of death and of hel.

19 Write therefore the thinges which thou hast seene, and that are, and that must be done after these.

20 The sacrament of the seuen starres, which thou hast seene in my right hand, and the seuen candlestickes of Gold. ‖ the seuen starres, and ‖ the Angels of the seuen Churches. are † the seuen candlestickes, are the seuen Churches.

12 *And I turned backe to see the voice that spake vnto me. And when I was turned, I saw seuen golden candlesticks,*

13 *And in the middest of the seuen candlesticks,* one *like vnto the sonne of man, clothed with a garment downe to the feete and girded about the pappes with a golden girdle.*

14 *His head and his heares were white as white wooll, and as snow, and his eies were as a flame of fire.*

15 *And his feete like vnto fine brasse, as though they burnt in a fornace: and his voice as the sound of many waters.*

16 *And hee had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: and his face shone euen as the Sun in his strength,*

17 *And when I saw him, I fell at his feete euen as dead: and he laid his right hande vpon me, saying vnto me, Feare not,* * *I am the first* Esa. 44. 4. *and the last,*

18 *I am aliue, and was dead: and beholde I am aliue for euermore, Amen, & haue the keies of hell and of death.*

19 *Write therefore the things which thou hast seene, and the things which are, and the things which shalbe fulfilled hereafter.*

20 *The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candlesticks. The seuen starres are the Angels of the seuen Churches: and the seuen candlesticks which thou sawest* are *the seuen Churches.*

† S. Irenæus alluding to this saith, *The Church euery where preacheth the truth, and this is the seuenfold candlestick, bearing the light of Christ* Sec Li. 5. aduersus her.

MARGINALL NOTES. CHAP. I.

RHEM. 1 13 Like to the.) *It seemeth not to be Christ himselfe, but an Angel bearing Christes person, and vsing diuers speaches proper to Christ.*

FVLKE. 1 Seeing Christ himselfe appeared to Paul, why might he not appeare to Iohn.

ANNOTATIONS. CHAP. I.

RHEM. 2 1 APOCALYPSE.) *Of the Apocalypse thus writeth the auncient father Denys, Bishop of Corinth, as Eusebius alleageth him l. 7. c. 20. hist. Eccl.* Of this booke (*saith he*) this is my opinion, that the matter thereof is farre more profound then my wit can reach vnto, and I doubt not but almost in euery sentence of it, there lieth hidden a certaine sense exceeding mysticall and maruelous, which though I vnderstand not, yet I conceiue that vnder the wordes there is a deepe meaning, and I measure not the matter by reason, but attribute all to faith, taking it to be more high and diuine, then I can by cogitation comprise: not reprooving that which I vnderstand not, but therefore I admire with reuerence, because my wit can not attaine to it. *Againe S. Augustine saith,* that in the Apocalypse many things are obscurely spoken, to exercise the minde of the reader: and yet some fewe things left euident, that through them a man may with labour search out the rest. specially for that the author so repeateth the same things in diuers sortes, that seeming to speake of sundry matters, in deed is found but to vtter the same things diuers waies *li. 20. de Ciuit. Dei c. 17. Which we set downe here in the beginning, to warne the good Christian Reader, to be humble and wise in the reading both of all other holy Scriptures, and namely of this diuine and deepe prophecie: giuing him further to vnderstand, that we wil in our Annotations, according to our former trade and purpose, onely or cheefely note vnto the studious, such places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this time, and some other also that haue special maner of edification, and that as breefely as may be, for that the volume groweth great.*

An admonition to the reader concerning the difficultie of this booke.

FVLKE. 2 Among those things that are so euident by S. Augustines confession, in this prophecie, there is nothing more cleare, then Rome to be that whore of Babylon, and the chiefe city of Antichrists dominion. In so much that S. Augustine calleth Rome *the Westerne Babylon, the second Babylon, an other Babylon, the daughter of the former Babylon, the earthly citie, as it is opposite to the citie of God. De ciuitat. lib. 16. c. 2. 22. & 27.* The same was acknowledged by most of the ancient Fathers, Irenæus, Tertullian, Victorinus, Ambrose, Hierome, Primasius, Arethas, Ambrosius, Ansbertus, as in due place is shewed. Which if it were euident by the wordes and circumstance of the text, when the prophecie was not yet fulfilled, how much more manifest is it now, when we see the performance of that which so long before was described?

Rome is Babylon.

RHEM. 3 4 To the 7. Churches. *That certaine numbers may be obserued as significatiue and mystical, it is plaine by many places of holy Scripture, and by auncient Doctors special noting of the same to many purposes. Whereby we see the rashnes*

Numbers mysticall.

of our Aduersaries, in condemning generally al religious respect of certaine numbers in our praiers, facts, or actions. Namely the number of Seuen, *is mysticall, and prophetical, perfect, and which (as S. Augustine saith) the Church knoweth by the Scriptures, to be specially dedicated to the holy Ghost: and to appertaine to spiritual mundation, as in the Prophets appointing of Naaman to wash seuen times in Iordan, and the sprinkling of the bloud seuen times against the tabernacle. l.4. quæst. in numer. q.23. See l.5. c.5. de Gen. ad lit. & l.5. quæst. in Deuter. q.42. Al these visions stand vpon Seuens, seuen churches, seuen angels, seuen starres, seuen spirits, seuen candlesticks, seuen lampes, seuen trumpets, seuen vials, siuen hornes of the Lambe, seuen hilles, seuen thunders, seuen heads of the dragon, signifying the Diuell: seuen of the beast that is antichrist: seuen of the beast that the harlot rid vpon: finally the number also of the visions is specially marked to be seuen, in this booke. and euery time that this number is vsed in this prophecie, it hath a mysterie and a more large meaning, then the nature of that number is precisely and vulgarly taken for. As when he writeth to seuen Churches, it is to be vnderstood of al the Churches in the world: as the seuen Angels, for al the Angels or gouernours of the whole Catholike Church: and so forth in the rest, because the number of* Seuen, *hath the perfection of vniuersalitie in it, as S. Augustine saith* l.5. quæst. in Deut. q.42.

The number of seuen mystical specially in this booke.

FVLKE. 3 That certaine numbers in the scripture are noted to be significatiue and mystical, we acknowledge by many places in the Scriptures, especially in the Prophets. But hereof it followeth not, that there must be a superstitious respect of numbers in our praiers, feasts, or other actions, which is not prescribed or appointed to vs by the holy Ghost. For albeit the number of seuen, of ten, and some other, are often repeated in this prophecie, and other, to describe some mysteries of godlines, and some also of wickednes: it is no reason that we should imagine, that praiers, or fastes, numbred by seuens and by tennes, or any like numbers, shall be more acceptable to God, which smelleth more of heathenish Pharisaicall and Pythagoricall vanitie, then of Christian religion. For one praier, or other action of pietie, or two or fower, or eight, or nine, performed of faith and true deuotion, are more acceptable then all the Rosaries, Ladie Psalters, and other like superstitious repetitions, consisting vpon seuens or tennes, or any other mysticall numbers, which God regardeth not, but the faith and charitie, out of which such actions of religion or loue do proceed. But that in praiers, fasts, and other actions, a religious respect is to be had, you proue out of Augustine, which saith, that seuen, which is a number of perfection, the Church knoweth to be especially dedicated to the holy Ghost, and to appertaine to spiritual mundation. In deed S. Augustine saith: *De Gen. l.5. c.5. That the Scripture commendeth, and the Church knoweth, that the number of seuen is* quodam modo, *after a sort dedicated to the holy Ghost*: which he speaketh of the rest of the seuenth day, which the Church obserueth according to the Scripture. What is this to commend a religious respect of this number, in praying, fasting, or other actions? In the second place, *Quæst. in Num. cap.* 33. speaking of Eleazars sprinkeling of the bloud of the Sacrifice propitiatorie seuen times. Hee saith: *Therefore it was seuen times, because that number it selfe perteineth to clensing*. Whereby he meaneth, that the number of seuen, vsed in the Ceremoniall clensing of the law, did signifie perfect clensing by the sacrifice propitiatorie of Christ, not that there is any vertue of clensing in the number, or that our praiers or fastings numbred by seuen, be more pure, then if they be numbred by fixe, or nine, or then if there be no respect of the number, but of the affection of him that praieth or fasteth. In the 3. place, *Quæst. in Deut. l.3. c.22.* He sheweth that the number of seuen is a perfect number, consisting of three and fower, the first whole odde number, and the first whole euen number. But he saith no word to approue this religious respect of numbers, in praying, or fasting, or other actions, whereof you speake. Therefore in these allegations and quotations, you doe nothing els but abuse your Reader, for S. Augustine hath no such meaning, of the superstitious obseruation of numbers, to commend praiers and fastings, or other Christian actions.

RHEM. 4 4 From the 7. spirites.) *The holy Ghost may be here meant, and so called for his seuenfold gifts and graces, as some expositors thinke. but it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5. Chapter following: where he seemeth to cal these, the seuen spirites sent into the world, as S. Paul to the Hebrues (cap.1,14.) speaketh of Angels, and so the Protestants take it in their commentaries: which we note, because thereupon they must needs confesse that the Apostle here giueth or wisheth grace and peace, not from God onely, but also from his Angels: though that benediction commeth one way of God, and an other way of his Angels or Saintes, being but his creatures. And so they may learne, that the faithfull of ech ioyning in one speach,* God and our Lady, our Lord and any of his Saints, *to helpe vs or blesse vs, is not superstitious, but an Apostolical speech. and so the Patriarch said (Gen.48.v.16.)* The Angel that deliuereth me from al euils, blesse these children. *See the Annot. Act.15,28.*

Grace and peace from God and the holy angels.

God and our Lady saue vs, and the like.

FVLKE. 4 First, al the ancient Interpretors in a manner, vnderstand the seuen spirites, to be the holy Ghost, who in his seuenfold giftes or operations, is knowen in the Church. But to admit, that they signifie the whole number of the blessed Angels that waite vpon the throne of God, as cap. 5. as Arethas, and some Protestants (as you say) in their Commentaries vpon this text doe take it: yet it followeth not, that we must confesse, that the Apostle here giueth, or wisheth grace and peace, not from God onely, but also from the Angels, as auctors of this grace, or peace, togither with God, or any meanes to procure it by their merites or worthines, but as ministers of Gods will and pleasure, appointed for their sakes, that shall inherite saluation, Heb.1,14. Therefore thus writeth Arethas vpon this text. *Some haue taken the seuen spirites to be the seuen operations of the holye Ghost; but it is more probable, to take them for Angels, not that they are comprehended with the Almightie Trinitie, or that we must thinke them to be of equall honour with it, but because they serue and obey him, if wee must beleeue the Prophets, testifying that all things serue him, and Dauid the progenitor of God, saying: Blesse God al ye Angels, being mightie in power, which fulfill his worde. And certainly to say, that to comprehend the diuinitie and the nature of Angels, is to shewe an equallitie of honour, betweene the Almightie Trinitie, which is the auctor of all creatures, and a ministeriall substance, is not the part of one that hath vnderstanding, or but meane vnderstanding, but of him that is ignorant, as I thinke, that this creature delighteth to stande by the Lorde, and to minister vnto him: which forme of speach Paul also vsing in his Epistle to Timothy, speaketh in this manner: I charge thee in the sight of God, and his elect Angels. And this saying is of one that followeth the same. But also to adde in this place, which are in the presence of the throne of God, it is a speach of him that testifieth their ministeriall order, not their equall honour.* First therefore the Apostle giueth no grace or peace, but praieth for grace and peace, to be giuen onely by God for Iesus Christes sake, though in dispensing of the same, for the saluation or preseruation of his elect, he vse the ministerie or seruice of Angels, and therefore praieth for Gods benefites to be bestowed vpon the Church, by such ministerie of the holie Angels, as he hath appointed. Who continually waite vpon the throne of God, to receiue and execute his commaundement, for the benefite and preseruation of his Church. Therefore they are adioyned as seruants vnto their Lord, for their Ministeries sake, in which respect they are named also before our Sauiour Christ, for that they bee onely Ministers, and not meritorious causes of Gods blessings vnto his Church, as our and their Lorde Iesus Christ is. Therefore God onelie is auctor of grace and peace, dispensing the same in some manner by the seruice of his Angels, but not for

Angels seruants. Christ onely Mediator.

for their merits or worthines, but onely for the worthines and merites of Iesus Christ, who hath loued vs, and washed vs from our sinnes, &c. as it followeth in the text. Therefore those superstitious prayers of the Papistes, *God and our Ladie helpe, our Lorde and his Saintes helpe, or blesse*, are nothing like to this praier of the Apostle. For although God vse the ministerie of Angels, in dispensing of his graces and blessings, for the preseruation of his Church, (as he doeth also the ministerie of men vpon earth,) yet he vseth not the ministerie of the blessed Virgine Marie, or of the Saintes departed out of this life, for any such purpose: and much lesse doth graunt his graces or blessings, for the merites or worthines either of Angels, or of Saintes, as Papistes in their prayers desire to obteine them, not by the ministerie of Angels, nor by the praier of Saintes onely, but for their merites and worthines. Therefore the Angell whereof Iacob speaketh, whether it signifieth Christ, as Precopius saith expressly in Gen. c. 48. or the Minister by which Christ did protect him, is nothing like to the Popish praiers which desire grace, blessing, and saluation, *by the merites of blessed Marie, by the merites of such a Saint, by the blood of Thomas*, and such like.

RHEM. 5 6 A kingdom and Priests,) *As all that truely serue God, and haue the dominion and superioritie ouer their concupiscences and whatsoeuer would induce them to sinne, bee kings: so all that emploie their workes and themselues to serue God and offer all their actions as an acceptable sacrifice to him, bee Priestes. Neuertheleſſe, as if any man would thereupon affirme that there ought to be no other earthly powers or kings to gouerne in worldly affaires ouer Christians, hee were a seditious Heretike, euen so are they that vpon this or the like places where all Christians be called Priests in a spirituall sort, woulde therefore inferre, that euery one is in proper signification a Priest, or that all be Priests alike, or that there ought to be none but such spiritual Priests. for it is the seditious voice of Core, saying to Moyses and Aaron*, Let it suffice you, that al the multitude is of holy ones, and the Lord is in them. Why are you extolled ouer the people of the Lord? Num. 16.

How all Christians be both kings and Priests.

FVLKE. 5 As the spirituall kingdome and Priesthood of Gods children, taketh not away the eternall kingdome and Priesthood of Christ, so neither the earthly kingdomes of the worlde, nor the Ecclesiasticall Eldership of ministerie of the Church. And yet all true Christians are Priestes alike, because there is none other sacrificing Priesthood, left but the eternall Priesthood of Christ, and the spiritual Priesthood of al his Saints. Wherefore you doe nothing but cauill in this place, as in many other, vpon the ambiguitie of this English worde Priest, and Priesthood, which according to the Etymologie from the Greeke worde whence it is deriued, signifieth the Eldership and Elders of the Church: but according to the common vse of speach, is taken for a sacrificer, and the office of sacrificing. Wherefore if you did write these notes in Latine or Greeke, euery childe might see your vnlearned collection. The word which the holy Ghost here vseth, is ἱερεῖς, in Latine *Sacerdotes*, in English Sacrificers: this office of sacrificers and sacrificing, we say, and boldly say, is either singular to Christ, in respect of his sacrifice propitiatorie, and all other parts of his holy office, perteining to our perfect reconciliation and redemption, or else it is common to al true Christians, in respect of their spirituall sacrifices of praise, and thankes giuing. Neither is this word euer applied in the New Testament, to any Ecclesiasticall order, and function of men, but they be called *Episcopi, Presbyteri, Diaconi, Ministri, Præpositi, Doctores*, and such like, that is, Ouerseers, Elders, Ministers, Gouernours, Teachers, &c. But neuer they are called more then any other Christian men or women, ἱερεῖς, *Sacerdotes*, that is, sacrificers, or sacrificing Priests. Therefore if the Scripture speake properly and truely, all Christians are sacrificers alike, and onely Christ is our eternall high sacrificer, or sacrificing Priest. Wherefore they that vsurpe that sacrificing Priesthood, which is peculiar to him, do much more shew themselues seditious rebels, then Core, who chalenged the figuratiue and temporall sacrificing Priesthood of Aaron, which was but a shadow of the true and eternall sacrificing Priesthood of Christ. As for the holy Ecclesiasticall offices, or ministerie and gouernment of the Church, we know they be not common to al, but vnto those onely, that are lawfully ordeined vnto them.

RHEM. 6 10 On the Dominicall day.) *Many notable points may be marked here. first, that euen in the Apostles time there were daies deputed to the seruice of God, and so made holy and different, though not by nature. yet by vse and benediction, from other profane or (as we cal them) worke-daies*

Secondly, that the Apostles and faithful abrogated the Sabboth which was the seuenth day, and made holy day for it, the next day folowing, being the eight day in count from the creation: and that without al Scriptures, or commaundement of Christ that we reade of, yea (which is more) not onely otherwise then was by the Law obserued, but plainely otherwise then was described by God himselfe in the second commandement, yea and otherwise then he ordained in the first creation, when he sanctified precisely the Sabboth day, and not the day folowing. Such great power did Christ leaue to his Church, and for such causes gaue he the holy Ghost to be resident in it, to guide it into al truths, euen such as in the scriptures are not expressed, And if the Church had authoritie and inspiration from God, to make Sunday (being a worke-day before) an euerlasting holy day: and the Saturday, that before was holy day, now a common worke-day: why may not the same Church prescribe and appoint the other feastes of Easter, Whitsuntide, Christmas, and the rest? for the same warrant she hath for the one, that she hath for the other.

Difference of holy daies and worke daies. Sunday made holiday by the Apostles and the Churches auctoritie. Other feastes ordained by the Church.

Thirdly, it is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption, then our first creation, haue the holy day which was before the remembrance of Gods accomplishment of the creation of things, now for the memorie of the accomplishment of our redemption. Which therefore is kept vpon that day on which our Lord rose from life to death, which was the day after the Sabboth, being called by the Iewes, vna, or prima Sabbathi, the first of or after the Sabboth. Matth. 28. Act. 20. 1. Cor. 16. *Fourthly, it is to be marked, that this holy day by the apostles tradition also, was named* Dominicus dies *our Lords day, or, the* Dominike, *which is also an old Ecclesiasticall word in our language, for the name Sunday is a heathenish calling, as al other of the weeke daies be in our language: some imposed after the name of planets, as in the Romans time: some by the name of certaine Idols that the Saxons did worship, and to which they dedicated their daies before they were Christians Which names the Church vsed not, but hath appointed to eol the first day, the* Dominike, *after the Apostle here: the other by the name of* Feries, *vntil the last of the weeke, which she calleth by the old name,* Sabboth, *because that was of God, and not by imposition of the heathen. See the marginal Annotation* Luc. 24. 1.

As Saturday was in memorie of the creation, so Sunday of Christs resurrection. The Church vseth not the Heathenish names of daies: but *Dies Dominicus, feriæ, Sabbatum.*

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy daies, and in times of contemplation, sacrifice, and praier, then on other profane daies. and therefore as S. Peter (Act. 10.) *had a reuelation at the sixt houre of praier, and Zacharie* (Luc. 1.) *at the houre of incense, and Cornelius* (Act. 10.) *when he was at his praiers the ninth houre, so here S. Iohn noteth that he had al these marueilous visions vpon a Sunday.*

God gineth greater grace at holy times of praier and fasting.

FVLKE. 6 That the Lordes day was sanctified in steede of the Iewish Saboth, for the assemblies of the faithful to the publike exercises of religion, we learne by this place. But that there were any other holy daies beside this, we finde not in the Scriptures.

Secondly, the Apostles did not abrogate the Iewish Saboth, but Christ himselfe by his death, as he did all

other ceremonies of the Lawe, that were figures and shadowes of things to come, whereof he was the bodie, and they were fulfilled and accomplished in him, and by him. And this the Apostles knew, both by the Scriptures, and by the worde of Christ, and by his holie spirite. By the Scripture also they knewe, that one day of seuen, was appointed to be obserued for euer, during the worlde, as consecrated and hallowed to the publike exercises of the religion of God, although the ceremoniall reste, and prescript day according to the Lawe, were abrogated by the death of Christ. Nowe for the prescription of this daie, before any other of the seuen, they had without doubt, either the expresse commaundement of Christ, before his ascention, when he gaue them precepts concerning the kingdome of God, and the ordering and gouernment of the Church, Act.1,2. or elle the certaine direction of his spirite, that it was his will and pleasure it should so be, and that also according to the Scriptures. Seeing there is the same reason of sanctifying that day, in which our Sauiour Christ accomplished our redemption, and the restitution of the worlde by his resurrection from death, that was of sanctifying the day, in which the Lorde rested from the creation of the worlde: where you say, *it was otherwise prescribed by God himselfe in the seconde commaundement*: First, I meruaile what accompt you followe of the tenne Commaundements, when this Commaundement of the Sabboth, both in the 20. of Exodus, and the fifth of Deuteronomie is the fowerth Commaundement. And although you leaue out the commaundement against idolatrie, because it should be too manifest a conuiction of your impietie, yet I see not how you can make the commaundement of the Saboth, the second commaundement, except you will also exclude the third commaundement against the taking of the name of God in vaine. But to let this passe as a grosse ouersight, I answer to the matter, the prescript of the day, as of the maner of rest, and other rites in obseruing thereof, was a ceremoniall, as circumcision, bloud, strangled, and the sacrifices instituted from the beginning of the world, and therefore abrogated togither, with the ceremonies first instituted in mount Sina. Wherefore this abrogation of the Iewish Saboth, and institution of the Lordes day, doth not proue any power in the Church, to abrogate any thing prescribed by God in the Scriptures, or to institute any thing of like nature, and necessitie of obseruing, beside the Scriptures. For although the Church in daies or times, which are indifferent, may take order for some other daies or times, to be solemnized for the exercises of religion, or that the remembrance of Christes natiuitie, resurrection, ascension, or the comming of the holy Ghost, may be celebrated either on the Lords daie, or any other time: yet there is great difference betweene the auctoritie of the Church in this case, and the prescription of the Lordes daie, by the Apostles. For the speciall memories of those thinges are indifferent of their nature, either to be kept on certaine daies, or left to the discretion of the Gouernours of the Church, to be celebrated as any other occasion shall be offered. Neither if they be assigned to certaine daies in the yeere, is it necessarie they should be kept on those daies, which they are now vsed, rather then on other daies, in which they haue of olde beene vsed. Yea the Pope hath taken vpon him of late, to alter all those festiuall daies, that for many hundred yeeres haue beene obserued otherwise. But to change the Lordes day, and to keepe it on Munday, Tuesday, or any other day, the Church hath none auctoritie. For it is not a matter of indifferencie, but a necessarie prescription of Christ himselfe, deliuered to vs by his Apostles. The Church therefore, hath promised to be ledde into all truth, so she followe the rule of truth, which is the word of God, expressed in the holy Scriptures. Not that she hath the same assurance of Gods spirite, which the Apostles had, who were so directed thereby, that although they were fraile men, by nature subiect to errour, yet they could not decline in their writings and ordinances for the Church, from the truth, or the holy Scriptures. Wherefore the Church hath not nowe the same warrant of the spirite which the Apostles had, neither may she alter any thing that they (as the Embassadours of Christ,) haue prescribed to bee perpetuall, nor make anie thing necessarie by nature, which they haue left indifferent.

The sufficiencie of the scriptures. The Lords day.

The 4. Commaundement.

Auctoritie of the Church.

Thirdly, the cause of this change, was not our estimation that either we haue, or ought to haue of our redemption aboue our creation, but the ordinance of God, who as first he sanctified the rest from creation, for the glorie of that worke: so now also he sanctifieth the day of the restitution of the world, for his glorie of the accomplishment of our redemption. Moreouer, as the name of Sunday and the reste, is of the Heathenish beginning, and therefore were better to be otherwise termed, as the first, the second, the third from the Lordes daie, as the Iewes called their daies from the Saboth: so your terme of *feries*, is no lesse Heathenish, then the common English names, being taken not out of the scriptures, but from the Heathenish terme of *Feria*, and *Feriæ*, as witnesseth *Isidorus Orig. lib.6.* And *Sextus Pompeius de verbis veteribus*, saith: *that Feria was called à feriendis victimis, or striking the Heathenish sacrifices.*

Your last obseruation, that God reuealeth such great things, rather vpon holy daies, or giueth grace at holy times, is friuolous, for not in respect of the holines of the day, or time, he giueth reuelations, or his graces, but according to his pleasure. Times of praier, contemplation, and other godly exercises, he chuseth often, not for the worthines of the times, but for the better disposition of his seruants in such exercises, to receiue them. And yet there is nothing perpetually obserued in this matter. God appeared to Moses, keeping of sheepe, Exod.3. To Amos following his herd, Amos 7. To the Prophets commonly in their sleepe.

RHEM. 7 13 Vested in a Priestly garment.) *He appeared in a long garment or vestment proper vnto priests (for so the word* podéres, *doth signifie, as* Sap.18.24.) *and that was most agreeable for him that represented the person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and who is specially noted in the Ecclesiasticall historie for his Priestly garment called*, pétalon *or* lámina. Euseb.li.3.hist.Eccl.c.25. & li.5.c.23.

Priestly garments.

FVLKE.7 S. Iohn was an Elder of the Church, as he calleth himselfe, *Epist.*2.&3. But he was no sacrificer or sacrificing Priest. Neither is he noted for his Priestly garment: for *Petalon* signifieth a plate, or brouch, and not a garment, except you will say a brouch is a garment. Now that *Petalon* which *Polycrates*, (as *Eusebius* reporteth) saith, that S. Iohn did beare, is not to be vnderstood grãmatically, as though S. Iohn did weare such a plate in his cappe or hatte, but it is a figuratiue allusion, vnto that plate of gold, which the high Priest of the law did weare vpon the ornament of his head, in which was grauen these wordes, *The holines of the Lorde.* Eucherius instruct.ad Salon.c.de vestibus. Therefore he saith, (in respect of the diuine knowledge and holines, that was in this Apostle Iohn,) that he leaned vpon the Lordes breast, and was made the Priest that bare the *Petalon* or plate. Which if the Papists wil haue to be literally & absolutely vnderstood, that S. Iohn was a Priest, and ware the Priestly garment, they must acknowledge, that he was the high Priest. For this *Petalon* or plate, was for none other to weare, but onely for the high Priest, as it is manifest by Exod 28,3. and c.39.30. Then if Iohn were the high Priest of Christian religion, as Aaron and his successors were of the Iewish people, it followeth, that Iohn was aboue Peter, and all the Apostles, in this dignitie of the high Priests office. Which thing rather then the Papists wil graunt, I dare say, they will acknowledge, that Iohn was not a sacrificing Priest, nor

What Priest S. Iohn was.

Exod 28.

nor did weare that Priestly ornament, which was proper to the high Priest onely.

RHEM. 8 20 The seuen starres.) *The Bishops are the starres of the Church, as the Churches themselues are the golden candlestickes of the world: no doubt to signifie, that Christ preserueth the truth onely in and by the lawfull Bishops and Catholike Church, and that Christs truth is not to be sought for, in corners or conuenticles of Heretikes, but at the Bishops handes, and* Mat.5.15. ** vpon the candlestick which shineth to all in the house.* The true religion manifest as the light on a candlestick.

FVLKE.8 The ordinarie meanes of continuance of the truth, (though not the only meanes,) is by the teaching of the Bishops, and Elders of the Church. Therefore when the Bishops and Priestes of the Popish Church, were for the most part dombe dogges, and ignorant asses, that had no knowledge to teache, or els were teachers of errour and darkenes, rather then of truth and light, no meruaile, though the golden candlestickes were remoued from Rome, and other places, where in auncient time they were set: so that ignorance and heresie so mightily preuailed, as in the kingdome of Antichrist. For S. Iohn by the Angels of the Churches, meaneth not all that should weare on their heads, myters, and hold crozier staues in their handes like dead idoles: but them that are faithfull messengers of the Lords word, and vtter and declare the same. Not the angels of Sathan, though they be transfigured into the angels of light: but the Angels of God and Christ. The Popish Church therefore hath neither starres nor candlestickes in which true religion should shine, but either idols of Bishops, or wolues in stead of Shepheards. Succession.

RHEM. 9 20 The Angels of the Churches.) *The whole Church of Christ hath S. Michael for her keeper and Protector, and therefore keepeth his holy day onely by name, among all Angels. And as earthly kingdomes haue their speciall Angel Protectors, as we see in the 10. Chapter of Daniel: so much more the particular Churches of Christendom. See S. Hierom in 34. Ezech. But of those Angels it is not here meant, as is manifest. And therefore Angels here must needes signifie the Priestes or Bishops specially of the Churches here, and in them all the gouernours of the whole and of euery particular Church of Christendome. They are called Angels, for that they are Gods messengers to vs, interpreters of his will, our keepers and directors in religion, our intercessors, the cariers and offerers of our praiers to him, and mediators vnto him vnder Christ, and for these causes and for their great dignitie they are here and in * other places of Scripture called Angels.* Angels Protectors. Bishops and Priestes are called Angels. *Malac.2.7.*

FVLKE.9 The whole Church hath Christ himselfe, which is the true *Michael*, to be her Protector, and not one, but many holy Angels to defend her vnder him. That earthly kingdomes haue their speciall angels Protectors, it is not proued out of Daniel. For the Princes of the Persians and Grecians spoken of cap. 10. were no Angels, but earthly Princes. For Angels do no resist Christ and his Angels the defenders of the Church, as the Prince of Persia did verse 13. Although Hierom vpon that place of Daniel, doth affirme that he was an Angel, and vpon Ezechiel 34. *that the Shepheards of Israel, according to mysticall vnderstanding, were the Angels of euery Church, to whom Iohn doth write in the Apocalypse, and whose Angels daily see the face of God.* But the text is so plaine against the Shepheards of Israel, that a man might meruaile what S. Hierom meant to drawe it to the Angelike spirites, against whom the holy Ghost setteth foorth no prophecies: neither doe they neglect any charge that is committed to them. Angels.

Wherefore among many other reasons this is one inuincible, to proue that they are not heauenly spirites, to whom S. Iohn writeth: but ministers of the Church, that some of the Angels are reprehended for their offences, and exhorted to repent and amend, which pertaineth not to the heauenly spirites. But where as you make the Bishops and Priests our intercessors, the cariers and offerers of our prayers, and mediators vnto God vnder Christ, you gather more then the place will afforde. For they are called the Angels of the Churches, because they be Gods messengers vnto the Churches, not intercessors, cariers, or mediators vnder Christ. For that was Parmenians errour, who placed the Bishop mediator of intercession betweene the people and God, condemned by S. Augustine, who would not allow S. Iohn himselfe to be mediator betweene God and vs. cont. ep. Parm. lib. 2. cap. 8. Christ our only mediator of intercession.

The ministers of the Church therefore do pray for the people, either of common charitie, as the people pray for them, or els as the mouth of the people: to conceiue or vtter the publike prayers in the name of the people for order and comelinesse to be obserued in the Church. But any office of mediation, aduocation, or intercession, to present the prayers of the people vnto God vnder Christ, that they may be acceptable, they haue not by the holy scriptures which teach, that all our prayers are accepted by the onely mediation and aduocation of Christ: See Iohn 2. Sect. 5.

CHAP. II.

He is commanded to write diuers things to the Churches of Ephesus, Smyrna, Pergamus, and Thyatira: praysing them that had not admitted the doctrine of Heretikes and Nicolaitæ, 22 and calling others by threats vnto penance: 26 and promising reward to him that manfully ouercommeth.

AND ‡ to the Angel of the Church of Ephesus write, Thus saith he which holdeth the seuen starres in his right hand, which walketh in the middes of the seuen candlestickes of gold.

2 I knowe ‖ thy workes and labour, and thy patience: and that thou canst not beare euill men, and hast tryed them which say them selues to be Apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast borne for my name, and hast not fainted.

4 But I haue against thee a fewe things, because ‡ thou hast left thy first charitie.

5 Be mindfull therefore from whence thou art fallen: and do penance, and do the first

VNto the Angel of the Church of Ephesus, write, These things saith he that holdeth the seuen starres in his right hand, and that walketh in the middest of the seuen golden candlestickes:

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other ceremonies of the Lawe, that were figures and shadowes of things to come, whereof he was the bodie, and they were fulfilled and accomplished in him, and by him. And this the Apostles knew, both by the Scriptures, and by the worde of Christ, and by his holie spirite. By the Scripture also they knewe, that one day of seuen, was appointed to be obserued for euer, during the worlde, as consecrated and hallowed to the publike exercises of the religion of God, although the ceremoniall reste, and prescript day according to the Lawe, were abrogated by the death of Christ. Nowe for the prescription of this daie, before any other of the seuen, they had without doubt, either the expresse commaundement of Christ, before his ascention, when he gaue them precepts concerning the kingdome of God, and the ordering and gouernment of the Church, Act.1,2. or else the certaine direction of his spirite, that it was his will and pleasure it should so be, and that also according to the Scriptures. Seeing there is the same reason of sanctifying that day, in which our Sauiour Christ accomplished our redemption, and the restitution of the worlde by his resurrection from death, that was of sanctifying the day, in which the Lorde rested from the creation of the worlde: where you say, *it was otherwise prescribed by God himselfe in the seconde commaundement*: First, I meruaile what accompt you followe of the tenne Commaundements, when this Commaundement of the Sabboth, both in the 20. of Exodus, and the fifth of Deuteronomie is the fowerth Commaundement. And although you leaue out the commaundement against idolatrie, because it should be too manifest a conuinction of your impietie, yet I see not how you can make the commaundement of the Saboth, the second commaundement, except you will also exclude the third commaundement against the taking of the name of God in vaine. But to let this passe as a grosse ouersight, I answer to the matter, the prescript of the day, as of the maner of rest, and other rites in obseruing thereof, was a ceremoniall, as circumcision, bloud, strangled, and the sacrifices instituted from the beginning of the world, and therefore abrogated togither, with the ceremonies first instituted in mount Sina. Wherefore this abrogation of the Iewish Saboth, and institution of the Lordes day, doth not proue any power in the Church, to abrogate any thing prescribed by God in the Scriptures, or to institute any thing of like nature, and necessitie of obseruing, beside the Scriptures. For although the Church in daies or times, which are indifferent, may take order for some other daies or times, to be solemnized for the exercises of religion, or that the remembrance of Christes natiuitie, resurrection, ascension, or the comming of the holy Ghost, may be celebrated either on the Lords daie, or any other time: yet there is great difference betweene the auctoritie of the Church in this case, and the prescription of the Lordes daie, by the Apostles. For the speciall memories of those thinges are indifferent of their nature, either to be kept on certaine daies, or left to the discretion of the Gouernours of the Church, to be celebrated as any other occasion shall be offered. Neither if they be assigned to certaine daies in the yeere, is it necessarie they should be kept on those daies, which they are now vsed, rather then on other daies, in which they haue of olde beene vsed. Yea the Pope hath taken vpon him of late, to alter all those festiuall daies, that for many hundred yeeres haue beene obserued otherwise. But to change the Lordes day, and to keepe it on Munday, Tuesday, or any other day, the Church hath none auctoritie. For it is not a matter of indifferencie, but a necessarie prescription of Christ himselfe, deliuered to vs by his Apostles. The Church therefore, hath promised to be ledde into all truth, so she followe the rule of truth, which is the word of God, expressed in the holy Scriptures. Not that she hath the same assurance of Gods spirite, which the Apostles had, who were so directed thereby, that although they were fraile men, by nature subiect to errour, yet they could not decline in their writings and ordinances for the Church, from the truth, or the holy Scriptures. Wherefore the Church hath not nowe the same warrant of the spirite which the Apostles had, neither may she alter any thing that they (as the Embassadours of Christ,) haue prescribed to bee perpetuall, nor make anie thing necessarie by nature, which they haue left indifferent.

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RHEM. 7 13 Vested in a Priestly garment.) *He appeared in a long garment or vestment proper vnto priests (for so the word* podéres, *doth signifie, as* Sap.18.24.) *and that was most agreeable for him that represented the person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and who is specially noted in the Ecclesiasticall historie for his Priestly garment called,* pétalon *or* lámina. Euseb.li.3.hist.Eccl.c.25. & li.5.c.23.

Priestly garments.

FVLKE.7 S. Iohn was an Elder of the Church, as he calleth himselfe, *Epist.2.&3.* But he was no sacrificer or sacrificing Priest. Neither is he noted for his Priestly garment: for *Petalon* signifieth a plate, or brouch, and not a garment, except you will say a brouch is a garment. Now that *Petalon* which *Polycrates*, (as *Eusebius* reporteth) saith, that S. Iohn did beare, is not to be vnderstood grãmatically, as though S. Iohn did weare such a plate in his cappe or hatte, but it is a figuratiue allusion, vnto that plate of gold, which the high Priest of the law did weare vpon the ornament of his head, in which was grauen these wordes, *The holines of the Lorde.* Eucherius instruct.ad Salon.c.de vestibus. Therefore he saith, (in respect of the diuine knowledge and holines, that was in this Apostle Iohn,) that he leaned vpon the Lordes breast, and was made the Priest that bare the *Petalon* or plate. Which if the Papists wil haue to be literally & absolutely vnderstood, that S. Iohn was a Priest, and ware the Priestly garment, they must acknowledge, that he was the high Priest. For this *Petalon* or plate, was for none other to weare, but onely for the high Priest, as it is manifest by Exod 28,3. and c.39.30. Then if Iohn were the high Priest of Christian religion, as Aaron and his successors were of the Iewish people, it followeth, that Iohn was aboue Peter, and all the Apostles, in this dignitie of the high Priests office. Which thing rather then the Papists wil graunt, I dare say, they will acknowledge, that Iohn was not a sacrificing Priest, nor

What Priest S. Iohn was.

Exod 28.

Exod 39.

Exod 30.

nor did weare that Priestly ornament, which was proper to the high Priest onely.

RHEM. 8 20 The seuen starres.) *The Bishops are the starres of the Church, as the Churches themselues are the golden candlestickes of the world: no doubt to signifie, that Christ preserueth the truth onely in and by the lawfull Bishops and Catholike Church, and that Christs truth is not to be sought for, in corners or conuenticles of Heretikes, but at the Bishops handes, and* Mat.5.15. *vpon the candlestick which shineth to all in the house.* The true religion manifest as the light on a candlestick.

FVLKE.8 The ordinarie meanes of continuance of the truth, (though not the only meanes,) is by the teaching of the Bishops, and Elders of the Church. Therefore when the Bishops and Priestes of the Popish Church, were for the most part dombe dogges, and ignorant asses, that had no knowledge to teache, or els were teachers of error and darkenes, rather then of truth and light, no meruaile, though the golden candlestickes were remoued from Rome, and other places, where in auncient time they were set: so that ignorance and heresie so mightily preuailed, as in the kingdome of Antichrist. For S. Iohn by the Angels of the Churches, meaneth not all that should weare on their heads, myters, and hold crozier staues in their handes like dead idoles: but them that are faithfull messengers of the Lords word, and vtter and declare the same. Not the angels of Sathan, though they be transfigured into the angels of light: but the Angels of God and Christ. The Popish Church therefore hath neither starres nor candlestickes in which true religion should shine, but either idols of Bishops, or wolues in stead of Shepheards. Succession.

RHEM. 9 20 The Angels of the Churches.) *The whole Church of Christ hath S. Michael for her keeper and Protector, and therefore keepeth his holy day onely by name, among all Angels. And as earthly kingdomes haue their speciall Angel Protectors, as we see in the 10. Chapter of Daniel: so much more the particular Churches of Christendom. See S. Hierom in* 34. *Ezech. But of those Angels it is not here meant, as is manifest. And therefore Angels here must needes signifie the Priestes, or Bishops specially of the Churches here, and in them all the gouernours of the whole and of euery particular Church of Christendome. They are called Angels, for that they are Gods messengers to vs, interpreters of his will, our keepers and directors in religion, our intercessors, the cariers and offerers of our praiers to him, and mediators vnto him vnder Christ, and for these causes and for their great dignitie they are here and in* Malac.2,7. *other places of Scripture called Angels.* Angels Protectors. Bishops and Priestes are called Angels.

FVLKE. 9 The whole Church hath Christ himselfe, which is the true *Michael*, to be her Protector, and not one, but many holy Angels to defend her vnder him. That earthly kingdomes haue their speciall angels Protectors, it is not proued out of Daniel. For the Princes of the Persians and Grecians spoken of cap. 10. were no Angels, but earthly Princes. For Angels do no resist Christ and his Angels the defenders of the Church, as the Prince of Persia did verse 13. Although Hierom vpon that place of Daniel, doth affirme that he was an Angel, and vpon Ezechiel 34. *that the Shepheards of Israel, according to mystical vnderstanding, were the Angels of euery Church, to whom Iohn doth write in the Apocalypse, and whose Angels daily see the face of God.* But the text is so plaine against the Shepheards of Israel, that a man might meruaile what S. Hierom meant to drawe it to the Angelike spirites, against whom the holy Ghost setteth foorth no prophecies: neither doe they neglect any charge that is committed to them. Angels.

Wherefore among many other reasons this is one inuincible, to proue that they are not heauenly spirites, to whom S. Iohn writeth: but ministers of the Church, that some of the Angels are reprehended for their offences, and exhorted to repent and amend, which pertaineth not to the heauenly spirites. But where as you make the Bishops and Priests our intercessors, the cariers and offerers of our prayers, and mediators vnto God vnder Christ, you gather more then the place will afforde. For they are called the Angels of the Churches, because they be Gods messengers vnto the Churches, not intercessors, cariers, or mediators vnder Christ. For that was Parmenians errour, who placed the Bishop mediator of intercession betweene the people and God, condemned by S. Augustine, who would not allow S. Iohn himselfe to be mediator betweene God and vs. cont. ep. Parm. lib. 2. cap. 8. Christ our only mediator of intercession.

The ministers of the Church therefore do pray for the people, either of common charitie, as the people pray for them, or els as the mouth of the people to conceiue or vtter the publike prayers in the name of the people for order and comelinesse to be obserued in the Church. But any office of mediation, aduocation, or intercession, to present the prayers of the people vnto God vnder Christ, that they may be acceptable, they haue not by the holy scriptures which teach, that all our prayers are accepted by the onely mediation and aduocation of Christ: See Iohn 2. Sect. 5.

CHAP. II.

He is commanded to write diuers things to the Churches of Ephesus, Smyrna, Pergamus, and Thyatira: praysing them that had not admitted the doctrine of Heretikes and Nicolaitæ, 22 and calling others by threats vnto penance: 26 and promising reward to him that manfully ouercommeth.

AND ‡ to the Angel of the Church of Ephesus write, Thus saith he which holdeth the seuen starres in his right hand, which walketh in the middes of the seuen candlestickes of gold.

2 I knowe ‖ thy workes and labour, and thy patience: and that thou canst not beare euill men, and hast tryed them which say them selues to be Apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast borne for my name, and hast not fainted.

4 But I haue against thee a fewe things, because ‡ thou hast left thy first charitie.

5 Be mindfull therefore from whence thou art fallen: and do penance, and do the first

VNto the Angel of the Church of Ephesus, write, These things saith he that holdeth the seuen starres in his right hand, and that walketh in the middest of the seuen golden candlestickes:

2 I knowe thy workes, and thy labour, and patience, and howe thou canst not forbeare them which are euill: and hast examined them which say they are apostles, and are not, and hast found them liars:

3 And hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue somewhat *against thee, because thou hast left thy first loue.*

5 Remember therefore from whence thou art fallen, and repent, and do the first workes: or els

first workes. But if not: I come to thee, and ‖will moue thy candlestick out of his place, vnlesse thou do penance.

6 But this thou hast, ‖ because thou hatest the factes ‖of the Nicolaites, which I also hate.

7 He that hath an eare, let him heare what the Spirit saith to the Churches, To him that ouercommeth, I will giue to eate of the tree of life, which is in the Paradise of my God.

8 And to the Angel of the Church of Smyrna write, Thus saieth *the first and the last, who was dead, and liueth,

Apoc.1,17.

9 I know thy tribulation and thy ‡pouertie, but thou art riche: and thou art blasphemed of them that say them selues to bee Iewes and are not, but are the Synagogue of Satan.

10 Feare none of these things which thou shalt suffer. Behold the Deuil wil send some of you into prison that you may be tried: and you shall haue tribulation ten daies. Be thou faithfull vntill death: and I will giue thee ‡the crowne of life.

‡ The singular reward of martyrdome.

11 He that hath an eare, let him heare what the Spirit saith to the Churches, He that shall ouercome, shall not be hurt of the ‡second death.

12 And to the Angel of the Church of Pergamus write, Thus saith he that hath the sharpe two edged sword,

13 I knowe where thou dwellest, where the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithfull witnesse, who was slaine among you, ‡where Satan dwelleth.

‡ The speciall residence of Satan is where the faithfull are persecuted for Christs truth, where not to deny the Catholike faith for feare, is much here commended. Nu.24,14. 25,2.

14 But I haue against thee a few things: because thou hast there, them that hold the doctrine of Balaam, who taught Balac *to cast a scandal before the children of Israel, to eate and commit fornication:

15 So hast thou also them that holde the doctrine of the Nicolaites.

16 In like maner doe penance. If not: I will come to thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an eare, let him heare what the Spirit saith to the Churches, To him that ouercommeth I will giue the hidden manna, & wil giue him a *white ‡counter: and in the counter a newe name written, which no man knoweth, but he that receiueth it.

* ψηφον. calculum. * Fulke. This translation is false, vnlearned, and ridiculous. For the word in both tongues signifieth a stone properly, in which it was vsed to write the names of them that were elected to honor, or absolute from crime. *Mos erat antiquis, niueis atrisque lapillis, His damnare reos, illis absoluere culpa.* Ouid. Meta. li. 15. ‡ None of these are any thing worth without the other.

18 And to the Angel of the Church of Thyatira write, Thus saieth the Sonne of God, which hath eies as a flame of fire, and his feete like to latten.

19 I know thy ‡ workes, and faith, and thy charitie, & ministerie, and thy patience and thy last workes moe then the former.

20 But I haue against thee a few things: because

els I will come vnto thee shortly, and will remoue thy candlestick out of his place, except thou repent.

6 But this thou hast, because thou hatest the deedes of the Nicolaitans, which deedes *I also hate.*

7 Let him that hath an eare, heare what the Spirite saith vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life, which is in the middest of the Paradise of God.

8 And vnto the Angell of the Church of Smyrna, write, These things saith he that is first and the last, which was dead and is aliue:

9 I know thy workes, and tribulation, and pouertie, (but thou art rich:) and I know the blasphemie of them which call themselues Iewes, and are not, but are *the synagogue of Satan.*

10 Feare none of those things which thou shalt suffer: beholde, the deuill shall cast some of you into prison to tempt you, and ye shall haue tribulation tenne daies: be thou faithfull vnto the death, and I will giue thee a crowne of life.

11 Let him that hath an eare, heare what the spirit saith vnto the Churches. He that ouercommeth, shal not be hurt of the second death.

12 And to the Angel of the Church in Pergamos, write, These things saith he which hath the sharpe sword with two edges.

13 I knowe thy works, and where thou dwellest, euen *where Satans seate is, and* that *thou holdest fast my name, and hast not denied my faith, euen in those daies, when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.*

14 But I haue a few things against thee, because thou hast there them that maintaine the doctrine of Balaam, *which taught* †Balac *to put a stumbling blocke before the children of Israel, that they should eate of meate sacrificed vnto idoles, and commit fornication.*

Num.24.14. † Some reade taught in Balac.

15 Euen so hast thou them that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or els I wil come vnto thee shortly, and wil fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth will I giue to eate Manna that is hid, and will giue him a white stone, and in the stone a newe name written, which no man knoweth, sauing he that receiueth it.

18 And vnto the Angell of the Church of Thyatira, write, These things saith the Sonne of God, who hath eies like vnto a flame of fire, and his feete are *like fine brasse.*

19 I knowe thy workes, and thy charitie, service, and faith, and thy patience, and thy deedes, which are more at the last then at the first.

20 Notwithstanding, I haue a fewe things against

3.Reg.18. becauſe thou permitteſt ‖ the woman *Iezabel, who calleth her ſelfe a propheteſſe, to teache, and to ſeduce my ſeruants, to fornicate, and to eate of things ſacrificed to idols.

21 And I gaue her a time that ſhe might doe penance: and ‖ ſhe wil not repent from her fornication.

22 Behold I will caſt her into a bed: and ‖ they that commit aduoutrie with her, ſhall be in very great tribulation, vnleſſe they do penance from their workes.

23 And her children I will kil vnto death, and all the Churches ſhal knowe *that I am he that ſearcheth the reines and harts, and I wil giue to euery one of you ‡ according to his workes.

1 Reg.16. Pſ.7,10. Ier.11,20.

24 But I ſay to you the reſt which are at Thyatira, whoſoeuer haue not this doctrine, which haue not knowen the ‖ depth of Satan as they ſay, I wil not caſt vpon you an other weight.

‖ depthes.

25 Yet that which you haue, hold till I come.

26 And he that ſhal ouercome & keepe my works vnto the end: ‖ I wil giue him power ouer the nations,

Pſ.2.9.

27 And * he ſhal rule them with a rod of yron, and as the veſſell of a potter ſhall they be broken,

‡ This great priuiledge of Sainctes riſeth of the power and preeminence of Chriſt, which his father gaue him according to his humanitie, and therefore to denie it to Sainctes, is to deny it to Chriſt himſelfe.

28 ‡ As I alſo haue receiued of my father: and I will giue him the morning ſtarre.

29 He that hath an eare, let him heare what the Spirit ſaith to the Churches.

againſt thee, becauſe thou ſuffereſt that woman Iezabel, which calleth her ſelfe a propheteſſe, to teach, and to deceiue my ſeruants to make them commit fornication, and to eate meate ſacrificed vnto idols.

21 And I gaue her ſpace to repent of her fornication, and ſhe repented not.

22 Behold, I wil caſt her into a bed, and them that commit fornication with her into great aduerſitie, except they repent of their deedes.

*23 And I will kill her children with death, and all the Churches ſhall knowe that * I am he which ſearcheth the reines and harts: and I will giue vnto euery one of you according to his workes.* Iere.11.20. and 17.10.

24 Vnto you I ſay, and vnto other of them of Thyatira, as many as haue not this learning, and which haue not knowen the deepeneſſe of Satan, as they ſay, I will put vpon you none other burden:

25 But that which ye haue already, hold faſt till I come.

26 And whoſoeuer ouercommeth, and keepeth my workes vnto the ende, to him will I giue power ouer nations:

*27 * And he ſhall rule them with a rodde of iron: and as the veſſels of a potter ſhall they be broken to ſhiuers:* Pſal.2.9.

28 Euen as I receiued of my father, ſo will I giue him the morning ſtarre.

29 Let him that hath an eare, heare what the ſpirit ſaith to the Churches.

MARGINALL NOTES. CHAP. II.

RHEM. 1 1 To the Angel. *That which before he willed him to write to the Church, he now willeth to be written to the Angels or Biſhops of the ſame onely, where we ſee, it is all one, to the Church, and to the head or gouernour thereof.*

FVLKE. 1 The whole prophecie was commanded to be ſent to the Churches, certaine ſpeciall admonitions and inſtructions to the Angels of the Church, yet pertayning to the whole Church: but hereof it followeth not that euery Church, and the head and gouernour there of is all one.

RHEM. 2 4 Thou haſt left.) *By this we ſee is plainely refuted that which ſome heretikes hold, that a man once in grace or charitie can neuer fall from it.*

FVLKE. 2 Although the elect can neuer finally fall out of the grace and fauour of God, whereby he loued them in Chriſt, before the world was made: yet they may decay in particuler graces, as in zeale of faith and feruencie of loue for a ſeaſon, and be renewed againe by repentance. The elect can not fall away finally.

RHEM. 3 9 Pouertie.) *This Church repreſenteth the ſtate of them that are ſpoiled of their goods, empriſoned, and manifoldly afflicted for the Catholike faith.*

FVLKE. 3 The true Catholike Church when it is perſecuted, is often in tribulation and pouertie. But the Papiſts which are puniſhed for their obſtinacie, and contempt of godly lawes, are no more like the Church here puniſhed, then the Donatiſts, that for their like obſtinacie, were puniſhed by pecuniarie mulctes in S. Auguſtines time. Againe, the Engliſh Papiſtes are for the moſt part of the richeſt and wealthieſt perſons in the countries where they dwell: therefore nothing reſembling the Angel of the Church of Smyrna, whether it were Polycarpus, or whoſoeuer he were. Papiſt puniſhed iuſtly.

RHEM. 4 11 Second death.) *The death of the body is the firſt death: the death of the ſoule, the ſecond, which martyrs are ſureſt to eſcape of all men.*

FVLKE. 4 Not onely martyrs, but all other true Chriſtians, that by faith ouercome the world, are ſure to eſcape the ſecond death, which is damnation: for there is no damnation to them that are in Chriſt Ieſus Rom.8.1. All true Chriſtians ſure to obtaine ſaluation.

RHEM. 5 22 According to his workes.) *Who ſeeth not here that good workes deſerue ſaluation, as ill workes damnation: and that it is not faith alone that God rewardeth, but that faith which worketh by charitie.*

FVLKE. 5 Neither doe you ſee here, that good workes deſerue ſaluation: neither can you by any good and lawfull argument make any other men to ſee it. That it is none other faith that God rewardeth, but that faith which worketh by charitie, we agree with you, and by that faith we are iuſtified before God without workes, Rom.3. Merite.

ANNOTATIONS. CHAP. II.

RHEM. 6 1 Holdeth the ſeuen.) *Much to be obſerued, that Chriſt hath ſuch care ouer the Church and the Biſhops thereof, that he is ſaid here to beare them vp in his right hand, and to walke in the middes of them: no doubt to vphold and preſerue them and to guide them in all truth.* Chriſts care of his Church.

Chriſt

FVLKE.6 Christ preserueth and guideth the Church, and all the true Shepheards thereof in all trueth, so long as they will humbly obey his voice, and be ruled by his word which is the truth: from which, if they will negligently or wilfully decline, they cannot looke that Christ shall preserue them in truth. How the Church may erre.

RHEM. 2 Thy workes, labour, patience &c.) *Things required in a Bishop. first, good workes, and great patience in tribulation. next, zeale and sharpe discipline toward offenders is here commended in them. thirdly, wisedome and diligence in trial of false Apostles and preachers comming in sheepeskinnes: where is signified the watchful prouidence that ought to be in them, that Heretikes enter not into their flockes.* Speciall vertues required in a Bishop.

RHEM. 7 5 Will moue.) *Note that the cause why God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlesticke, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former workes of charitie which our first Bishops and Church were notable and renowmed for.* Sinne is the cause that God taketh the Cath. faith from countries.

FVLKE.7 If burning charitie, and zeale of popery, coulde haue kept your popish Prelates in their seates of tyrannie, they were not behinde in the time of your last possession of them. But God be praised that hath remoued those cruell wolues, the wasters of his flocke, and hath set vp againe the golden candlesticke of his Church, in which doe shine many godly Bishops and teachers, in heauenly doctrine and Christian conuersation.

RHEM. 6 Because thou hatest.) *We see here that of all things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is, their wicked doctrine and conditions, euen as God hateth them. for which onely zeale, our Lord saith here that he beareth with some Churches and Prelates, and saueth them from perishing.* Zeale against Heretikes.

RHEM. 8 6 Of the Nicolaites.) *Heretikes haue their callings of certaine persons, as is noted at large Act. 11. 26. These had their name of Nicolas, one of the 7. first Deacons that were chosen Act. 6. Who is thought to haue taught communitie of women or wiues, and that it was lawfull to eate of meate offered to idoles. Which later point is such a thing, as if one shoulde holde it lawfull to receiue the bread or wine of the new Communion, which is a kinde of* Idolothyta, *that is,* idolatrous meates. *for though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord himselfe to those Heretikes, it is a very paterne and marke vnto the faithfull for euer, what kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutheranes, Zuinglians, &c. See S. Hierom* cont. Lucifer. in fine. *Nicolaites* the first Heretikes so called, as a pa. terne of Arians, Lutherans, and the like peculiar calling.

FVLKE.8 The names of Lutherans and Zuinglians, are but malitious slanders, as of olde time *Alexandrians, Athanasians, Ioannites, &c.* which were true Catholikes so nicknamed by Heretikes. The bread and wine which we blesse, according to the institution of Christ, in the celebration of the Lordes Supper, are the communion of the body and blood of Christ: therefore he that calleth them idolatrous meates, except he repent in time, shal one day finde the reward of this blasphemie. *Hierom* against the *Luciferians*, speaketh against them that were iustly called after any other name then of Christ, because their doctrine was of a later inuention then the doctrine of Christ: as the *Marcionites, Valentinians, Montanists, & Papists*, and such like. As for our religion, hath not *Luther* or *Zuinglius* for the auctors but Christ, as we are able to proue by the holy scriptures: so are not the Papistes able to proue their doctrine, therefore they deny the sufficiencie of holy scriptures. Names of Heretikes.

RHEM. 9 14 To cast a scandal.) *Iosephus writeth that when Balaam could not curse Gods people, nor otherwise anoy them, he taught Balac a way how to ouerthrow them: to witte, by presenting vnto them their Heathen women very beautifull: and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to Heathenish maners and displease God. To which craftie councell of Balaam the Apostle resembleth Heretikes fraude, who by offering of libertie of meate, women, Church goodes, breach of vowes, and such other licentious allurements, cause many moe to fall, then by their preaching.* Balaam ouercomming Gods people by persuasion of lecherie and bellecherie, was a type of Heretikes.

lib. 4. Antiq. c. 6.

2. Pet. 2, 15. Iude. v. 11.

FVLKE.9 We offer no libertie of meates, other then the scripture offereth, which condemneth the prohibition of meates, to be the doctrine of deuils: we allowe no libertie of women, but in holy and lawfull matrimonie: the forbidding whereof the scripture maketh to be a note of deuils apostasie. As for the libertie of Church goodes, we offer not to any man, but if you meane the conuerting of landes and goodes abused to maintaine popish idolatrie, to the maintenance of the crowne and the Realme, you may well remember they were your owne Prelates that committed Abbey landes in King Henries daies vnto the Princes disposition. And if you thinke it carnall libertie to possesse any such Church goodes, you may doe well to perswade a number of your fauorites to renounce the possession of their Abbey landes, and other riches of the Babylonicall Church, and to restore them into the Princes handes. If you refuse so to doe, it is you that graunt libertie of Church goodes more then we. For we do not accompt the goodes and landes of Idolaters, abused to the maintenance of Idolatrie, to be the goodes consecrated to the necessarie and lawfull vses of the Church. As for breach of vowes, we offer no libertie, but as the ancient fathers, *Cyprian, Epiphanius, Hierom, & Augustine* taught according to the scriptures we affirme the mariage euen of them that haue rashly made a vow of continencie, which they are not able to keepe, to be lawfull mariage, and to be better then the burning celibate, and abhominable life of the Popish Clergie. *Epiph. Her. 61. ad Demet. August. de bono viduit cap. 10. Cyprian ep. 62.* Forbidding of meates and mariage. Carnall libertie.

RHEM. 10 20 The woman Iezabel.) *He warneth Bishops to be zealous and stout against false Prophets and Heretikes of what sort soeuer, by alluding couertly to the example of holy Elias that in zeale killed 450. false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithfull people of God. And whether they were any such great woman then, a furtherer and promotour of the Nicolaites, whom the Prophet should here meane, it is hard to say.* Zeale against Heretikes. Achab and Iezabell. 3. Reg. 18.

FVLKE.10 *Beda* maketh no question, but that there was a woman which contrarie to Ecclesiasticall order, was permitted, not onely to teache, but to teach false doctrine. And so the text is plaine, not onely that shee vsurped the name of a *Prophetesse*, but also that shee had time of repentance graunted vnto her. Which can not be applied to *Achabs* wife, who tooke not vpon her to be a prophetesse, neither had time of repentance graunted to her, so many hundreth yeeres after her death. *Ambrosius Ambertus* saith, that according to some translation, shee was the Bishop of *Thyatiras* owne wife whom he so tolerated. Neither is the Angel of *Thiatyra* commaunded to kill her, as *Elias* by Gods special and extraordinarie commandement slew the false prophets. But your late practises do interprete what you would insinuate, if you thought it conuenient to vtter it in plaine English. Treason and murther.

RHEM. 11 21 Shee will not repent.) *See free will here most plainely, and that God is not the proper cause of obduration or impenitence, but man himselfe onely. Our Lord giueth sinners so long life, specially to expect their amendment: but Iezabel (to whom the Apostle here alludeth) would neuer repent.* Free wil. God is not author of euil.

FVLKE.11 It is no freedom but miserable captiuitie, to be obdurated in sinne and wickednes. Notwithstanding, whom soeuer God hardeneth, he enforceth not their will, but yet as a iust iudge, not as an euill auctour, he doth properly harden them, which wilfully and obstinately harden themselues. That God giueth time of repentance, Freewill.

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it maketh ſinners more inexcuſable, but it proueth not that they haue power to repent of their free will, without the grace of God.

RHEM. 12 22 They that commit aduoutrie with her.) *Such as communicate with Heretikes, ſhal be damned (alas) with them. for not only ſuch as were in their harts, of Iezabels religion, or inwardly beleeued in Baal, but ſuch as externally for feare worſhipped him (which the Scriptures call, bowing of their knees to Baal) are culpable. as now many bow their knees to the Communion, that bow not their harts.* They that communicate with Heretikes, ſhall be damned with them.

3. Reg. 19. v. 18. Ro. 11.

FVLKE. 12 They that receiue the holy Communion as hypocrites, are guiltie of the body and bloud of our Lord, and ſhall not eſcape vengeance vnleſſe they repent, although in outward ſhew they ſeeme to communicate, not with heretikes, but with the Church of Chriſt.

RHEM. 13 26 I will giue him power.) *Obſerue that not only Angels haue power and regiment ouer countries vnder God, but now for the honour of Chriſts humane nature, and for his miniſterie in the world, the Saincts deceaſed alſo, being in heauen, haue gouernement ouer men and Prouinces, and therefore haue to do with our affaires in the world. Which is againſt the Heretikes of theſe daies, that to take away our praiers to Saincts, would ſpoile them of many ſouereaine dignities, wherein the Scriptures make them equall with Angels.* Saincts alſo are Patrones, not onely Angels.

FVLKE. 13 It can not be prooued that Angels haue power and regiment ouer ſeuerall Countries vnder God, but as they are appointed to ſerue God according to his pleaſure, without any ſuch certaine limitation of places or Countries. But much leſſe it can be proued out of the Scriptures, that the Saincts departed haue gouernement ouer men or prouinces, or any thing to doe with our affaires in this worlde. For the power that our Sauiour Chriſt promiſeth to giue to euery Chriſtian that ouercommeth, is the participation of his kingdome and heauenly inheritance ouer all the world wich God giueth him, as it is in the 2. *Pſalme:* and not a ſpeciall commiſſion to one Sainct ouer one Countrie, and to an other ouer an other Countrie. As *George* for England, *Denis* for Fraunce, &c. but participation of his generall inheritance to euery one of his Saincts. That is, ſpiritually to ouercome the world by faith in this life, and after this life, when they are perfectly vnited to him at the time of the vniuerſall iudgement, he will actually put them in full poſſeſſion of his royall inheritance. The auctour of the Commentaries that goe vnder the name of S. Auguſtine doth thus expound this text *Hom. 2. The Church in Chriſt hath this power, ſeeing with him God hath giuen vs all things, as the Apoſtle ſaith, He calleth the rodde of Iron for the rigour of iuſtice, and by the ſame rodde the good are corrected, and the wicked broken in pieces.* So ſaith *Beda* vpon this text: *The Church hath this power in Chriſt as the body in the head. In whom according to the Apoſtle, God hath giuen vs all things. Arethas* vnderſtandeth it partly of the gouernment of the Church in this life, partly of the reward in the day of iudgement. *To him which ſhall get a price by fighting and wreſtling, I will for a triumph of victorie giue power ouer the nations, as our Lord ſaith in the Goſpels, to him which had rightly diſpenſed his pounds & talents, be thou ruler ouer ten Cities, and to an other, ouer fiue Cities: for theſe things ſignifie a certaine gouernment and power giuen to the Saincts ouer them that are weaker, and them that haue need to be directed: therefore it is written, The rodde of thy kingdome is a rod of direction, for that which is ſaid is wont to be ſignified by the rodde of direction, meaning, that it bringeth not ſuch correction as puniſheth, but ſuch as reformeth. But the Iron rodde no man ſaith to be giuen to any other ende, but to breake in pieces, by the puniſhment of thoſe which are clothed with diſobedience, and are like to earthen pots. As alſo the rodde of power, was not ſent out of Sion for any other end, but to rule. And becauſe an Iron rod is promiſed to euery one that ouercommeth, and they were thoſe which by ready obedience were purchaſed to God, they alſo ſhalbe iudges of the vnbeleeuers, becauſe the Lord ſaith: that euen the Niniuites ſhalbe raiſed vp vnto iudgement or condemnation of the froward generation. Victorinus* ſaith briefly according to this laſt ſentence of *Arethas: It is as much to ſay, as he ſhall make him a iudge among the reſt of the Saincts. Ambroſius Ansbertus* who wrote about 700. yeeres agoe, interpreteth this reward firſt to be promiſed to all the elect: *That power* (ſaith he) *which the onely begotten Sonne of God being made man in time receiued of his father, he promiſeth to giue to his elect, but in himſelfe by whom the whole body is ruled, and vnto whom the whole body of the Church is vnited. For he (as the Apoſtle ſaith) is the head of all the elect. If any member therefore ſhall be worthy to continue with the head, he is truely ſaid to haue that which the head himſelfe is proued to poſſeſſe by right of inheritance.* Secondly more ſpecially he applieth it to the preachers that gouerne the nations, whom by preaching they conuert with the word and diſcipline in this life, whom after the end of their labours, they ſhall not gouerne, but reſt with them for euer. *Conſtat, &c. It is certaine that whoſoeuer ſhall come to the ende of his labour, ſhall now no more gouerne the people, but with them whom he hath ſtudied to gouerne, ſhall reſt with them. Rupertus* vnderſtandeth it onely of the doctrine and diſcipline of the Church. *Richardus de ſancto victore*, not onely of the doctrine and diſcipline of the Church in this life, but alſo of the iudgement and condemnation of the wicked, with Chriſt in the ende of the world. *Haymo* expoundeth it firſt of the reward, that all the elect do poſſeſſe by inheritance as the members of Chriſt, to whom it belongeth principally, Secondly of the doctrine and diſcipline of the Church. So that this is a new and inforced interpretation neuer heard of before in the Church, that the ſaincts deceaſed ſhould haue gouernment ouer men and prouinces, and to doe in the affaires of this world, &c. Which was neuer heard of, nether in the ancient Church, or of the elder ſort of writers in the Romiſh Church, neither can it be proued out of the text. Therfore your prayers to ſaincts, or other ſoueraigne dignities aſcribed to them by the Papiſts, haue no ground in the Scriptures, either vpon this text or vpon any other. Angels. Saincts departed haue no gouernment ouer men liuing, prouinces in the world.

CHAP. III.

RHEM. 1 *He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre to penance by threatning, but praiſing the reſt, and promiſing reward to him that ouercommeth:* 15 *deteſting alſo the cold indifferent Chriſtian.* 20 *He ſaith that God knocketh at the doore of mens harts by offering his grace, for to enter into him that will open vnto him by conſent of free will.*

FVLKE. 1 There is nothing in this Chapter to proue that man hath ſuch freedome of will, that he can giue any conſent to Gods calling, but as of vnwilling, he is framed and turned by Gods grace to be willing. Free will.

AND to the Angel of the Church of Sardis, write, Thus ſaith he that hath the ſeuen Spirits of God, and the ſeuen ſtarres, I know thy works, that thou haſt the name that thou liueſt, and thou art dead.

2 Be vigilant, & confirme the reſt of the things

AND write vnto the Angel of the Church that is at Sardis, Theſe things ſaith hee that hath the ſeuen ſpirits of God, and the ſeuen ſtarres, I knowe thy workes, euen *that thou haſt a name that thou liueſt, and thou art dead.*

2 Be awake and ſtrengthen the things which remaine,

things which were to die. For I finde not thy workes ful before my God.

3 Haue in minde therfore in what maner thou haſt receiued and heard: and keepe,& do penance. If therefore thou watch not, *I wil come to thee as a theefe, and thou ſhalt not know what houre I will come to thee.

1.Theſ.5.2. 2.Pet.3,10. Apo.16,15.

4 But thou haſt a few names in Sardis, ‘which haue not defiled their garments:and they ſhal walke with me in whites, becauſe they ‡ are worthy.

4 ‖He that ſhall ouercome, ſhal thus be veſted in white garments, and I wil not put his name out of the booke of life, and I will confeſſe his name before my father, and before his Angels.

6 He that hath an eare, let him heare what the Spirit ſaith to the Churches.

7 And to the Angel of the Church of Philadelphia write,Thus ſaith the Holy one and the True one, he that hath the * key of Dauid: he that openeth,and no man ſhutteth: ſhutteth,and no man openeth.

Eſa.22,22.

8 I know thy works.Behold I haue giuen before thee a doore opened which no man can ſhut:becauſe thou haſt a litle power,and haſt kept my word, and haſt not denied my name.

9 Behold I wil giue of the ſynagogue of Satan,which ſay they be Iewes, and are not, but doe lie. Behold I wil make them come and ‖adore before thy feete. and they ſhall know that I haue loued thee.

10 Becauſe thou haſt kept the word of my patience, and I wil keepe thee from the houre of tentation, which ſhall come vpon the whole world to tempt the inhabitants on the earth.

11 Behold I come quickly:hold that which thou haſt,‖that no man take thy crowne.

12 He that ſhal ouercome, I wil make him a piller in the temple of my God: and he ſhal goe out no more: and I will write vpon him the name of my God, and the name of the citie of my God, new Hieruſalem which deſcendeth out of heauen from my God, & my new name.

13 He that hath an eare, let him heare what the Spirit ſaith to the Churches.

14 And to the Angel of the Church of Laodicia write,Thus ſaith ‘Amen,the faithful and true witneſſe, *which is the beginning of the creature of God.

* ὁ ἀρχὴ Eccleſiaſtici 24.9.14. Col.1.15.

15 I know thy workes, that thou art neither cold nor hote. I would thou were cold, or hote.

16 But becauſe thou art ‖luke warme,& neither cold nor hote, I wil begin to vomite thee out of my mouth.

17 Becauſe thou ſaieſt, That I am riche, and enriched, and lacke nothing: and knoweſt not that thou art a miſer, and miſerable,

remaine, that are readie to die: For I haue not found thy workes perfect before God.

*3 Remember therefore how thou haſt receiued and heard, and hold faſt and repent. *If thou ſhalt not watch, I will come on thee as a theife, and thou ſhalt not know what houre I will come vpon thee.* 1.Theſ.5.2. 2.Pet.3.10.

4 Thou haſt a fewe names in Sardis, which haue not defiled their garments, and they ſhall walke with me in white: for they are worthy.

*5 He that ouercommeth ſhalbe thus clothed in white aray, and I will not blot out his name out of the *booke of life: and I will confeſſe his name before my Father, and before his Angels.* Apoc.20.12. philip.4.4.

6 Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches.

7 And write vnto the Angel of the Church of Philadelphia, Theſe things ſaith he that is holy and true, which hath the key of Dauid, which openeth, and no man ſhutteth, and ſhutteth, and no man openeth.

8 I know thy workes: behold, I haue ſet before thee an open doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my ſayings, and haſt not denied my Name.

9 Beholde, I will make them of the ſynagogue of Satan, which call themſelues Iewes, and are not, but doe lie: beholde, I will make them that they ſhall come and worſhip before thy feete, and ſhall know that I haue loued thee.

10 Becauſe thou haſt kept the wordes of my patience, therefore I will keepe thee from the houre of temptation, which will come vpon all the world, to trie them that dwell vpon the earth.

11 Beholde, I come ſhortly, holde that faſt which thou haſt, that no man take away thy crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and he ſhall goe no more out: and I wil write vpon him the Name of my God, and the name of the citie of my God, which is *newe Hieruſalem, which commeth downe out of heauen from me God: and* I will write vpon him *my new name.*

15 Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches.

14 And vnto the angel of the Church which is in Laodicea, write, Theſe things ſaith Amen, the faithful & true witneſſe, the beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde nor hotte: I would they were colde or hotte.

16 So then becauſe thou art luke warme, and nethier colde nor hot, I will ſpewe thee out of my mouth:

17 Becauſe thou ſayeſt, I am riche, and increaſed with goods, and haue neede of nothing: and knoweſt not how that thou art wretched and miſerable,

ble, and poore, and blinde, and naked.

18 I counsel thee to bye of me gold fire-tried, that thou maiest be made rich: and maiest be clothed in white garmentes, that the confusion of thy nakednes appeare not: and with eie-salue annoint thine eies, that thou maiest see.

Prou.3,12. Heb.12,6. 19 I, *whom I loue, doe rebuke and chastise. Be zelous therefore and doe penance.

20 Beholde I stand at the doore and ‡ knocke. if any man shall here my voice, and open the gate, I will enter in to him, and will suppe with him, and he with me.

21 He that shall ouercome, I will giue vnto him to sitte with me in my throne: as I also haue ouercome, and haue sitten with my Father in his throne.

22 He that hath an eare, let him heare what the Spirit saith to the Churches.

miserable, and poore, and blinde, and naked.

18 *I counsaile thee to buy of me golde tried in the fire, that thou maiest be rich, and white rayment, that thou maiest be clothed, that thy filthie nakednesse doe not appeare, and annoint thine eyes with eye salue, that thou mayest see.*

19 * *As many as I loue, I rebuke and chasten, be feruent therefore, and repent,* Pro.3.12. hebr.12.5.

20 *Behold I stand at the doore, and knocke: if any man heare my voice, and open the doore, I will come in to him, and will suppe with him, and he with me.*

21 *To him that ouercommeth, will I graunt to sitte with me in my throne, euen as I ouercame, and haue sitten with my Father in his throne.*

22 *Let him that hath an eare, heare what the spirit saith vnto the Churches.*

MARGINALL NOTES. CHAP. III.

RHEM. 2 4 *Which haue not.) *Such as haue not committed deadly sinne after baptisme.*

FVLKE.2 There is no man which liueth after Baptisme, but he committeth sinne worthie of death euery day: yet they are said not to defile their garments which doe not yeelde vnto grieuous sinnes, and continue in them. *Arethas* expoundeth it of them which haue not defiled this *garment of the flesh with filthie actions. Rupertus* likewise which haue kept their bodies vncorrupted. *Richardus de S. Victore* also of them that haue not committed heinous offences, or else haue washed their garments cleane by dayly repentance. So also doth *Ambrosius Anssbertus* vnderstand it. None free from sinne.

RHEM. 3 4 Are worthy.) *Note that there is in man a worthinesse of the ioyes of heauen, by holy life, and this is a common speach in holy Scripture, that man is worthie of God, of heauen, of saluation.*

FVLKE.3 They are worthy by the worthinesse of Christ, and not by the merite of their owne workes. *Rich. de S. Victore* saith in the person of Christ. *I take them that are worthie to be my companions, the vnworthy I leaue. But they that are worthie should by no meanes be worthy, except they receiued their worthines of me. Ambros. Ansb.* saith likewise in the person of Christ, of them that haue not sinned grieuously after Baptisme: *Either because they are cleane, or because they are worthy by my acceptation.* Merite.

RHEM. 4 20 Knocke, if.) *God first calleth vpon man and knocketh at the doore of his hart: that is to say, offereth his grace, and it lieth in man to giue consent by free will holpen also by his grace.*

FVLKE.4 It lieth not in the freedome of mans will, to giue consent to Gods calling, before his captiue will be enlarged by the grace of God. The grace of God therefore doeth not onely helpe, but wholy conuert man according to the Scripture: *Conuert vs, ô Lord, and we shall be conuerted, Ps.80. & 85. Ierem.31.18. & 19.* Free will.

ANNOTATIONS. CHAP. III.

RHEM. 5 5 He that shall ouercome.) *In all these speaches to diuers Bishops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eies the reward of the next life. And yet the Caluinists would haue no man doe good in respect of such reward.* Doing well in respect of reward.

FVLKE.5 A false slander: *Caluine* would haue men to be encouraged to doe good in hope of the reward, but not onely nor chiefly in respect of reward, but rather for the glory of God, and of loue and duety towards God. The end of well doing.

RHEM. 6 9 Adore before thy feete.) *You see this word of adoration is in Scripture vsed for worship of creatures also, and that to fall before the feete of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpon the 19. and 22. Chapter concerning the Apostles prostration before the Angell. And the Aduersaries euasion, saying that the adoration was of God onely: and that, before the feete of the party, signifieth nothing else but, in his presence, is false and against the phrase of Scriptures. as 4. Reg. 4. where the Sunamite adored Eliseus, falling downe before his feete. and 4. Reg. 2. the sonnes of the Prophets adored him in the same sort. and here it is adoration cannot be meant but of the Bishop or Angell of Philadelphia, because he promiseth this honour as a reward; and as an effect of his loue towards him, saying,* And they shall know that I haue loued thee. *And that which he saith in the 22. Chapter,* I fell downe to adore before the feete of the Angell; *the very same he expresseth in the 19. Chapter,* I fell before his feete to adore him: *making it all one, to adore before his feete, and to adore him.* Adoration of creatures called Dulia.

FVLKE.6 The word which the Apostle vseth, signifieth to do reuerence by bowing the body. And this may be done to creatures, when ciuil reuerence is onely intended: as to Princes, Magistrates, and other men in any dignitie. And so haue Angels (appearing in the shape of men) beene reuerenced without offence by holy persons, as three Angels by Abraham, before he knew they were Angels, or that one of them was Christ, or represented the person of God. But religious reuerence is due onely to God, and not to be giuen either to holy men or Angels. Therefore Peter forbiddeth *Cornelius* to worship him, who did not worship him as God, but as a diuine man with religious worship *Acts* 10. So the Angel forbiddeth Iohn to worship him *Apoc.* 19. who knew that the Angel was not God, and purposed not to worship him as God, but yet to giue him religious worship, which is due onele to God. Therefore if the adoration be meant here of the Bishop of *Philadelphia*, (as it is not vnlike) it signifieth such reuerence as is due to a godly bishop, and as the *Sunamite* and the sonnes of the Prophets did to *Eliseus*, not any religious worship which is wholy due to God. Yet *Arethas* seemeth to take it otherwise: *He saith they shall runne to the Church not after a common sort, but with great fewor & contrition, for that he meaneth by adoring, and shall those to be placed among them that are lowest or least in the Church.* But though he meane they shall acknowledge Adoration with religious reuerence, due onely to God.

knowledge him to be a true paſtour, and yeeld vnto him that honour which is due to them that gouerne well, yet this place proueth not that any religious worſhip is to be giuen to any creature. *Ambroſ. Ansbert.* vnderſtandeth this adoration to pertaine to the whole Church, and ſheweth wherein it conſiſteth: *Quid enim eſt, &c. What is it for the Iewes to adore before the feete of the Church, but by imitating to worſhip, and by worſhipping to imitate the examples of her action.*

RHEM. 7. 11 That no man take thy crowne.) *That is, his crowne of euerlaſting life and glory, if he perſeuere not to the end in faith and good workes: otherwiſe an other ſhall enter into his place, as Mathias did both to the dignitie of the Apoſtleſhip, and to the heauenly crowne due for the well vſing and executing of the ſame function: which Iudas might and ſhould haue had if he had perſeuered to the end, and as the Gentiles came into the grace and place of the Iewes. Other difficulties concerning this kinde of ſpeach are reſolued in Schoolemen, and are not here to be ſtoode vpon.* Perſeuerance in good and continuing to the end.

FVLKE. 7. Exhortations to perſeuerance, doe not take away the certainetie of Gods election, who hath choſen thoſe that continue to the ende. The heauenly crowne due to the well vſing of the Apoſtolike function, is due by the promiſe of God, not of the merite of mans worke or labour. Iudas perſeuered not to the ende, becauſe he was from the beginning a reprobate, and the childe of perdition, *Iohn* 17. Gods election certaine. Merite.

RHEM. 16 Lukewarme.) *Zeale and fervour is commendable, ſpecially in Gods cauſe: and the Neuters that be neither hote nor cold, are to Chriſt and his Church burdenous and lothſome, as lukewarme water is to a mans ſtomacke, prouoking him to vomite. and therefore he threateneth to voide vp ſuch Neuters out of his mouth.* Neuters or indifferents in religion.

CHAP. IIII.

1. A doore being open in heauen, he ſaw one ſitting in a throne, 4 and round about him foure and twentie ſeniors ſitting, 6 and the foure beaſtes here deſcribed, 9 which with the 24. ſeniors continually glorified him that ſate in the throne.

The 2. part firſt, the booke with 7. ſeales: ſecondly, 7 Angels with trumpets. THE 2. VISION. In which is repreſented vnto vs the glorie and maieſtie of God in heauen, and the inceſſant honour and prayſes of all Angels and Saincts, aſſiſting him. Which is reſembled in the dayly honour done to him by all orders and ſortes of holy men in the Church militant alſo.

AFter theſe thinges I looked, and behold a doore open in heauen, and the firſt voice which I heard, was as it were of a trompet ſpeaking with me, ſaying, Come vp hither, and I will ſhew thee the thinges which muſt be done quickliy after theſe.

2 Immediatly I was in ſpirit: and behold there was a ſeate ſette in heauen, and vpon the ſeate one ſitting,

3 And he that ſate, was like in ſight, to the Iaſper ſtone, & the Sardine: and there was a raine-bowe round about the ſeate, like to the ſight of an Emeraud.

4 And rounde about the ſeate, foure and twentie ſeates: and vpon the thrones, foure and twentie ſeniors ſitting, clothed about in white garments, and on their heads crownes of gold.

5 And from the throne proceeded lightenings, and voices, and thunders: and ſeuen lamps burning before the throne, which are the ſeuen Spirits of God.

6 And in the ſight of the ſeate, as it were a ſee of glaſſe like to chryſtal & in ỹ middes of the ſeate & round about the ſeate ‡ foure beaſtes full of eyes before and behind.

7 And the firſt beaſt, like to a Lyon: and the ſecond beaſt, like to a calfe: and the third beaſt hauing the face as it were of a man: and the fourth beaſt, like to an egle flying.

8 And the foure beaſtes, euery one of them had ſix wings round about: and within they are full of eies. and they had no reſt day and night, ſaying ‖ *Holy, Holy, Holy, Lord God omnipotent*, which was, and which is, and which ſhall come. Eſ. 6, 3.

9 And when thoſe beaſtes gaue glorie and honour and benediction to him that ſitteth vpon the throne, that liueth for euer ond euer.

10 The foure and twentie ſeniors fell downe before him that ſitteth in the throne, and adored him that liueth for euer and euer

AFter this I looked, and beholde, a doore was open in heauen: and the firſt voyce which I heard, was as it were of a trumpet talking with me, which ſaide, Come vp hither, and I will ſhew thee thinges which muſt be fulfilled hereafter.

2 And immediatly I was in the ſpirit: and beholde, a throne was ſet in heauen, and one ſate on the throne,

3 And he that ſate was to looke vpon like a Iaſper ſtone, and a Sardine ſtone: and there was a raine-bowe about the throne, in ſight like vnto an Emeralde.

4 And about the throne were foure and twentie ſeates, and vpon the ſeates I ſaw foure and twentie Elders ſitting clothed in white rayment, and they had on their heades crownes of golde.

5 And out of the throne doe proceede lightnings, and thunderings, and voyces: and there were ſeuen lampes of fire burning before the throne, which are the ſeuen Spirites of God.

6 And before the throne there was a ſea of glaſſe, like vnto Chryſtall: and in the middeſt of the throne, and rounde about the throne, were foure beaſtes full of eyes before and behinde.

7 And the firſt beaſt was like a Lion, and the ſecond beaſt like a Calfe, and the third beaſt had a face as a man, and the fourth beaſt was like a flying Egle.

8 And the foure beaſts had echo of them ſixe wings about him, and they were full of eyes within, and they had no reſt day neither night, ſaying, Holy, holy, holy, Lord God almightie, which was, and is, and is to come.

9 And when thoſe beaſtes gaue glorie, and honour, & thanks to him that ſate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that ſate on the throne and worſhipped

ped

uer, & caſt their crownes before the throne ſaying,

11 Thou art worthy O Lord our God to receiue glory and honor & power: becauſe thou haſt created all things, and for thy will they were and haue beene created.

ped him that liueth for euer and euer, and caſt their crownes before the throne, ſaying,

11 **Thou art worthy, O Lord, to receiue glory and honour, and power: for thou haſt created all things, and for thy† pleaſure ſake they are, and were created.* Apoc. 5. 12. † Or, will.

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 6 Foure beaſts full.) *Theſe foure beaſtes, and the like deſcribed* Ezech. 1. *by the iudgement of the holy Doctors ſignifie the 4. Euangeliſtes, and in them all true preachers, the man, Mathew: the lion, Marke: the calfe, Luke: the egle, Iohn: See the cauſes hereof in the Summe of the 4. Euangeliſts.* pag. 1. S. Grego. in 1. Ezech.

FVLKE. 1 Ezechiel him ſelfe cap. 10. 19. ſaith expreſly, they were Cherubims. And they ſignifie, not onely the glorie that is giuen to God by all true preachers, but more generally by all creatures of the world. So doth Arethas take it alſo, and Hierom in Ezech. 1. doth not miſlike that vnderſtanding.

ANNOTATIONS. CHAP. IIII.

RHEM. 2 8 Holy, holy, holy.) *This word is thriſe repeated here, and* Eſa. 6. *and to the imitation thereof, in the ſeruice of the holy Church, at* Te deum, *and at Maſſe, ſpecially in the Preface next before the great myſteries, for the honour of the three perſons in the B. Trinitie, and that the Church militant may ioyne with the triumphant, and with all the orders of Angels, who alſo are preſent at the conſecration, and doe ſeruice there to our common Lord and Maiſter, as S. Chryſoſtom writeth* li. 6. de Sacerdotio. *and* ho. 1. de verb. Eſa. to 1. *The Greeks call it the hymne* Triſagios, *that is,* Thriſe holy. The Sanctus thriſe repeated.

FVLKE. 2 The Popiſh Church applying this heauenly celebration of Gods holineſſe, to their idole of the Maſſe, doe commit horrible ſacrledge and blaſphemie. Chryſoſtome affirmeth, (and there is no doubt of it,) but the Angels are preſent, at the celebration of the holy myſteries, and alwaies yeeld dewe honour to God and Chriſt. But of Popiſh conſecration, or adoration of the ſacrament, he ſpeaketh not although he amplifie the dignitie of the myſteries, by the excellencie of him that is repreſented by them, and is ſpiritually receiued of the faithfull: in which reſpect, he ſaith, in the former place by you quoted, that the common Lord of all, is *touched or handled continually. That the Angels are preſent with the Prieſt, and the whole order of heauenly powers cryeth out, and the place rounde about the altar, is filled for the honor of him that lyeth there on.* And againſt them that came vnreuerently to the Lords table, he ſaith in the other place, *Doeſt thou not conſider, that the Angels are preſent at this wonderfull table, and doe compaſſe it about with reuerence?* This proueth not that Chriſt is preſent, after any corporall maner of preſence, but ſpiritually to the faith of the worthy receiuers. For otherwiſe he is no more *touched*, then he is *ſeene*, and is neither lying nor ſtanding, nor after any bodyly geſture vpon the table, but preſent by his grace and ſpirite, to aſſure the faithfull of their ſpirituall incorporation with him, and nouriſhing by him. Adoration of the Sacrament.

CHAP. V.

4 S. Iohn weeping, becauſe no man could open the booke ſealed with ſeuen ſeales: 6 The Lambe that was ſlaine, opened it: which being done, 8 the foure beaſtes and foure and twentie ſeniors, with an innumerable multitude of Angels and all creatures did glorifie him exceedingly.

THE 3. VISION ‡ S. Gregory taketh it to be the booke of holy Scripture. *li. 4. Dialog. c. 42.*

AND I ſaw in the right hand of him that ſate vpon the throne, a ‡ booke written within and without, ſealed with ſeuen ſeales.

2 And I ſaw a ſtrong Angel, preaching with a loud voice, Who is worthy to open the booke, and to looſe the ſeales thereof?

3 And no man was able neither in heauen nor in earth, nor ‡ vnder the earth, to open the booke, nor looke on it.

4 And I wept much becauſe no man was found worthy to open the booke, nor to ſee it.

5 And one of ỹ ſeniors ſaid to me, Weepe not: behold ª the lion of the tribe of Iuda, the roote of Dauid, hath wonne, to open the booke, and to looſe the ſeuen ſeales thereof.

6 ᵇ And I ſaw, and behold in the middes of the throne and of the foure beaſtes and in the middes of the ſeniors ‡ a Lambe ſtanding as it were ſlaine, hauing ſeuen hornes and ſeuen eies: which are the ſeuen ſpirites of God, ſent into all the earth.

7 And he came and receiued the booke out of the right hand of him that ſate in the throne.

8 And when he had opened the booke, the

ª So did Iacob. Gen. 49. call Chriſt, for his kingly ſort & ride in ſubduing the world vnto him. Gen. 49. 9.

ᵇ THE Epiſtle vpon al-Hallowes eue.

‡ So Chriſt is called for that he is the immaculate hoſt or ſacrifice for our ſinnes.

AND I ſawe in the right hande of him that ſate on the throne, a booke written within, and on the backeſide, ſealed with ſeuen ſeales.

2 *And I ſawe a ſtrong Angell preaching with a loude voyce, Who is worthie to open the booke, and to looſe the ſeales thereof?*

3 *And none in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.*

4 *And I wept much becauſe none was found worthy to open, and to read the booke neither to looke thereon.*

5 *And one of the Elders ſaith vnto mee, Weepe not: behold, that Lion that is of the tribe of Iuda, the roote of Dauid, hath obteined to open the booke, and to looſe the ſeuen ſeales thereof.*

6 *And I beheld, and loe, the middes of the throne, and of the foure beaſtes, and in the middes of the Elders ſtoode a Lambe as though he had been killed, hauing ſeuen hornes and ſeuen eyes, which are the ſeuen ſpirits of God, ſent into all the earth.*

7 *And he came and tooke the booke out of the right hand of him that ſate vpon the throne.*

8 *And when he had taken the booke, the foure*

the foure beastes and the foure and twentie seniors fell before the Lambe, hauing euery one harpes, and golden vials full of odours, which are ‖ the prayers of Saincts.

9 And they sang a new canticle, saying, Thou art worthy O Lord to take the booke, and to open the seales thereof: ‡ because thou wast slaine, and hast redeemed vs to God in thy bloud out of euery tribe and tongue and people and nation,

1.Pet.2. ‖ kings. 10 And hast made vs to our God ‖ a kingdome, and priests, and we shall reigne vpon the earth.

THE Epistle in a votiue Masse of the holy Angels. Dan.7,10. 11 And I looked and heard the voice of many Angels round about the throne, & of the beasts & of the seniors: and the number of them was * thousandes of thousandes,

12 Saying with a loud voice, The Lambe, that was slaine, is worthie to receiue power and ‖ diuinitie, and wisedome, and strength, and honour, and glory, and benediction.

‖ Riches.

13 And euery creature that is in heauen and vpon the earth, and vnder the earth, & that are in the sea, and that are therein: all

Apoc.4,11. did I heare saying, * To him that sitteth in the throne, and ‡ to the Lambe, benediction and honour and glorie and power for euer and euer.

14 And the foure beastes said, Amen. And the foure and twentie seniors fell on their faces: and adored him that liueth for euer and euer.

beastes and foure and twentie Elders fell downe before the Lambe, hauing euerie one of them harps and golden vials full of odours, which are the prayers of Saincts:

9 And they sung a new song, saying, Thou art worthy to take the booke, and to open the seales thereof: for thou wast killed, and hast redeemed vs to God by thy blood, out of all kinreds and tongues, and peoples, and nations:

10 And hast made vs vnto our God 1.Pet.2. *Kings and Priests, and we shall reigne on the earth.*

11 And I beheld, and I heard the voyce of many Angels about the throne, and about *the beastes and the Elders, and heard thousands, of thousandes.*

12 Saying with a loude voyce, Worthy is the Lambe that was killed to receiue power, and riches, and wisedome, and strength, and honour, and glory, and blessing.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Blessing, honor, glory, and power be vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beastes saide, Amen. And the foure and twentie Elders fell vpon their faces, and worshipped him that liueth for euermore.

MARGINALL NOTES. CHAP. V.

RHEM. 1 1 Booke written) *He speaketh not of the damned in Hell, of whom there could be no question: but of the faithfull in Abrahams bosome, and in Purgatorie.*

FVLKE. 1 He speaketh generally of all creatures, either in the world, or without, therefore you haue corruptly translated it, *no man*, whereby it might be thought, that some Angels could read it, though no man could. Neither can you proue your *Limbo* or purgatorie out of this place, rather then the Gentiles their Elysian fieldes. You say there could be no question of the damned in hell: And what question I pray you is there made of them, that are vnder the earth? You might as well say, seeing none in heauen was able, it was but folly to adde, or in earth, seeing there could be no question that any in earth were able to doe that, which none in heauen could perfourme. Againe, by your owne doctrine, *Abraham* before this time was remoued out of hell into heauen, with all the faithfull that were in his bosome: therefore they were not at the time of this vision vnder the earth, vnlesse perhaps in respect of their bodies. Therefore when neither the Angels, nor the soules of the faithfull in heauen could read the booke, what question could there be of the soules in purgatorie? All men therefore see, vpon how vaine a surmise, you would gather purgatory or Limbus out of this text. Limbus or purgatory.

RHEM. 2 9 Because thou wast slaine.) *This maketh against the Caluinists who are not content to say that we merite not, but that Christ merited not for himselfe. Calu.* Philip.2.v 9.

FVLKE. 2 This proueth not, that Christ did merite his glory which is due to him in respect of his diuinitie, but that by the glorious worke of redemption, he hath declared himselfe to be a person worthy of all honour and glorie.

RHEM. 3 13 To the Lambe.) *All the said creatures are bound to giue honour, not onely to God, but to Christ as man, and our redeemer: and so they here do.*

FVLKE. 3 All creatures, are bound to giue honour to Christ God and man, for the inseparable vnion of the two natures in one person. This note fauoureth somewhat of *Nestorianisme*, belike as though the meaning were, that if honour be not dewe onely to God, but to Christ as man, it is dewe also to other men. As *Allen* defendeth Christ to forgiue sinnes, not onely as God, but as man also, that he might proue that Priests forgiue sinnes as properly as Christ.

ANNOTATIONS. CHAP. V.

RHEM. 4 8 The prayers of Saincts.) *Hereby it is plaine that the Saincts in heauen offer vp the prayers of faithfull and holy persons in earth (called here Saincts, and in Scripture often) vnto Christ. And among so many diuine and vnsearchable mysteries set downe without exposition it pleased God yet, that the Apostle himselfe should open this one point vnto vs, that these odours be the lauds and prayers of the faithfull, ascending and offered vp to God as incense, by the Saincts in heauen, that so the Protestants may haue no excuse of their errour, That the Saincts haue no knowledge of our affaires or desires.* The Saincts in heauen offer our prayers to God.

FVLKE. 4 This place proueth not that the Saincts in heauen, doe offer vp the prayers of the Saincts in earth. For the foure and twentie Elders, doe represent the Church militant heare on earth, whose conuersation is in heauen as it is plaine by the tenth verse following. And so doe all the interpreters olde and newe commonly expound Prayers of Saincts.

expound it. Therefore you come to late with your gloſſe, to proue that Saincts in heauen, offer vp the prayers of the faithfull on earth. For the text is, that all the faithfull doe offer vp their prayers and thankeſgiuing for their redemption. *Beda* vpon the tenth verſe ſaith. *Here it is more plainely declared, that the beaſtes and the Elders are the Church, which is redeemed by the bloud of Chriſt and gathered of the nations. Alſo he ſheweth in what heauen they are ſaying, they ſhall reigne vpon the earth.* Haymo ſaith, *All the elect are kings, becauſe they ſuffer not the tyrannie of vices to riſe vp in them ſelues &c. while they doe thus, they are Kings vpon the earth, becauſe they beate downe carnall and earthly deſires, and by the lawes of vertue, raigne as it were ouer the earth, that is ſubdued to them.* Theſe two may ſuffice for an example of the reſt.

RHEM. 5 10 A kingdome and prieſts.) *To ſerue God and ſubdue vices and ſinnes, is to reigne or to be a king ſpiritually. likewiſe to offer vnto him the ſacrifices of good works, is to be a prieſt after a ſort: though neither the one nor the other in proper ſpeach. See the Annotation before Chap. 1. v. 5.* Spirituall kings and Prieſts.

FVLKE. 5 The ſpeach is true, though it be of a ſpirituall kingdome and ſacrificing prieſthood: not of an earthly kingdome, nor of a carnall prieſthood, ſuch as was the prieſthood of Aaron, which figured the eternall ſacrificing prieſthood of Chriſt, which he accompliſhed in one ſacrifice of eternall vertue.

RHEM. 6 13 Euery creature.) *He meaneth the creatures in heauen, as Angels and Saincts. the holy perſon in earth, and thoſe that were in Limbo, or be in purgatorie (for of the damned in hell he cannot ſpeake in this caſe:) laſtly, of the peoples in Ilands (here called the ſea) which the Prophets vſe often to name ſeuerally. when they foretell the ſpreading of Chriſts glory through the world. as Eſa. c. 49.* Here ye Ilandes and you people a farre of. &c. Limbus Patrum and Purgatorie.

FVLKE. 6 That which the Apoſtle ſaith of euery creature you doe violently reſtraine to angels and ſaincts, of whom he ſpake before. The foure and twentie Elders and the infinite thouſands of Angels. And now followeth the glory of God and Chriſt, acknowledged generally by all creatures of the world. Therefore here is no place for *Limbo* or purgatorie. *Of all creatures* (ſaith Arethas) *as well inteleCtuall as ſenſible, as well liuing, as hauing onely their being by naturall meanes, God is glorified as the beginning and Auctour of all things, and his onely begotten Sonne of the ſame ſubſtance, and his moſt holy and quickening ſpirite. Rupertus* alſo after he had ſhewed that all creatures in generall and not Angels and Saincts onely praiſe God, becauſe you ſay the damned in hell can not ſpeake in this caſe: ſaith thus of them. *The power euen the creature that is vnder the earth, namely that which is incloſed in the priſon of hell, doth aſcribe vnto him, yet not with voluntarie confeſſion, but by conſtreined confeſſion of obedience. For euen the malignant ſpirites whither they will or no, ſhall acknowledge the power of him that ſitteth vpon the throne, and of the Lambe.* Ambroſius Auſbertus, alſo vnderſtandeth it of the bowing of all knees, euen in them that are in hell according to the Apoſtle Phil. 2. Haymo likewiſe vnderſtandeth it of all creatures generally euen of the diuels in hell, which are ſubiect to the power of Chriſt, and muſt acknowledge his glory. Neither is there any auncient interpretor, that reſtraineth this creature, to reaſonable and holy creatures onely. And the text is manifeſt of all creatures in all partes of the world, and not of Angels or men onely. Therefore Limbo and purgatorie, cannot be foyſted into this text. Limbus et purgatorium.

CHAP. VI.

1 Foure ſeales of the ſeuen being open'd, there follow diuerſe effects againſt the earth. 9 When the fifth ſeale was opened, the ſoules of Martyrs deſire that the iudgement may be haſtened? 12 and at the opening of the ſixt, there are ſignes ſhewed of the iudgement to come.

AND I ſaw that the Lambe had opened one of the ſeuen ſeales, & I heard one of the foure beaſtes, ſaying, as it were the voice of thunder, Come, and ſee.

2 And I ſaw: And behold a white horſe, and he that ſate vpon him had a bowe, and there was a crowne giuen him, and he went forth conquering that he might conquere.

3 And when he had opened the ſecond ſeale, I heard the ſecond beaſt ſaying, Come, and ſee.

4 And there went forth an other horſe, red: and he that ſate thereon, to him it was giuen that he ſhould take peace from the earth, and that they ſhould kil one an other, and a great ſword was giuen to him.

5 And whē he had opened the third ſeale, I heard the third beaſt, ſaying, Come, and ſee. And behold a blacke horſe, and he that ſate vpon him, had a balance in his hand.

6 And I heard as it were a voyce in the middes of the foure beaſts ſaying: Two pounds of wheat for a penie, and thriſe two pounds of barley for a penie, and wine and oyle hurt you not.

7 And when he had opened the fourth ſeale, I heard a voice of the fourth beaſt, ſaying, Come and ſee.

8 And behold a pale horſe: and he that ſate

AND I ſawe when the Lambe opened one of the ſeales, and I heard one of the foure beaſtes ſay, as it were the noice of thunder, Come and ſee.

2 *And I ſaw, and behold* there was *a white horſe, and he that ſate on him had a bowe, and a crowne was giuen vnto him, and he went forth conquering, and for to ouercome.*

3 *And when he had opened the ſecond ſeale, I heard the ſecond beaſt ſay, Come and ſee.*

4 *And there went out an other horſe that was red: and power was giuen to him that ſate thereon to take peace from the earth, and that they ſhould kill one another: and there was giuen vnto him a great ſword.*

5 *And when he had opened the third ſeale, I heard the third beaſt ſay, Come and ſee. And I beheld, and loe, a blacke horſe: and he that ſate on him, had a paire of balances in his hand.*

6 *And I heard a voice in the middes of the foure beaſtes ſay, A meaſure of wheat for a peny, and three meaſures of barley for a peny, and oyle and wine ſee thou hurt not.*

7 *And when he had opened the fourth ſeale, I heard the voice of the fourth beaſt ſay, Come and ſee.*

8 *And I looked, and beheld a pale horſe, and*

sate vpon him, his name was death, and hell followed him. and power was giuen to him ouer the foure parts of the earth, to kil with sword, with famine, and with death, & with beasts of the earth.

9 And when he had opened the fifth seale: I sawe ‖ vnder the altar the soules of them that were slaine for the word of God, and for the testimonie which they had.

10 ‖ And they cryed with a loude voice, saying, How long Lord, holy & true, iudgest thou not ‖ and reuengest thou not our bloud of them that dwell on the earth?

11 And white stoles were giuen, to euery one of them ‡ one: and it was said to them, that they should rest yet a litle time, ‖ til their fellow-seruants be complete, and their brethren, that are to be slaine euen as they.

‡ This one stole signifieth the glory or blisse of the soule onely. but at the day of iudgement they shal haue it doubled by adding the glory of their body also.

12 And I saw, when he had opened the sixt seale, and ᶜ behold there was made a great earth-quake, and the Sunne became blacke as it were sacke cloth of heare: and the whole Moone became as bloud:

ᶜ The tribulation that shall fall in the time of Antichrist

13 And the starres from heauen fel vpon the earth, as the fig tree casteth her greene figs when it is shaken of a great wind:

14 And heauen departed as a booke folded together: and euery hil, and ilands were moued out of their places.

15 And the kings of the earth, and princes, and tribunes, and the rich, & the strong, and euery bond-man, and free-man * hid themselues in the dennes and the rockes of mountaines.

16 And they say to the mountaines and the rockes: * Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lambe:

Osee.10. Lu.23,30.

17 Because the great day of their wrath is come, and who shall be able to stand?

his name that sate on him was death, and hell followeth with him: and power was giuen vnto him ouer the fourth part of the earth, to kill with sworde, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seale, I saw vnder the altar the soules of them that were killed for the word of God, and for the testimonie which they had.

10 And they cryed with a loude voyce, saying, How long tarriest *thou Lord holy and true, to iudge and to auenge our blood on them that dwell on the earth?*

11 And long white garments were giuen vnto euery one of them, and it was said vnto them that they should rest yet for a tide season, vntill their fellow seruantes, and their brethren that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seale, and loe, there was a great earthquake, and the Sunne was as blacke as sackecloth made of heare, and the Moone waxed al euen as blood.

13 And the starres of heauen fell vnto the earth, euen as a fig tree casteth her vntimely figs when she is shaken of a mightie wind.

14 And heauen vanished away as a scroule when it is rolled together, and all mountaines and Iles were moued out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bond man, and euery free man, hid themselues in the dennes, and in the rockes of the hils:

16 And saide to the hils and rockes, Fall *on vs, and hide vs from the face of him that sitteth on the throne, and from the wrath of the Lambe:* Esa.2.19. ose 10.8. luk.23.30.

17 For the great day of his wrath is come, and who is able to endure?

ANNOTATIONS. CHAP. VI.

RHEM. 1 9 Vnder the altar.) *Christ as man (no doubt) is this altar, vnder which the soules of all Martyrs liue in heauen, expecting their bodies, as Christ their head, hath his body there already. And for correspondance to their place or state in heauen, the Church vseth commonly their bodies also or relikes neere or vnder the altars, where our Sauiors body is offered in the holy Masse: and hath a speciall prouiso that no altars be erected or consecrated without some part of a Saincts body or relike.* Conc. African. can. 50. Carthag. 5. can. 14. *See S. Hierome* cont. vigilant. c. 3. *S. Augustine* de ciuit. li. 8. c. 27. *S. Gregorie* li. 5. ep. 30. li. 7. ep. 52. li. 12. ep. 18. *Whereunto the Prophet seemeth here to allude, making the soules also to haue their being in heauen, as it were vnder the altar. But for this purpose, note well the words of S. Augustine (or what other ancient writer soeuer was the author thereof)* Ser. 11. de Sanctis. Vnder the altar (saith he) of God I saw the soules of the slaine. What is more reuerent or honorable, then to rest vnder that altar on which sacrifice is done to God, and in which our Lord is the Priest: as it is written. Thou art a Priest according to the order of Melchisedec? Rightly doe the soules of the iust rest vnder the altar, because vpon the altar our Lords body is offered: neither without cause doeth he iust there call for reuenge of their bloud, where also the bloud of Christ is shed for sinners, *and many other goodly words to that purpose.*

Consecration of altars with Saincts relikes.

This (saith he) *the wicked heretike Vigilantius (as S. Hierom writing against him witnesseth) abused to proue, that the soules of Martyrs & other Saincts were included in some certaine place, that they could not be present at their bodies & monuments (where Christian people vsed in the primitiue Church to pray vnto them, as Catholike men do yet) nor be where they list, or whether soeuer pray vnto them. To which the holy doctor answereth at large, that they be where soeuer Christ is according to his humanitie: for vnder that altar they be. Part of his wordes be these, that you may see how this blessed father confuted in that heresie the Caluinists al long before they were borne.* Doest thou (*saith he*) prescribe lawes to God? Doest thou seuer the Apostles, that they may be kept in prison till the day of iudgement, and be kept from their Lord, of whom it is written, They follow the Lambe whither soeuer he goeth. If the Lambe be in euery place, then they that be with the Lambe, must be euery where. And if the diuell and wicked spirites gadding abroad in the world with passing celeritie, be present euery where: shal holy Martyrs after the shedding of their bloud, be kept close vnder an altar, that they cannot sturre out from thence? *So answereth this learned doctor.*

Saincts be present at their tombes and relikes.

The Caluinists heresie concerning the Saincts confuted by S. Hierom long agoe. Apoc. 14

Which

Which misliketh our Caluinists so much, that they charge him of great errour, in that he saith, Christ according to his humanitie is euery where, as though he were an Vbiquetarie Protestant. Where, if they had any iudgement, they might perceiue that he meaneth not, that Christ or his Saincts should be personally present at once in euery place at the, as God is: but that their motion, speed, and agilitie to be where they list, is incomparable, and that their power and operation is accordingly, which they may learne to be the holy Doctors meaning, by the wordes that folow of the Diuel and his ministers: whom he affirmeth to be euery where no otherwise but by their exceeding celeritie of being and working mischiefe now in one place, now in an other, and that in a moment. For though they be spirites, yet are they not euery where at once according to their essence. And for our new Diuines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) was in his iourney, and in the particular consideration and tentation of Iob: and how many men he assaulted in that his one circuit. No, no. Such curious companions know nothing, nor beleue nothing, but that they see with corporall eyes, and teach nothing but the way to infidelitie.

They vnlearnedly accuse S. Hierome as an Vbiquest.

How S. Hierome saith, Christ and his Saincts are euery where, Iob. 1.

FVLKE. 1 Your popish laying of the Martyrs bones (if they were the Martyrs bones) hath no correspondence with the lying of their soules vnder Christ, the heauenly altar. For your laying of their bones, is to haue them in a readines, for them that will commit idolatrie vnto them, and offer a reward vnto you. As for your altars, on which you offer the sacrifice of the masse, are so many blasphemies against the onely spirituall altar Christ, and the onely earthly altar whereon his sacrifice was offred, euen the crosse of Christ. Where you say, *that your Church hath a speciall prouiso, that no altar be erected or consecrated without some part of Saincts bodies or reliques*, and alleage for it the decree of the 2. Councell of Africa, *cap.* 50. and 5. Carth. c. 14. you abuse the reader: for there is no such prouiso in that decree. But that such superstitious altars as were set vp in euery corner of the countrey, by dreames or like superstitious conceipts, for memories of martyrs, shoulde bee removed. And that no altar should be erected as the memorie of a martyr, except there were some certaine tokens of such memorie, as their bodies, or the place of their dwelling, &c. I will set downe the decree, that the Reader may see how strong superstition was at that time, toward the reuelation of Antichrist, that the Fathers of the Church could not quietly represse it.

Reliques.

It is decreed, that the altars, which are set vp euery where in the fieldes, or in the wayes, as memories of martyres, In which no bodies or reliques of martyres are proued to be buried, be ouerthrowen by the Bishops of those places, if it may be. But if by meanes of tumult of the people, that can not be suffered to be done, yet let the people be admonished, that they frequent not those places, that they which be well aduised, be not there holden and bound with any superstition. And let no memory of martyres be allowed and accepted, except the body or some vndoubted reliques be there, or that some originall of their habitation, or possession, or suffering be there, deliuered from a most faithfull beginning. As for those altars, that are set vp in euery place by dreames, and vaine reuelations of any men, let them be by all meanes disallowed. You see of what Altars the Decree speaketh, namely, such as were vaunted to bee the memoryes of Martyres, where either was none, or but counterfeit monuments of the Martyres, such as bee most common in popery. S. Hierom against Vigilantius, defendeth the immoderate estimation of reliques, yet he vtterly denyeth adoration of them, or of the Martyres themselues, which you defend. S. Augustine also denyeth that the Priest standing at the altar, ouer the body of any Martyr, doth offer sacrifice to the Martyr, but to God only. *And saith that all religious seruices vsed in the places of the Martyrs, are tokens ornaments of their memories, not things consecrated, or sacrifices of the dead men, as of gods.* As for Gregorie liuing so neere the reuelation of Antichrist, it is no maruail, though he be more superstitious in reliques, yet he alloweth no such worship of them, as is in popery, but laying of them vp about the altars. That the Prophet alludeth to such custome of buriall of the Martyrs vnder the altar, it is a fond imagination when there were neither such Churches, nor Altars in his time. That which you cite out of the auctor of the Serm. *De sanctis*, is of their soules in heauen, and concerning the burial of their bodies, he sayth afterward. *Therefore conueniently, and as it were for a certaine company or fellowship, the buriall of the Martyrs, is decreed to be there, where the Lordes death is daily celebrated, as hee himself saith: as often as you shall doe these things, you shall shew my death vntil I come againe, that they which died for his death, might rest vnder the mysteries of his Sacrament.* But concerning the buriall of the Martyres bodies, it is certaine the Apostle speaketh not, but of the blessed rest of their soules. But this place you say, Vigilantius abused to prooue, that they coulde not bee present at their bodies, and monuments as S. Hierome witnesseth. But S. Hierome in this case is a partiall witnesse, inueighing against Vigilantius, which was as good a Catholike as hee, and allowed by godly Bishops of his countrey. Although Hierome strooue against them, as he doth against Vigilantius. Who did iustly mislike, the superstitious estimation of reliques, and did write a booke against it, which Hierom doth not confute with argumentes so much, as with raylyng, as Erasmus confesseth But to the matter, Vigilantius sayd, (as S. Hierome confesseth) *That the soules of the Apostles and Martyres, were stilled either in Abrahams bosome, or in a place of rest, or vnder the altar of God, and coulde not be present at their graues, and where they list.* Now let vs see what S. Hierome doeth answere. First, *Wilt thou prescribe Lawes to God?* No verely, but Gods Law prescribeth a place of rest vnto the soules of the departed, and not I, might Vigilantius answere. Secondly, *Doest thou fetter the Apostles, &c.* How vnworthy is this question of S. Hieroms learning? as though the Apostles were fettered, when they be limited by God to a place of rest, or coulde bee thought to bee kept in prison, when they are saide to remaine in heauen. That which is saide of them that followe the Lambe is not necessary to bee vnderstood, of the soules in heauen, but of them that immitate him on the earth: at least it must bee vnderstoode of all the elect, whereof many are in the Church vpon earth. Therefore it is no good conclusion, that the Saincts are euery where, because the Lambe whom they follow is euery where. Beside this absurditie, that followeth of it, that if the soules of the saincts bee present at their sepulchres, because they followe the Lambe, the Lambe also Christ in his humanitie, is present at the sepulchres of the Martyres. Finally, the reason that is taken of the celeritie or agilitie of deuilles, is vnsufficient to prooue, that the soules of martyres, passe to and fro in the worlde, as the deuilles doe. For the deuilles, not onelie by propertie of their nature, but also by Gods sufferaunce, haue such passage in the worlde, but the Saincts, by God are assigned to rest, in their place of heauenlynes, vntil the day of iudgement. Nowe whether Hierome did holde the errour of vbiquitie of Christes humanitie, it is to be thought, that hee did not, vpon good aduisement, though he thus reason against Vigilantius. And yet the conclusion must be such, or else the argument hath no shewe of reason. For except the soules of Saincts, can be in many places at one instant, how can they be present, at euery place where their reliques are, which in that time were dispersed into many places? Therefore by shew of this argument, Hierome would seeme to make them euery where with Christ, that it might be thought, they were not included in any place. But let vs see what a good Patrone Hierome hath of the Rhemists. First you say, they be vnlearned that accuse S. Hierome of this errour. But it is knowen, that many in this time, and some of those, that charge him with this errour, were as well learned as S. Hierome him-

The soules of Saincts cannot be present at their reliques.

himselfe: at leastwise not inferiour in learning, to any English Papist in Rhemes. *But if they had any iudgement* (say you) *they might perceiue, that he meaneth not, that Christ and his Saincts are personally present at once in euery place, but that their motion and agilitie to bee where they list, is incomparable, and their power accordingly.* We may thinke in deede, that he holdeth it not as a resolute determination, that Christ or his Saincts are euery where, but yet his sophisticall argument importeth no lesse. For that which followeth of the celeritie of the diuels is an other argument, and not a declaration of his meaning in the former. But euen this shift of descant is insufficient, to excuse him of errour. For that you cannot otherwise institute his argument, except you will acknowledge that Christ is personally present in all those places, wheresoeuer the soules of the martyrs are supposed to be present with their reliques. And so he must according to his humanitie, be personally present in his manhood, in places innumerable, not onely in the Sacrament, but also in euery place where the Saincts reliques are, which I suppose your good masters of Sorbon, will not easily admit for a trueth. Yea the soules themselues must often be in many places at one instant: for their celeritie and agilitie will not serue them to be at diuers places at one instant. Where you say the diuel by exceeding celeritie, may be in diuers places in a moment: if you meane by a moment, a very short time I acknowledge it, but in an instant they cannot be in two places at once. Where you would haue our new diuines to determine *How long Satan was in his iourney, when he sayd, he had circuited the earth, &c.* I suppose it is an harder question, then any of your auncient diuines of Rhemes can determine. Yet we know, Satan needeth no long time for such a iourney, when the Sunne which is a body, goeth a farre greater iourney in 24 houres: But that in an instant he cannot goe round about the earth, we know because he is a creature, and it is proper to God to fill all places with his presence, and to know all things at one instant: where as no creature can haue either motion in an instant, or vnderstanding of many things together in an instant, but of one thing after an other. Therefore, euen the soules of the Saincts, if by agilitie or celeritie, they did passe into many places (as you hold they doe) and not rest in heauen: yet could they not vnderstand, all the petitions that are made to them in so many places at one instant, neither can any creature so vnderstand, but God onely, the creator of all things. Where you say we beleeue nothing, but that we see with our corporall eyes, it is vtterly false, for we beleeue vnto saluation, whatsoeuer the Scripture teacheth, and otherwise we acknowledge many things to be true, which we know by reason, and not by sense, as all reasonable men doe.

RHEM. 2 • 10 And they cried.) *S. Hierome also against the saide Vigilantius reporteth, that he vsed an argument against the praiers of Saincts one of this place, for that these Martyres cried for reuenge, and could not obtaine. But we will reporte his wordes, that you may see how like one heretike is to an other, these of our daies to those of old.* Thou saist in thy booke (*saith S. Hierome c. 3.*) that whiles we be aliue, one of vs may pray for an other: but after we be dead, no mans prayer shall be heard for an other: specially seeing the Martyres asking reuenge of their blood, could not obtaine. *So saide the heretike. Against which the holy doctour maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth: and that they shall be much sooner heard of God, then when they are in the world.* That Saincts pray for vs, S. Hierome proueth against the Heretike Vigilantius.

But for the Heretikes argument framed out of these wordes of the Apocalyps thus, These Martyres did not obteine, ergo Sanctes doe not pray for vs: *it was so friuolous, and the antecedent so manifestly false, that hee vouchsafed not to stand about it. For it is plaine the Martyres here were heard, and that their petition shoulde be fulfilled in time appointed by God* (*whereunto they did and doe alwayes conforme themselues:*) *for it was saide vnto them,* That they should rest yet a litle time, till, &c. *And that Martyres prayers be heard in this case, our Sauiour testifieth Luc. 18. saying,* And wil not God reuenge his elect that crie to him day and night? I say to you, he wil quickly reuenge them. *And if God doe not heare the Saincts sometime nor graunt their requestes, is it therefore consequent that they doe not or may not pray? Then Christ himselfe shoulde not haue prayed his father to remoue the bitter cup of death from him, because that petition was not granted.*

FVLKE. 2 Vigilantius perhaps maketh not this argument the onely ground of his opinion, (if his booke were extant) that the Saincts pray not for vs: But S. Hierome chuseth for his aduantage, that which he saw was most easie to confute. Neither doeth S. Hierome proue, by any testimonie of the Scripture, that the Saincts pray for vs. Neither hath he any arguments more then one, which hath no necessarie conclusion, That the Saincts praied for vs, while they liued, and were so be carefull for themselues: Ergo much more, after their victory and reward in heauen. And this he amplifieth by the examples of Moses, Stephen, and Paule, which prayed for men while they liued, and were heard. But this conclusion doeth not followe. For while they liued, they had commaundement and promise for mutuall prayers. But we know none out of the Scripture, that the soules departed, haue so pray for them that are liuing. And therefore we wil not take vpon vs, to determine, what they doe in that respect. But knowing by the Scriptures, Christ to be our mediatour and aduocate with God the Father, before whome we haue commandement to come, and to pray to him, and promise to be heard, we satisfie our selues, with that which God hath reuealed vnto vs, not doubting but it is sufficient for vs. Praier of Saincts.

RHEM. • 10 Reuengest thou not.) *They do not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saincts, that will not repent, may be confounded: and that our Lord would accelerate his generall iudgement, that so they might attaine the perfect crowne of glory promised vnto them both in body and soule: which is to desire the resurrection of their bodies, which then shall triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, which shal then appeare glorious to the enemies confusion.* How Martyres crie for reuenge.

RHEM. 11 Till their fellow seruants be complete.) *Their is a certaine number that God hath ordeined to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head* CHRIST *our chiefe Martyr, and til that number be accomplished, the generall condemnation of the wicked persecutor shal not come, nor the generall reward of the elect.*

CHAP. VII.

The earth being to be punished, 3 they are commaunded to saue them that are signed in their foreheads: 4 which are described and numbred both of the Iewes and Gentiles, blessing God. 13 Of them that were clothed in white stoles and long robes.

• The Epistle vpon Al hallowes day.

AFter these things I sawe foure Angels standing vpon the foure corners of the earth,

AND after that, I sawe foure Angels standing on the foure corners of the earth,

earth, holding the foure windes of the earth that they ſhould not blow vpon the land, nor vpon the ſea, nor on any tree.

2 And I ſawe an other Angel aſcending from the riſing of the ſunne, hauing the ſigne of the liuing God: and he cried with a lowd voyce to the foure Angels, to whom it was giuen to hurt the earth and the ſea,

3 Saying, Hurt not the earth and the ſea, nor the trees, till ‡ we ſigne the ſeruants of our God in their foreheads.

4 And I heard the number of them that were ſigned, an hundred fourtie foure thouſand were ſigned, * of euery tribe of the children of Iſraël.

* Of all the tribes put together, ſo many, 144000.

5 Of the tribe of Iuda, twelue thouſand ſigned. Of the tribe of Ruben, twelue thouſand ſigned. Of the tribe of Gad twelue thouſand ſigned.

6 Of the tribe of Aſer, twelue thouſand ſigned. Of the tribe of Nephthali, twelue thouſand ſigned. Of the tribe of Manaſſes, twelue thouſand ſigned.

7 Of the tribe of Simeon, twelue thouſand ſigned. Of the tribe of Leui, twelue thouſand ſigned. Of the tribe of Iſſachar, twelue thouſand ſigned.

8 Of the tribe of Zabulon, twelue thouſand ſigned. Of the tribe of Ioſeph, twelue thodſand ſigned. Of the tribe of Beniamin, twelue thouſand ſigned.

* The elect of the Gentiles.

9 After theſe things I ſawe * a great multitude which no man could number, of al nations and tribes, and peoples, & tongs: ſtanding before the throne, & in the ſight of the Lambe, clothed in white robes, and ‡ palmes in their hands:

‡ Boughes of the palme tree be tokens of triumph and victorie.

10 And they cried with a lowde voyce, ſaying, Saluation to our God which ſitteth vpon the throne, and to the Lambe.

11 And all the Angels ſtoode in the circuite of the throne and of the ſeniors and of the foure beaſtes: and they fell in the ſight of the throne vpon their faces, and adored God,

12 Saying, Amen. Benediction, and glorie, and wiſedome, and thanſgiuing, honour and power, and ſtrength to our God for euer and euer. Amen.

The Epiſtle for many Martyrs.

13 And one of the ſeniors anſwered, and ſayde to me, Theſe that are clothed in the white robes, who be they? and whence came they?

14 And I ſayde to him, My Lord thou knoweſt. And he ſaid to me, Theſe are they which are come out of great tribulation, and haue waſhed their robes, and made them white in the bloud of the Lambe.

The glorie of Martyrs.

15 Therefore they are before the throne of God, and they ſerue him day and night in his temple: and he that ſitteth in the throne, ſhal dwel ouer them.

16 *They

earth, holding the foure winds of the earth, that the wind ſhould not blow on the earth, neither on the ſea, neither on any tree.

2 And I ſaw another Angel aſcending from the riſing of the Sunne, hauing the ſeale of the liuing God: and he cried with a loude voyce to the foure Angels to whom power was giuen to hurt the earth and the ſea,

3 Saying, Hurt not the earth, neither the ſea, neither the trees, till we ſhall haue ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them which were ſealed: and there were ſealed an hundred & fourtie and foure thouſand, of all the tribes of the children of Iſrael.

5 Of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Ruben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephthali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. Of the tribe of Leui were ſealed twelue thouſand. Of the tribe of Iſachar were ſealed twelue thouſand.

8 Of the tribe of Zabulon were ſealed twelue thouſand. Of the tribe of Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

9 After this I beheld, and loe, a great multitude which no man could number, of all nations, and kinreds, and people, and tongues, ſtood before the throne, and before the Lambe, clothed with white garments, and palmes in their hands:

10 And cried with a loud voice, ſaying, Saluation be aſcribed *to him that ſitteth vpon the throne of our God, and vnto the Lambe.*

11 And all the Angels ſtood in the compaſſe of the throne, and of the Elders, and of the foure beaſts, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing and glory, and wiſedome, and thankes, and honour, and power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders anſwered, ſaying vnto mee, What are theſe which are arayed in white garments? and whence came they?

14 And I ſaid vnto him, Lord, thou woteſt. And he ſaid to me, Theſe are they which came out of great tribulation, and haue waſhed their long robes, and made them white by the blood of the Lambe.

15 Therefore are they in the preſence of the throne of God, and ſerue him day and night in his temple: and he that ſitteth in the throne will dwell among them.

16 *They

himselfe: at leastwise not inferiour in learning, to any English Papist in Rhemes. *But if they had any iudgement* (say you) *they might perceiue, that he meaneth not, that Christ and his Saincts are personally present at once in euery place*, but that *their motion and agilitie to bee where they list, is incomparable, and their power accordingly.* We may thinke in deede, that he holdeth it not as a resolute determination, that Christ or his Saincts are euery where, but yet his sophisticall argument importeth no lesse. For that which followeth of the celeritie of the diuels is an other argument, and not a declaration of his meaning in the former. But euen this shift of descant is insufficient, to excuse him of errour. For that you cannot otherwise institute his argument, except you will acknowledge that Christ is personally present in all those places, wheresoeuer the soules of the martyrs are supposed to be present with their reliques. And so he must according to his humanitie, be personally present in his manhood, in places innumerable, not onely in the Sacrament, but also in euery place where the Saincts reliques are, which I suppose your good masters of Sorbon, will not easily admit for a trueth. Yea the soules themselues must often be in many places at one instant: for their celeritie and agilitie will not serue them to be at diuers places at one instant. Where you say the diuel by exceeding celeritie, may be in diuers places in a moment: if you meane by a moment, a very short time I acknowledge it, but in an instant they cannot be in two places at once. Where you would haue our new diuines to determine *How long Satan was in his iourney, when he sayd, he had circuited the earth, &c.* I suppose it is an harder question, then any of your auncient diuines of Rhemes can determine. Yet we know, Satan needeth no long time for such a iourney, when the Sunne which is a body, goeth a farre greater iourney in 24 houres: But that in an instant he cannot goe round about the earth, we know because he is a creature, and it is proper to God to fill all places with his presence, and to know all things at one instant: where as no creature can haue either motion in an instant, or vnderstanding of many things together in an instant, but of one thing after an other. Therefore, euen the soules of the Saincts, if by agilitie or celeritie, they did passe into many places (as you hold they doe) and not rest in heauen: yet could they not vnderstand, all the petitions that are made to them in so many places at one instant, neither can any creature so vnderstand, but God onely, the creator of all things. Where you say we beleeue nothing, but that we see with our corporall eyes, it is vtterly false, for we beleeue vnto saluation, whatsoeuer the Scripture teacheth, and otherwise we acknowledge many things to be true, which we know by reason, and not by sense, as all reasonable men doe.

RHEM. 2 • 10 And they cried.) *S. Hierome also against the saide Vigilantius reporteth, that he vsed an argument against the praiers of Saincts out of this place, for that these Martyres cried for reuenge, and could not obtaine. But we will reporte his wordes, that you may see how like one heretike is to an other, these of our daies to those of old.* Thou sayst in thy booke (*saith S. Hierome c. 3.*) that whiles we be aliue, one of vs may pray for an other: but after we be dead, no mans prayer shall be heard for an other: specially seeing the Martyres asking reuenge of their blood, could not obtaine. *So saide the heretike. Against which the holy doctour maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth: and that they shall be much sooner heard of God, then when they are in the world.* That Saincts pray for vs, S. Hierome proueth against the Heretike Vigilantius.

But for the Heretikes argument framed out of these wordes of the Apocalyps thus, These Martyres did not obteine, ergo Sanctes doe not pray for vs *it was so friuolous, and the antecedent so manifestly false, that hee vouchsafed not to stand about it. For it is plaine the Martyres here were heard, and that their petition shoulde be fulfilled in time appointed by God* (*whereunto they did and doe alwayes conforme themselues:*) *for it was saide vnto them,* That they should rest yet a litle time, till, &c. *And that Martyres prayers be heard in this case, our Sauiour testifieth Luc. 18. saying,* And wil not God reuenge his elect that crie to him day and night? I say to you, he wil quickly reuenge them. *And if God doe not in all the Saincts sometime not graunt their requestes, is it therefore consequent that they doe not or may not pray? Then Christ himselfe shoulde not haue prayed his father to remoue the bitter cup of death from him, because that petition was not granted.*

FVLKE. 2 Vigilantius perhaps maketh not this argument the onely ground of his opinion, (if his booke were extant) that the Saincts pray not for vs. But S. Hierome chuseth for his aduantage, that which he saw was most easie to confute. Neither doeth S. Hierome proue, by any testimonie of the Scripture, that the Saincts pray for vs. Neither hath he any arguments more then one, which hath no necessarie conclusion, That the Saincts praied for vs, while they liued, and were so be carefull for themselues: Ergo much more, after their victory and reward in heauen. And this he amplifieth by the examples of Moses, Stephen, and Paule, which prayed for men while they liued, and were heard. But this conclusion doeth not followe. For while they liued, they had commaundement and promise for mutuall prayers. But we know none out of the Scripture, that the soules departed, haue to pray for them that are liuing. And therefore we wil not take vpon vs, to determine, what they doe in that respect. But knowing by the Scriptures, Christ to be our mediatour and aduocate with God the Father, before whome we haue commaundement to come, and to pray to him, and promise to be heard, we satisfie our selues, with that which God hath reuealed vnto vs, not doubting but it is sufficient for vs. Praier of Saincts.

RHEM. 10 Reuengest thou not.) *They do not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saincts, that will not repent, may be confounded: and that our Lord would accelerate his generall iudgement, that so they might attaine the perfect crowne of glory promised vnto them both in body and soule: which is to desire the resurrection of their bodies, which then shall triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, which shal then appeare glorious to the enimies confusion.* How Martyres crie for reuenge.

RHEM. 11 Till their fellow seruants be complete.) *Their is a certaine number that God hath ordeined to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head* CHRIST *our chiefe Martyr, and til that number be accomplished, the generall condemnation of the wicked persecutor shal not come, nor the generall reward of the elect.*

CHAP. VII.

The earth being to be punished, 3 they are commaunded to saue them that are signed in their foreheads: 4 which are described and numbred both of the Iewes and Gentiles, blessing God. 13 Of them that were clothed in white stoles and long robes.

• The Epistle vpon Al hallowes day.

AFter these things I sawe foure Angels standing vpon the foure corners of the earth,

ANd after that, I sawe foure Angels standing on the foure corners of the earth,

earth, holding the foure windes of the earth that they ſhould not blow vpon the land, nor vpon the ſea, nor on any tree.

2 And I ſawe an other Angel aſcending from the riſing of the ſunne, hauing the ſigne of the liuing God: and he cried with a lowd voyce to the foure Angels, to whom it was giuen to hurt the earth and the ſea,

3 Saying, Hurt not the earth and the ſea, nor the trees, till ‡ we ſigne the ſeruants of our God in their foreheads.

4 And I heard the number of them that were ſigned, an hundred fourtie foure thouſand were ſigned, * of euery tribe of the children of Iſrael.

* Of all the tribes put together, ſo many, 144000.

5 Of the tribe of Iuda, twelue thouſand ſigned. Of the tribe of Ruben, twelue thouſand ſigned. Of the tribe of Gad twelue thouſand ſigned.

6 Of the tribe of Aſer, twelue thouſand ſigned. Of the tribe of Nephthali, twelue thouſand ſigned. Of the tribe of Manaſſes, twelue thouſand ſigned.

7 Of the tribe of Simeon, twelue thouſand ſigned. Of the tribe of Leui, twelue thouſand ſigned. Of the tribe of Iſſachar, twelue thouſand ſigned.

8 Of the tribe of Zabulon, twelue thouſand ſigned. Of the tribe of Ioſeph, twelue thodſand ſigned. Of the tribe of Beniamin, twelue thouſand ſigned.

* The elect of the Gentiles.

9 After theſe things I ſawe * a great multitude which no man could number, of al nations and tribes, and peoples, & tongs: ſtanding before the throne, & in the ſight of the Lambe, clothed in white robes, and ‡ palmes in their hands:

‡ Boughes of the palme tree be tokens of triumph and victorie.

10 And they cried with a lowde voyce, ſaying, Saluation to our God which ſitteth vpon the throne, and to the Lambe.

11 And all the Angels ſtoode in the circuite of the throne and of the ſeniors and of the foure beaſtes: and they fell in the ſight of the throne vpon their faces, and adored God,

12 Saying, Amen. Benediction, and glorie, and wiſedome, and thanſgiuing, honour and power, and ſtrength to our God for euer and euer. Amen.

The Epiſtle for many Martyrs.

13 And one of the ſeniors anſwered, and ſayde to me, Theſe that are clothed in the white robes, who be they? and whence came they?

14 And I ſayde to him, My Lord thou knoweſt. And he ſaid to me, Theſe are they which are come out of great tribulation, and haue waſhed their robes, and made them white in the bloud of the Lambe.

The glorie of Martyrs.

15 Therefore they are before the throne of God, and they ſerue him day and night in his temple: and he that ſitteth in the throne, ſhal dwel ouer them.

16 *They

earth, holding the foure winds of the earth, that the wind ſhould not blow on the earth, neither on the ſea, neither on any tree.

2 And I ſaw another Angel aſcending from the riſing of the Sunne, hauing the ſeale of the liuing God: and he cried with a loude voyce to the foure Angels to whom power was giuen to hurt the earth and the ſea,

3 Saying, Hurt not the earth, neither the ſea, neither the trees, till we ſhall haue ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them which were ſealed: and there were ſealed an hundred & fourtie and foure thouſand, of all the tribes of the children of Iſrael.

5 Of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Ruben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephthali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. Of the tribe of Leui were ſealed twelue thouſand. Of the tribe of Iſachar were ſealed twelue thouſand.

8 Of the tribe of Zabulon were ſealed twelue thouſand. Of the tribe of Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

9 After this I beheld, and loe, a great multitude which no man could number, of all nations, and kinreds, and people, and tongues, ſtood before the throne, and before the Lambe, clothed with white garments, and palmes in their hands:

10 And cried with a loud voice, ſaying, Saluation be aſcribed *to him that ſitteth vpon the throne of our God, and vnto the Lambe.*

11 And all the Angels ſtood in the compaſſe of the throne, and of the Elders, and of the foure beaſts, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing and glory, and wiſedome, and thankes, and honour, and power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders anſwered, ſaying vnto mee, What are theſe which are arayed in white garments? and whence came they?

14 And I ſaid vnto him, Lord, thou woteſt. And he ſaid to me, Theſe are they which came out of great tribulation, and haue waſhed their long robes, and made them white by the blood of the Lambe.

15 Therefore are they in the preſence of the throne of God, and ſerue him day and night in his temple: and he that ſitteth in the throne will dwell among them.

16 *They

Esa.49.10. 16 *They shal no more hunger nor thirst, neither shal the sunne fall vpon them, nor any heate.

17 Because the Lambe which is in the middes of the throne, shal rule them, & shal conduct them to the liuing fountaines of waters, and * God wil wipe away al teares from their eies.

Esa.25.8. Apo.21.4.

16 *They shall hunger no more, neither thirst, neither shall the Sunne light on them, neither any heat. Esai 49.10.

17 *For the Lambe which is in the middest of the throne shall feede them, and shall leade them vnto liuing fountaines of waters: * and God shal wipe away all teares from their eyes.* Esai.25.8. apoc.21.4.

MARGINALL NOTES. CHAP. VII.

RHEM. 1 3 We signe the seruants.) *It is an allusion to the signe of the Crosse which the faithful beare in their foreheads, to shew they be not ashamed of Christ. S. August tract. 43. in Io.*

FVLKE. 1 It is the signe proper to Gods elect, therefore not the signe of the crosse, which many reprobates haue receiued, nor any allusion to it, seeing there can be no allusion of that which is common to many hypocrites, vnto that whereby the true seruants of God are discerned. The signe of the crosse.

RHEM. 2 4 An hundred fourtie foure thousand.) *He signifieth by these thousands & the multitude folowing, al the elect: but the elect of the Iewes, to be in a certaine number: the elect of the Gentiles to be innumerable.*

FVLKE. 2 Though no man can number the elect of the Gentiles, yet their number is as certeine as the number of the Iewes, and as vndoubtedly knowen to God. The number of the elect is certeine.

CHAP. VIII.

1 *The seuenth seale being opened, there appeare Angels with trompets: 5 and when an other Angel powred out fire taken from the altar, vpon the earth, there folow diuers tempestes. 7 In like maner, whiles foure Angels of the seuen sound their trompets, there fall sundrie plagues.*

THE 4 VISION. AND when he had opened the seuenth seale, there was made silence in heauen, as it were halfe an houre.

2 And I saw seuen Angels standing in the sight of God: and there were giuen to them seuen trompets.

3 And an other Angel came, and stoode ‡ before the altar, hauing a golden censar: and there were giuen to him many incenses, that he should giue of the praiers of al saincts vpon the altar of gold, which is before the throne of God.

4 And the smoke of the incenses * of the praiers of the saincts ascended frō the hand of the Angel before God.

5 And the Angel tooke the censar, and filled it of the fire of the altar, and cast it on the earth and there were made thunders and voices and lightnings, & a great earthquake.

6 And the seuen Angels which had the seuen trompets, prepared them selues to sound with the trompet.

7 And the first Angel sounded with the trompet, and there was made haile and fire mingled in bloud, & it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt & al green grasse was burnt.

8 And the second Angel sounded with the trompet: & as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea was made bloud:

9 And the third part of those creatures died, which had liues in the sea, and the third part of the shippes perished.

10 And the third Angel sounded with the trompet, and a great starre fel from heauen, burning as it were a torche, and it fel on the third part of the flouds, and on the fountaines of waters.

11 And

AND when he had opened the seuenth seale, there was silence in heauen about the space of halfe an houre.

2 And I saw the seuen Angels which stoode before God, and to them were giuen seuen trumpets.

3 And an other angel came and stoode before the altar, having a golden Censer, and many odours were giuen vnto him, that he should offer with the prayers of all saincts vpon the golden altar which was before the throne.

4 And the smoke of the odours which came of the praiers of saincts, ascended vp before God, out of the angels hand.

5 And the angell tooke the Censer, and filled it with fire of the altar, and cast it into the earth: & voices were made, and thundrings, & lightnings, and earthquakes.

6 And the seuen angels which had the seuen trumpets, prepared them selues to blow.

7 The first angel blew, and there was made haile and fire mingled with the blood, and they were cast into the earth, and the thirde part of trees was burnt, and all greene grasse was burnt.

8 And the second angel blew, and as it were a great mountaine burning with fire was cast into the sea, and the third part of the sea turned to blood.

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

10 And the third angel blew, and there fell a great starre from heauen, burning as it were a lampe, and it fell into the third part of the riuers, and into fountaines of water:

11 And

11 And the name of the ſtarre is called wormewod. and the third part of the waters was made into wormewod: and many men died of the waters, becauſe they were made bitter.

12 And the fourth Angel ſounded with the trompet, and the third part of the ſunne was ſmitten, & the third part of the moone, and the third part of the ſtarres, ſo that the third part of them was darkened, and of the day there ſhined not the third part, & of the night in like maner.

13 And I looked and heard the voice of one egle flying through the middes of heauen, ſaying with a loud voice, Wo, wo, wo to the inhabiters on the earth: becauſe of the reſt of the voices of the three Angels which were to ſound with the trompet.

11 *And the name of the ſtarre is called wormewood, and the third part was turned to wormewood, and many men died of the waters, becauſe they were made bitter.*

12 *And the fourth angel blew, and the third part of the Sunne was ſmitten, and the third part of the Moone, and the third part of ſtarres, that the third part of them ſhould be darkened: and the day was* ſmitten *that the third part of it ſhould not ſhine, and likewiſe the night.*

13 *And I beheld, and heard an angell flying through the middes of heauen, ſaying with a loud voice, Wo wo, wo to the inhabiters of the earth, becauſe of the voices to come of the trumpet of the three angels which were yet to blow.*

MARGINALL NOTES. CHAP. VIII.

RHEM. 1 3 Before the altar.) *The Prieſt ſtanding at the altar praying and offering for the people in the time of the high myſteries, Chriſt himſelf alſo being preſent vpon the altar, is a figure of this thing, and thereunto he alludeth.*

FVLKE. 1 He alludeth to the ſacrificing prieſthood of the olde teſtament, where incenſe was offered at the altar, which now is the ſweete ſauour of the death of Chriſt, wherein the prayers of the ſaincts are acceptable. But if the prieſt ſtanding at the popiſh altar be a figure of this viſion, what was Chriſt ſitting at the table with his diſciples, when he inſtituted the holy myſteries? whereof the maſſe is nothing but a prophanation. Howbeit, this heauenly altar is the altar of incenſe not of ſlaine ſacrifices, therefore no reſemblance of the popiſh altar. The popiſh altar.

RHEM. 2 4 Of the praiers of the ſaincts.) *If this be S. Michael or any Angel, and not Chriſt himſelf, as ſome take it, Angels offer vp the praiers of the faithful, as the 24 Elders did chap. 5. for this word,* Saincts, *is taken here for the holy perſons on earth, as often in the Scripture: though it be not againſt the Scriptures, that the inferior Sainct or Angel in heauen ſhould offer their praiers to God by their ſuperiors there. But hereby we conclude againſt the Proteſtants, that it derogateth not from Chriſt, that Angels or Saincts offer our praiers to God, as alſo it is plaine of Raphael. Tob. 12. 12.*

FVLKE. 2 The commentary in S. Auguſtine ſaith, this angel is our Lord Ieſus Chriſt himſelfe. So doth Beda & Ambroſius Ansbertus take it. But if it ſignifie the miniſtery of angels, in preſenting prayers of the church, which are acceptable to God by the abundance of the incenſe or ſweet ſauour of the merit of Chriſtes death: it followeth not that the ſame office is deputed to the ſoules of the faithfull, nor that the angels or ſaincts are to be prayed vnto. That of the 24 Elders chap. 5. wee haue there ſhewed how it is vnderſtood of the church militant on earth. Where you ſay it is not againſt the ſcripture, that the inferior ſainct or angell in heauen ſhould offer their praiers to God by their ſuperiors, it is an idle fantaſie: for ſo we may imagine infinite fables, and ſay they be not againſt the ſcripture. But ſeeing the virgine Marie, by your doctrine, is Ladie of the angels, why doth not ſhee ſtand at the altar, and doe that which is heere aſcribed to the angell? Yea, if this angell offer the prayers of all ſaincts in heauen, he offereth the virgine Maries prayers alſo, and ſo ſhould be ſuperiour to her. But howſoeuer that be, you ſay, *you conclude againſt the Proteſtants: That it derogateth not from Chriſt, that angels or ſaincts offer our praiers.* In deed any miniſtery appointed by God to angels or men, doth not derogate to Chriſt. But firſt we reade no where in the ſcriptures, that the offering of our prayers is committed to the ſoules of them that are departed. Secondly, it is not without controuerſie, that the angels doe offer our praiers, ſeeing you cannot affirme that this angell doth not repreſent Chriſt. Thirdly, if it be granted, that this is the miniſterie of an angell, and not the mediation of Chriſt: yet it is manifeſt that the angell in this miniſtery commendeth not the prayers of all ſaincts by his merit, or by the dignitie of his owne perſon, but by the much incenſe that was giuen vnto him to adde to the prayers of ſaincts, that they might be acceptable: and ſo it maketh nothing for popiſh inuocation of ſaincts or angels. For the text is, that *much incenſe was giuen to him, that he might giue or adde to the prayers of all ſaincts: for the word* ἐπιδώσει is the datiue caſe, without any prepoſition, and the prepoſition *de* is not in all copies of your vulgar Latine tranſlation. The ſumme is, that in the middeſt of the helliſh troubles raiſed by antichriſt and his miniſters, the elect haue their prayers heard for their preſeruation by the merits of Chriſt, which is ſhewed by the viſion of the angell. To whom much ſweet incenſe was giuen, that he might adde it to the prayers of the ſaincts, the ſmoke whereof aſcending with the praiers of the elect, cauſeth them to be heard and accepted of God. Other curious ſpeculations may breed many more friuolous queſtions then the text doth ſerue to aſſoile. Prayer of ſaincts and to ſaincts.

CHAP. IX.

The fifth Angel ſounding, a ſtarre falleth. 3 The iſſuing forth of locuſtes from the ſmoke of the deepe pitte to vexe men, 7 and the deſcription of them, 14 The ſixt Angel ſounding, foure Angels are let looſe, 18 Which with a great troupe of horſemen do murder the third part of men.

Moſt vnderſtand al this of Heretikes.

AND the fifth Angel ſounded with the trompet, and I ſaw ‡ a ſtarre to haue fallen from heauen vpon the earth, & there was giuen to him the key of the pitte of bottomles depth.

AND the fifth angel blew, and I ſaw a ſtarre fall from heauen vnto the earth: & to him was giuen the key of the bottomleſſe pit.

2 *And he opened the bottomleſſe pit, and the ſmoke of the pit aroſe, as the ſmoke of a great furnace,*

2 And

2 And he opened the pit of the bottomles depth: and the ſmoke of the pitte aſcended, as the ſmoke of a great fornace: and the ſunne was darkened and the aier with the ſmoke of the pitte.

e Innumerable pety heretikes following their Maſters after the opening & the ſmoke of the bottomleſſe pit.

3 And from the ſmoke of the pitte there iſſued forth e locuſtes into the earth. & power was giuen to them, as the ſcorpions of the earth haue power:

4 And it was commaunded them that they ſhould not hurt the graſſe of the earth not any greene thing, nor any tree: but onely men which haue not the ſigne of God in their foreheads.

5 And it was giuen vnto them that they ſhould not kil them: but that they ſhould be tormented fiue moneths: and their torments as the torments of a ſcorpion when he ſtriketh a man.

Apoc.6,16.

6 And* in thoſe daies men ſhall ſeeke for death, and ſhal not finde it: and they ſhal deſire to die, and death ſhal flee from them.

7 And the ſimilitudes of the locuſtes, like to horſes ‖ prepared into battel: and vpon their heades as it were crownes like to gold: and their faces as the faces of men.

8 And they had heare as the heare of women: and their teeth were as of lions.

9 And they had habbegions as habbergions of yron, and the voice of their winges as the voice of the chariotes of many horſes running into battel.

10 And they had tailes like to ſcorpions, and ſtings were in their tailes: & their power was to hurt men fiue moneths.

The theefe Maiſter of heretikes.

11 And they had ouer them a king, the Angel of the bottomles depth, whoſe name in Hebrew is *Abaddon*, & in Greeke *Apollyon*: in Latin hauing the name *Exterminans*.

אבדון *Abaddon*, In Engliſh *Deſtroier.*

12 One woe is gone, and behold two woes come yet after theſe.

13 And the ſixt Angel ſounded with the trompet: and I heard one voice from the foure hornes of the golden altar, which is before the eies of God,

14 Saying to the ſixt Angel which had the trompet, Looſe the foure Angels which are bound in the great riuer Euphrates.

15 And the foure Angels were looſed, who were prepared for an houre, and a day and a moneth and a yere: that they might kil the third part of men.

16 And the number of the army of horſemen was twentie thouſand times ten thouſand. And I heard the number of them.

17 And ſo I ſaw the horſes in the viſion: and they that ſate vpon them, had habbergions of fire and of hyacinth and brimſtone. and the heades of the horſes were as it were the heads of lions: and from their mouth proceedeth fire and ſmoke, and brimſtone.

18 And by theſe three plagues was ſlaine the

furnace, and the Sunne and the aire were darkned, by the reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke Locuſtes vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

4 And it was commanded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree: but onely thoſe men which haue not the ſeale of God in their foreheads.

5 And to them it was giuen that they ſhould not kill them, but that they ſhould be vexed fiue moneths, and their paine was as the paine that cõmeth of a Scorpion, when he ſhall haue ſtricken a man.

*6 * And in thoſe dayes ſhall men ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flee from them.* Eſai.2.19. oſee.10.8.

*7 * And the ſimilitudes of the Locuſtes was like vnto horſes prepared vnto battaile, and on their heades* were *as it were crownes like vnto gold, and their faces were as it had bene the faces of men.* Wiſ.26.9.

8 And they had heare as the heare of women, and their teeth were as the teeth of Lions.

9 And they had habergions, as it were habergions of iron, & the ſound of their wings was as the ſound of charets when many horſes run to battaile.

10 And they had tailes like vnto Scorpions, and there were ſtings in their tailes: and their power was to hurt men fiue moneths.

11 And they had a king ouer them, which is the angel of the bottomleſſe pit, whoſe name in the Hebrue tongue is Abaddon, *but in the Greeke tongue hath his name* Apollyon. That is to ſay, *A deſtroyer.*

12 One woe is paſt, & behold, two woes come yet after this.

13 And the ſixth angel blew, and I heard a voice from the foure hornes of the golden altar, which is before God,

14 Saying to the ſixth angel which had the trumpet, Looſe the foure angels which are bound in the great riuer Euphrates.

15 And the foure angels were looſed, which were prepared for an houre, and a day, and a moneth, and a yeere, for to ſlay the third part of men.

16 And the number of the horſemen of the armies were twentie thouſand times ten thouſand: And I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſate on them, hauing fierie habergions of a Iacinct colour, and brimſtone, and the heads of the horſes were as the heads of Lions, and out of their mouthes commeth forth fire, and ſmoke, and brimſtone.

18 And of theſe three was the third part of

men

the third part of men, of the fire and of the ſmoke and of the brimſtone, which proceded from their mouth.

19 For the power of the horſes is in their mouth, and in their tailes. for their tailes be like to ſerpents, hauing heads: and in theſe they hurt.

e Pagans, Infidels, and ſinful impenitent Catholikes muſt be contemned alſo.

20 e And the reſt of men which were not ſlaine with theſe plagues, neither ‡ haue done penance from the workes of their handes, not to adore Diuels and ‖ Idols of golde and ſiluer and braſſe and ſtone and wood, which neither can ſee, nor heare, nor walke,

21 And haue not done penance frō their murders, nor from their ſorceries, nor from their fornication, nor from their theftes.

men killed, that is to ſay, *of the fire, and of the ſmoke, and of the brimſtone, which proceeded out of the mouthes of them.*

19 *For their powers be in their mouthes, and in their tailes: for their tailes were like vnto Serpents, hauing heads, and with them they doe hurt.*

20 *And the remnant of the men which were not killed by theſe plagues, repented not of the deeds of their hands, that they ſhould not worſhip deuils,* and idols of golde and ſiluer, and braſſe,* Pſal. 116.4. and 136.15. *and ſtone, and of wood, which neither can ſee, neither heare, neither goe:*

21 *Alſo they repented not of their murders, and of their ſorceries, neither of their fornication, neither of their theſts.*

MARGINALL NOTES. CHAP. IX.

RHEM. 1 1 A ſtarre to haue fallen.) *The fall of an Arch heretike, as Arius, Luther, Caluin, out of the Church of God, which haue the key of Hel to open and bring foorth al the old condemned hereſies buried before in the depth.*

FVLKE. 1 Beda, Arethas, and Ambroſius Ansbertus vnderſtand this ſtarre to be the deuill. But if it be an Arch-heretike, it is the pope, which is antichriſt, and therefore a deſtroyer, as Chriſt is a Sauior. Who hath the efficacie of error giuen to ſeduce the reprobate: who is fallen from heauenly doctrine to earthly traditions: who hath his garde of Locuſtes and lions, with al ſubtiltie and crueltie to mainteine his wickednesſe. To whom all things in this prophecie agree moſt aptly: which by no meanes can be drawne to Luther and Caluin, which bring foorth no olde condemned hereſies, but teach the trueth againſt the hereſies both olde and lately inuented by antichriſt. And the looſing of the angels that were bound at the great riuer Euphrates, ſignifieth from whence the tyrannie commeth, euen from whence the falſe doctrine floweth, namely from Babylon. which (by the conſent of all ancient writers) in this prophecie ſignifieth the citie of Rome. The pope antichriſt.

RHEM. 2 20 Haue done penance.) *This phraſe being the like both in Greeke and Latin, ſignifieth ſuch ſorrowfull and penall repentance as cauſeth a man to forſake his former ſinnes and depart from them,* ὁ μετενόησαν ἐκ τῶν ἔργων. *See the ſame phraſe* c.2,21,22. & Act.8.v.22.

FVLKE. 2 This phraſe ſignifieth no popiſh penall ſatisfaction, but true repentance with ſorow for their ſinnes paſt, which cauſeth men not onely to depart from them, but to amend their liues.

ANNOTATIONS. CHAP. IX.

RHEM. 3 4 Nor any greene thing.) *The Heretikes neuer hurt or ſeduce the greene tree, that is, ſuch as haue a liuing faith working by charitie, but commonly they corrupt him in faith who ſhould otherwiſe haue periſhed for ill life, and him that is reprobate, that hath neither the ſigne of the Croſſe (which is Gods marke) in the forehead of his body, nor the note of election in his ſoule.* Who are ſeduced by heretikes.

FVLKE. 3 If the ſigne of the Croſſe were Gods marke here ſpoken of, it could not be imprinted on the foreheades of ſo many reprobates. Therefore it is not that ſigne, whereby the elect are diſcerned from the reprobate. But rather confeſſion of Chriſt, proceeding from a liuely faith, which is giuen according to Gods election. The ſeale whereof, as S. Paul ſaith, is this. The Lord knoweth who be his, and let euery one that calleth vpon the name of the Lord Chriſt, depart from iniquitie. 2. Tim. 2, 19. So doth Ambroſius Ansbertus vnderſtand it, ſaying: *They haue not the ſigne of God in their foreheads, which are not indued with that faith which worketh by loue.* The ſigne of the Croſſe.

RHEM. 7 Prepared into battel) *Heretikes being euer ready to contend, doe pretend victorie, and counterfeit gold: in ſhape as men, as ſmooth and delicate as women, their tongues and pennes full of gall and venim: their harts obdurate: full of noiſe and ſhuffling: their doctrine as peſtiferous and full of poyſon, as the taile and ſting of a ſcorpion. but they endure for a little ſeaſon.* The manifold hypocryſie of Heretikes.

RHEM. 4 20 Idols of gold) *Heere againe the new Tranſlatours abuſe the people, for* idols *ſaying* images: *the place being plainely againſt the pourtraites of the heathen Gods, which are here and in the Pſalme 95. called,* dæmonia, Diuels. Heret. tranſlation.

FVLKE. 4 The Greeke word ſignifieth Images, as I haue ſhewed before, namely, 1. Iohn. 5. ſect. 5. and what are theſe Idols, but Images of golde, ſiluer, braſſe, ſtone, and wood, which the reprobate worſhip, and will not leaue worſhipping? But this text preſſeth the Papiſts ſore, and diſchargeth Luther and Caluine from being the Arch-heretike here deſcribed, for they teach men to abhorre all worſhipping of Images or Idols, made of any kinde of matter. But the Pope from the true worſhip of God hath brought his people by falſe doctrine, and tyrannie, to worſhip the worke of mens handes, which can neither ſee, heare, nor walke: and conſequently, to worſhip Deuils, and not God. For though they pretend to worſhip God and his Sainctes, by ſuch Images, as the Heathen did to worſhip God and his Angels, and not Deuils, yet the Scripture ſaith, they did worſhip Deuils. Becauſe Idolatrie is the ſeruice of the Deuill, and not of God, though Idolaters pretende and thinke to worſhip God, and not the Deuill. Where you ſay the *place is plainely againſt the portraictes of the Heathen Gods*, You forget that this is ſpoken of men, liuing after the opening of the ſeuenth ſeale, and vnder the ſound of the ſixth Angels tromper, which is toward the ende of the worlde. Now the Idols or Portraictes of the Heathen Gods, are aboliſhed long agoe. And you are wont to holde, that there are no Idols of golde, ſiluer, &c. ſince the Church hath beene ſpredde ouer all nations. Finally, there is no knowne people in the worlde, liuing in the time here ſpecified, that doth worſhip or hath worſhipped Images of golde, ſiluer, braſſe ſtone, and woodde, but the Papiſtes. Luther and Caluin cannot be this Arch-heretike, but the Pope.

CHAP. X.

An other ſtrong Angell crying out, 3 *ſeuen thunders doe ſpeake.* 6 *The Angell ſweareth there ſhal bee time no more, but at the voice of the ſeuenth Angel the myſterie ſhall be fully accompliſhed.* 9 *He giueth Iohn a booke to deuoure.*

CHRIST the valiant Angel is here deſcribed.

AND I ſaw an other Angel, ſtrong, deſcending from heauen, clothed with a cloud, and a raine-bow on his head, and his face was as the ſunne, and his feete as ‖ a piller of fire.

‖ pillers.

2 And he had in his hand a little booke opened: and he put his right foote vpon the ſea, and his left vpon the land.

3 And he cried with a loude voice, as when a lion roareth. And when he had cried, the ſeuen thunders ſpake their voices.

4 And when the ſeuen thunders had ſpoken their voices, I was about to write: and I heard a voice from heauen ſaying to me: Signe the things which the ſeuen thunders haue ſpoken: and ‡ write them not.

‡ Dan. 12, 7.

5 And * the Angel which I ſaw ſtanding vpon the ſea & vpon the land, [c] lifted vp his hand to heauen,

* Dan. 12, 7.

[c] This was the maner of taking an othe by the true God. *as Deut.* 32.

6 And he ſware by him that liueth for euer and euer, that created heauen & thoſe thinges which are in it: and the earth, and thoſe things which are in it: and the ſea, and thoſe things which are in it: That there ſhal be time no more:

7 But in the daies of the voice of the ſeuenth Angel, when the trumpet ſhal begin to ſound, the myſterie of God ſhal be conſummate, as he hath euangelized by his ſeruants the Prophets.

8 And I heard a voice from heauen againe ſpeaking with me, and ſaying: Goe, and take the booke that is opened, of the hand of the angel ſtanding vpon the ſea and vpon the land.

9 And I went to the angel, ſaying vnto him, that he ſhould giue me the booke. And he ſaid to me, * Take the booke, and [c] deuoure it: & it ſhal make thy belly to be bitter, but in thy mouth it ſhal be ‡ ſweete as it were honie.

* Ezec. 3, 1.

[c] By earneſt ſtudy and meditation.

‡ Apoc. 10, 10.

10 And I tooke the booke of the hand of the angel, & deuoured it: and it was in my mouth as it were honie, ſweete. and when I had deuoured it, my belly was made bitter,

11 And he ſaid to me, Thou muſt againe prophecie to Nations, and peoples, and tonges, and many kinges.

AND I ſawe another mightie Angel come downe from heauen, clothed with a cloude, and the raine-bow vpon his head: and his face as it were the Sunne, and his feete as it were pillers of fire.

2 And he had in his hand a little booke open: and he put his right foote vpon the ſea, and his left foote on the earth:

3 And cried with a loud voice, as when a Lion roareth: and when he had cried, ſeuen thunders vttered their voices.

4 And when the ſeuen thunders had vttered their voices, I was about to write: and I heard a voice from heauen, ſaying vnto me, ſeale vp thoſe things which the ſeuen thunders vttered, and write them not.

5 And the Angel which I ſawe ſtand vpon the ſea, and vpon the earth, lifted vp his hand to heauen,

6 And ſware by him that liueth for euermore, which created heauen, and the thinges that therein are, and the earth, and the things that therein are, & the ſea, and the things which therein are, that there ſhoulde bee no longer time.

7 But in the daies of the voice of the ſeuenth Angel, when he ſhal begin to blowe, and the myſterie of God ſhal be finiſhed, as he hath declared to his ſeruants the Prophets.

8 And the voice which I heard from heauen, ſpake vnto me againe, and ſaide, Goe, and take the litle booke which is *open in the hand of the Angel which ſtandeth vpon the ſea, and vpon the earth.*

*9 And I went vnto the Angel, and ſaid vnto him, Giue me the litle booke. And he ſaid vnto me, Take it, and eate it vp, and it ſhal * make thy belly bitter, but it ſhall be in thy mouth as ſweete as honie.*

Ezech. 2. 9. & 3. 1.

10 And I tooke the litle booke out of the Angels hand, and did eate it vp, and it was in my mouth as ſweete as hony: and aſſoone as I had eaten it, my belly was bitter.

11 And he ſaid vnto me, Thou muſt prophecie againe among peoples, and nations, and tongues, and to many kings.

MARGINALL NOTES. CHAP. X.

RHEM. 1

4 Write them not.) *Many great myſteries and truthes are to be preſerued in the Church, which for cauſes knowen to Gods prouidence are not to be written in the booke of holy Scripture.*

FVLKE. 1

The things which the ſeuen thunders ſpake, Iohn is commaunded to ſeale vp in ſilence, and not to vtter. Therefore they were not Popiſh myſteries, to be deliuered by tradition, but certaine ſecrete iudgements of God, which were reuealed to Iohn, for his confirmation in the faith, but not to be expreſſed for the inſtruction of the Church: *for that it ſhould not be profitable to make them knowne* (ſaith Arethas) *before the laſt times of the comming of Chriſt, ſeeing Daniel alſo was willed to ſeale vp ſuch ſayings.* Therefore this place will not ſerue, to giue credite to your vnwritten verities.

9 Sweete

RHEM. 2 9 Sweete as it were.) *Sweete in the reading, but in fulfilling, somwhat bitter, because it commaundeth workes of penance and suffering of tribulations.*

FVLKE. 2 The worde of God is also sweete in practise, to them that are endued with the spirite of God. although mortification be most bitter to the flesh, and outward man. But it is saide heere to be bitter in his belly, because he might not keepe close the knowledge of those things, that were to be reuealed, but publish it and preach it abroad, as Ezech. 3.

CHAP. XI.

S. Iohn measuring the Temple, 3 heareth of two witnesses that shal preach: 7 whom the beast comming vp from the sea shall kil. 11 but they rising againe ascend into heauen, 13 and seuen thousand persons are slaine with an earthquake: 15 And at the sound of the seuenth Angel, the foure and twentie seniors giue praise and thankes to God.

AND there was giuen me a reede like vnto a rodde: and it was said to me, Arise, and measure the temple of God, and the altar, and them that adore in it.

2 But the court which is without the temple, cast forth, and measure not that: because it is giuen to the Gentiles, and they shal treade vnder foote the holy citie ‡ two and fourtie monethes.

3 And I will giue to ‖ my two witnesses, and they shall prophecie a thousand two hundred sixtie daies, clothed with sackeclothes.

4 These are the two oliue trees and the two candlestickes that stand in the sight of the Lord of the earth.

5 And if any man will hurt them, fire shal come foorth out of their mouthes, and shal deuoure their enimies. and if any man wil hurt them: so must he be slaine.

6 These haue power to shut heauen, that it raine not in the daies of their prophecie: and they haue power ouer the waters to turne them into bloud, & to strike the earth with al plague as often as they wil.

‡ The great Antichrist. 7 And when they shal haue finished their testimonie: the ‡ beast which ascended from the depth, shall make warre against them, and shal ouercome them, and kil them.

8 And their bodies shal lie in the streates of the ‘ great citie, which is called spiritually Sodom and Aegypt, where their Lord also was crucified.

9 And there shal of tribes, and peoples, and tonges, and Gentiles, see their bodies for three daies and a halfe: and they shal not suffer their bodies to be laid in monuments.

‡ The wicked reioice, when holy men are executed by the tyrants of the world, because their life and doctrine are burdenous vnto them. 10 And the inhabitants of the earth ‡ shal be glad vpon them, and make merie: & shal send giftes one to an other, because these two prophets tormented them that dwelt vpon the earth.

11 And after three daies and a halfe, the spirit of life from God entred into them. And they stoode vpon their feete, and great feare fel vpon them that saw them.

12 And they heard a loud voice from heauen saying to them, Come vp hither. And they went vp into heauen in a cloude: and their enimies saw them:

13 And in that houre there was made a great earthquake: and the tenth part of the citie

AND there was giuen me a reede like vnto a rodde, and the Angell stoode by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

2 But the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holie citie shall they tread vnder foote fourtie and two moneths.

3 And I will giue power *vnto my two witnesses, and they shall prophecie a thousand, two hundred, and threescore daies, clothed in sackecloth.*

4 These are two Olive trees, and two candlesticks, standing before the God of the earth.

5 And if any man wil hurt them, fire proceedeth out of their mouthes, and consumeth their enimies: and if any man wil hurt them, this wise must he be killed.

6 These haue power to shut heauen, that it raine not in the daies of their prophecying: and haue power ouer waters, to turne them to bloud, and to smite the earth with al maner plagues, as often as they will.

7 And when they had finished their testimony, the beast that commeth out of the bottomlesse pit, shal make warre against them, and shall ouercome them, and kill them.

8 And their bodies shall lie in the streetes of the great citie, which spiritually is called Sodome and Egypt, where also our Lord was crucified.

9 And they of the people, and kinreds, and tongues, and they of the nations shal see their bodies three daies and an halfe, and shal not suffer their bodies to be put in graues.

10 And they that dwell vpon the earth shall reioyce ouer them, and be glad, and shall send giftes one to another: for these two Prophets vexed them that dwelt on the earth.

11 And after three daies and an halfe, the spirite of life comming *from God, entred into them: and they stoode vpon their feete, and great feare fel vpon them which saw them.*

12 And they heard a great voice from heauen, saying vnto them, Come vp hither. And they ascended vp to heauen in a cloud, and their enimies sawe them.

13 And the same houre was there a great earthquake, and the tenth part of the citie fell,

citie fel: and there were ſlaine in the earthquake names of men ſeuen thouſand: and the reſt were caſt into a feare, and gaue glorie to the God of heauen.

14 The ſecond woe is gone: and behold the third woe will come quickly.

15 And the ſeuenth Angel ſounded with ¶ a trompet: and there were made loud voices in heauen ſaying, ‡The kingdom of this world is made our Lords and his Chriſts, & he ſhal reigne for euer and euer. Amen.

‡ The kingdom of this world vſurped before by Satan and Antichriſt, ſhal afterward be Chriſts for euer.

16 And the foure and twentie ſeniours which ſitte on their ſeates in the ſight of God, fel on their faces, and adored God,

17 Saying: We thanke thee Lord God omnipotent, which art, and which waſt, and which ſhalt come: becauſe thou haſt receiued thy great power, and haſt reigned.

18 And the Gentiles were angrie, and thy wrath is come, & the time of the dead, to be iudged, & ‡to render reward to thy ſeruants the prophets and ſaincts, and to them that feare thy name, ‖ litle and great, and to deſtroy them that haue corrupted the earth.

19 And the temple of God was opened in heauen: and the arke of his teſtament was ſeene in his temple, and there were made lightenings, and voices, and an earthquake and great haile.

and in the earthquake were ſlaine names of men ſeuen thouſand: and the remnant were afraide, and gaue glorie to the God of heauen.

14 The ſecond woe is paſt, and beholde, the third woe commeth anon.

15 And the ſeuenth Angell blewe, and there were made great voyces in heauen, ſaying, The kingdomes of this world are our Lords, and his Chriſtes, and he ſhal reigne for euermore.

16 And the foure and twentie Elders which ſit before God on their ſeates, fell vpon their faces and worſhipped God,

17 Saying, We giue thee thankes, O Lorde God Almightie, which art, and waſt, and art to come: for thou haſt receiued thy great might, and haſt reigned.

18 And the nations were angry, and thy wrath is come, & the time of the dead that they ſhould be iudged, and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets and Saints, and to them that feare thy name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.

19 And the temple of God was opened in heauen, and there was ſeene in his temple the Arke of his teſtament: and there folowed lightnings, and voices, and thundrings, and earthquake, and much haile.

MARGINALL NOTES. CHAP. XI.

RHEM. 1 FVLKE. 1

2 Two and fourtie.) *Three yeeres and a halfe, which is the time of Antichriſts reigne and perſecution.*

That is a ſhort time, in compariſon of the eternall raigne of Chriſt. The ſame ſeaſon is called a time, and times, and halfe a time. c.12.14. and in this chapter 1260. daies, and three daies and an halfe. Therefore can not be meant of three common yeeres and an halfe, more then of three vſuall daies and an halfe. But it is numbred by monethes and daies, for the comfort of the faithfull, that they may be aſſured it is limited by God, and but ſhort in compariſon of the euerlaſting kingdome of Chriſt. Hentenius a Papiſt, in his Preface to his tranſlation of Arethas, ſaith: *It is not poſſible, that Antichriſt in ſo ſhort a time of three common yeeres and an halfe, ſhould obtaine ſo many kingdomes and prouinces.* Yet our Remiſh Papiſtes force not of impoſſibilities, ſo they might haue an argument to prooue, that the Pope is not Antichriſt.

The time of Antichriſts raigne.

RHEM. 2 FVLKE. 2

8 ᶜGreat citie, which.) *He meaneth Hieruſalem, named Sodom and Aegypt for the imitation of them in wickednes. So that we ſee his chiefe reigne ſhall be there, though his tyrannie may extend to al places of the world.*

Hieruſalem is not the citie of Antichriſt, but Rome, by auctoritie of which citie, Chriſt himſelfe (as you confeſſe *cap.* 17. *ſect* 9.) was put to death, ſo alſo he is often crucified in his members. S. Hierom. *Ep.* 17. contendeth, that this place can not be vnderſtood of Hieruſalem in Iury. The Comment in S. Auguſtine, interpreteth the ſtreetes of the great citie, the middeſt of the Church. Beda the citie of the vngodly, but all the ancient Interpretors agree, that the cheefe raigne of Antichriſt ſhall be at Rome.

Rome the citie of Antichriſt.

RHEM. 3 FVLKE. 3

18 To render reward.) *To repay the hire or wages (for ſo both the Greeke word and the Latin ſignifie) due to holy men, prooueth againſt the Proteſtants, that they did truely merite the ſame in this life.*

God repaieth the reward which he promiſeth of his meere mercie, not which men deſerue by the merite of their workes. For all his ſaints are iuſtified freely by his grace, through faith, without reſpect of the merite of their workes, Rom. 3, 24. *There is no hire* (ſaith Hilarie) *of a gift, becauſe it is due of the worke, but God hath giuen a free reward to all men, by iuſtification of faith. In Matth. can.* 20.

Merite.

ANNOTATIONS. CHAP. XI.

RHEM. 4

3 My two witneſſes.) *Enoch and Elias, as it is commonly expounded. for, that Elias ſhal come againe before the later day,* it is a moſt notorious knowen thing (*to vſe S. Auguſtines wordes*) in the mouthes and hartes of faithfull men. *See* li. 20. de Ciuit. Dei c. 29. Tract. 4. in Ioan. *and both of Enoch and Elias,* Lib. 1. de pec. merit. ca. 3. *So the reſt of the Latin Doctors, as, S. Hierom* ad Pamach. ep. 61. c. 11. and in Pſal. 20. *S. Ambroſe* in Pſal. 45. *S. Hilarie* 20. can. in Mat. *Proſper* li. vltimo de promiſſionibus c. 13. *S. Gregorie* li. 14. Moral. c. 11. & ho. 12. in Ezech. *Beda* in 9 Marci. *The Greeke fathers alſo, as S. Chryſoſtom* hom. 58. in Mat & ho. 4 in 2. Theſſ. & ho. 21. in Gen. & ho. 22. in ep. ad Hebr. *Theophylacte and Oecumenius* in 17. Matthæi. *S. Damaſcene* li. 4. de Orthodoxa fide, c. 27.

Furthermore, that they liue alſo in Paradiſe, it is partly gathered out of the Scripture Eccleſi. 44, 16. *where it is plainely ſaid of Enoch,* that he is tranſlated into Paradiſe, *as al our Latin exemplars do reade: and of Elias, that he was taken vp aliue it is euident* 4. Reg. 2. *And S. Irenæus ſaith, it is the tradition of the Apoſtles, that they be both there.* li. 5. in initio. Dicunt Presbyteri (*ſaith he*) qui ſunt Apoſtolorum Diſcipuli. So ſay the Prieſts or Auncients that are the ſcholers of the Apoſtles. *See S. Iuſtine* q. 85. ad orthodoxos. *Finally, that they ſhal returne into the compaaie of men in the end*

Enoch and Elias yet aliue, ſhall preach in the time of Antichriſt.

end of the world, to preach against Antichrist, and to inuite both Iewes and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so we haue in part other testimonies hereof: Malac. 4. Eccl. 44, 16. 48, 10. Mat. 17, 11. *See also Hypolytus booke* of Antichrist and the end of the world. *All which being wel considered, the Heretikes are to contentious and incredulous, to discredite the same, as they commonly doe.*

FVLKE. 4 Christ shall haue his two witnesses alwaies, euen in the hotteſt persecution of Antichrist. And therefore there is no neede of Enoch and Elias, neither doth the text speake of them. The comming of Elias was prophecied by Malachie, before the comming of Christ, and accomplished in Iohn Baptist, as our Sauiour Christ testifieth, Math. 17, 12. Beda in this place, vnderstandeth *the Church, lightned with the doctrine of the new and olde Testament*. So doth the Commentarie that is in S. Augustines workes. Ambrosius Ansbertus saith: *In these two witnesses, we do so take Enoch and Elias, the one before the Law, the other in the Law, that in their speciall persons we consider the whole generall, that is, the holy Church in her preachers.* And concerning the common opinion of Enoch and Elias, it hath no ground in the Scripture. For the prophecie of Malachie was fulfilled in Iohn the Baptist. And Arethas confesseth that there is no testimonie of Enoch in the scripture, but that he was translated, which proueth not his comming againe. And where you say, that they liue in Paradise, you shall heare what Victorinus an old writer saith vpon this text. *Many thinke this to be Helias, or Helizeus, or Moyses, but they are both dead: but the death of Ieremie is not found. For al our auncetors haue deliuered by tradition, that this is Ieremie.* You see what credite is to be giuen to auncient tradition, without the Scripture, and how certaine it is that Enoch and Elias shall come againe. Saint Augustine saith not, it *is a most notorious knowne thing*. But that the Iewes shall be conuerted to Christ, before the daie of iudgement. *Celeberrimum est, &c. It is a matter very common in the speech and opinion of the faithfull, or commonly said and thought of the faithfull.* But that opinion true or false, perteineth not to this text, where the Iewes are not conuerted, but antichrist confuted by the testimony of Christs witnesses. In the second place is the same opinion of *Elias*, to come before the iudgement. In the third place he saith: *Puto, I thinke that Enoch and Elias remaine in their mortall body*: but of their comming to preach against Antichrist, he speaketh not. S. Hierom also thinketh, they are not dead: but of their comming to prophecying, he saith nothing Epist. 61. But in Psalm. 20. he saith the remnant of the Iewes, shall beleeue in the ende by Enoch and Elias, which toucheth not our text in hand. Ambrosius indeede vnderstandeth these witnesses to be Enoch and Elias in Psal 45: but Hilarie contendeth that they must be *Moses and Elias. And these two Prophets* (saith he) *we vnderstand to be them, that shal preuent his comming, whom the Apocalypse of Iohn saith, that they shal be slaine by Antichrist, although there haue been diuers opinions of many men, either of Enoch or of Ieremie, because that one of them must die as Helias. But we cannot corrupt, with the opinion of our sense, the faith of the trueth which our Lord hath reuealed to the three forenamed witnesses, neither thinke that any other shall come, then they which were seene to come for the confirmation of faith.* You see that certeine iudgement is to be taken of the auctoritie and opinions of the fathers, without the Scripture. On the other side, *Prosper* maketh no question, but they shal be *Enoch* and *Elias*. Likewise Gregorie, and Beda in Mar. 9. speaketh of the comming againe of Elias, but neuer a word of *Enoch*. Chrysostome also thinketh, that *Elias* shall come againe to conuert the Iewes: but of *Enoch* he is so farre from affirming that he shall come, that he condemneth it of curiositie, to enquire what is become of him, or to what ende he was translated. in Epist. ad Hebr. Hom. 22. in Gen. Hom. 21. The later writers *Oecumenius* and Theophylact, follow Chrysostome for Elias, but of *Enoch* they say nothing, *Damascen* will haue them both. Thus you see the matter is not so cleere in the opinion of antiquitie, as the papists would haue it seeme by the multitude of quotations. Enoch and Elias.

But you will prooue *that they be aliue in paradise*: But what place is paradise but Heauen? as the Apostle declareth 2. Cor. 12. 2. and 4. for earthly paradise, either by the flood, or before, was defaced. Now what doctrine it is to affirme, that men in mortall bodies ascended into Heauen, and that before the ascension of Christ, I leaue it to the learned to consider. As for your prooues, are like your doctrine: for first *Ecclesiasticus* is no Canonicall Scripture, neither if it were, is it truely translated in your vulgar Latin text: for in the Greeke there is no mention of Paradise. It is euident in deede, that *Elias* was taken vp aliue: but not that he continueth aliue. Yea because it is said expresly, that he was taken vp into heauen, it is certeine that his body was not caried into heauen: for Christ was the first, that in his whole humanitie ascended into heauen. That which Irenæus saith cannot be true, because he saith they were translated into the earthly Paradise, where Adam was first placed, and that Sainct Paul was rapt vp into that paradise, who saith expresely, that he was rapt into the third heauen, which is figuratiuely called Paradise, because it is a place of felicitie, as was that earthly garden which God planted in Eden. The testimonie of the auncients, which he alledgeth for a proofe, is no better then the like tradition of theirs, that our Sauiour Christ *was aboue 50. yeeres of age*. Lib. 2. cap. 39. Iustine, or whosoeuer was auctor of those questions, thinketh not onely *Enoch* and *Elias* to be aliue, but also all those whose bodies arose at the resurrection of Christ, to be changed togither at his comming: by which opinion, he ouerthroweth your opinion, who holde that they shall be slaine by Antichrist. The testimonies of Scripture which you alledge, are altogither against you. For Malachie speaketh but of one comming of Elias, which the Angel Luke 1. 17. and Christ himselfe Matth. 11. 14. and cap. 17. 12. doeth interprete of Iohn Baptist. So doth Hierom vpon Malachie, ascribing the opinion of his comming in the flesh to Iewes and Iewish Heretikes.

And that which deceiued Chrysostome, and other of the auncient fathers, to thinke that he should come in person, was the corrupt translation of the Septuaginta, where in stead of Elias the Prophet (as it is in the Hebrue) they did reade *Elias the Thesbite*: vpon which addition, S. Chrysostome groundeth that opinion in Math. Hom. 58. As though the Prophet must needes meane *Helias* in person, and not in spirite and office onely, because he nameth his countrie, where as Malachie hath not that addition, *the Thesbite*: neither in the Hebrue, nor in the vulgar Latine, nor in S. Hieromes translation. Of the former place of *Ecclesiasticus*, I haue spoken before. In the later he must be vnderstood according to the prophecie of Malachie, expounded of Iohn the Baptist, or els he hath no ground of his saying. *Hippolitus* hath more fables then that of *Enoch* and *Elias*: for he holdeth that Antichrist shal be a deuil incarnate, and that not onely *Enoch* and *Elias*, but *Iohn the Diuine*, the writer of this Apocalypse, shall also come with them before the second comming of Christ. Let the indifferent reader therefore iudge, whether we be contentious and incredulous, because we yeelde not to these various, inconstant, and fabulous opinions of many of the auncient fathers. Or rather whether you would not make the world secure of the second comming of Christ, which confirme such fantasies, that it might be thought Antichrist is not yet come.

CHAP. XII.

4 *The great dragon (the deuill) watching the woman that brought foorth a man childe, to deuoure it. God tooke away the childe to himſelfe, and fedde the woman in the deſert.* 7 *Michael fighting with the dragon ouercommeth him.* 13 *who being throwne downe to the earth, perſecuteth the woman and her ſeed.*

The dragons incredulous and perſecuting multitude, and Anti chriſt the cheefe head thereof.

‡ This is properly and principally ſpoken of the Church: and by alluſion, of our B. Lady alſo

ᶜ The great deuill Lucifer.

‡ The ſpirites that fall from their firſt ſtate into Apoſtaſie with him and by his meanes. *Pſ.* 2, 9. *Apoc.* 2, 27.

ᶜ The Deuils endeuour againſt the churches children, and ſpecially our B. Ladies onely ſonne the head of the reſt.

AND a great ſigne appeared in heauen: ‡ a woman clothed with the ſunne, and the moone vnder her feete, and on her head a crowne of twelue ſtarres:

2 And being with childe, ſhe cried alſo trauailing, and is in anguiſh to bee deliuered.

3 And there was ſeene an other ſigne in heauen, and behold ᶜ a great red dragon hauing ſeuen heads, and ten hornes: and on his heads ſeuen diademes,

4 And his taile drew ‡ the third part of the ſtarres of heauen, and caſt them to the earth, and the dragon ſtood before the woman which was ready to be deliuered: that when ſhe ſhould bee deliuered: he might ᶜ deuoure her ſonne.

5 And ſhe brought foorth a man childe, who was * to gouerne all nations in an yron rodde: and her ſonne was taken vp to God, and to his throne,

6 And ‖ the woman fled into the wildernes where ſhe had a place prepared of God, that there they might feede her a thouſand two hundred ſixtie daies.

7 And there was made ‖ a great battell in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels:

8 And they preuailed not, neither was their place found any more in heauen.

9 And that great dragon was caſt foorth, the olde ſerpent, which is called the Deuil and Satan, which ſeduceth the whole world: and he was caſt into the earth, and his Angels were throwne downe with him.

10 And I heard a great voice in heauen ſaying: Nowe is there made ſaluation and force, & the kingdome of our God. and the power of his Chriſt: becauſe the accuſer of our brethren is caſt forth, who accuſed them before the ſight of our God day and night.

‡ When the Angels or we haue the victorie, we muſt know it is by the bloud of Chriſt, and ſo all is referred alwaies to him.

11 And ‡ they ouercame him by the bloud of the Lambe, and by the worde of their teſtimonie, and they loued not their liues euen vnto the death.

12 Therefore reioice ô heauens, and you that dwell therein. Wo to the earth and to the ſea, becauſe the Deuill is deſcended to you, hauing great wrath, knowing that he hath a little time.

13 And after the dragon ſawe that hee was throwen into the earth, he perſecuted the woman which brought foorth the man-childe.

14 And there were giuen to the woman two winges of a great egle, that ſhee might flie

AND there appeared a great † *woonder in Heauen, A woman clothed with the Sunne, and the Moone vnder her feete, and vppon her heade a crowne of twelue ſtarres.* † Or, ſigne.

2 *And ſhe being with childe, crieth, trauailing in birth, and pained readie to be deliuered.*

3 *And there appeared another woonder in heauen, for behold a great red dragon, hauing ſeuen heads and ten hornes, and ſeuen crownes vpon his heads.*

4 *And his taile draweth the third part of the ſtarres of heauen, and hee caſt them to the earth: And the dragon ſtoode before the woman which was readie to bee deliuered, for to deuoure her childe as ſoone as it were borne.*

5 *And ſhe brought forth a man childe, which ſhall rule all nations with a rodde of yron: and her ſonne was taken vp vnto God, and to his throne.*

6 *And the woman fledde into the wildernes, where ſhe hath a place prepared of God, that they ſhould feede her there a thouſand, two hundred, and threeſcore daies.*

7 *And there was a battell in heauen, Michael and his angels fought with the Dragon, and the Dragon fought with his angels.*

8 *And preuailed not, neither was their place found any more in heauen.*

9 *And the great Dragon, that old Serpent, called the deuil and Satanas, was caſt out, which deceiueth all the worlde: and he was caſt out into the earth, and his angels were caſt out with him.*

10 *And I heard a loud voice ſaying in heauen: Nowe is come ſaluation, and ſtrength, and the kingdome of our God, and the power of his Chriſt: For the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.*

11 *And they ouercame him by the blood of the lambe, and by the worde of their teſtimonie, and they loued not their liues vnto the death.*

12 *Therefore reioice ye heauens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea: for the deuil is come downe vnto you, which hath great wrath, becauſe he knoweth that he hath but a ſhort time.*

13 *And when the Dragon ſawe that he was caſt vnto the earth, he perſecuted the woman which brought foorth the man childe.*

14 *And to the woman were giuen two wings of a great eagle, that ſhe might flee into the wil-*

ᶜ *derneſſe*

flie into the deſert vnto her place, where ſhe is nouriſhed for ‡a time and times, and halfe a time, from the face of the ſerpent.

15 And the ſerpent caſt out of his mouth after the woman, water as it were a floud: that he might make her ‖ to be caried away with the floud.

16 Nnd the earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the floud which the dragon caſt out of his mouth.

17 And the dragon was angrie againſt the woman: and went to make battell with the reſt of her ſeede, which keepe the commandements of God, and haue the teſtimonie of IESVS Chriſt.

18 And he ſtood vpon the ſand of the ſea.

derneſſe into her place, where ſhe is nouriſhed for a time, and times, and halfe a time from the face of the Serpent.

15 *And the Serpent caſt out of his mouth water after the woman, as it had beene a flood that he might cauſe her to be caried away of the flood.*

16 *And the earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the riuer which the Dragon caſt out of his mouth.*

17 *And the Dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which keepe the commaundements of God, and haue the teſtimonie of Ieſus Chriſt.*

18 *And † I ſtood on the ſea ſand.*

† Some reade, and he ſtoode.

MARGINALL NOTES. CHAP. XII.

RHEM. 1 14 A time and times.) *This often inſinuation that Antichriſtes reigne ſhalbe but three yeeres and a halfe (Dan. 7,25. Apoc. 11,2.3. and in this Chap. v. 6. c. 13,5.) proueth that the heretikes be exceedingly blinded with malice, that holde the Pope to be Antichriſt, who hath ruled ſo many ages.*

FVLKE. 1 You may as well ſay that Antichriſtes raigne ſhall be but three daies and an halfe. But the viſion comprehending generally all the perſecution that Satan ſhall raiſe againſt the Church, from the Aſcention of Chriſt to the end, doth manifeſtly confute that fantaſie of three common yeeres and an halfe, which the holy Ghoſt meaneth, of halfe a myſticall or propheticall weeke, the meaſure whereof is knowen onely to God. And therefore it is ſometime numbred by 1260. daies, ſome time by 42. moneths, ſome tims by three daies and an halfe, and here indefinitely a time and times, and halfe a time. The time of Antichriſts raigne.

ANNOTATIONS. CHAP. XII.

RHEM. 2 6 The woman fled) *This great perſecution that the Church ſhall flee from, is in the time of Antichriſt, and ſhall endure but three yeeres and a halfe, as is noted v. 14. in the margent. In which time for all that, ſhe ſhal not want our Lordes protection, nor true Paſtors, nor be ſo secret, but all faithfull men ſhall know and follow her: much leſſe ſhal ſhe decay, erre in faith, or degenerate and folow Antichriſt, as Heretikes do wickedly faine. As the Church Catholike now in England in this time of perſecution, becauſe it hath no publike ſtate of regiment nor open free exerciſe of holy functions, may be ſaid to be fled into the deſert, yet it is neither vnknowen to the faithfull that follow it, nor the enemies that perſecute it: as the hid companie that the Proteſtants talke of, was for ſome worlds together, neither knowen to their friendes nor foes, becauſe there was in deede none ſuch for many ages togither. And this is true, if we take this flight for a very corporall retiring into wilderneſſe. Where in deede it may be, and is of moſt expounded, to be a ſpirituall flight, by forſaking the ioyes and ſolaces of the worlde, and giuing her ſelfe to contemplation and penance, during the time of perſecution vnder Antichriſt. And by enlarging the ſenſe, it may alſo very well ſignifie the deſolation and affliction that the Church ſuffereth and hath ſuffered from time to time in this wilderneſſe of the world, by all the forerunners and miniſters of Antichriſt, Tyrants and Heretikes.* The Church ſhal flee as to a deſert in Antichriſts time, but not decay or be vnknowen, no not for ſo ſhort a time.

FVLKE. 2 The auctor of the Coment in S. Auguſtine ſaith, that the time mentioned in the 14. verſe, ſignifieth an yeere an an hundred yeeres. by whoſe accompt, the perſecution of Antichriſt ſhould be three hundred and fiftie yeeres. And in deede from the time of the chaſing away of the Church into deſert places, when the Pope by cruell warres and tyranny, baniſhed the faithfull whom he perſecuted by the names of *Waldenſes, Albigenſes, Pauperes de Lugduno, Picardi &c.* vnto the time that the Goſpell beganne againe to be openly profeſſed by *Wickliffe* and others, it is about the time of 350. yeeres: but thereof we may not raſhly iudge. Beda ſaith: *By the number of theſe daies which maketh three yeeres & an halfe, the holy Ghoſt comprehendeth all the times of Chriſtianitie, becauſe Chriſt whoſe bodie the Church is, preached ſo long in the fleſh.* And vpon the 14. verſe he ſaith. *He deſigneth the whole time of the Church comprehended before in the number of daies.* Ambroſius Anſbertus ſaith. *The number of 1260. daies in which the woman tarieth & is fed in the wilderneſſe, doth ſo ſignifie the courſe of preaching or end of perſecution, in which the olde enemie is permitted to rage againſt the holy Church by that damned man whom he ſhall poſſeſſe: that neuertheleſſe it comprehendeth the beginning either of the preaching or of the perſecution in which Chriſt beganne to preach and ſuffer: yea the whole time of this preſent life which is betweene the beginning and the ende.* Rupertus expoundeth theſe daies for ſo long time, as the Church being a ſtranger in the world, ſuffereth perſecution. Haymo ſaith, it may be referred vnto all the time from the aſcention of Chriſt to the ende of the world. But in this deſert you ſay, the true Church *ſhall not decay &c. in faith or degenerate and follow Antichriſt.* No verely, the true Church of Gods elect, ſhall alwaies continue conſtant and ſound in faith, in all articles neceſſarie to ſaluation: neither doe we euer ſay otherwiſe. But the greateſt part of the viſible Church, ſhall be ſeduced by Antichriſt, as it is manifeſt here, and 2. Theſ. 2. Where you ſay *the hid companie that we ſpeake of, was for ſome worldes knowen neither to their freends nor foes.* It is falſe, for the true members of the Church they were knowen, though not alwaies to their enemies. For this flight into the wilderneſſe, is graunted to the Church for her preſeruation from the tyrannie of Antichriſt, who would not ceaſe to perſecute her, if ſhe were within his reach and knowledge. But that there were ſuch companies, it is manifeſt by this, that they haue beene openly knowen in theſe daies to haue had their countinuance in *Morauia, Bohemia, Calabria, Piemont*, and other places. If you follow other allegoricall ſenſes, you muſt be enforced to giue ouer your fantaſie of three vulgar yeeres and an halfe, to be the time of Antichriſts raigne, which yet before you make to be ſo plaine, that you compt vs exceedingly blinde with malice that will not ſee it. The time of Antichriſtes perſecution.

RHEM. 3 7 A great battell) *In the Church there is a perpetuall combat betwixt S. Michael (protector of the Church militant as he was ſometime of the Iewes Synagogue Dan. 10. 21.) and his Angels, and the Diuell and his miniſters, the perfect victorie* S. Michael fighting with the dragon.

victorie ouer whom, ſhall be at the iudgement. Marke here alſo the cauſe why S. Michael is commonly painted fighting with a dragon.

FVLKE. 3 *Michael* both here and Daniel 10. ſignifieth Chriſt, which is Lord of the Angels: for the Angels cannot be ſaid to be any other Michaels Angels, but onely the Angels of God and Chriſt. The auctor of the comentarie vnder S. Auguſtines name ſaith: *By Michael vnderſtand thou Chriſt.* But it is a weightie note, *to marke the cauſe why S. Michael is commonly painted fighting with a dragon.* But if it be of this viſion, your painters haue forgotten the dragons ſeuen heads with diademes and tenne hornes: for they paint the dragon with one head onely. And they giue S. Michael a paire of skoles or balances in his hand to weigh ſoules in, which I meruaile if you can defend alſo by the Scriptures. The picture of S. Michael.

RHEM. 4 15 To be caried away.) *By great perſecution he would draw her, that is, her children from the true faith: but euerie one of the faithfull elect, gladly bearing their part thereof, ouercome his tyrannie. At whoſe conſtancie he being the more offended, worketh malitious attempts in aſſaulting the frailer ſort, who are here ſignified by* the reſt of her ſeed that keepe the commandements, *but are not ſo perfect as the former.* Antichriſts attempts to draw from the true faith.

FVLKE. 4 When the deuil cannot preuaile againſt the whole Church, to roote her out of the earth, he aſſaulteth the ſeuerall members of her, which are her ſeed in euery age, and ſo doth Beda expound it.

CHAP. XIII.

1 *A beaſt riſing vp out of the ſea, hauing ſeuen heads and ten hornes and ten diademes,* 5 *blaſphemeth God,* 7 *and warreth againſt the Saincts and deſtroyeth them.* 11 *And an other beaſt riſing out of the earth with two hornes, was altogether for the foreſaid beaſt, conſtraining men to make and adore the image thereof, and to haue the character of his name.*

AND I ſawe ‖ a beaſt comming vp from the ſea, hauing ſeuen heads, and tenne hornes, and vpon his hornes ten diademes, and vpon his heads names of blaſphemie.

2 And the beaſt which I ſawe, was like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the dragon gaue him his own force & great power.

3 And I ſawe one of his heads as it were ſlaine to death: and the wound of his death was cured. And all the earth was ‡ in admiration after the beaſt.

4 And they adored the dragon which gaue power to the beaſt: and they adored the beaſt, ſaying, Who is like to the beaſt? and who ſhall be able to fight with it?

5 And there was giuen to it a mouth ſpeaking great things and blaſphemies: and power was giuen to it to worke two and fourtie moneths.

6 And he opened his mouth vnto blaſphemies towarde God, ‡ to blaſpheme his name, and his tabernacle, and thoſe that dwell in heauen.

7 And it was giuen vnto him ‖ to make battaile with the ſaincts, and to ouercome them. And power was giuen him vpon euery tribe and people, and tongue, and nation,

8 And al that inhabite the earth, adored it, *whoſe names be not writtē in the booke of life of the Lambe, which was ſlaine from the beginning of the world. Apoc. 3, 5.

9 If any man haue an eare, let him heare.

10 He that ſhal leade into captiuitie, goeth into captiuitie: * he that ſhall kill in the ſword, he muſt be killed with the ſword. here is the patience and the faith of ſaincts. Gen. 9. 6. Mat. 26, 52.

11 And I ſawe ‡ an other beaſt comming vp from the earth: and he had two hornes like to a lambe, and he ſpake as a dragon.

12 And al the power of the former beaſt he did in his ſight: and he made the earth & the inhabitants therein, to adore the firſt beaſt, whoſe wound of death was cured.

13 And

AND I ſawe a beaſt riſe out of the ſea, hauing ſeuen heads, and ten hornes, and vpon his hornes tenne crownes, and vpon his heads the name of blaſphemie.

2 And the beaſt which I ſaw was like a Leoparde, and his feete were as the feete *of a Beare, and his mouth as the mouth of a Lion and the dragon gaue him his power, and his ſeate, and great auctoritie.*

3 And I ſawe one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondred after the beaſt.

4 And they worſhipped the dragon which gaue power vnto the beaſt, and they worſhipped the beaſt, ſaying, Who is like vnto the beaſt? Who is able to warre with him.

5 And there was giuen vnto him a mouth, ſpeaking great things, and blaſphemies, and power was giuen vnto him, to doe fourtie and two moneths,

6 And he opened his mouth vnto blaſphemie againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the ſainctes, and to ouercome them: And power was giuē him ouer al kindreds, & tongues, and nations.

8 And all that dwel vpon the earth, ſhal worſhip him, whoſe names are not writtē in the booke of life of the lambe, which was killed from the beginning of the world.

9 If any man haue an eare, let him heare.

10 He that leadeth into captiuitie, ſhall goe into captiuitie: He that killeth with a ſword, muſt be killed with a ſworde. Here is the patience and the faith of the ſainctes. Gen. 9. 6. matth. 26, 5.

11 And I beheld another beaſt comming vp out of the earth, and he had two hornes like a lambe, and he ſpake as did the dragon.

12 And he doth all that the firſt beaſt could doe in his preſence, and he cauſed the earth and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 *And*

13 And he did many signes, so that he made also fire to come downe from heauen vnto the earth in the sight of men.

14 And he seduceth the inhabitants on the earth through the signes which were giuen him to doe in the sight of the beast, saying to them that dwel on the earth, that they should make ‖ the image of the beast which hath the stroke of the sword, and liued.

15 And it was giuen him to giue spirit to the image of the beast, and that the image of the beast should speake: and should make, that whosoeuer shal not adore the image of the beast, be slaine.

16 And he shall make all, little and great, and rich, and poore, and free-men, & bond-men, to haue a character in their right hand, or in their foreheads.

17 And that no man may bye or sel, but he that hath ‖ the character, or the name of the beast, or the number of his name.

18 Here is wisedom. He that hath vnderstanding, ‖ let him count the number of the beast. ‖ For it is the number of a man: and ‖ the number of him is sixe hundred sixtie sixe.

13 *And he doeth great wonders, so that hee maketh fire come downe from heauen on the earth in the sight of men.*

14 *And deceiueth them that dwell on the earth, by the meanes of those signes which he had power to doe in the sight of the beast, saying to them that dwell on the earth, that they shoulde make an image to the beast which hath the wound of a sword, and did liue.*

15 *And hee had power to giue a spirit vnto the image of the beast, that the image of the beast should both speake, and should cause that as many as would not worship the image of the beast should be killed.*

16 *And he causeth all, both small and great, riche and poore, free and bonde, that hee shoulde giue them a marke in their right hand, or in their foreheads.*

17 *And that no man might buy or sell, saue he that had the marke, or the name of the beast, or the number of his name.*

18 *Here is wisedome, let him that hath wit, count the number of the beast: For it is the number of a man, and his mother is sixe hundred threescore and sixe.*

MARGINALL NOTES. CHAP. XIII.

RHEM. 1 3 In admiration.) *They that now folow the simplest and grossest heretikes that euer were without seeing miracles, would then much more folow this great seducer working miracles.*

FVLKE. 1 This is the vniuersalitie that the Papistes bragge of, when all the earth is in admiration of the lying signes and false miracles of Antichrist: whereas the doctrine of the Gospel, being confirmed by the miracles of Christ and his Apostles, hath no need of any other miracles. Popish vniuersalitie and miracles.

RHEM. 2 6 To blaspheme his name.) *No heretikes euer liker Antichrist, then these in our daies, specially in blasphemies against Gods Church, Sacraments, Saincts, ministers, and all sacred things.*

FVLKE. 2 The whole religion of Poperie, is nothing but blasphemie against God and Christ and his Church, and the blessed Angels and saincts that dwell in heauen: while they teach that God onely doeth not properly remit sinnes, is not onely to be serued, Christ is not our onely high Priest after the order of *Melchisedech*. The Masse is a sacrifice propitiatorie for the quicke and the dead, the Angels and saincts are mediatours and aduocates, the Virgine Marie may commaund her sonne by her motherly auctoritie. The bloud of Thomas is meritorious of the kingdome of heauen, for all men that will pray to ascend thither by it, with innumerable like blasphemies: And the true Church of God that ascribeth all honour and glorie of our saluation to God only and Christ our Sauiour, the Antichristians blaspheme to be heretic all, and persecute with fire and sword. The blasphemies of Antichrist.

RHEM. 3 11 An other beast.) *An other false prophet inferior to Antichrist, shall worke wonders also, but all referred to the honour of his master Antichrist. So doth Caluin and other Arch-heretikes peruert the world to the honour of Antichrist, and so do their scholers also for the honour of them.*

FVLKE. 3 You know that *Caluine* and the rest whom you blasphemously call Arch-heretikes, doe worke no miracles therefore they cannot be this false propher. Caluine no false prophet.

ANNOTATIONS. CHAP. XIII.

RHEM. 4 1 A beast comming vp.) *This beast is the vniuersal company of the wicked, whose head is Antichrist: and the same is called* (Apoc. 17.) *the whoore of Babylon. The 7 heads be expounded* (Apoc. 17.) *seuen kings: fiue before Christ, one present, and one to come. The 10 hornes be also there expounded to be 10 kings that shal reigne a short while after Antichrist. This dragon is the Diuel, by whose power the whore or beast or Antichrist worketh, for in the words folowing* (v. 3 & 4) *Antichrist is called the beast, to whom the dragon, that is, the Deuil giueth that power of feined miracles. and as we adore God for giuing power to Christ and his folowers, so they shal adore the Deuil for assisting Antichrist and giuing him power.* Many mysteries expounded.

FVLKE. 4 This beast (by consent of the most auncient interpreters, and other fathers of the Primitiue Church,) is the *Romane Empire*, as it is enemie to God and Christ: one of the heads whereof is Antichrist. *The whore of Babylon, Apoc.* 17. is the citie of *Rome* vpholden by this beast, where the 7. heads be also expounded to be seuen hils vpon which the woman sitteth, which woman is there also said to be the *great Citie, which hath dominion ouer the Kings of the earth*, which can be none other but the Citie of Rome: For Rome onely had the kingdome at that time. These seuen kings are the seuen principall heads of gouernment of the Romane Empire, whereof fiue were abolished before Christ, one, (which was of the heathen Emperours) was present, and the seuenth then to come is the Pope, which is Antichrist. They that worship Antichrist, worship the deuill, not in their intent, (for Antichrist boasteth himselfe to be God) but because they worship him who hath his power of the deuil, and serueth the deuil in deceiuing the world. Rome the Seate of the Pope which is Antichrist.

RHEM. 5 7 To make battel with the saincts.) *He shal kil the saincts then liuing, Elias & Enoch, and infinit moe that professe Christ. whereby we must learne, not to maruel when we see the wicked persecute & preuaile against the iust, in this life. Then shal his great persecution and crueltie trie the saincts patience, as his wonderfull meanes to seduce shal trie the stedfastnes of their faith, which is signified by these words folowing,* Here is the patience and the faith of saincts. *And when it is said,* Great persecution by Antichrist and his ministers.

They

They adored the beast, whose names are not written in the booke of life of the Lambe, *it giueth great solace and hope to al them that shal not yeld to such persecutions, that they are of Gods elect, & their names written in the booke of life.* Their blessednes that continue constant.

FVLKE. 5 The two witnesses spoken of *Chap.* 11. haue beene slaine long agoe, but still are raised vp in spirit, while other succeed in their place. Of Enoch and Elias, See *Chap.* 11. *Sect.* 4.

RHEM. 6 14 The image of the beast.) *They that now refuse to worship Christs image, would then worship Antichrists. And we may note here, that as the making or honouring of this image was not against the honour of Antichrist, but wholy for it, as also the image erected of Nebuchodonosor, and the worship thereof was altogether for the honour of him, so is the worship of Christs image, the honour of Christ him selfe, and not against him, as Protestants madly imagine.* The honour of Christs image is for the honour of Christ.

FVLKE. 6 They that refuse to worship Christs image, because God hath forbidden to worship any images *Exod.* 20. wil neuer worship the image of Antichrist: no though it be not a dead image, but haue a spirit and doe speake, as the Popes Legates and deputies in euerie Countrie doe, which be nothing els, but the image of Antichrist. But it is a very strange Argument that you make in defense of the worshipping of Christs image: *As the making and honouring of Antichrists image is not against the honour of Antichrist, but wholy for it, & likewise of Nabuchadnezars image: so is the honour of Christs image, the honour of Christ himselfe and not against him.* A very good similitude, If Christ had commanded, and not forbidden such honour to be giuen vnto him: *You shall not doe so to the Lord your God, Deut.* 4. 23. *& cap.* 12. 4. Therefore you might better conclude. As the worship of Antichrists image, & of Nebuchanezars image is idolatrie and false worship, so is the worshipping of the image of Christ, or of any of his Saincts. It is therefore a madde imagination of the Papists, to thinke that Christ will be worshipped with images, which he hath expresly forbidden to be made in any vse of Religion. And if they were not made like to those things which they worship (as the Prophet denounceth to idolaters) that is void of sence and vnderstanding, (as their images be which they worship) they would not for shame defend such grosse idolatrie, to be true worship of God. Worshipping of Images.

RHEM. 7 17 The character or the name.) *As belike for the peruerse imitation of Christ, whose image (specially as on the Rhoode or crucifixe) he seeth honoured and exalted in euery Church, he wil haue his image adored (for that is Antichrist, in emulation of like honour, aduersarie to Christ) so for that he seeth al true Christian men to beare the badge of his Crosse in their foreheads, he likewise wil force al his to haue an other marke, to abolish the signe of Christ. By the like emulation also & wicked opposition he wil haue his name and the letters thereof to be sacred, and to be worne in mens caps, or written in solemne places, and to be worshipped, as the name of* IESVS *is and ought to be among Christian men. And as the ineffable name of God was among the Iewes expressed by a certaine number of* 4. *characters (therefore called* Tetragrámmaton*) so it seemeth the Apostle alludeth here to the number of Antichrists name.* Antichrists triple honour against the honour of Christ.

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And here it is much to be noted, that the Protestants plucking downe the image of Christ out of all Churches, and his signe of the crosse from mens foreheads, and taking away the honour and reuerence of the name IESVS, *doe make roome for Antichrists image, and marke, and name. And when Christs images and ensignes or armes shalbe abolished, and the Idol of Antichrist set vp in steed thereof, as it is already begon: then is the abomination of desolation which was foretold by Daniel and our Sauiour.* The Protestants by abolishing of Christs image, & crosse and irreuerence to the name IESVS, make a ready way to the honor of Antichrist.

FVLKE. 7 Antichrist by his triple crowne, signifieth the triple honour he vsurpeth against the honour of Christ. The triple honour of Christ, is that he is our only soueraigne King, high Priest, and Prophet in religion. Of al which honour the Pope doth go about to spoile him, while he chalengeth that he himselfe is the supreme head of the vniuersall Church, the highest Priest in the same, and the onely prophet that cannot erre. In stead of which triple honour due to Christ onely, he assigneth to him a roode or Crucifixe, a superstitious marke of his Crosse, and the wearing of the name of IESVS in mens cappes, the power and vertue whereof he hath driuen out of their hearts. So vsurping the true honour of Christ, he scorneth him rather then honoureth him, with dead images, vaine signes, and superstitious abusing of his holy and mightie name: as the Souldiers did when they crowned him with thornes, clothed him in a robe of purple, & gaue him a reede in his hand in stead of a Scepter. And yet the Pope alloweth none of these counterfect honours to be proper to Christ. For euery Saincte hath his Image, many Saincts haue their characters, especially Peter his crosse keyes, and Mary hath her name commonly, where IESVS hath his. Finally he brought the world to that state, that no man might haue any worldly affaires therein, except he acknowledged the Popes crosse keyes, that is his auctoritie, or his soueraigntie, or himselfe to be a member of the Romish *Italian* or *Latin* Church. In which is conteined the number of his name. But the Protestants in defacing the Idols, & abolishing the superstitious abuse of the signe of the Crosse, and name of Iesus, haue taken away the derision and mockerie of Antichrist, which is contrary to the word of God, that they might restore to Christ his true honour that is due to him, as King, Priest, and Prophet, according to the holy Scriptures. The Pope spoyleth Christ of his true honour.

RHEM. 8 18 Let him count.) *Though God would not haue it manifest before hand to the world, who in particular this Antichrist should be: yet it pleased him to giue such tokens of him, that when he commeth, the faithful may easily take notice of him, according as it is written of the euent of other prophecies concerning our Sauiour.* That when it is come to passe, you may beleeue. *In the meane time we must take heed that we iudge not ouer rashly of Gods secrets, the holy writer here signifying, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to recken right and discipher truely before hand, Antichrists name and person.* Antichrists name secret. *Io.* 14. 29.

FVLKE. 8 As rashnes is alwaies condemned, so are we here exhorted with wisedome and vnderstanding to compt the number of the beast, which is not innumerable, but the number of a man, such as by mans vnderstanding may bee found out, especially, when we see the prophecie in all other notes of Antichrist, to be fulfilled in the Pope.

RHEM. 9 18 It is the number of a man.) *A man he must be, and not a Diuel or spirit, as here it is cleere, and by S. Paul* 2. Thessal. 2. *where he is called, the man of sinne. Againe, he must be one particular person, and not a number, a succession, or whole order of any degree of men: because his proper name, and the particular number, and the characters thereof be (though obscurely) insinuated. Which reproueth the wicked vanitie of Heretikes, that would haue Christs owne Vicars, the successors of his cheefe Apostle, yea the whole order of them for many ages together, to be this Antichrist. Who by his description here & in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord* IESVS *is. And whosoeuer he be, these Protestants vndoubtedly are his precussors for as they make his way by ridding away Christes images, crosse, and name, so they exceedingly promote the matter by taking away Christs cheefe minister, that al may be plaine for Antichrist.* Antichrist shalbe one special man and of a peculiar name.

If the Pope had been Antichrist, & had been reuealed now a good many yeers sithence, as these fellowes say he is to them, then the number of this name would agree to him, and the prophecie being now fulfilled, it would euidently appeare that he bare the name and number here noted. for (no doubt) when he commeth, this count of the letters or number of his name which before is so hard to know, wil be easie. for he wil set vp his name in euery place, euen as we faithful men doe now aduance The Pope cannot be Antichrist.

IESVS.

IESVS. *And what name proper or appellatiue of al or any of the Popes do they finde to agree with this number, notwithstanding they boast that they haue found the whole order and euery of them these thousand yeeres to be Antichrist, and the rest before euen from S. Peter, foreworkers toward his kingdom?*

FVLKE. 9 It can not be proued that Antichrist must be one particular person, and not a number or succession of men in one degree, because his name, and the particular number and the characters thereof, be insinuated. But contrariwise it is manifest by this place, that Antichrist is not one particular person. For the beast by all reason and circumstances, by the description in *Daniel*, and by the consent of the best and most auncient interpreters, is the Romane Empire, the number of whose name is here offered to be compted. But taking the beast as you doe, for the vniuersall company of the wicked, which hath seuen heads, whereof Antichrist is the last: seeing you confesse, sixe of them to be no singular persons, but whole states and successions of men that haue persecuted the Church, and the sixt to be the state of the Romane Emperours: how can the seuenth be taken for a singular person, more then the other sixe? Therefore there is no way for you to auoyde, but as the heathen Emperour of Rome was the sixt, so the Apostatical Pope of Rome is the seuenth. Antichrist no singular person.

That you say the Pope is Christs Vicar, and successour of the chiefe of the Apostles, it is nothing but beggerly demaunding of the whole matter in controuersie. Neither doth the description of Antichrist. 2. *Thess.* 2. proue that he is one singular man, as I haue shewed in that place. Neither can the abolishing of idolatrie and superstition, whereby Christs honour is defaced, make way for Antichrist, who hath inuented such meanes to dishonour Christ, and to aduaunce himselfe. But *if the Pope had beene Antichrist* (you say) *and reuealed so long agoe, we should haue knowen the number of his name agreeing vnto him.* So we doe, as it was found out soone after this prophecie was written, as it is testified by *Irenæus*. That Antichrist shall set vp his name in euerie place, as you set vp the Name of IESVS, it is a vaine fantasie, and hath no proofe out of the Scriptures. We haue founde in deede the whole order of Popes since they haue vsurped that Antichristian name, to be Antichrist, euen by the iudgement of *Gregorie* bishop of Rome. And many of his predecessors foreworkers toward his kingdome, especially those that forged the decree of the Bishop of Romes primacie, which was discouered in the Councel of *Africa*. Yet that all the rest from S. Peter were foreworkers toward the kingdome of Antichrist, we neither say nor thinke, for many of them doubtlesse were true Bishops, faithfull teachers, and constant Martyrs.

RHEM. 10 18 The number 666.) *For asmuch as the auncient expositors and other do thinke (for certaine knowledge thereof no mortal man can haue without an expresse reuelation) that his name consisteth of so many, and such letters in Greeke, as according to their maner of numbering by the Alphabete make 666, and for asmuch as the letters making that number, may be found in diuers names both proper and common: (as S. Irenæus findeth them in* Latinos *and* Teitan, *Hippolytus in* ἀρνεμαι, *Aretas in* Lampetis, *and some of this age in* Ludérus, *which was Luthers name in the Alman tongue:) therfore we see there can be no certaintie, and euery one frameth and applieth the letters to his owne purpose. and most absurd folly it is of the Heretikes, to apply the word,* Latinos, *to the Pope: neither the whole order in common, nor euer any particular Pope being so called. and S. Irenæus the first that obserued it in that word, applied it to the Empire and state of the Romane Emperour, which then was Heathen, and not to the Pope of his daies or after him. and yet preferred the word,* Teitan, *as more agreeable, with this admonition, that it were a very perilous & presumptuous thing to define any certaintie before hand, of that number and name. And truely whatsoeuer the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist him self.* Al framing of letters to expresse Antichrists name, is vncertaine. *Iren li. 5. in fine.*

FVLKE. 10 It is true that many names may be inuented, whose letters make this number, but the Spirit of God speaketh not of fained names, nor biddeth men to faine names that haue this number in it, for thereof can come nothing but vncertaintie. But he willeth him to compt the number of his name, which then the beast had: which name many of the faithful before *Irenæus* time iudged to be λατεινος: And *Irenæus* affirmeth that *it was very like to be so in deed, because the most true kingdome hath that name. For they be Latines* (saith he) *which now doe raigne, Lib.* 5. By which we note first that his iudgement was, that Antichrist should be no singular man, but an order & succession of men. Secondly, that the beast then reigned in the heathen Emperours which afterwardes should reigne in Antichrist. The toy of *Luthers* name is worthy to be laughed at, seeing it is no hard matter to drawe any mans name almost to it: if you may change the letters at your pleasure, and take vpon you to know a mans name better then himselfe. But you say it is *most absurd folly to apply the word Latinos to the Pope.* And why so I pray you, is not he a Latine, as well as the Romane Emperour? Your reason is, that neither the whole order, nor any particular Pope was so called. For any particular Pope we striue not, But is not the Pope head of the Latine Church, as the Emperour was of the Latine Empire? Therefore if the Emperour might be called *Latinos*, (by *Irenæus* iudgment,) much more the Pope, who is so much a Latine, that he will allow no exercise of Religion, but in Latine. That he condemneth the Greeke Church, because it wil not be subiect to his Latine Law. Which hath caused all priuate men to pray in Latine. Which alloweth no translation of the Scripture as authenticall, but his Latine, no not the originall of Hebrue and Greeke, which he blaspheneth to be corrupted: and therefore must giue place to his Latine. In somuch that the setter foorth of the *Complutense* edition, in his preface to him, saith, He placed the Latine text betweene the Hebrue and Greeke, as Christ betweene two theeues. Finally, when it is so notorious that he is the head of the Latines, that the ignorant people knowe no other proper difference of his religion, but that it is Latine. That *Irenæus* applied that name to the state of the heathen Emperours, it was right, for then the sixt King reigned: and Antichrist the seuenth head of the Latine beast was not come, as he is now in the Papacie. That he preferreth the name *Teitan*, it was because he sawe not the fulfilling of the prophecie in the comming of Antichrist, the accomplishment whereof, he willed men to waite for, that they be not deceiued by the coniectures of diuers names. But now that Antichrist is come and discouered, we see plainely that *Latinos* is his name. Yea we see that רומית the Hebrue name of the beast signifying *Romane*, hath the same number: and it is not by chaunge that *Ecclesia Italica* in the accompt of the Greeke letters, fulfilleth the same number. The time of his manifestation also falling about that yeere of our Lord 666. especially the composition of the Latin seruice by Pope *Vitalian* to be obserued in all regions subiect to the Romish tyranny. What time also *Constantius* the Emperour hauing remoued the chiefe ornaments of the auncient Empire of Rome to Constantinople, left the Citie of Rome to the Popes pleasure, maketh for the better vnderstanding of this number. That you discharge *Luther* of his dignitie of Antichrist, he is much beholding to you. But if you will make him vndoubtedly one of his precursors, you must proue his doctrine against Poperie, to be contrary to the Scriptures: but that you will neuer be able to doe. Antichrists name.

CHAP.

CHAP. XIIII.

1 *Virgins follow the Lambe whithersoeuer, singing a new canticle.* 6 *One Angel Euangelizeth the Gospel:* 8 *an other Angel telleth the fall of Babylon:* 9 *the third declareth their torments that haue adored the beast. Moreouer two hauing sickles,* 15 *one of them is commanded to reape downe the corne,* 18 *the other to gather the grapes as in vintage, which are troden in the lake of Gods wrath.*

The Epistle vpon S. Innocents day in Christmas.

AND I looked, and behold ‡ a Lambe stood vpon mount Sion, and with him an hundred fourtie foure thousand hauing his name, & the name of his Father written in their foreheads.

‡ Christ, and the same in number of elect that were signed chap. 7.

2 And I heard a voice from heauen, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harpers harping on their harpes.

3 And they sang as it were a newe song before the seat & before the foure beasts, & the seniors, and no man could ‖ say the song, but those hundred fourtie foure thousand, that were brought from the earth.

‖ learne μαθεῖν,

4 These are they which were not defiled with women. For they are ‡ virgins. These follow the Lambe whithersoeuer he shall goe. These were brought from among men, 'the first fruites to God and the Lambe:

5 And in their mouth there was found no lie. for they are without spot before the throne of God.

6 And I sawe an other Angel flying through the middes of heauen, hauing the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon euery nation, and tribe, and tongue, and people:

7 Saying with a loud voice, Feare our Lord, & giue him honour, because the houre of his iudgement is come: and adore ye him *that made heauen and earth, the sea and al things that are in them, & the fountaines of waters.

Ps. 145. Act. 14.

8 And an other Angel followed, saying, *Fallen fallen is that great ‡ Babylon, which of the wine of the wrath of her fornication made al nations to drinke.

Esa. 21. Ier. 51. Apo. 18.

9 And the third Angel followed them, saying with a loud voice, If any man adore the beast & his image, and receiue the character in his forehead, or in his hand:

‡ The great damnation that shall follow them that forsake Christ & the Church, and worship Antichrist or his image.

10 ‡ He also shal drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shal be tormented with fire and brimstone in the sight of the holy Angels & before the sight of the Lambe.

11 And the smoke of their torments shal ascend for euer and euer: neither haue they rest day and night, which haue adored the beast, and his image, and if any man take the character of his name.

12 Here is the patience of saincts, which ‡ keepe the commandements of God and the faith of IESVS.

13 And

AND I looked, and loe, a Lambe stood on the mount Sion, and with him an hundreth, fourtie, and foure thousande, hauing his fathers name written in their foreheads.

2 And I heard a voice from heauen as the sound of many waters, and as the voice of a great thunder: and I heard the voice of Harpers, harping with their harpes.

3 And they sing as it were a newe song before the throne, and before the foure beasts, and the Elders, and no man coulde learne that song, but the hundred and fourtie and foure thousand, which were redeemed from the earth.

4 These are they which were not defiled with women, for they are virgins: These are they which followe the Lambe whithersoeuer hee goeth: These were redeemed from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouth was found no guile: for they are without spotte before the throne of God.

6 And I sawe another Angel flee from the middes of heauen, hauing the euerlasting Gospell to preach vnto them that dwell on the earth, and to all nations, and kindreds, and tongues, and people.

*7 Saying with a loude voyce. * Feare God, and giue glorie to him, for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and fountaines of waters.* Actes 14.13. ps. 146.6.

*8 And there followed another Angel, saying, * Babylon is fallen, is fallen, that great citie, for she made all nations drinke of the wine of the wrath of her fornication.* Esai. 21.8. iere. 51.8.

9 And the third Angel followed them, saying with a loude voice, If any man worship the beast and his image, and receiue his marke in his forehead, or in his hand.

10 The same shall drinke of the wine of the wrath of God: yea, *of the pure wine which is powred in the cuppe of his wrath, and hee shalbe punished in fire and brimstone before the holy Angels, and before the Lambe.*

11 And the smoke of their torment ascendeth vp euer more: And they haue no rest day nor night which worshippe the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of the saincts: Here are they that keepe the commandements of God, and the faith of Iesus.

13 And

b The Epiſtle in a daily Maſſe. for the dead.

13 b And I heard a voyce from heauen, ſaying to me, Write, Bleſſed are the dead which dy in our Lord ‖ from hence forth now, ſaith the ſpirit, that they reſt from their labours. for their workes folowe them.

14 And I ſaw, and behold a white cloude and vpon the cloude one ſitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a ſharpe ſickle.

15 And an other Angel came forth from the temple, crying with a loude voice to him that ſate vpon the cloud, *Thruſt in thy ſickle, and reape, becauſe the houre is come to reape, for the harueſt of the earth is drie.

Ioel.3. Mat.13.

16 And hee that ſate vpon the cloude, thruſt his ſickle into the earth, and the earth was reaped.

17 And an other Angel came forth, from the temple which is in heauen, him ſelfe alſo hauing a ſharpe ſickle.

18 And an other Angel came forth from the altar, which had power ouer the fire: and he cried with a loude voice to him that had the ſharpe ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vineyard of the earth: becauſe the grapes thereof be ripe.

19 And the Angel thruſt his ſharpe ſickle, into the earth, and gathered the vineyard of the earth, and caſt it into the great c preſſe of the wrath of God:

c ληνὸν lacum. fat, trough, lake

20 And the preſſe was troden without the citie, and bloud came forth out of the preſſe, vp to the horſe bridles, for a thouſand ſixe hundreth furlongs.

13 *And I heard a voyce from heauen ſaying vnto mee, Write, Bleſſed are the dead, which hereafter die in the Lorde, Euen ſo ſayth the ſpirite, that they may reſt from their labours, and their workes follow them.*

14 *And I looked, and behold, a white cloude, and vpon the cloude one ſitting like vnto the ſon of man, haning on his head a golden crowne, and in his hand a ſharpe ſickle.*

15 *And another Angell came out of the temple, crying with a loude voyce to him that ſate on the cloud, *Thruſt in thy ſickle and reape, for the time is come to reape for the Harueſt of the earth is ‖ ripe.* Ioel.3.

‖ Or, dryed.

16 *And he that ſate on the cloude thruſt in his ſickle on the earth, and the earth was reaped.*

17 *And an other angel came out of the temple, which is in heauen, hauing alſo a ſharpe ſickle.*

18 *And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the ſharpe ſickle, ſaying, Thruſt in thy ſharpe ſickle, and gather the cluſters of the vineyarde of the earth, for her grapes are ripe.*

19 *And the Angel thruſt in his ſharpe ſickle on the earth, and cut downe the vineyard of the earth, and caſt it into the great winefat of the wrath of God.*

20 *And the winefat was troden without the citie, and blood came out of the fat, euen vnto the horſe bridles, by the ſpace of a thouſand and ſixe hundred furlongs.*

MARGINALL NOTES. CHAP. XIIII.

RHEM. 1 4 Virgns.) *One ſtate of life more excellent then an other, and virgins for their puritie paſſing the reſt, and alwayes accompanying Chriſt according to the Churches hymne out of this place.* Quocunque pergis, virgines ſequuntur &c.

FVLKE. 1 This place proueth not one ſtate of life, more excellent then an other, for all the elect are ſuch virgines, as be here ſpoken of, as you confeſſe in your note vpon the firſt verſe.

RHEM. 2 4 The firſt fruits.) * *This the Church applieth to the holy Innocents that died firſt for Chriſt.*

FVLKE. 2 Your Church applyeth it fondly to thoſe innocents, which is common to all ſaincts.

RHEM. 3 8 Babylon.) *The citie of the diuel, which is the vniuerſall ſocietie of the wicked miſbeleeuers and ill liuers in the worlde.*

FVLKE. 3 Rome, the ſecond Babylon ſayth Ambr. Ansbertus as in the ſeuenteenth chapter it is plainely declared, which is the citie of Antichriſt.

RHEM. 4 12 Keepe the.) *Faith is not ynough to ſaluation, without fulfilling of Gods commaundements.*

FVLKE. 4 Faith without workes doth iuſtifie before God: yet the keeping of Gods commaundements is neceſſary for them that ſhalbe ſaued after they beleeue, though no man in this life fulfill them perfectly.

ANNOTATIONS. CHAP. XIIII.

RHEM. 5 13 From hence forth now.) *This being ſpecially ſpoken of Martyrs (as not onely S. Auguſtine ſeemeth to take it, but the Caluiniſts themſelues, tranſlating, in domino, for our Lords cauſe) the Proteſtants haue no reſon to vſe the place againſt Purgatory or praier for the departed, ſeeing the Catholike Church and all her children confeſſe that all Martirs are ſtraight after their death, in bliſſe, and neede no praiers. Whereof this is S. Auguſtines knowen ſentence.* He doth iniury to the Martyr, that praieth for the Martyr. Ser. 17 de verb. Apoſt. c. 1. *and againe to this purpoſe he writeth thus moſt excellently tract. 84. in Ioan.* We keepe not a memory of Martyrs at our Lords table, as we doe of other that reſt in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c. Beza. Praying for the dead, and vnto Saincts, at the alar. The place abuſed againſt Purgatorie, anſwered.

But if we take the words generally for al deceaſed in ſtate of grace, as it may be alſo, then we ſay that euen ſuch, though they be in purgatorie and Gods chaſtiſement in the next life, and neede our praiers, yet (according to the foreſaid words of S. Auguſtine) doe reſt in peace, being diſcharged from the labours, afflictions, and perſecutions of this worlde, and (which is more) from the daily dangers of ſinne and damnation, and put into fallible ſecuritie of eternall ioy with vnſpeakeable comfort of conſcience, and ſuch in deede are more happie and bleſſed then any liuing, who yet are vſually in the Scriptures called bleſſed, euen in the middes of the tribulations of this life. Whereby we ſee that theſe words, from hence forth they ſhall reſt from their labours, *may truely agree to them alſo that are in Purgatorie, and ſo here is nothing proued againſt purgatorie. Laſtly, this aduerbe,* à modo, *in Latine, as in Greeke* ἀπάρτι, *doth not properly ſignifie from this preſent time forward,* ἀπάρτι ἀπὸ τοῦ νῦν ἀπὸ τοῦ νῦν

ward, as though the Apostle had said, that after their death and so forward they are happie: but it noteth and ioyneth the time past together with the time present, in this sense, that such as haue died since Christs ascension, when he first entring into heauen opened it for others, goe not to Limbus patrum, *as they were wont before Christs time, but are in case to goe straight to blisse, except the impediment be in themselues. Therefore they are here called blessed, that die now in this state of grace and of the new Testament, in comparison of the old faithfull and good persons.* Photius in Lexico.

FVLKE. Though Beza doth translate it so as it seemeth to pertaine only to martyrs, yet the phrase doeth not necessarily import so much, for then he would haue said rather, which are killed or slaine for the Lord. And seeing to liue in the Lord or in Christ Iesus, is a phrase of Scripture, signifying to liue godly and in the faith of Christ, 2. Tim. 3. 12. so to die in the Lord, signifieth to die in the faith of Christ, as 1. Thess 4. 16. the dead in Christ, are called all that haue died in the faith of Christ before his comming to iudgement. Therefore they that die in the Lord, are not they onely that die for the Lordes cause, but all that die in the faith of Christ, who are to be comforted against the troubles of this life, and the persecution of Antichrist, & not they onely whom Antichrist shall kill and murther, but euen they also that for the Lordes cause, are killed all the day long, and accompted as sheepe of the slaughter, which is the condition of all Gods children in this life. Seeing then this blessednesse pertaineth to all that die in the faith of Christ, there is no purgatorie paines for them after this life, nor any need of praiers. By that which S. Augustine saieth of the memorie of Martyrs vsed in his time, if we compare it with the elder vsage, in which they offered sacrifice for Patriarkes, Prophets, Martyrs, and all the elect departed: as appeareth by Cypr. *Ep.* 38. *Epipha. hær.* 75. and the olde Liturgies: it is easie to gather, that the auncient memories and oblations for the dead, were neither masses nor praiers, but praises and thankes giuing, though afterward by litle and litle, the superstition of praying for the dead, and the opinion of purgatory began to be receiued. And yet purgatorie was not confirmed in S. Augustines time, as it appeareth by his doubting thereof in some places. *Ench ad Laurent. cap. 69. De fide & oper. c. 16. De octo Quæst. Dulc. q. 1.* and his vtter denying of a third place: *Hypognostic lib. 5. De verb. Apost. ser. 14.* But seeing you confesse the place may be vnderstood of all that die in the fauour of God: you say, that though they be in purgatorie, they rest in peace according to S. Augustines wordes. But those wordes of S. Augustine doe confute your purgatorie, where there is no more rest then is in hell, if we beleeue your fables of your torments of purgatory, which tell vs that they differ onely, in that the one is temporall, the other eternall. They that praied for the dead therefore in S. Augustines time, compted them to rest in peace, yet to be delaied of their blessed felicitie for a season: as the Greekes doe at this day which deny your purgatorie, yet pray for the dead. But (say you) they rest in peace, because *they be discharged of the trouble of this life, &c.* A miserable rest, to be discharged of the common afflictions of this life (whereof they suffer lest, whom you affirme to goe to purgatorie) to be tormented with hellish paines after this life, and that for so many thousand yeeres as the Popes pardons are able, to release them, and yet will not of his charitie giue them, but couetously selleth them. *But it is more* (you say) *that they are discharged from daily danger of sinne and damnation, and put to infallible securitie of eternall ioy, with vnspeakeable comfort of conscience.* Verily, the elect that are iustified by faith, though they be subiect to sinne of infirmity, yet are out of danger of damnation, euen while they are in this life, Rom. 8. 1. and of sinning vnto death, 1. Ioh. 5. 18. and as for the infallible certaintie of eternall ioy, with vnspeakeable comfort of conscience, they haue also in this life by the testimonie of Gods spirit, Rom. 8. 16. Therefore although their state were such in purgatorie, as you say, yet it were worse then the state of this life, in which be all the good things that you can say of purgatorie, and yet there is not that terrible flame and torment which you say is in purgatorie. Purgatorie. Praiers for the dead.

But seeing they be soules and not bodies, that be in purgatorye: I maruaile how they can haue such vnspeakeable comfort of minde, wherein they suffer such vntollerable torments, as you hold their paynes to be, or what paynes they can suffer in their soules, which enioy vnspeakeable comfort of their consciences. For the vnspeakeable comfort of conscience, will ouercome all other griefes of body or minde: and the discomfort of conscience, is the greatest torment that the soule can suffer. As for your fables of burning, and scalding, whipping, and racking, yea freezing of soules in the yce, and such like, whereof your Legends & promptuaries are full, you may tell to olde wiues, on winter nights by the fire side: but men indewed with knowledge and vnderstanding, will not be perswaded that the conscience feeling vnspeakeable comfort (as you say,) can be tormented with any such things. Seeing therefore the holy ghost sayth, that the dead in Christ doe rest from their labours, it is certaine they feele no purgatory paynes, which are infinitely greater then any labours of this life, if they be such as you would make men beleeue they are. *Lastly* (you say) *the aduerbe doth not signifie properly from this time forward, but it noteth together the tyme past with the time present.* Verily S. Iohn vseth it to signifie from this time forward, not only in this place, but also in his gospel Ioh. 1. 51. Where Christ saith to Nathaniel, from henceforth, you shal see heauen open &c. where he doth not note and ioyne the time past, with the time present, but speaketh altogether of the time to come: so he meaneth, that from their death forwarde they are blessed, and rest from their labours. *A modo tum id est à tempore mortis requiescere docet Beda in hunc locum.* But that the Apostle doth not meane they should bee blessed, because they go not into *Limbus patrum*, it is manifest by this reason, that all that went to *Limbus patrum* by your owne confession were blessed, were in Abrahams bosome, and in happy rest, and rested from their labours, therefore they enioyed that happinesse, which is heare pronounced of the dead in the Lorde. That you ende *Limbus patrum* at Christs ascension, and hold that Christ by descending into hell deliuered the fathers from thence. I meruaile where you place them, for those fourtie daies, that were betweene his resurrection and ascension.

And if any of the elect died in that meane time, howe they were deliuered out of *Limbus patrum*, except you fayne that Christ descended to hell after his resurrection. But you say further, that *such as haue dyed since Christes ascension, are in case to goe streight to blisse, except the impediment be in themselues.* But the spirite acknowledgeth no impediment of blisse of them that die in the Lorde but sayth they are blessed, that are dead in the Lorde. Whereas if there had bene any other impediment, hee coulde not haue pronounced them absolutely blessed: but should haue added the exception of that impediment, which might keepe them from blessednesse. Which seeing the spirit neither here, nor any where in the scriptures hath declared, it is but a forged impediment, that taketh away the ioy and comfort which the spirit giueth to all them that die in the Lorde. This blessednesse therefore is absolute, and not in comparison, nor with exception: and the reason of their blessednes is added, for that they rest from their labours & troubles. And their works follow them vnto euerlasting reward, according to gods promise, by whose grace they haue bene iustifyed by faith, exercised in good works, and ended their course in the Lord.

CHAP.

CHAP. XV.

THE 4. PART Of the 7. laſt plagues and finall damnation of the wicked.

2 *They that had nowe ouercome the beaſt and his image and the number of his name, do glorifie God.* 6 *To ſeuen Angels hauing the ſeuen laſt plagues, are giuen ſeuen cuppes full of the wrath of God.*

AND I ſaw an other ſigne in heauen great and marueilous: ſeuen Angels hauing the ſeuen laſt plagues. Becauſe in them the wrath of God is conſummate.

2 And I ſawe as it were ‡ a ſea of glaſſe mingled with fire, and them that ouercame the beaſt and his image and the number of his name, ſtanding vpon the ſea of glaſſe, hauing the harpes of God:

‡ The ſong of Moyſes and Chriſt, is the new Teſtament and the old.

3 And ſinging the ‡ ſong of Moyſes the ſeruant of God, and the ſong of the Lambe, ſaying, Great & marueilous are thy works Lord God omnipotent: iuſt and true are thy waies king of the ‖ worldes.

‖ Saincts.

4 Who ſhall not feare thee O Lord, and magnifie thy name? becauſe thou onely art holy, becauſe all nations ſhall come, and adore in thy ſight. becauſe thy iudgments be manifeſt.

THE FIFTH VISION.

5 And after theſe things I looked, and behold the temple of the tabernacle of teſtimonie was opened in heauen.

6 And there iſſued forth the ſeuen Angels, hauing the ſeuen plagues, from the temple: reueſted with cleane and white ‖ ſtone, and girded about the breaſtes with girdles of gold.

‖ linen. λίνον. λίθον.

7 And one of the foure beaſts, gaue to the ſeuen Angels ſeuen vials of golde full of the wrath of the god that liueth for euer & euer.

8 And the temple was filled with ſmoke at the maieſtie of God, & at his power: and no man could enter into the temple, till the ſeuen plagues of the ſeuen Angels were conſummate.

AND I ſawe another ſigne in heauen great and marueilous, ſeuen Angels hauing the ſeuen laſt plagues, for in them is fulfilled the wrath of God.

2 And I ſawe as it were a glaſſe ſea mingled with fire, and them that had gotten the victorie of the beaſt, and of his image, and of his marke, and of the number of his name, ſtande on the glaſſie ſea, hauing the harpes of God.

3 And they ſing the ſong of Moſes the ſeruant of God, and the ſong of the Lambe, ſaying, great and marueilous are thy works, Lorde God Almightie, iuſt and true are thy waies thou king of Saincts.

4 Who ſhal not feare thee, O Lord, and glorifie thy name? for thou onely art holy: and all Gentiles ſhal come, and worſhip before thee, for iudgements are made manifeſt.

5 And after that I looked, and beholde, the temple of the tabernacle of the teſtimonie was open in heauen.

6 And the ſeuen Angels came out of the temple, hauing the ſeuen plagues, clothed in pure and bright linnen, and hauing their breaſts girded with golden girdles.

7 And one of the foure beaſts gaue vnto the ſeuen angels ſeuen golden vials, ful of the wrath of God which liueth for euermore.

8 And the temple was full of the ſmoke of the glorie of God, and of his power: and no man was able to enter into the temple, till the ſeuen plagues of the ſeuen Angels were fulfilled.

MARGINALL NOTES. CHAP. XV.

RHEM. 1 — 1 And I ſaw.) *The tribulations about the day of iudgement.*

FVLKE. 1 — Theſe ſeuen plagues, are all before the day of iudgement, as it is manifeſt in the next chapter.

RHEM. 2 — 2 A ſea of glaſſe.) *Baptiſme.*

FVLKE. 2 — Inwarde baptiſme rather, which is by the holy Ghoſt and fire, not the outward ſacrament thereof, which many reprobates haue to their damnation.

CHAP. XVI.

Vpon the pouring out of the ſeuen cuppes of Gods wrath, on the land, the ſea, the fountaines, the ſeate, of the beaſt, Euphrates and the aire, there ariſe ſundrie plagues in the world.

AND I heard a great voice out of the temple, ſaying to the ſeuen Angels: Goe, and poure out the ſeuen vials of the wrath of God vpon the earth.

1 And the firſt went and poured out his vial vpon the earth, and there was made a cruel and very ſore wounde vpon men that had the character of the beaſt: and vpon them that adored the image thereof.

3 And the ſecond Angel poured out his vial vpon the ſea, and there was made bloud as

AND I heard a great voice out of the Temple, ſaying to the ſeuen Angels, Goe your waies, powre out the vials of the wrath of God vpon the earth.

2 And the firſt Angel *went and powred out his viall vpon the earth, and there fell a noiſome and a ſore botche vpon the men which had the marke of the beaſt, and vpon them which worſhipped his image.*

3 And the ſeconde Angel ſhedde out his viall vpon the ſea, and it turned as it were into

as it were of one dead: & euery liuing ſoule died in the ſea.

4 And the third poured out his vial vpon the riuers and the fountaines of waters: and there was made bloud.

5 And I heard the Angel of the waters, ſaying: Thou art iuſt ô Lord which art, and which waſt, the holy one, becauſe thou haſt iudged theſe things:

6 ‡ Becauſe they haue ſhed the bloud of the Saincts and Prophets, and thou haſt giuen them bloud to drinke. for they are woorthie.

7 And I heard an other, ſaying. Yea Lord God omnipotent, true and iuſt are the iudgments.

8 And the fourth Angel poured out his viall vpon the ſunne, and it was giuen vnto him to afflict men with heate, and fire:

9 And men boiled with great heate, and ‡ blaſphemed the name of God hauing power ouer theſe plagues, neither did they penance to giue him glorie.

10 And the fift Angel poured out his vial vpon the ſeate of the beaſt: and his kingdome was made darke, and they togither did eate their tongues for paine.

11 And they blaſphemed the God of heauen becauſe of their paines and wounds, and [c] did not penance from their workes.

12 And the ſixt Angel poured out his vial vpon that great riuer Euphrates: and dried vp the water thereof that a way might be prepared to the kings from the riſing of the ſunne.

13 And I ſaw from the mouth ‡ of the dragon, and from the mouth of the beaſt, and from the mouth of the falſe-prophet ‖ three vncleane ſpirits in maner of frogges.

14 For they are the ſpirites of Deuils working ſignes, and they goe forth to the kings of the whole earth to gather them into battel at the great day of the omnipotent God.

15 Behold * I come as a theefe: Bleſſed is he that watcheth, and keepeth his garment, that he * walke not naked, and they ſee his turpitude.

16 And he ſhal gather them into a place which in Hebrew is called [c] *Armagedon*.

17 And the ſeuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne ſaying: It is done.

18 And there were made lighteninges, and voices, and thunders, and a great earthquake was made, ſuch an one as neuer hath been ſince men were vpon the earth, ſuch an earthquake, ſo great.

19 And ‡ the great citie was made into three partes: and the cities of the Gentiles fel. And Babylon the great came into memorie

the blood of a dead man: and euery liuing thing died in the ſea.

4 *And the third Angel ſhedde out his viall vpon the riuers and fountaines of waters, and they turned to blood.*

5 *And I heard the Angel of the waters ſay, Lord, which art, and waſt, thou art righteous, and that holy one, becauſe thou haſt giuen ſuch iudgments:*

6 *For they haue ſhed out the blood of Saincts and Prophets, and therefore haſt thou giuen them blood to drinke: for they are worthie.*

7 *And I heard another out of the altar ſay, Euen ſo Lord God almighty, true and righteous are thy iudgements.*

8 *And the fourth Angel powred out his vial on the Sunne, and power was giuen vnto him to vexe men with feruent heate of fire.*

9 *And men boiled in great heate, and blaſphemed the Name of God, which hath power ouer theſe plagues, and they repented not, to giue him glory.*

10 *And the fifth Angel powred out his viall vpon the ſeate of the beaſt, and his kingdome waxed darke, and they gnewe their tongues for ſorowe,*

11 *And blaſphemed the God of heauen, for their ſorowes, and for their ſores, and repented not of their deeds.*

12 *And the ſixt Angel powred out his viall vpon the great riuer Euphrates, and the water thereof was dried vp, that the way of the kings of the Eaſt ſhould be prepared.*

13 *And I ſaw three vncleane ſpirits like frogges come out of the mouth of the Dragon, & out of the mouth of the beaſt, & out of the mouth of the falſe prophet.*

14 *For they are the ſpirits of Deuils, working miracles, to goe out vnto the kinges of the earth, and of the whole worlde, to gather them to the battell of that great day God almightie.*

15 * *Behold, I come as a theefe. Happie is he that watcheth, and keepeth his garments, leaſt he walke naked, and men ſee his filthineſſe.* Math.24.44. luc.12.39.

16 *And he gathered them togither into a place, called in the Hebrue tongue, Armageddon.*

17 *And the ſeuenth Angell powred out his vial into the aire: and there came a great voice out of the temple of heauen, from the throne, ſaying, It is done.*

18 *And there followed voices, thundrings, and lightnings: and there was a great earthquake, ſuch as was not ſince men were vpon the earth, ſo mightie an earthquake, and ſo great.*

19 *And the great citie was diuided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenes*

[c] See chap. 9. 20. in the margent.

‡ The dragon is the Deuil: the beaſt, antichriſt, or the ſocietie, whereof he is head: the falſe prophet, either Antichriſt himſelfe, or the companie of Heretikes and ſeducers that folow him.

‖ *iſſue forth three.*

Apoc. 3,3. 2. Cor. 5,3.

[c] *The hill of sheeues.* by S. Hieroms interpretation.

Ier.25,15. more before God, * to giue her the cuppe of wine of the indignation of his wrath.

20 And euery Iland fled, and mountaines were not found.

21 And great haile like a talent came downe from heauen vpon men: & men blasphemed God for the plague of the haile: because it was made exceeding great.

fiercenes of his wrath.

20 Euery Isle also fled away, and the mountaines were not found.

21 And there fell a great haile, as it had bene talents, out of heauen, vpon the men, and the men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

MARGINALL NOTES. CHAP. XVI.

RHEM. 1 6 Because they haue.) *The great reuenge that God will doe at the later day vpon the persecutors of his Saints.*

FVLKE. 1 This reuenge is before the later day, whereof let the bloudy papists make their account to taste.

RHEM. 2 9 Blasphemed the name.) *The desperate and damned persons shall blaspheme God perpetually. which shall be such onely as do not repent in this life.*

FVLKE. 2 He speaketh of the reprobate limmes of antichrist being aliue, for they that are dead, are not in case to repent.

RHEM. 3 19 The great citie.) *The citie or common-wealth of the wicked diuided into three parts: into infidels, Heretikes & euil Catholikes. This citie is here called Babylon, whereof see the Annot. vpon the next chapter v. 5.*

FVLKE. 3 The citie is Rome, and the communaltie of papists, that holde their faith and religion of that citie, as in the next chapter it is manifest.

CHAP. XVII.

The harlot Babylon clothed with diuers ornaments, 6 and drunken of the bloud of Martyrs, sitteth vpon a beast that hath seuen heads and ten hornes: 7 all which things the Angell expoundeth.

AND there came one of the seuen Angels which had the seuen vials, and spake with me, saying, Come, I will shewe thee ‡ the damnation of the great harlot, which sitteth vpon ‘ many waters,

‘ These many waters are many peoples. v. 15.

2 With whom the kings of the earth haue fornicated, and they which inhabite the earth haue bene drunke of the wine of her whoredome.

3 And he tooke me away in spirite into the desert. And I saw a woman sitting vpon a scarlet coloured beast, full of names of blasphemie, hauing seuen heades, and ten hornes.

4 And the woman was clothed round about with purple and scarlet, & gilted with gold and precious stone, and pearles, hauing a golden cuppe in her hand, full of the abomination and filthinesse of her fornication.

5 And in her forehead a name written, ‖ *Mysterie:* ‖ Babylon the great, mother of the fornications and the abominations of the earth.

6 And I saw the woman ‖ drunken of the bloud of the Saincts, and of the bloud of the martyrs of IESVS. And I maruelled when I had seene her, with great admiration.

7 And the Angel said to me, Why doest thou maruel? I wil tell thee the mysterie of the woman, and of the beast that carieth her, which hath the seuen heads and the ten hornes.

8 The beast which thou saweſt, ‡ was, and is not, and shal come vp out of the bottomeles depth, and goe into destruction: and the inhabitants on the earth (whose names are not written in the booke of life from

AND there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come, I wil shewe vnto thee the iudgement of the great whore, that sitteth vpon many waters.

2 With whom haue committed fornication the kings of the earth, and the inhabiters of the earth are drunken with the wine of her fornication,

3 So he caried me away in the spirite into the wildernes: and I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemie, hauing seuen heads, and ten hornes.

4 And the woman was araied in purple and scarlet colour, and decked with gold, precious stone and pearles, hauing a cuppe of gold in her hand, full of abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, A mysterie, great Babylon, the mother of whoredome and abhominations of the earth.

6 And I sawe the woman drunken with the blood of the Saincts, and with the blood of the martyrs of Iesus: And when I sawe her, I wondred with great maruelle,

7 And the Angell saide vnto me, Wherefore maruelleſt thou? I will shew thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heades and tenne hornes.

8 And the beast that thou saweſt, was, and is not, and shall ascend out of the bottomleſſe pit, and goeth into perdition, and they that dwell on the earth shall woonder (whose names are not written in the booke of life from the beginning of

from the making of the world) ſhal maruel, ſeeing the beaſt that was, and is not.

9 And here is vnderſtanding, that hath wiſedome. The ſeuen heads: are ‖ ſeuen hils, vpon which the woman ſitteth, and they are ſeuen kings.

10 Fiue are fallen, one is, and an other is not yet come: and when he ſhall come, he muſt tarie a ſhort time.

11 And the beaſt which was, and is not: ‖ the ſame alſo is the eight, and is of the ſeuen, and goeth into deſtruction.

12 And the ten hornes which thou ſaweſt: are ‡ ten kings, which haue not yet receiued kingdom, but ‖ ſhal receiue power as kings one houre after the beaſt,

13 Theſe haue one counſell and force: and their power they ſhall deliuer to the beaſt.

14 Theſe ſhal fight with the Lambe, and the Lambe ſhall ouercome them, becauſe * he is Lord of lords, and King of kings, and they that are with him, called, and elect, and faithful.

15 And he ſaid to me, The waters which thou ſaweſt where the harlot ſitteth: are peoples and nations and tonges.

16 And the ten hornes which thou ſaweſt in the beaſt: theſe ſhall hate the harlot, and ſhall make her deſolate and naked, and ſhall eate her fleſh, and her they ſhal burne with fire.

17 For ‡ God hath giuen into their harts, to doe that which pleaſeth him: that they giue their kingdō to the beaſt, till the words of God be conſummate.

18 And the woman which thou ſaweſt: is ‖ the great citie, which hath kingdom ouer the kings of the earth.

‖ dot.

1. Tim. 6, 15. Apo. 19, 16.

‡ Not forcing or mouing any to folow Antichriſt, but by his iuſt iudgement, and for puniſhment of their ſinnes, permitting them to beleue and conſent to him.

the world) when they beholde the beaſt that was, and is not, and yet is.

9 And here is a meaning that hath wiſedome. The ſeuen heads, are ſeuen mountaines, on which the woman ſitteth: They are alſo ſeuen kings,

10 Fiue are fallen, and one is, and the other is not yet come: And when he commeth, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is euen the eight, and is one of the ſeuen, and goeth into deſtruction.

12 And the ten hornes which thou ſaweſt, are ten kings, which haue receiued no kingdome as yet: but receiue power as kings at one houre with the beaſt.

13 Theſe haue one mind, and ſhal giue their power and ſtrength vnto the beaſt.

*14 Theſe ſhall fight with the Lambe, and the Lambe ſhall ouercome them: * for he is the Lord of lordes, and King of kings, and they that are on his ſide, are called, and choſen, and faithfull.*

1. Tim. 6. 15. Apoc. 19. 16.

15 And he ſaith vnto me, The waters which thou ſaweſt, where the whore ſitteth, are people and folke, and nations, and tongues.

16 And the ten hornes which thou ſaweſt vpon the beaſt, are they that ſhal hate the whore. and ſhall make her deſolate and naked, and ſhall eate her fleſh, and burne her with fire.

17 For God hath put in their harts to fulfill his will, and to doe with one conſent, for to giue their kingdome vnto the beaſt, vntil the wordes of God ſhall be fulfilled.

18 And the woman which thou ſaweſt, is that great citie which reigneth ouer the kings of the earth.

MARGINALL NOTES. CHAP. XVII.

RHEM. 1 FVLKE. 1 — 1 The damnation.) *The finall damnation of the whole company of the reprobate, called here the great whore.*
The finall damnation of the whole company of the reprobate is deſcribed, *cap.* 20. 14. &c. Therefore the great Whore in this chapter, ſignifieth the congregation of Antichriſt, the members whereof be all ſpirituall citizens of Rome: their whole faith and religion, depending vpon the ſea of Rome, and their head vſurping all his tyrannie, by pretenſe of right of that citie. A liuely image of which viſion God made manifeſt to the whole worlde, when a whore was made head of the Romiſh church, called Iohn the 7. and of ſome the 8. commonly Pope Ioane. Which ſo wringeth the Papiſtes at the heart, that they haue no way to ſhift it of, but by impudent denying of that which is ſo notorious, euen in their owne ſtories of their popes liues.

Pope Ioane a liuely image of the whore of Babylon,

RHEM. 2 FVLKE. 2 — 8 Was, and is not.) *It ſignifieth the ſhort reigne of Antichriſt, who is the chiefe horne or head of the beaſt.*
The reigne of Antichriſt is ſhort in compariſon of the eternall raigne of Chriſt. He ſpeaketh of the Romane empire which had bene glorious, but then was in declining, and yet was not aboliſhed, but ſhould be aboliſhed in the Emperours, and raiſed out of hell by Antichriſt.

RHEM. 3 FVLKE. 3 — 12 Ten kings.) *Some expound it of ten ſmal kingdoms, into which the Romane Empire ſhal be deuided, which ſhal all ſerue Antichriſt both in his life and a little after.*
When the Romane Empire was aboliſhed to make roume for Antichriſt, theſe ſmall kingdomes were erected, which were made ſubiect to the Pope, but at length ſhall hate the whore of Babylon, and make her deſolate, &c. as verſe 16. which is begun to be accompliſhed in theſe daies.

ANNOTATIONS. CHAP. XVII.

RHEM. 4 — 5 Babylon.) *In the end of S. Peters firſt Epiſtle, where the Apoſtle dateth it at Babylon, which the auncient writers (as we there noted) affirme to be meant of Rome: the Proteſtants will not in any wiſe haue it ſo, becauſe they would not be driuen to confeſſe that Peter euer was at Rome. but here for that they thinke it maketh for their opinion, that the Pope is Antichriſt, and Rome the ſeate and citie of Antichriſt, they will needes haue Rome to be this Babylon, this great whore, and this purple harlot. for ſuch fellowes, in the expoſition of holy Scripture, be led onely by their preiudicate opinions and hereſies to which they draw all things without all indifferencie and ſinceritie.*

The Proteſtants here will needs haue Babylon to be Rome, but not in S. Peters epiſtle.

But

But S. Auguſtine, Aretas, and other writers, moſt commonly expound it, neither of Babylon it ſelfe a citie of Chaldæa or AEgypt, nor of Rome, or any one citie, which may be ſo called ſpiritually, as Hieruſalem before chap. 11. is named ſpirituall Sodome and AEgypt, but of the generall ſocietie of the impious, and of thoſe that preferre the terrene kingdom and commoditie of the world, before God and eternal felicitie. The author of the Commentaries vpon the Apocalypſe ſet foorth in S. Ambroſe name, writeth thus: This great whore ſometime ſignifieth Rome, ſpecially when at that time when the Apoſtle wrote this, did perſecute the Church of God. but otherwiſe it ſignifieth the whole citie of the deuil, that is, the vniuerſall corps of the reprobate. *Tertullian alſo taketh it for Rome, thus.* Babylon (*ſaith he*) in S. Iohn is a figure of the citie of Rome, being ſo great, ſo proud of the Empire, and the deſtroyer of the Saincts. *Which is plainely ſpoken of that citie when it was heathen, the head of the terrene dominion of the world, the perſecutor of the Apoſtles and their ſucceſſours, the ſeate of Nero, Domitian and the like, Chriſts ſpecial enemies, the ſinke of idolatrie, ſinne, and falſe worſhip of the Pagan gods. Then was it Babylon, when S. Iohn wrote this, and then was Nero and the reſt figures of Antichriſt, and that citie the reſemblance of the principall place (whereſoeuer it be) that Antichriſt ſhal reigne in about the later end of the world.*

By Babylon (according to al the fathers) is ſignified, partly the whole ſocietie of the wicked partly the city of Rome, onely in reſpect of the terrene & heatheniſh ſtate of them that perſecuted the Church. *Li. aduerſ. Iudæos.*

Nowe to apply that to the Romane Church and Apoſtolike See, either nowe or then, which was ſpoken onely of the terrene ſtate of that citie, as it was the ſeate of the Emperour, and not of Peter, when it did ſlea aboue thirtie Popes Chriſtes Vicares, one after another, and endeuoured to deſtroy the whole Church: that is moſt blaſphemous and fooliſh.

The Church in Rome was one thing, and Babylon in Rome an other thing. Peter ſate in Rome, and Nero ſate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome: Which diſtinction the Heretikes might haue learned by S. Peter him ſelfe ep. 1. chap. 5. writing thus, The Church ſaluteth you, that is in Babylon, coelect. *So that the Church and the very choſen Church was in Rome, when Rome was Babylon. whereby it is plaine that, whether Babylon or the great whoore doe here ſignifie Rome or no, yet it cannot ſignifie the Church of Rome, which is now, and euer was differing from the terrene Empire of the ſame. And if, as in the beginning of the Church, Nero and the reſt of the perſecuting Emperours (which were figures of Antichriſt) did principally ſit in Rome, ſo alſo the great Antichriſt ſhal haue his ſeate there, as it may well be (though others thinke that Hieruſalem rather ſhal be his principal citie:) yet euen then ſhal neither the Church of Rome, nor the Pope of Rome be Antichriſt, but ſhal be perſecuted by Antichriſt, and driuen out of Rome, if it be poſſible. for, to Chriſts Vicar and the Romane Church he will beare as much good will as the Proteſtants now do, and he ſhall haue more power to perſecute him and the Church, then they haue.*

The Church of Rome is neuer called Babylon.

S. Hierom epiſt. 17. c. 7. *to Marcella, to draw her out of the citie of Rome to the holy lande, warning her of the manifolde allurements to ſinne and ill life, that be in ſo great and populous a citie alludeth at length to theſe words of the Apocalypſe, and maketh it to be Babylon, and the purple whoore. but ſtraight way, leſt ſome naughtie perſon might thinke he meant that of the Church of Rome, which hee ſpake of the ſocietie of the wicked onely, hee addeth:* There is there in deede the holie Church, there are the triumphant monument of the Apoſtles and Martyrs, there is the true confeſſion of Chriſt, there is the faith praiſed * of the Apoſtle, and Gentilitie troden vnder foote, the name of Chriſtian daily aduancing it ſelfe on high. *Whereby you ſee that whatſoeuer may bee ſpoken or interpreted of Rome, out of this worde Babylon, it is not meant of the Church of Rome, but of the terrene ſtate, in ſo much that the ſaid holy Doctor* li. 2. aduerſ. Iouinian. c. 19.) *ſignifieth that the holines of the Church there, hath wiped away the blaſpemie written in the foreheade of her former iniquitie. But of the difference of the olde ſtate and dominion of the Heathen there, for which it is reſembled to Antichriſt. and the Prieſtly ſtate which now it hath, read a notable place in S. Leo* ſerm. 1. in natali Petri & Pauli.

Ro. 11.

FVLKE. 4 In the ende of S. Peters epiſtle, for a poore helpe to prooue that Peter was at Rome, you will needes haue Babylon to bee taken for Rome, whereunto in deede the conſent of auncient writers, mooued with the light of this chapter, agreeth. Yet can it neither neceſſarily nor probably be gathered out of that epiſtle, ſeeing there appeareth no reaſon why he ſhould not call it Rome, being that citie whereof he was biſhop, (if wee beleeue the Papiſtes) and which ſhould bee the heade of Chriſtian religion, and the Ieruſalem of Chriſtians, as the Papiſtes affirme. There appeareth, I ſay, no reaſon why he ſhould refuſe to call it Rome: (eſpecially ſeeing there is no other teſtimonie in the Actes of the Apoſtles, of his comming thither) and why hee ſhould call it by the odious and infamous name of Babylon, which was the olde enimie of the Church, and the ſeate of Antichriſt, rather then Sainct Paule writing to the Romanes, or to Timothie of his perſecution at Rome. Except perhappes by the ſpirite of prophecie hee did foreſee how his ſucceſſours in that place ſhould abuſe his name, and the dignitie of that ſea, to ſet vp the kingdome of Antichriſt there: and for that cauſe would admoniſh the faithfull, that they ſhould take Rome not for the Ieruſalem of Chriſtians, but for Babylon the citie of Antichriſt, which in time to come, was to be reuealed in that place. But in this chapter where Rome is moſt plainely deſcribed vnder the name of Babylon. the papiſtes by all meanes would auoid that expoſition, becauſe they ſee manifeſtly, that Babylon which is Rome, is here deſcribed to be the ſeat and citie of Antichriſt.

Babylon is Rome.

Theſe are the fellowes that in expoſition of the holy Scriptures, be led onely by their preiudicate opinions and hereſies to which without any reaſon and ſinceritie, they drawe all things. And if you marke their notes from the beginning to the ende, you ſhall ſee, that in verie fewe they haue any colour out of the wordes of the text, to conclude their notes, but for the moſt part they bring their preiudicate opinions to the text, and ſo drawe not their notes out of the Scripture. But drawe the Scriptures to their opinions, which can neuer be concluded out of the Scripture. As for Peters being at Rome, wee affirme it cannot bee prooued out of the Scriptures: yet for the conſent of auncient writers, wee yeeld vnto it, as to a matter of ſtorie, but no article of our faith. And if Peters being at Rome were as certaine out of the Scriptures, as Paules comming thither, and being there: it coulde make nothing for the Antichriſtian auctoritie, which the Pope claymeth vnder colour of his being there. Who if he were there, was the chiefe Apoſtle of the circumciſion, and not of the Gentiles, as it is manifeſt by the holy Scripture, Galathians 2. And what prerogatiue ſo euer hee had, being an Apoſtle, it ceaſed with the death of his perſon, as the Apoſtleſhip of Paule, and of the reſt: although the fruite of their labours in preaching and writing, ſhall continue to the ende of the world.

But S. Auguſtine (you ſay) and Arethas expound not this place of Rome, but of the ſocietie of the vngodly. S. Auguſtine in deede ſaieth often, that Babylon repreſenteth the ſocietie of the vngodly, as Ieruſalem the Church of the faithfull, but yet he acknowledgeth the olde citie of Babylon in Aſſyria, to haue beene the head citie of that ſocietie before Chriſt, and Rome to be the head citie of the ſame ſocietie ſince the comming of Chriſt: and this he doth commonly inſinuate in his bookes *De ciuit. Dei*, as I haue ſhewed before. Among which this one teſtimonie ſhall ſerue vs to repeate. *We ought where neede is to make report of the Aſſyrian kings, that*

it

it may appeare how Babylon which was the firſt Rome, commeth foorth in the world with this ſtranger the citie of God. And the affaires which we muſt enter into this booke for the compariſon of both the Cities, the earthly and the heauenly, we muſt take out of the Greekes and Latines, where Rome it ſelfe is, which is the ſecond Babylon. You ſee therefore moſt euidently that as olde Babylon of the Aſſyrians was the head of the ſocietie of the impious, againſt the Church of the Iewes: ſo Rome of the Latines, is the head of the ſocietie of the vngodly, againſt the Church of the Chriſtians. For this cauſe he calleth Rome an other Babylon, the ſecond Babylon, the weſterne Babylon, the daughter of the elder Babylon,

Concerning Arethas, as he tooke his commentary out of the auncient Greeke writers, ſo he cannot diſſemble their iudgement, that by Babylon is ſignified olde Rome. But being a Grecian liuing farre from Italy, and out of the tyrannie of the Romiſh Antichriſt, and knowing more diſorder in Conſtantinople in his time then he did in Rome, he declareth that in his opinion, it ſignifieth rather Conſtantinople, which was called newe Rome, then olde Rome in Italie. Yet becauſe all things could not agree to Conſtantinople, he inclineth to that opinion, that Babylon ſignifieth the world of wicked men. Neuertheleſſe he confeſſeth: *That other writers hauing diſcuſſed this reuelation, haue interpreted it to be olde Rome, or an vniuerſall kingdome, which extendeth to the ſecond comming of our Lord.* And in the ende he leaueth it to the readers diſcretion to take it for olde Rome or newe Rome, or the time of the life of Antichriſt. Therefore neither S. Auguſtine nor Arethas denie it to bee expounded of Rome, but rather confirme that moſt ancient expoſition, which alſo is cleere by the texr it ſelfe, verſ. 9. & 18. As for later writers, that liued vnder the tyrannie of the Romiſh antichriſt, were glad to wreſt it any whither, rather then to incurre the hatred of Rome, by diſciphiring it, to be the citie of Antichriſt. Yet ſometime there haue not wanted they, that haue beene bolde to tell the Pope openly, that Rome is Babylon. For the church of Leodium being miſerably afflicted by Pope Paſcall the ſecond, doth thus write againſt him: *In times paſt I was woont to interpret, that Peter by Babylon would ſignifie Rome, becauſe Rome at that time was confuſed with idolatrie and all filthineſſe. But now my ſorrow doth interpret vnto me, that Peter calling the Church gathered together in Babylon, foreſaw (by ſpirit of prophecie) the confuſion of diſſention, wherewith the Church at this day is rent in pieces.* As for the poore men of Lyons, whom they called by the name of Waldenſes, Leoniſtæ, and ſuch like opprobrious names, did plainely affirme, and conſtantly beleeue, that the church of Rome is this whoore of Babylon, and the pope antichriſt, as Reinerius an inquiſitor witneſſeth of them, which liued more then three hundred yeeres agoe. And ſaith they were more pernicious to the Romiſh church then all other ſects, for three cauſes. *The firſt, Becauſe it hath beene of longer continuance. For ſome ſay it hath indured ſince the time of Sylueſter. Other ſay it hath indured ſince the Apoſtles time. The ſecond cauſe is, becauſe it is more generall. For there is almoſt no land, in which this ſect doth not creepe. The third cauſe, for that all other ſects doe bring in an horror with the heinouſneſſe of their blaſphemies againſt God. This ſect of the Leoniſts, hath a great ſhew of godlineſſe, becauſe they liue iuſtly before men, and beleeue all things well concerning God, and all the articles which are contained in the Creed, they blaſpheme and hate onely the church of Rome.* This is the teſtimonie of a cruell enemy and perſecutor of them, by which you may ſee, that Antichriſt after he was diſcloſed, was acknowledged by many true Chriſtians, to be that he is, although many alſo were deceiued by him (though none of the elect finally) to their deſtruction.

The auctor of the commentarie in S. Ambroſe name, and Tertullian, you confeſſe to vnderſtand this Babylon to be Rome, to whom afterward you adde S. Hierome: ſo might you haue done Primaſius, and Victorinus, elder then S. Hierome, and Ambroſius Ansbertus, who did write about 700. yeeres agoe. But you ſay Rome was Babylon when it was heathen, as in Tertullians time, and when Saint Iohn wrote this. Verie good, that which was Babylon in Saint Iohns time, is the ſame that hee prophecieth to bee the chiefe citie and ſeate of Antichriſt, as it is manifeſt to all that reade the prophecie. But Rome was then Babylon, *ergo* Rome is the citie which hee prophecieth that it ſhould be the ſeate of antichriſt. But in the daies of Victorinus, Ambroſe, Auguſtine, Hierome, Primaſius, &c. Rome was not heathen, yet of them taken to be Babylon, therefore of them taken to be the citie where antichriſt (when he was reuealed) ſhould ſit, and not a reſemblance onely of it. *Eucherius de ſpiritualibus formulis c. 10. Babylon aut mundus, aut Roma in apocalypſi: Et Babylon magna venit &c. Paulinus ep. 10. ad Seuerum,* calleth Rome Babylon and the daughter of Babylon. *Ep. 31. Poteras Roma intentas ſibi illas in apocalypſi minas non timere, ſi talia ſemper ederent munera Senatorij tui. ad Alothium. But to apply that to the Romane Church, and apoſtolike ſee, either now or then* (you ſay) *it is moſt blaſphemous and fooliſh.* In deed to apply it to the true Romane church or the right ſucceſſion in the apoſtolike ſee, which was in the daies of S. Iohn, or in the time of the Chriſtian emperours, it were both folly and blaſphemie: but to apply it to the church of Rome, and counterfect ſucceſſion of Popes, it is wiſedome and holineſſe. For Saint Iohn prophecieth not onely of the crueltie of the terrene eſtate of that citie, but alſo of the falſe prophet and antichriſt, which ſhould vſurpe an eccleſiaſticall ſtate and dignitie in that citie. The church of Rome in deede, was one thing, and Babylon in Rome was another thing, while the church of God was at Rome, and was perſecuted by the heathen emperors. But when the emperour of Rome was Chriſtian, one of the heads of the beaſt was wounded to death, as c. 13. euen that ſixt head, which was the perſecutor in the time of S. Iohn. But this head was healed in Conſtantius the heretike Emperor, Valens, and Iulian the apoſtata &c. and ſtill the ſeuenth head was to come. But great preparation was made for him, while the biſhop of Rome grewe beyond the limits of a Chriſtian miniſterie, into forreine and heatheniſh dominion, as Socrates teſtifieth lib. 7. c. 11. in the time of the Chriſtian emperours. And when the myſterie of iniquitie wrought not ſo cloſely in that ſee, but the forgerie of the biſhops was diſcouered in the Africane councell, vnto which they obtruded a counterfect cannon of the councell of Nice for their primacie. And while Leo biſhop of Rome will not obey the decree of the generall councell of Chalcedon, which gaue equall priuiledge of dignitie to the biſhop of Conſtantinople, which was new Rome, with thoſe which the Church of Rome before had claimed as peculiar to her alone. *ſeſs. vltim.* In the beſt and moſt Chriſtian times of Rome therefore, when the head of the heathen empire was wounded to death, it was counted of the ancient fathers to be Babylon heere ſpoken of, becauſe of the ſeuenth head, which is the kingdome of antichriſt, that was looked for, to come in place of the ſixth head, which was the terrene ſtate of heatheniſh, hereticall, and perſecuting emperours. Therefore not the true church in Rome, but Rome the perſecutor of the ſaincts, firſt in the heathen and hereticall emperours, afterward in the proude popes and the kings ſubiect to them, is Babylon the mother of all abhominations. And ſo great is the force, and ſo manifeſt is the light of truth, that you are compelled to confeſſe in the ende, that antichriſt ſhall haue his ſeate in Rome, though vpon the eleuenth chapter you were reſolute of Ieruſalem. But that you would diſcharge the pope and the popiſh church, to whom all the prophecies doe ſo aptly agree to be antichriſt and his citie, you labour in vaine. For the blaſphemous pride and hereſies of the pope and his church, with the moſt abhominable liues of both, will eaſily conuince that he is the ſeuenth heade of

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the beast, which was to come, and we are not to looke for any other. That you adde out of Hierome, prooueth that he iudged not the church of Rome in his time to be the whoore of Babylon, but yet you cannot auoide, but he iudged the citie of Rome to be the whore of Babylon spoken of in this prophecie, in which antichrist should haue his chiefe seate of tyrannie. But *aduers. Iouin. lib.* 2. (you say) he signifieth that the holinesse of the church of Rome had wiped away the name of blasphemie, written in the forehead of her former iniquitie. In deede he saieth to Rome, that she had by confession of Christ put away the name of blasphemie, written in her forehead, which in his epistle to Algasia quæst. 11. he saith was *Roma æterna*, To Rome eternall. But that he meaneth this in respect of the true church onely that was there in his time, and yet looketh for this prophecie of the kingdome of antichrist, and the fall of Babylon to be fulfilled there. Hee saieth to Rome in the same place: *The curse which our Sauiour hath threatened to thee in the Apocalypse, thou mayest escape by repentance, hauing the example of the Ninuites.* You see he doeth acknowledge the damnation of the great whoore of Babylon to be behinde, not yet accomplished in his time, when the dominion of the heathen was altogether subuerted. The sermon Leo extolleth the conuersion of Rome from Gentilitie to Christianitie, by the preaching of Peter and Paule, but this question of Antichrist and his seate, he doth not once touch.

RHEM. 5 5 Mysterie.) *S. Paul calleth this secrete and close working of abomination, the mysterie of iniquitie.* 2. Thessal. 2. *and it is called a little after in this chapter vers.* 7. the Sacrament (*or mysterie*) *of the woman, and it is also the marke of reprobation and damnation.* Mysterie.

FVLKE. 5 Beda saith: *It is declared that this name is mysticall, because it is discerned onely by wisedome.* As for the marke of reprobation is not openly carried in the forehead, where this mysticall name is written, which S. Hierome interpreteth to be that inscription *Roma æterna*. To Rome eternall. So the heathen writers called the citie commonly *Vrbs æterna*, The eternall citie, supposing that the Empire of Rome should be eternall. Whom the papists succeeded when the ciuill empire was remooued from thence, setting the ecclesiasticall tyranny of antichrist vnder the colour of Peters see, and the eternall rocke of the church, against which the gates of hell shall not preuaile. So blasphemously peruerting the most comfortable promise of Christ touching the perpetuitie of his catholike church builded vpon the doctrine, faith, and confession of Peter and the rest of the Apostles, to the bishops personall succession of Peter in the pontificall see of Rome. Where neither the doctrine nor example of Peters life is to be found, nor any such power was euer in Peters person. And that prerogatiue which he had, descended not by succession to any other, more then Paules prerogatiue, or that which Iames, or that which Iohn enioyed in their Apostleship, did descend to any of the bishops that afterward succeeded in those churches which they planted or instructed. The name of blasphemie. Peters prerogatiue descended not.

RHEM. 6 This woman signifieth all persecutors of saincts. 6 Drunken of the bloud.) *It is plaine that this woman signifieth the whole corps of all the persecutours that haue and shal shed so much bloud of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the ende. The Protestants foolishly expound it of Rome, for that there they put Heretikes to death, and allow of their punishment in other countries: but their bloud is not called the bloud of saincts, no more then the bloud of theeues, mankillers, and other malefactors: for the shedding of which by order of iustice, no Commonwealth shal answer.* Putting heretikes to death, is not to shed the bloud of saincts.

FVLKE. 6 The great abundance of bloud that Rome hath shedde, first vnder the heathen emperours, and then vnder the antichristian popes, more then euer Babylon of the East did powre out, is sufficient to make her drunke with the bloud of the saincts. For which crueltie shee deserueth as well as Ierusalem, that all the righteous bloud that hath beene shedde since the bloud of righteous Abell, should be imputed to her, and required at her handes. They whom you call heretikes, for the most part, and that are in any great number put to death at Rome, and by the tyrannie of the Romish iniquisition: are the true Christians and saincts here spoken of, whose godly way you call heresie, as the persecuting Iewes called it in S. Paul. Act. 24. 14. Therefore, though we allow the punishment of heretikes, both in our owne countrie and in others, yet we abhorre the crueltie of antichrist and his church, which condemneth true Christians, and murthereth them vnder colour of heretikes, himselfe and his false prophets being the greatest and most blasphemous heretikes that euer were. Rome drunke with the saincts bloud.

RHEM. 7. 9 Seuen hilles.) *The Angel him selfe here expoundeth these 7 hilles to be all one with the 7 heads and the 7 kings: and yet the Heretikes blinded exceedingly with malice against the Church of Rome, are so madde to take them for the seuen hilles litterally, vpon which in old time Rome did stand: that so they might make the vnlearned beleeue, that Rome is the seat of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Seuens, whether he talke of heads, hornes, candlesticks, Churches, kings, hilles, or other things: and that he alluded not to the hilles, because they were iust seuen, but that* Seuen *is a mystical number, as sometime* Ten *is, signifying vniuersally al of that sort whereof he speaketh. as, that the seuen heads, hilles, or kingdomes (which are here al one) should be al the kingdomes of the world that persecute the Christians: being heads and mountaines for their height in dignitie aboue others. And some take it, that there were seuen speciall Empires, kingdomes, or States, that were or shalbe the greatest persecutors of Gods people. as of AEgypt, Chanaan, Babylon, the Persians, and Greekes, which be fiue. sixtly of the Romane Empire which once persecuted most of al other, and which (as the Apostle here saith) yet is, or standeth. but the seuenth, then when S. Iohn wrote this, was not come, neither is yet come in our daies: which is Antichrists state, which shal not come so long as the Empire of Rome standeth, as S. Paul did Prophecie.* 2. Thessal. 2. The Protestants madnes in expounding the 7 hils, of Rome: the Angel him selfe expounding it otherwise.

FVLKE. 7. The Angell doth not expound those seuen hilles to be all one with the seuen heads, and the seuen kings. but sheweth most plainely, that the seuen heads of the beast doe signifie seuen hilles, vpon which the woman sitteth, that is, the citie is builded. For the woman vers. 28. is interpreted to be a citie. Also these seuen heades doe signifie seuen kings. Therefore hilles are taken litterally for hilles in one signification, as kings are in the other. For both these wordes, hilles and kings, are in the interpretation of this word, heads. And it had beene very superfluous to haue added, that they are hilles, and vpon which the woman sitteth, when he should meane nothing thereby, but they are kings, vpon which the citie doth not sit, but rather kings vpon the citie. For euerie interpretation must be more plaine and cleere then that which is interpreted. Therefore it should be a monstrous interpretation, to say the seuen heads doe signifie seuen hils, when he meaneth no hils but kings: for it is more plaine to vnderstand that heads are kings, then that hils are kings. This is therefore a brutish wrangling against so cleere light of truth, seeing you haue also confessed before, that *it may well be that antichrist shall haue his seat at Rome.* sect. 4. And if we be blinded with malice against the church of Rome, and so madde to take them for seuen hils litterally, what were so many of the ancient fathers, as affirmed Rome to be the the see of antichrist, by the cleere description of her in this chapter? Especially Victorinus and S. Hierome. *The seuen heads* (saith Victorinus) *are seuen hils, vpon which the woman, that is, the citie of Rome, doth sit.* The other saith Ep. 17. *I suppose this place is holier then the Tarpeian rocke, which hauing beene so often stricken with thunder and lightnings from hea-* Rome is described plainely,

uen, ſheweth that it diſpleaſeth the Lord. Read the Apocalypſe of Iohn, and conſider what is there ſaide of the woman clothed in purple, and the blaſphemie written in her forehead, the ſeuen hils, the many waters, and the departure from Babylon. Were theſe ancient fathers alſo vnlearned? that thus vnderſtood and taught the citie of Rome to be the ſeate of Antichriſt, and the ſeuen hils to be taken litterally for thoſe famous hils by which Rome hath beene notoriouſly diſcerned from other cities, euen when it hath not been named: as Virgil in his Georgikes, ſaying: *Septem quæ vnâ ſibi muro circundedit arces.* She being but one, hath compaſſed ſeuen hils within her wall, is vnderſtood of all men, to be the citie of Rome, although the Poet doth not there expreſſe her name. But in olde time, you ſay, Rome did ſtand vpon thoſe hils, whereby you would inſinuate, that Rome doth not now ſtand vpon them, but for feare of another ſequel &c.

D. Sanders not fearing that conſequence (for what ſhould hee feare, that was not afraide to raiſe warre againſt his ſoueraigne in her owne realme of Ireland) counteth it a childiſh argument, by the ſeuen hilles to prooue the ſee of antichriſt to be at Rome: *becauſe the citie is now gone from the hilles, and ſtandeth in the plaine of Campus Martius, and the pope ſitteth on the other ſide of the riuer vpon the hill Vaticane hard by S. Peters Church, by whom he holdeth his chaire, not at all deriuing his power from the ſeuen hilles, &c.* But if the pope ſit now in another Rome then Peter the Apoſtle ſate, how will Sanders perſuade vs that he ſitteth in the chaire of Peter? For that Rome where Peter ſate, was builded vpon the ſeuen hilles, and not gone downe into the plaine of Campus Martius, nor ouer the riuer. Therefore, if the pope doe not at all deriue his power from the ſeuen hilles, he deriueth it not at all from Peters ſeate, for that was in the citie builded vpon ſeuen hilles. Beſide this, it is plaine, that although many of the people of late time haue remooued their habitations from the hils into the plaine, and the pope his pallace of pleaſure vnto the other ſide of the riuer: yet hath he not remooued his ſeat from them: for on them be ſtill to this day, his churches, monaſteries, and courts. For on the mount Cælius is the monaſterie of S. Gregorie the firſt, biſhop of Rome, builded by himſelfe, where his fathers houſe ſtood: the church of S. Iohn and Paule, where was a ſtately pallace, inhabited by diuers popes in times paſt. There is the hoſpitall of S. Sauiour, the church of S. Marie *in Dominica.* The church of S. Stephan the round. The church of the foure crowned, with a notable pallace belonging to it. The monaſterie of Eraſmus. The great cathedrall church or minſter of Laterane, which is ſaid to keepe the heads of the Apoſtles Peter and Paule, where are the goodlieſt buildings of the world. *And that pallace* (ſaith Blondus) *as it is the principall ſeate of the popes of Rome, ſo of moſt of them it was in times paſt inhabited, euen vntill the daies of pope Nicholas the ſecond,* which is was almoſt 1100. yeeres after Chriſt.

On the ſame hill did Eugenius the fourth build a moſt ſumptuous monaſterie, and repaired the olde pallace, as the principall ſeate of his popedome. There is alſo an houſe of Charterhouſe monkes, with the church of S. Croſſe in Ieruſalem. Beſide this, there is not one of the hilles at this day, in which the popes religion is not practiſed in churches and abbeies. The mount of Auentine hath three monaſteries, of Sabine, Boniface, and Alexius. The mount Exquilinus, hath the famous minſter of S. Maria maior, the churches of Antonie, Praxidis, Vitus, Euſebius, the fortie martyrs, Clemens, Peter *ad Vincula*, and Martin *in montibus.* Beſide the olde ruines of S. Cyriacus church, which is yet a title of a cardinalſhip. The mount Viminalis hath the churches of S. Laurence *in Paliſperna & Potentiana.* The mount Tarpeius or Capitoline hath a houſe of Friers called Ara Cœli, and a brickehouſe builded by Boniface the ninth, for keeping courts. The mount Palatine hath the churches of S. Nicholas and S. Andrew. To the mount Quirinalis belongeth S. Maria *De Populo &c.* But *if we had any conſideration, we might marke* (you ſay) *that the Prophets viſions are moſt by ſeuens, and that he alluded not to the hilles, becauſe they were iuſt ſeuen.* We know ſeuen to be a myſticall number of perfection as tenne, ſignifying Vniuerſalitie, of the thing ſpoken of: but when the Prophet himſelfe expoundeth the number of heads, of ſeuen hilles, and knowing that the ſaid great citie ſate vpon ſeuen hils, we muſt vnderſtand that he calleth them ſeuen hils becauſe they were iuſt ſeuen: as the ſeuen candleſtickes, and the ſeuen ſtarres doe ſignifie the ſeuen churches, and the ſeuen biſhops of them to whom he writeth, becauſe they were iuſt ſeuen, as they be rehearſed by name. c. 1. 11. and c. 2. & 3.

Likewiſe the ſeuen kings or kingdomes, which is another interpretation of the ſeuen heads, are called ſeuen becauſe they are iuſt ſeuen in number, as it is manifeſt by the accompt that the Angell maketh of them: ſaying fiue are fallen, one is, and the ſeuenth is not yet come. And although ſome take it for ſeuen ſpeciall kingdomes that perſecuted Gods people, yet it is manifeſt by the whole diſcourſe of the chapter, that the Apoſtle meaneth of ſeuen heads, or principall rulers of the Romane empire, as Kings, Conſuls, *Decem viri, Tribuni militum,* Dictators, Emperors, Popes: whereof fiue were fallen before S. Iohns time, the emperour then was, the pope was yet to come: which is the tyrannie of antichriſt, long ſince diſcouered, and is nowe not a little conſumed with the ſpirite of the Lordes mouth, which is his holy worde, preached in theſe daies, and ſhall bee vtterly aboliſhed by the comming of our Sauiour Chriſt to iudgement, as S. Paule did prophecie. 2. Theſſ. 2.

RHEM. 8 11 The ſame is the eight.) *The beaſt it ſelf being the congregation of al theſe wicked perſecutors, though it conſiſt of the foreſaid ſeuen, yet for that the malice of al is complete in it, may be called the eight. Or, Antichriſt him ſelf, though he be one of the ſeuen, yet for his extraordinary wickednes ſhalbe counted the odde perſecutor, or the accompliſhment of al other and therefore is named the eight, Some take this beaſt called the eight, to be the Diuel.* What is the eight beaſt.

FVLKE. 8 The kingdome of antichriſt being one of the ſeuen, that is a Romane tyranny, yet for that it is after another ſort then the other ſix, perſecuting the true church vnder the colour of the head of the catholike church, is alſo called the eight kingdome.

RHEM. 9 18 The great citie.) *If it be meant of any one citie, and not of the vniuerſal ſocietie of the reprobate (which is the citie of the Diuel, as the church and the vniuerſal fellowſhip of the faithful is called the citie of God) it is moſt like to be olde Rome, as ſome of the Greekes expound it, from the time of the firſt Emperours, til Conſtantines daies, who made an ende of the perſecution. for by the auctority of the old Romane Empire, Chriſt was put to death firſt, and afterward the two chiefe Apoſtles, and the Popes their ſucceſſours, and infinite Catholike men throughout the world, by leſſer kings which then were ſubiect to Rome. Al which Antichriſtian perſecutions ceaſed, when Conſtantine reigned, and yelded vp the citie to the Pope, who holdeth not the kingdome or Empire ouer the world, as the Heathen did, but the fatherhod and ſpirituall rule of the church. Howbeit the more probable ſenſe is the other, of the citie of the Diuel, as the author of the homilies vpon the Apocalypſe in S. Auguſtine declareth.* The double interpretation of Babylon.

FVLKE. 9 Without all peraduenture the great citie which in S. Iohns time had the dominion ouer the kings of the earth, was none other but the citie of Rome, and ſo it is expounded, not onely of ſome Greekes, but of the moſt of the Latine writers, as Iræneus, Tertullian, Ambroſe, Victorinus, Hierome, Auguſtine, Primaſius, as hath beene ſhewed before. Proſper alſo a Latine writer *De prom. & prad. c. 7.* ſaith: *Who cannot vnderſtande* Rome plainely deſcribed.

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what citie he ſaith doth carry a cuppe full of the abhominations of vncleanneſſe, and fornication of the whole earth? when it is called eternall which is temporall, verily it is a name of blaſpheme: when mortall men, though kinges, therein are called Diui, *that is, Gods, and their ſuppliants ſay vnto them: To your diuine power, to your altars, to your eternitie, &c.* This the learned know to be the citie of Rome, which was called *The eternall citie*, and wherein the emperours were called gods, and the people flattered them with altars and blaſphemous titles of diuine power and eternitie: as they doe now their popes with the like blaſphemous termes of *the moſt holie*, and *your holineſſe*. Who haue alſo as blaſphemous tokens of diuinitie, as any of the heathen emperours had: in their triple crowne, their riding on mens ſhoulders, their attendance of kings and emperours, their thrones in the churches higher then the altars, and ſuch like blaſphemous pompes of heathenish and Antichriſtian pride. Ambroſius Ansbertus alſo a Latine writer 700 yeeres ſince, in his commentarie vpon chap. 14. verſ. 8. calleth Rome the ſecond Babylon, and vpon this chapter v. 3. he writeth thus: *The Angel admoniſhed vs to know, that by the ſenſe of wiſdome following, the ſeuen heads are ſeuen hils, and ſeuen kings, that he might ſhew that vnto the ſimilitude of thoſe kings, he had brought Rome, which ſitting aloft vpon ſeuen hils, ſometimes gouerned the monarchy of the whole world: that in the name of that citie he had figured the power of the whole earthly kingdome.*

Seeing therefore the conſent of moſt ancient writers, and your owne confeſſion added to the cleerenesſe of the text, acknowledgeth that the citie heere ſpoken of, is the citie of Rome: you cannot auoid but the ſame citie is the ſeat of antichriſt the ſeuenth head, as well as it was of the heathenish perſecutours that were the ſixth head. And although thoſe heathenish perſecutions did ceaſe while Conſtantine reigned, in whom the ſixth head was wounded to death, yet were they renued in his ſonne Conſtantius the Arrian, and his nephew Iulian the apoſtata, who raiſed perſecution afreſh againſt the church of God, though not ſo cruell as before. Where you ſay that Conſtantine yeelded the citie of Rome to the pope, in your meaning it is falſe, for he and his ſucceſſors for many yeeres after, held the dominion of that citie. But in truth, by remouing the ſeat of the empire partly to Conſtantinople, he yeelded place for the myſterie of iniquitie, to worke more eaſily, toward the open manifeſtation of antichriſt. But *the pope* (you ſay) *holdeth not the kingdome or empire ouer the world as the heathen did, but the fatherhood and ſpirituall rule of the church.* That the pope hath held the empire ouer the kings of the earth, and practiſed as great pride and tyranny euen againſt them that beare the name of the Romane emperors, and againſt other kings of the earth: the ſtories are full of examples. And that he ſtill claimeth the ſame empire and kingdome, his blaſphemous bull giuen out againſt the QVEENE of England, with other his antichriſtian practiſes againſt her crowne and dignitie, doe manifeſtly declare. It is not therfore a fatherhood and a ſpirituall rule, which he claimeth moſt blaſphemouſly ouer all the church. but vnder colour and pretenſe thereof, a temporall kingdome, and an earthly empire ouer the kings of the earth. And as his predeceſſours the heathen emperours, vnder title of their earthly empire, vſurped the auctoritie ouer all religion, and were called *Pontifices maximi*, that is, the cheefe gouernours of religion: So the popes vnder the title of the cheefe gouernement of religion, vſurpe all ſouereintie of earthly dignitie and temporall dominion. And ſeeing you confeſſe that by the auctority of the Romane empire Chriſt was put to death, it is eaſie to conclude, that not Ieruſalem, but Rome which is ſpiritually called Sodoma and Egypt, is that great citie ſpoken of chap. 11. which as it crucified our Lord, ſo alſo it killeth his prophets and ſaincts. Therefore without controuerſie Babylon is Rome, the head and chiefe of all perſecutors of the church of Chriſt, as old Babylon was of his people the Iewes, as S. Auguſtine himſelfe plainely teacheth. And ſo may the auctor of thoſe homilies in S. Auguſtin be vnderſtood: that one citie is principall in perſecution of the church, though the church hath many enemies beſide that city, and them that holde of it.

CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and reuenges: for the which, 9 the kings, 16 and marchants of the earth that ſometime did cleaue vnto her, ſhal mourne bitterly: 20 but heauen, and the Apoſtles and Prophets ſhal reioyce.

AND after theſe things I ſaw an other Angel comming downe from heauen, hauing great power: and the earth was illuminated of his glorie.

Apoc. 14. 8. 2 And he cried out in force, ſaying, *Fallen fallen is Babylon the great: and it is become the habitation of Deuils, and c the cuſtodie of euery vnclene ſpirit, and the cuſtodie of euery vncleane and hateful bird:

c φυλακη

3 Becauſe al nations haue drunke of the wine of the wrath of her fornication: and the kings of the earth haue fornicated with her: and the marchantes of the earth were made riche by the vertue of her delicacies.

4 And I heard an other voice from heauen, ſaying, Goe out from her my people: that you be not partakers of her ſinnes, and receiue not of her plagues.

5 Becauſe her ſinnes are come euen to heauen, and God hath remembred her iniquities.

6 Render to her as ſhe alſo hath rendred to you: and double ye double according to her

AND after that, I ſaw another angell come from heauen, hauing great power, and the earth was lightened with his glorie.

*2 And he cried mightily with a ſtrong voice, ſaying, *Great Babylon is fallen, is fallen, and is become the habitation of deuils, and the holde of all foule ſpirites, and a cage of all vncleane and hatefull birdes:* Eſai. 21. 19, Iere. 51. 8,

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the abundance of her pleaſures.

4 And I heard another voice from heauen, ſaying, Come away from her, my people, that ye be not partakers of her ſinnes, and that ye receiue not of her plagues.

5 For her ſinnes are gone vp to heauen, and God hath remembred her wickedneſſe.

6 Reward her euen as ſhe rewarded you, and giue her double according to her workes, and

powre

her workes: In the cuppe wherein ſhe hath mingled, mingle ye double vnto her.

7 As much as ſhe hath glorified her ſelf, and hath been in delicacies, ‡ ſo much giue her torment and mourning: becauſe ſhee ſaith in her hart, * I ſit a Queene, and Widow I am not, and mourning I ſhal not ſee.

8 Therfore in one day ſhal her plagues come, death, and mourning, and famine, and with fire ſhe ſhal be burnt: becauſe God is ſtrong that ſhal iudge her.

9 And ‡ the kings of the earth, which haue fornicated with her, and haue liued in delicacies, ſhall weepe, and bewaile them ſelues vpon her, when they ſhall ſee the ſmoke of her burning:

10 Standing farre of for the feare of her torment, Saying, Wo, wo, that great citie Babylon, that ſtrong citie: becauſe in one houre is thy iudgement come.

11 And the marchantes of the earth ſhal weepe, and mourne vpon her: becauſe no man ſhal bye their merchandiſe any more,

12 Merchandiſe of gold & ſiluer & precious ſtone, and of pearle, and fine linnen, and purple, and ſilk, & ſcarled, and al Thyne wood, and al veſſels of yuorie, and al veſſels of precious ſtone and of braſſe and yron and marble,

13 And cynamon, and of odours, and ointment, and frankencenſe, and wine, and oile, and floure, and wheate, and beaſtes, and ſheepe, and horſes, and chariotes, and ſlaues, and ſoules of men.

14 And the apples of the deſire of thy ſoule are departed from thee, and al fat and goodly thinges are periſhed from thee, and they ſhal no more finde them.

15 The marchants of theſe things which are made riche, ſhal ſtand farre from her for feare of her tormentes, weeping and mourning,

16 And ſaying, Wo, wo, that great citie, which was clothed with ſilke, and purple, and ſcarlet, and was gilted with gold, and pretious ſtone, and pearles:

17 Becauſe in one houre are ſo great riches made deſolate: and euery gouernour, and euery one that ſaileth into the lake, and the ſhipmen, and they that worke in the ſea, ſtoode a farre of,

18 And cried ſeeing the place of her burning, ſaying, What other is like to this great citie?

19 And they threwe duſt vpon their heades, and cried weeping and mourning, ſaying: Wo, wo, that great citie, in the which al were made riche that had ſhippes in the ſea, of her prices: becauſe in one houre ſhe is deſolate.

20 ‘Reioce ouer her, heauen, and ye holy Apoſtles and Prophetes: becauſe God hath

‡ The meaſure of paines and damnation, according to the wicked pleaſures or vnlawful delites of this life. which is a ſore ſentence for ſuch people as turne their whole life to luſt and riot. Eſ. 47, 8.

‡ Kings and Marchants are moſt encombered, dangered and drowned in the pleaſures of this world: whoſe whole life and traſike is (if they be not exceeding vertuous) to finde varietie of earth-pleaſures. Who ſeeing once the extreme end of their ioies and of all that made their heauen here, to be turned into paines and damnation eternal, then ſhall houle and weepe to late.

‘ The angels and al Saints ſhall reioice and laude God to ſee the wicked confounded, and Gods iuſtice executed vpon their oppreſſors and perſecutors and this is that which the Martyrs praied for, cha. 6.

powre in double to her in the ſame cup which ſhe filled vnto you.

7 And as much as ſhe glorified her ſelfe, and liued wantonly, ſo much powre ye in for her of puniſhment and ſorowe: for ſhe ſaid in her hart, I ſit being a Queene, and am no widowe, and ſhall ſee no ſorow.* Iſai 47.8.

8 Therefore ſhall her plagues come in one day, death, and ſorow, and hunger, and ſhe ſhall be vtterly burnt with fire, for ſtrong is the Lorde which iudgeth her.

9 And they ſhall bewaile her, and the kings of the earth ſhall lament for her, which haue committed fornication with her, and haue liued wantonly with her, when they ſhall ſee the ſmoke of her burning:

*10 * Standing a farre off for feare of her puniſhment, ſaying, Alas, alas, the great citie Babylon, that mightie citie, for at one howre is thy iudgement come.* Iere. 51.

11 And the merchants of the earth doe weepe and waile ouer her, for no man buieth their ware any more.

12 The ware of gold and ſilner, and pretious ſtones, and of pearle, and raynes, and purple, and ſilke, and ſcarlet, and all Thyne wood, and all maner veſſels of yuorie, and al maner veſſels of moſt precious wood, and of braſſe, and yron, and marble,

13 And cinamon, and odours, and ointments, and frankincenſe, and wine, and oile, and fine floure, and wheate, and beaſtes, and ſheepe, and horſes, and charets, and bodies, and ſoules of men.

14 And the apples that thy ſoule luſted after, are departed from thee, and al things which were daintie, and had in price, are departed from thee, and thou ſhalt finde them no more at all.

15 The marchants of theſe things which were waxed rich, ſhall ſtand a farre off from her, for feare of the puniſhment of her, weeping and wailing,

16 And ſaying, Alas, alas, that great citie that was clothed in raines, and purple, and ſcarlet, and decked with gold and pretious ſtones, and pearles:* Iere. 51.

17 For at one houre ſo great riches is come to nought. And euery ſhippe gouernour, and al they that occupy ſhippes, and ſhipman, and as many as worke in the ſea, ſtoode a farre of.

18 And cried, when they ſaw the ſmoke of her burning, ſaying, What citie is like vnto this great citie?

19 And they caſt duſt on their heades, and cried, weeping and wailing, and ſaying, Alas, alas, that great citie, wherein were made rich all that had ſhippes in the ſea, by reaſon of her coſtlineſſe, for at one houre is ſhe made deſolate.* Iere. 51.

20 Reioyce ouer her thou heauen, and ye holy Apoſtles and Prophets, for God hath giuen your iudge-

hath iudged your iudgement of her.

21 And one ſtrong Angell tooke vp as it were a great milſtone, and threw it into the ſea, ſaying, *With this violence ſhal ‡ Babylon that great Citie be throwen, and ſhall now be found no more.

Ier.51,63.

22 And the voice of harpers, and of Muſitians, and of them that ſing on ſhalme and trompet, ſhal no more be heard in thee, and euery artificer of euery art ſhal be found no more in thee, and the noiſe of the mil ſhal no more be heard in thee,

23 And the light of the lampe ſhal no more ſhine in thee, & the voice of the bridegrome and the bride ſhal no more be heard in thee: becauſe thy marchants were the princes of the earth, becauſe al nations haue erred in thine inchauntments.

24 And in her is found the bloud of the Prophets and Saincts, and of all that were ſlaine in the earth.

indgement on her.

21 And a mightie Angel tooke vp a ſtone, like a great milſtone, and caſt it into the ſea, ſaying, With ſuch violence ſhall that great Citie Babylon be caſt, and ſhall be found no more at all.

22 And the voice of harpers, and Muſitions, and of Pipers & Trumpetters, ſhal be heard no more at all in thee: and no craftesman, of whatſoeuer craft he be, ſhal be found any more in thee: and the ſound of a mill ſhall be heard no more at all in thee:

23 And the light of a candle ſhall ſhine no more at all in thee, and the voice of the bridegrome, and of the bride, ſhal be heard no more at all in thee: for thy marchants were the great men of the earth, and with thine inchantment were deceiued all nations.

24 And in her was found the bloud of the Prophets, and of the Saincts, and of all that were ſlaine vpon the earth.

MARGINALL NOTES. CHAP. XVIII.

RHEM. 1 21 Babylon that great.) *By this it ſeemeth cleere that the Apoſtle meaneth not any one Citie, but the vniuerſall companie of the reprobate, which ſhall periſh in the day of iudgement: The olde Prophets alſo naming the whole number of Gods enemics myſtically, Babylon. as* Ierem. c. 52.

FVLKE. 1 The Angell ſheweth, that whereas Babylon boaſted that ſhe was eternall, ſhe ſhal be vtterly deſtroyed, and neuer riſe againe. Therefore here is nothing to proue, that he meaneth not any one Citie, but rather that he meaneth the citie and kingdome of Rome, the ſee of Antichriſt, of whoſe vtter deſtruction, the Angell ſpecially prophecieth. For the deſtruction of the vniuerſall companie of the reprobate, in the day of iudgement, is deſcribed afterward, Cap. 20, 11, and ſo to the end of the Chapter. And Ieremie cap. 52. doth nothing elſe but hiſtorically deſcribe the captiuitie of Babylon, by Nabuchadnezer and his power, and the aduancing of Iehoiacim by Euilmerodoch King of Babylon, as euery man will confeſſe, that readeth the Chapter. Rome is Babylon.

CHAP. XIX.

1 *The Saincts glorified God for the iudgement pronounced vpon the harlot,* 7 *the mariage of the Lambe is prepared.* 10 *The Angell refuſeth to be adored of S. Iohn.* 11 *There appeareth one (who is the word of God, and the King of kings and lord of lords) ſitting on a horſe, with a great armie, and fighting againſt the beaſt and the kings of the earth and their armies:* 17 *the birdes of the aire being in the meane time called to deuoure their fleſh.*

THE Epiſtle for many martyrs. ALLELVIA.

AFTER theſe things I heard as it were the voice of many multitudes in heauen ſaying, *Allelu-ia*, Praiſe, and glory, and power is to our God:

2 Becauſe true and iuſt are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her whoredome, and hath reuenged the bloud of his ſeruants, of her hands.

3 And ‡ againe they ſaid, *Allelu-ia.* And her ſmoke aſcendeth for euer and euer.

4 And the foure and twentie ſeniors fell downe, and the foure beaſtes, and adored God ſitting vpon the throne, ſaying: ‖ *Amen, Allelu-ia.*

5 And a voice came out from the throne, ſaying: Say praiſe to our God al ye his ſeruantes: and you that feare him, litle and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, ſaying, *Alleln-ia:* becauſe our Lord God the omnipotent hath reigned.

7 Let vs be glad and reioyce, and giue glory

AND after theſe things, I heard a great voyce of much people in heauen, ſaying, Alleluia: ſaluation, and glorie, and honour, and power be aſcribed *to the Lord our God:*

2 For true and righteous are his iudgements, for he hath iudged the great whore which did corrupt the earth with her fornication, and hath throughly auenged the bloud of his ſeruants of her hand.

3 And againe they ſaid, Alleluia: and her ſmoke roſe vp for euermore.

4 And the foure and twentie Elders, and the foure beaſtes fell downe, and worſhipped God that ſate on the throne, ſaying, Amen, Alleluia.

5 And a voice came out of the throne, ſaying, Praiſe our Lord God all ye that are his ſeruants, and yee that feare him both ſmall and great.

6 And I heard as it were the voice of much people. euen as the voyce of many waters, and as the voice of ſtrong thundrings, ſaying, Alleluia: for the Lord God omnipotent reigneth.

7 Let vs be glad, and reioyce, and giue ho-

‡ At this day ſhall the whole Church of the elect be finally and perfectly for euer ioyned vnto Chriſt in mariage inſeparable.

glory to him: becauſe the mariage of the Lambe is come, and his wife hath prepared her ſelfe.

8 And it was giuen to her that ſhe clothe her ſelfe with ſilke glittering and white. For the ſilke are ‖ the iuſtifications of Saincts.

9 And he ſaid to me, Write, * Bleſſed be they that are called to the Supper of the mariage of the Lambe. ‡ And he ſaid to me, Theſe words of God, be true.

10 ‖ And * I fel before his feete, to adore him. And he ſaith to me, See thou doe not: I am thy fellow-ſeruant, and of thy brethren that haue the teſtimony of IESVS. Adore God. For the teſtimonie of IESVS, is the ſpirit of prophecie.

11 And I ſawe heauen opened, and behold a white horſe: and he that ſate vpon him, was called Faithful and True, and with iuſtice he iudgeth and fighteth.

12 And his eies as a flame of fire, & on his head many diademes. hauing a name written which no man knoweth but him ſelfe.

13 * And he was clothed with a garment ſprinkled with bloud: and his name is called ‘ THE VVORD OF GOD.

14 And the hoſtes that are in heauen folowed him on white horſes, clothed in white and pure ſilke.

15 And out of his mouth proceedeth a ſharpe ſword: that in it he may ſtrike the Gentiles. And * he ſhal rule them in a rod of yron: and he treadeth the wine preſſe of the furie of the wrath of God omnipotent.

16 And he hath in his garment and in his thigh written, * ‡ KING OF KINGES AND LORD OF LORDES.

17 And I ſaw one Angel ſtanding in the ſunne, and he cried with a loud voice ſaying to al the birdes that did flie by the middes of heauen, Come and aſſemble together to the great Supper of God:

18 That you may eate the fleſh of kings, and the fleſh of tribunes, and the fleſh of valiants, and the fleſh of horſes and of them that ſit on them, and the fleſh of al freemen and bondmen, and of litle and great.

19 And I ſaw the beaſt and the kings of the earth, & their armies gathered to make warre with him that ſate vpon the horſe and with his armie.

20 And the beaſt was apprehended, and with him the falſe-prophet: which wrought ſignes before him, wherewith he ſeduced them that tooke the character of the beaſt, and that adored his image. Theſe two were caſt aliue into the poole of fire burning alſo with brimſtone.

21 And the reſt were ſlaine by the ſword of him that ſitteth vpon the horſe, which proceedeth out of his mouth: and al the birds were filled with their fleſh.

nour to him: for the mariage of the Lambe is come, and his wife hath made her ſelfe readie.

8 And to her was graunted that ſhe ſhould be araied with pure and goodly raines: for the raines is the righteouſneſſe of Saincts.

*9 And he ſaid vnto me, Write: * Happie are they which are called vnto the Supper of the Lambes mariage. And he ſaid vnto me. Theſe are the true ſayings of God.* Matt.22. Luke 14.

10 And I fell at his feete to worſhip him: and he ſaide vnto me, See thou doe it not: for I am thy fellow ſeruant, and of thy brethren that haue the teſtimonie of Ieſus. Worſhip God: for the teſtimonie of Ieſus, is the ſpirite of prophecie.

11 And I ſaw heauen open, and beholde a white horſe, and he that ſate vpon him was called faithfull and true, and in righteouſneſſe he doth iudge and make battell.

12 His eies were *as a flame of fire, and on his head were many crownes, and he had a name written, that no man knew but he him ſelfe.*

*13 * And he was clothed in a veſture dipt in blond: and his name is called, The word of God.* Eſai. 63.

14 And the armies which were in heauen followed him vpon white horſes, clothed with white and pure raines.

15 And out of his mouth goeth a ſharpe ſworde, that with it he ſhould ſmite the Heathen and he ſhall rule them with a rod of yron: and he treadeth the wine fat of the fierceneſſe and wrath of Almightie God.

16 And he hath on his veſture, and on his thigh, a name written, King of kings, and Lord of lords.

17 And I ſawe an Angel ſtand in the Sunne, and he cryed with a loude voyce, ſaying to all the foules that flie by the middeſt of heauen, Come, and gather your ſelues together vnto the Supper of the great God:

18 That ye may eate the fleſh of kings, and the fleſh of high Captaines, and the fleſh of mightie men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all freemen, and bondmen, and of ſmall and great.

19 And I ſaw the beaſt, and the kings of the earth and their armies gathered together, to make battell againſt him that ſate on the horſe, and againſt his armie.

20 And the beaſt was taken, and with him that falſe Prophet, which wrought miracles before him, with which he deceiued them that receiued the beaſtes marke, and them that worſhipped his image. Thoſe both were caſt quicke into a pond of fire burning with brimſtone.

21 And the remnant were ſlaine with the ſworde of him that ſate vpon the horſe, which ſworde proceedeth out of his mouth: and all the foules were filled with their fleſh.

Apoc.22,9.

Eſ.63,1.

‘ The ſecond perſon in Trinitie, the ſonne or the Word of God, which was made fleſh. Io.1.

Apoc.2,27.

Apoc.17,14.

‡ Euen according to his humanitie alſo.

MARGI-

MARGINALL NOTES. CHAP. XIX.

RHEM. 1 3 Againe they ſaid.) *This often repeting of* Allele-ia *in times of reioycing, the Church doth follow in her Seruice.*

FVLKE. 1 The Popiſh repetition of Alleluia, is but a mockerie of the Saints in heauen, when neither the Prieſt commonly, nor the people, vnderſtand what they meane, by that often repetition of Alleluia.

ANNOTATIONS. CHAP. XIX.

RHEM. 2 אמן הללויה

4 Amen, Alleluia.) *Theſe two Hebrue wordes (as other elſe where) Both in the Greeke and Latine text are kept religiouſlie, and not tranſlated, vnleſſe it be once or twiſe in the Pſalmes. Yea and the Proteſtants them ſelues keepe them in the text of their Engliſh Teſtaments in many places. and marueil it is why they vſe them not in all places, but ſometimes turne,* Amen, *into* Verely, *whereof ſee the Annotation* Ioan. 8. v. 34. *and in their Seruice booke they tranſlate,* Alleluia, *into,* Prayſe ye the Lord. *as though* Alleluia *had not as good a grace in the Act of ſeruing God. (where it is indeed properly vſed) as it hath in the text of the Scripture.*

Amen, Alleluia not tranſlated.

The Church Catholike doth often and ſpecially vſe this ſacred word, to ioyne with the Church triumphant, conſiſting of Angels and Saincts, who here are ſaid to laude and praiſe God with great reioycing, by the word Alleluia, *and by often repetition thereof: as the Catholike Church alſo vſeth, namely in eaſter time euen till Whit-ſontide for the ioy of Chriſts reſurrection, which (as S. Auguſtine declareth* ep. ad Ianuarium) *was the generall vſe of the Primitiue Church, making a greater myſterie and matter of it, then our Proteſtants now doe. At other times of the yeere alſo he ſaith it was ſung in ſome Churches, but not in all. and S. Hierom numbereth it among the hereſies of Vigilantius, That* Alleluia *could not be ſung but at Eaſter.* Aduerſ. Vigilant. c. 1.

Alleluia often vſed in the Church, ſpecially in Eaſter time. *Epiſt. ad Ian. c. 17. & c. 15.*

The trueth is, by the vſe of the Scriptures it hath more in it then, Praiſe ye the Lord, *ſignifying with laude, glorifying, and prayſing of God, a great reioycing withall, mirth, and exultation of hart in the ſingers thereof, and that is the cauſe why the holy Church ſaith,* Laus tibi Domine, Prayſe be to thee ô Lord, *in Lent and times of penance and mourning, but not* Alleluia, *which as (S. Auguſtine alſo declareth) is a terme of ſignification and myſterie, ioyned with that time, and then vſed ſpecially in the Church of God, when ſhe repreſenteth to vs in her Seruice, the ioyes and beatitude of the next life: which is done ſpecially at Eaſter, by the ioyfull celebrating of Chriſts glorious Reſurrection and Aſcenſion, after the penall time of Lent which repreſenteth the miſerie of this life. See S. Auguſtine* Ser. 1. & 5. c. 9. & 6. c. 9. de Diuerſis tom. 10. *And his enarration vpon the* 148. *Pſalme. for in the titles and endes of diuerſe holy Pſalmes this* Alleluia *is full of myſterie and ſacred ſignification. Where we muſt aske the Proteſtants, why they haue left it out altogether, being in the Hebrue, ſaying neither* Alleluia, *nor,* Prayſe ye the Lord, *in the Bible* 1577: *and that nine times in the ſixe laſt Pſalmes.*

It ſignifieth more then (as the Proteſtants tranſlate it) *Prayſe ye the Lord.*

Falſe tranſlation.

Moreouer the ſaid holy Doctor (li. 2. de doct. Chriſt. c. 11. *affirmeth that* Amen *and* Alleluia *be not tranſlated into any other Language* propter ſanctiorem authoritatem, *for the more ſacred authoritie of the words ſo remaining, and* ep. 278. *he ſaith that it is not lawfull to tranſlate them.* Nam ſciendum eſt &c. for it is to be knowen (*ſaith he*) that all nations doe ſing Amen *and* Alleluia in the Hebrue wordes, which neither the Latine men nor the Barbarous may tranſlate into his owne language. *See S. Hierom alſo* epiſt 137. *And namely for our Nation, S. Gregorie wil beare vs witneſſe that our Countrie receiued the word* Alleluia *with their Chriſtianitie, ſaying thus* li. 27. Moral. c. 6. Lingua Britanniæ quæ nihil aliud nouerat quàm barbarum frendere, iamdudum in Diuinis laudibus Hebræum cœpit reſonare Alleluia. *That is,* The Britan tongue, which knew nothing elſe but to mutter barbarouſly, hath begun of late in Gods diuine laudes and prayſes to ſound the Hebrue Alleluia. *And for Iurie, S. Hierom* ep. 17. c. 7. *writeth, that the husbandmen at the plough ſang* Alleluia, *which was not then their vulgar ſpeach. Yea he ſaith that in Monaſteries the ſinging of* Alleluia *was inſteed of a bell to call them together* ad Collectam. in Epitaph. Paulæ. c. 10.

Amen and *Alleluia* ſhould not be tranſlated into vulgar tongues.

All nations in the Primitiue Church ſang *Amen* and *Alleluia.*

This word is a ſacred, Chriſtian, myſticall, and angelicall ſong. and yet in the new Seruice Booke it is turned into, Prayſe ye the Lord, *and* Alleluia *is quite gone, becauſe they loſt neither to agree with the Church of God, nor with the vſe of holy Scriptures, no nor with their owne tranſlations, but no maruell, that they cannot ſing* the ſong of our Lord *and of Angels* in a ſtrange countrie, *that is, out of the Catholike Church, in the captiuitie of ſchiſme and hereſie. Laſtly, we might aske them whether it be all one to ſay* Mat. 21. Hoſanna, *and* ſaue vs we beſeech thee: *whereas Hoſanna is withall a word of exceeding congratulation and ioy which they expreſſed toward our Sauiour. euen ſo* Alleluia *hath an other maner of ſenſe and ſignification in it, then can be expreſſed by,* Prayſe ye the Lord.

The Proteſtants profane this word by tranſlating it, and diminiſh the ſignification thereof. *Pſal. 136.*

FVLKE. 2 For the Latine text, it is not to be regarded, nor the Greeke of the olde Teſtament, how it pleaſed the interpreters to leaue theſe wordes vntranſlated. But in the Greeke of the newe Teſtament, which is indighted by the holy Ghoſt, it is materiall to conſider, that theſe wordes (as commonly vnderſtood, and eaſie to be vnderſtood of all Chriſtians) are many times kept in their naturall ſonnde, and not tranſlated into Greeke. Partly becauſe they were as well vnderſtood of them that profeſſed the religion, either of the Iewes or Chriſtians, as the Greeke wordes them ſelues: partly to expreſſe in relation of thinges done, more liuely the zeale of them that either affirmed any thing, or prayſed God in theſe termes. But where you ſay, *they be not tranſlated, vnleſſe it be once or twiſe in the Pſalmes,* it is falſe. For Amen is vſed but in the ende of foure Pſalmes, which are according to your accompt Pſal. 40. 71. 88. 105. And in euery one of theſe places it is tranſlated in the Greeke γένοιτο, γένοιτο, in the Latine *Fiat, Fiat,* which is in Engliſh So be it, So be it, where in the Hebrue it is Amen, Amen: except in the laſt, where Amen is but once in the Hebrue. So is Alleluiah twiſe at the leaſt tranſlated into Greeke and Latine Pſal. 134. 3. and 146. 1. αἰνεῖτε τὸν κύριον, in Latine, *Laudate Dominum,* which is in Engliſh, Praiſe ye the Lord. And we alſo retayne thoſe termes in many places of the newe Teſtament, where they cannot conueniently be tranſlated, becauſe they are ſo left in the originall. Why we tranſlate Amen ſome times Verely, in the place by you quoted, I haue declared ynough to ſtay your merueyling. *But in our ſeruice bookes* (you ſay) *we tranſlate Allelniah into Praiſe yee the Lorde, as though it had not as good a grace in the acte of ſeruing God, as in the text of the Scripture.* Surely we are perſwaded, that Prayſe ye the Lorde, which euerie man vnderſtandeth, hath a better grace and more agreeable to the doctrine of S. Paul 1. Cor. 14. in the acte of the publike ſeruice of God, then Alleluiah not vnderſtood but of the learned, although it bee in the text of the Scripture. As we thinke of all other Hebrew wordes, which are to be tranſlated into the vulgar tongue, that the church may take edifying by them. We may rather maruaile what mooued the Greeke and Latine Tranſlatours, to leaue it ſo often in the Pſalmes vntranſlated, and yet ſome times to tranſlate it. And if Alleluiah in the acte of ſeruing God, haue ſuch a grace aboue, Prayſe ye the Lorde, it hath the ſame aboue *Laudate Dominum,* which you your ſelues vſe in your dayly ſeruice. But it is a great matter that you vſe this holy word *Alleluiah,* to ioyne with the Church triumphant, betweene Eaſter and Whitſuntide: By which reaſon you are diſioyned from the Church triumphant, from Septuageſima to Eaſter, in which time you may not vſe it as Durande ſaith. But what a vaine reaſon this is, that you ioyne with the Church triumphant by vſing

Vaine cauilling confuted.

this terme, we may conſider a litle. Firſt Arethas, Beda, and other interpreters, vnderſtand the praiſe giuen to God to be of the Church militant in this world, and not of the Church triumphant. Which Church militant is ſaid to be in Heauen, becauſe the conuerſation of the faithfull liuing on earth, is notwithſtanding in Heauen. Secondly admitte it ſhould be meant of the Church triumphant, ſeeing the Angels and holy ſoules vſe no ſound of wordes in praiſing of God, why ſhould you thinke you ioyne with them in the ſound of *Alleluiah*, rather then in the ſound of *Laudate Dominum*, or Praiſe ye the Lord? Thirdly if the Angels and bleſſed ſpirits did vſe the ſound of the Hebrue word, yet they vſe that ſpeach which they all vnderſtand. But moſt times your Prieſtes, yea and Biſhops, are ignorant of the vnderſtanding of that word, as appeareth by Durande, which hath ſo many fond interpretations of it, as would moue laughter to any man that hath but ſmall ſight in the Hebrue tongue. How much more therefore are your people ignorant thereof? Wherefore vſing that terme which you vnderſtand not, you ioyne not with the Church triumphant, which vnderſtandeth the tongue of the Angels, and prayſeth not God without vnderſtanding: But Sainct Auguſtine ad Ian. maketh a greater matter of it then we doe.

Verely he ſheweth that it was vſed in his time, being as commonly vnderſtoode, as the reſt of the publike ſeruice, but other neceſſarie matter he maketh not of it, neither thinketh the ſound to be holier in Hebrue, then in Latine. If Vigilantius thought *Alleluiah* might neuer be ſung but at Eaſter, he held a ſuperſtitious opinion: but the matter is not of ſuch weight to make an hereſie of it. More like it is, that Vigilantius miſliked the innouation attempted to be brought in by Hierom, who as ſome write, brought the common vſe of *Alleluiah* from Ieruſalem. *But the truth is* (you ſay) *that by the vſe of the holy Scriptures, it hath more in it then Prayſe ye the Lord:* which if it be true, your vulgar Latine tranſlation hath erred as much as the Proteſtants, in tranſlating it *Laudate Dominum:* for that hath no more in it, then, Prayſe ye the Lord. And where as this terme hath but two wordes in it, the Verbe and the Noune. Your vulgar Tranſlator doeth commonly (and for ought I know) alwaies tranſlate the Hebrue Verbe, by the Latine Verbe, *Laudo, Laudate, Laudet, Laudent, Laudat &c.* In all which he hath ſhamefully erred, if our tranſlation of *Alleluiah* be not right to ſay, Prayſe ye the Lord. As for the ioy wherewith the praiſe of God ought to be ſet foorth in his Church, muſt be taught by Preachers, but cannot be expreſſed by Tranſlatours. If you would reply, becauſe it cannot be expreſſed, therefore the word muſt not be tranſlated, it is eaſie to reioyne vpon you, that then the ſame Verbe muſt be left vntranſlated, ſo often as it is vſed in the Scripture, which were too great an abſurditie. Wherefore this is nothing elſe but a malicious, fooliſh, and vnlearned quarrell, againſt the vſage of our Church, in prayſing the Lord in that ſound of wordes, which the people vnderſtandeth. As for your ſuperſtitious and childiſh difference betweene *Alleluiah* and *Laus tibi Domine:* the one for Lent, the other for Eaſter, I leaue to your ſelues, as meete for your hypocriticall ſeruice, which is in ſound of lippes and outwatd ſhewe, not in ſpirite and trueth.

The new found ſermons of S. Auguſtine *de diuerſis*, are matter meete for ſuch a queſtion. In Pſalm. 148. he maketh no ſuch fond difference, betweene *Laus tibi Domine*, and *Alleluiah*, but ſheweth, that the Church before Eaſter, ſpending the time in faſting and prayer, did celebrate the ſtate of this life, but in prayſing God at Eaſter, did ſignifie the life to come, which yet was not in poſſeſſion: *For this is* Alleluiah, *which we ſing* (ſaith he) *which is interpreted as you know*, Laudate Dominum, *Praiſe ye the Lord.* Here you ſee all the people vnderſtood *Alleluiah*, as well as *Laudate dominum*, and as well as our people vnderſtand, Prayſe ye the Lord. But it is a queſtion to be asked, why we leaue it out altogether, no leſſe then 9. times in the Bible 1577. in the 6. laſt Pſalmes. To anſwere you (for my part) I know no ſuch tranſlation, that leaueth it out as you ſay: for that Bible which I haue, printed 1577. hath Prayſe ye the Lord, ten times in the fiue laſt Pſalmes: for ſo many times *Halleluiah* is in the Hebrue. But in Pſal. 145. it is not in the Hebrue, and therefore not in the Engliſh: except peraduenture in ſome bookes of Pſalmes, printed for the ſpeciall vſe of reading and ſinging in the Church, it is omitted by the Printer, as all other titles and inſcriptions of the Pſalmes, which are not vſually read or ſung in the Church ſeruice. Which if it be ſo great a matter, we muſt aske the Papiſtes, why they haue left out *Alleluiah* altogether in their Portuis *ſecundum vſum Eccleſiæ Sarum*, In euery Pſalme where it is both in the Hebrue, and in their owne vulgar Latine tranſlation, not onely in thoſe ſixe laſt Pſalmes, but alſo in twelue other Pſalmes, namely, pſalm. 104. 105. 106. likewiſe pſal. 110. 111. 112. 113. 114. 115. 116. finally pſal. 134. and 135. But S. Auguſtine (you ſay) *affirmeth, that* Amen *and* Alleluiah *be not tranſlated into any other language for the more holy auctoritie of the wordes ſo remaining.* In deede he ſaith, that the knowledge of the Hebrue and Greeke tongues is needefull for men of the Latine ſpeach, to vnderſtand ſuch words which are often found vntranſlated, as *Amen, Alleluiah, Racha, Hoſanna.* Of which he ſaith, the antiquitie of the two former is kept for a more holy auctoritie, meaning that they doe ſet foorth more liuely, the godly affection of them that vſed them in the Scriptures: as if men in Engliſh will tell a ſtorie of a French man or German, when it commeth to his ſpeach, they will expreſſe a word or two of his countrie language, to make the narration ſeeme more liuely. But he doeth not affirme, that they be not tranſlated into any language, for then he ſhould ſpeake vntruely, as I haue proued in the beginning, ſeeing they were in his time tranſlated into Greeke and Latine, and he him ſelfe in Pſalme 148. tranſlateth *Alleluiah, Laudate Dominum. Eucherius Alleluia in Latinum ſonat, Laudate Dominum.* Iuſt. lib. 2. c. 2. *Amen verè ſiue fideliter.* Remigius in Pſ. 104. *Interpretatur Alleluiah, Laudate Dominum.* Neither doth he meane, that there is more holineſſe in the ſound of Hebrue ſyllables, then of the Latine. But as the Hebrue tongue is called the holy tongue, becauſe the holy Scriptures of the olde Teſtament were firſt written in it, which yet may be and haue beene in all good times of the Church, tranſlated into any other languages. In the 2. place Epi. 178. anſwering the like quarels of the Arian Paſcentius (which cauilled that the Greeke word *Homouſion* was not found in the Scripture) S. Auguſtine proueth, that the ſence and meaning thereof is founde in the Scriptures, and this terme he vſeth, becauſe it was agreed vpon in the Counſell of Nice, where Greeke Biſhops were the chiefe, that confuted the hereſie of Arius.

Now ſeeing the Church had receiued this Greeke terme, he thought it meete to be vſed, and not to be altered, ſo long as it were vnderſtood and knowen to haue the ſenſe in the Scriptures. As for example, when the Church of all Nations had receiued to ſing *Amen* and *Alleluia* in the Hebrue tongue, it was not *lawfull for the Latine man, or the Barbarous man, to tranſlate them into their owne language*: he meaneth in the publike ſeruice, ſeeing the people vnderſtood them, and the cuſtome of the Church is not without cauſe to be broken. But that they might not be tranſlated into other ſpeaches, or pronounced in other languages, if the people vnderſtood them not, it is farre from S. Auguſtines meaning.

S. Hierom Epiſt. 137. rendring a reaſon why theſe words and ſuch other, were reteyned in the Scriptures, ſaith: *That the Septuaginta, or the Apoſtles prouided, that ſeeing the firſt Church was gathered together of the Iewes, they would*

would innouate nothing that might offend the beleeuers, but deliuered as they had receiued from children: but afterward when the Gospell enlarged into all Nations, things once receiued, could not be changed. Although Origen say, that because of the proprietie of euery language that they could not so well be expressed in other tongues as in their owne, it is much better to leaue them vntranslated, then by translating to diminish the force of them.

But notwithstanding this opinion of Origen, he doth translate both *Amen* as the 70. doe *Fiat*, or as *Aquila* did, Faithfully, and *Alleluia, Laudate Dominum*, Prayse ye the Lord But Gregorie will beare you witnesse, that our Nation, with their Christianitie, receiued the Hebrue word *Alleluia*. And what of that, so long as they vnderstood it? That the ploughmen in Palestine sang *Alleluiah*, Sainct Hierome reporteth, which they vnderstood, because it is all one in the Hebrue and Syrian language, which was their vulgar tongue: and therefore they might wel vnderstand it in the Monasterie, which was commonly vnderstood in al the world abroad. *But it is a sacred, Christian, mystical, and angelical song, and yet in the new service it is turned into, Prayse ye the Lord.* Why syrs? is not Praise ye the Lord a sacred, Christian, mysticall, and Angelicall song? doeth nothing please you but that which the people vnderstand not? That which the Angels sung in the Syrian tongue to the Shepheards at the Natiuitie of Christ, was a sacred, Christian, mysticall and Angelicall song: yet you sing it in your Masse, neither in the Syrian tongue in which they pronounced it, nor in the Grecke tongue, in which S. Luke did write it, but in Latine, and yet not in the Latine of your authenticall translation, nor in deede truely translated: for you sing in *Excelsis*, and not in *Altissimis*, and yet I thinke it were but a small matter to picke a quarrell against you.

Therefore *Alleluiah* is not quite gone, as you say falsely, when we haue the full sense and meaning of it in our language, much better then you haue of that Angels song, which you call *Gloria in Excelsis*. We sing therefore the Lords songes (his name be praysed for euer) in our owne Countrie, and in our owne language, and in the vnitie of the Church of God, out of the filthie sinke of Babylonicall superstition.

But last of all you thinke you may aske vs whether it be all one to say Matth. 21. Hosanna, *and saue vs we beseech thee.* And we thinke we may answere you, that it is not all one: for *Hosanna* signifieth, Saue we beseech thee, not saue vs. The people therefore prayed for the prosperitie and increase of the kingdome of Christ, as the Prophet taught them long before. And the Apostle to expresse their godly zeale, vseth the very word which they vttered. That it was a word of exceeding congratulation and ioy, it is not in the signification of the Verbe, but in that speciall vse of it, and so in the word *Alleluia*. It is one thing to translate, an other thing to giue the sense, according to the circumstance of the text translated.

Therefore *Alleluia* is as truely translated, and may as well be expressed in English by, Prayse ye the Lord: as it is in Latine by, *Laudate Dominum*: witnesse Sainct Augustine, Sainct Hierome, and your owne vulgar Latine Interpretour, who profane and diminish the signification thereof, by *Laudate Deminum*, as much as we doe, by Praise ye the Lord. I doubt not but your owne friendes will be ashamed in their harts, to see you thus wrangle without any iust cause about so vaine a quarrell.

RHEM. 3 8 Iustifications of Sainctes.) *Here the Heretikes in their translations could not alter the word* iustificatiõs *into* ordinances, *or* constitutions, *as they did falsely in the first of Sainct Luke, whereof see the Annotation there verse 6. but they are forced to say in Latine,* iustificationes, *as Beza: and in English,* righteousnesse, (*for* iustifications, *they will not say in any case for feare of inconuenience.*) *yea and they cannot denie but those iustifications be the good workes of Saincts. but where * they make this glose, that they be so called, because they are the fruites or effect of faith and of the iustice which we haue by onely faith, it is most euidently false and against the very text, and nature of the word. for there is no cause why any thing should be called a mans iustification, but for that it maketh him iust. so that,* iustifications, *be the vertues of faith, hope, charitie, and good deedes, iustifying or making a man iust, and not effectes of iustification. neither faith onely, but they altogether be the very ornaments and inward garments, beautie, and iustice of the soule, as here it is euident.*

Beza. Iustifications are good workes, not as the effectes of faith iustifying, but because them selues also with faith iustifie a man.

FVLKE. 3 For our translation of this word δικαιώματα Luke the 1. the Reader may be resolued in that place. We translate a word that hath diuerse significations, diuersely, as the vnderstanding of euery place requireth: So here we translate it iustifications, righteousnesse, or iust deedes, as the auctor of the Homilies in S. Augustine translateth them. *Iusta facta*, or any thing that hath the same sense. And we feare no inconuenience to translate it iustifications in English: for our iustification before God by faith onely, will neuer be ouerthrowen by that terme, though we denie not, but these iustifications be the good works of Saincts. But where we say they *be so called, because they are the fruites of faith, and of the iustice which we haue by faith onely,* (you say) *it is most euidently false, and against the very text and the nature of the word.* Concerning the text it is this. To her was graunted, that she should be clothed with fine linen or silke, cleane and shining: for the fine linen or silke are the iustification of Saincts,

Iustification by faith onely.

This text compared with Apocalypse 7.14. sheweth whence the beautie of this garment commeth, verely, not of the iustice of men, but of the blood of the Lambe, and the merite of his sacrifice. Therefore the text hath no cuidence for you. But the nature of the word affordeth you a strong argument: *for there is no cause* (you say) *why any thing should be called a mans iustification, but for that it maketh him iust.* Here you reason childishly of the etymologie of the Latine word *iustifico*, which signifieth in deede properly to make iust, but in Scripture is often vsed to accompt iust, to declare iust, to acquitte in iudgement, as infinite words are vsed vnto other significations, then can be taken out of their precise etymologie, or deriuation.

Therefore you must reason (if you will gaine any thing) of the nature of the Greeke word δικαίωματα, except you will allow iustifications to be taken in as many significations as δικαίωματα be. If you will doe so as reason would enforce you, there is cause why a thing may be called a mans iustification, which doth not make him iust, but declare him to be iust. In the Psalmes oftentimes your vulgar Latine translation vseth this word *Iustificationes tuas*, for Gods iustifications, and Luke 1. *Iustificationibus Domini*. in the iustifications of the Lord. Might you not as well say? *there is no cause why any thing should be called the Lords iustification, but for that it maketh him iust.*

If there be cause why any thing may be called the Lords iustification, which doeth not make him iust, there is also cause, why a thing may be called a mans iustification, which doeth not make him iust, but declare him to be iust: and so are good workes the iustifications of Saincts, because they declare them to be iust, not because they make them iust before God, as we haue proued more at large Iac. 2. Wisdome is iustified of hir owne children, and yet she is not made iust by them. The Publicanes and sinners iustified God, yet they made not God Iust. Ierusalem hath iustified her sister Sodoma, yet she hath not made her iust, wicked iudges sometimes doe iustifie the vngodly men, yet they make them not iust. The Pharisees iustified themselues, yet they made not themselues iust. The Lawyers call that a mans iustification, which ma-

keth neither the man nor his cauſe iuſt, but declareth them to be iuſt. Againe the word is not iuſtification, but iuſtifications in the plurall number, whereupon you may as well conclude, that euery good worke is a mans inſtification by making him iuſt, and ſo you haue not two iuſtifications making a man iuſt, according to your newe diſtinction, but infinite iuſtifications. But in trueth all theſe iuſtifications are the effect of one iuſtification, which is by faith, onely in the merites of Chriſt, and are the ornament and outwarde garment, declaring the inward iuſtice of the ſoule. For Garments are all without the thing clothed with them, and are not called inward, in reſpect of the thing clothed, but in reſpect of more outward garments. Therefore this pure ſhining garment is the light of good workes, proceeding from inward faith, and ſhining outwardly, to the glory of their heauenly Father.

RHEM. 4 10 And I fell.) *The Proteſtants abuſe this place, and the example of the Angels forbidding Iohn to adore him being but his fellow ſeruant, and appointing him to adore God, againſt all honour, reuerence, and adoration of Angels, Sainctis, or other ſanctified creatures, teaching that no religious worſhip ought to be done vnto them. But in truth it maketh for no ſuch purpoſe, but onely warneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angels, or other creatures.* S. Augnſt. de vera relig. cap. vltimo. *And when the Aduerſaries replie that ſo great an Apoſtle, as Iohn was, could not be ignorant of that point, nor would haue giuen diuine honour, vnto an Angell (for ſo he had beene an Idolater) and therefore that he was not reprehended for that, but for doing any religious reuerence or other honour whatſoeuer to his fellow ſeruant: we anſwere that by the like reaſon, S. Iohn being ſo great an Apoſtle, if this later kinde of reuerence had beene vnlawfull and to be reprehended, as the Proteſtants hold it is no leſſe then the other, could not haue beene ignorant thereof, nor would haue done it.*

S. Iohns adoring of the Angell, explicated againſt the Proteſtants abuſing the fame. The Proteſtants are reſelled by their owne reaſon.

*Therefore they might much better haue learned of S. Auguſtine (q. 61. in Geneſ.) how this fact of S. Iohn was corrected by the Angell, and wherein the errour was. In effect it is thus, That the Angell being ſo glorious and full of maieſtie preſenting Chriſts perſon, and in his name vſing diuerſe words proper to God, as, I am the firſt and the laſt, and aliue and was dead, and ſuch like, might well be taken of S. Iohn, by errour of his perſon, to be Chriſt himſelfe, and that the Apoſtle preſuming him to be ſo in deede, adored him with Diuine honour: which the Angell correcting, told him he was not God, but one of his fellowes, and therefore that he ſhould not ſo adore him, but God. Thus then we ſee, Iohn was neither ſo ignorant, to thinke that any vndue honour might be giuen to any creature: nor ſo ill, to commit idolatrie by doing vndue worſhip to any Angell in heauen: and therefore was not culpable at all in his fact, but onely erred materially (as the Scholemen call it) that is, by miſtaking one for an other, thinking that which was an Angell, to haue beene our Lord: becauſe he knew that our Lord himſelfe is alſo * called an Angell, and hath often appeared in the viſions of the faithfull.*

S. Iohn erred onely in the perſon, miſtaking the Angel to be Chriſt himſelfe, and ſo adoring him as God. Apoc. c. 1. *Eſa. 9. in Greco* Malac. 3.

And the like is to be thought of the Angell appearing in the 22. of the Apocalypſe, whether it were the ſame or an other, for that alſo did ſo appeare, that Iohn could not tell whether it were Chriſt himſelfe or no, till the Angell told him. Once this is certaine, that Iohn did not formally (as they ſay) commit idolatrie, nor ſinne at all herein, knowing all dueties of a Chriſtian man, no leſſe then an An Angell of heauen, being alſo in as great honour with God, yea and in more then many Angels. Which perhaps may be the cauſe (and conſequently an other explication of this place) that the Angell knowing his great graces and merites before God, would not accept any worſhip or ſubmiſſion at his hands, though Iohn againe of like humilitie did it, as alſo immediatly afterward chap. 22. which belike he would not haue done, if he had beene preciſely aduiſed by the Angell but a moment before, of errour and vnduetifulneſſe in the fact. Howſoeuer that be, this is euident, that thus the Angels refuſing of adoration, taking not away the due reuerence and reſpect we ought to haue to Angels or other ſanctified perſons and creatures, and ſo theſe wordes, See thou dot it not, ſignifie rather an earneſt refuſall, then any ſignification of crime to be committed thereby.

S. Iohn ſinned not in this adoration. An other explication of place.

FVLKE. 4 This place is not abuſed by Proteſtants, but proueth inuincibly againſt Papiſtes, that all religious worſhip and ſeruice, belongeth to god, and may not be yeelded to any creature, But you ſay, *it maketh for no ſuch purpoſe, but onely warneth vs, that diuine honour, and the adoration due to God alone, may not be giuen to any creature:* yet the text is plaine, that all religious worſhip and ſeruice, is due to God alone, and to no creature. For the Angell ſaith not, worſhip God onely with this kinde of ſeruice, but worſhip God: ſignifying that this ſeruice was due onely to God. And this is that which S. Auguſtine ſaith: *De vera religione cap. vltimo. Quare honoramus eos &c. We honour the Angels with loue, not with ſeruice, neither doe we build temples to them: For they will not be ſo honored of vs, becauſe they know that we our ſelues, when we are good, are the temples of the higheſt God. Therefore it is rightly written, that a man was forbidden by the Angell, that he ſhould not worſhip him, but one God onely, vnder whom he was a felow ſeruant with him. But they which inuite vs, that we ſhould ſerue them, and worſhip them as Gods, are like to proud men, which if they might, would likewiſe be worſhipped: but to ſuffer theſe men it is leſſe perilous, but to worſhip the Angell it is more dangerous.* Afterward he concludeth in theſe words. *Let religion therefore binde vs to one God omnipotent, becauſe betweene our minde by which we vnderſtand him to be Father and the truth, that is, the inward light by which we vnderſtand him, there is no creature interpoſed.*

All religious worſhip belongeth onely to God.

Ry which ſentences it is manifeſt that he meaneth, that all religious worſhip and ſeruice, is due onelie to God, and that who ſo euer Angell or man, requireth or receiueth any religious worſhip or ſeruice, he vſurpeth that which is due onely to God. Where it is to be noted, that he ouerthroweth your diſtinction of *Latria* and *Doulia*, ſeeing he denieth religious *Doulia* or ſeruice, to be due vnto Angels, who are to be honoured with loue, not with ſeruice. But where we replie, that S. Iohn ſo great an Apoſtle could not be ignorant, that no Angel is to be worſhipped as God, and therefore intended not to worſhip the Angell as God. You anſwere *by the like reaſon, if this later kinde of reuerence had beene vnlawfull, he could not haue beene ignorant thereof, nor would haue done it.* Here againe we replie, it is manifeſt by his owne confeſſion, that he was twiſe deceiued in this point, not of ignorance, but of forgetfulneſſe in this extaſie of minde, while hee behelde the glorie of the Angell that ſhewed him theſe things. But the other errour of worſhipping the creature as the Creator was to groſſe error, to enter into any ſo religious and wiſe an hart as the Apoſtle had. Athanaſius cont. Arr. lib. 2. *Angelus in Apocalypſi ad Ioannem qui volebat ipſum adorare, vide inquit, ne feceris &c. Quare Deus ſolus eſt adorandus id quod norunt etiam ipſi Angeli. Quamuis enim inter eos alius alij gloria antecellat, omnes tamen creati ſunt, ideoque non adorari, ſed adorare dominum debent.* Euthym. Panopl. par. 1. tit. 11. Greg. Nyſſen. *Orat ad Simpl. de filio. Qui creatum eſſe ipſum dicit à veri Dei natura alienum facit. Quid igitur faciunt qui creatum aſſerunt, adorant ne illum nec ne? Si non adorant, Iudæos imitantur, qui Chriſti negant adorationem. Sin adorant, ſunt Idolatræ, cum alienum adorent à vero Deo.* Euth. Pan. par. 1. tit. 11. Cyrillus Theſaur. lib. 2. *Quomodo non eſt Deus quem & Angeli naturâ Deum agnoſcunt? Si enim vt inconſiderate iſti dicunt, factus eſt, apparet non ſolum nos, ſed ipſas cæleſtes decipi virtutes, adorantes rem creatam præter creatorem. Quod ſi abſurdum eſt dicere, Sanctos Angelos errare, ſed vera potius in illis eſt cognitio Dei, & adorant eum vt naturâ filium: non eſt igitur creatus aut factus.* Gegorius Bæticus *de fide ad Gallan Plac. Aug. Ergo & hinc Deus verus oſtenditur filius, cum adoratur. Dei enim eſt adorari. Si quidem & alibi docet Apoſtolus de filio Dei eſſe ſcriptum. Et adorent eum omnes Angeli Dei, ſcilicet quia verè Deum & Dominum.*

We

We might haue learned (you say) of S. Augustine, how this fact of S. Iohn was corrected by the Angel. S. Augustine in deede answering the question, howe the ciuil adoration yeelded by Abraham to the people of the land, might stand with that saying of Christ: (*Thou shalt adore the Lord thy God, & him only shalt thou serue,*) sheweth, that ciuile adoration is not there forbidden, but religious adoration and seruice, which is proper to God. *Neither let it moue* (saith he) *that in an other place in a certeine Scripture, the Angel forbiddeth a man to adore him: for the Angel seemed or appeared to be such an one as he might be adored in stead of God: and therefore the worshipper was to be corrected.* Whereby he meaneth no more, but that the glorious apparition of the Angel deceiued Iohn, to think that he might be adored with religious worship, which perteineth onely to God: whereas Angels are to be honoured (as he said before) with loue, not with religious seruice. But you say, *the Angel was so full of maiestie representing Christes person, and in his name vsing diuers words proper to God, As I am the first and the last, and aliue and was dead, that he might well be taken by S. Iohn, by error of his person to be Christ himselfe.* But this could not be for diuers causes. For this was not the same person that appeared in the first Chapter, like to the Sonne of man: which was Christ himselfe, and no Angel that presented his person. As Christ himselfe appeared in his owne person to S. Paul. *Act.* 9 And at other times, so did he there vnto Iohn.

Secondly S. Iohn confesseth, that this Angel which shewed him these things, was one of the seuen Angels that had the seuen vials *Chap* 17.1. Therefore he could not be deceiued in his person, to thinke hee was Christ. Thirdly, he willed him immediatly before, to write, *Blessed are they that are called to the Supper of the Lambe*, which S. Iohn was not ignorant to be Christ, according to the vision which he reporteth *Chap.* 5. Therefore it is manifest, that Iohn knew this Angel not to be Christ, and therefore erred not in his person to thinke he was Christ, and intending to worship him as Christ, but to worship him as an heauenly Angel, that had shewed him these things, and opened these great mysteries vnto him. Therefore in vaine you goe about to excuse his fault with your shamelesse distinction, which he doth plainly confesse, to the glory of God, & the edifying of the Church in the true and sincere worship of God. Where you say, he was not culpable at all in his facte, and sinned not in this adoration, you wil belike remoue the crime from Iohn to the Angel: who forbade him the fact, wherein he sinned not, nor was culpable at all. And it is a very grosse error of your Scholemen to holde, that if a man worship a deuil in the shape of an Angel, he sinneth not, nor committeth idolatrie formally, but onely erreth materially. As though sinne of ignorance and errour were no sinne, because it is not so great, as sinne against knowledge: and as though men were not bound to learne to knowe God, that they worship none in steade of God, nor with the worship that is due onely to God. The man of God that beleeued the olde Prophet which lyed vnto him, sinned grieuously, as appeared by his punishment, because he transgressed the word of the Lord; and did not examine his prophecie, by that which he was assured to be the word of God. 1. *Reg.* 13. So if Iohn had worshipped the Angel as Christ, he was culpable, because he did not first consider whether he were Christ in deede. But in trueth he did so appeare to be one of the 7. Angels, that Iohn coulde not be ignorant that he was not Christ. But where you defende him by his knowledge of all dueties of a Christian man, you labour in vaine to excuse him, seeing not onely in this place, but also after this admonition, he committed the same offence, as he confesseth *Chap.* 22. of humane frailtie and forgetfulnes, though not of generall ignorance of Christian duetie. Vpon which place *Ambrosius Ambertus* writeth thus: *It is greatly to be marueiled why Iohn contrary to the prohibition of the Angel, would haue worshipped him the second time. For before in like maner he had forbidden him to adore him, and taught that God onely is to be adored. What meaneth it therefore, that contrary to his commandement, who verely as a messenger of truth, had told him before, that this honour of reuerence was of duetie to be offered not to a creature, but to the Creator, he would now honour him againe? Vnlesse perhaps he ioyned this and the former vision together, and repeateth the same things which he did before: or els being striken with great astonishment of the visions, he confesseth that he had forgotten that which the Angel commaunded him before, and so would haue adored him againe.*

That you affirme, *Iohn to haue been in as great honour with God, yea & in more then many Angels:* You shew your boldnesse, to pronounce so confidently of that which no mortal creature knoweth. The worde of God telleth vs of the dignitie of the children of God after the resurrection, to be equall with Angels, but in this frailtie of life whereto they are subiect, they must needes be inferiour to Angels, seeing Christ himselfe in whome was no frailtie of sinne, was made inferiour to the Angels, by the suffering of his death, *Hebr.* 2.9. Your second explication is yet more absurd, that the Angel and S. Iohn should streine courtesie (as men doe) in yeelding and refusing reuerence one of another. But the words of the Angel doe plainly confute this fond glosse. For rendring a reason, why he will not be adored by Iohn, he saith, that *he himselfe is his fellow seruant*, He saith not, that Iohn is in graces and merites before God as good as hee. But he is a seruant as well as hee. But he is to worship God their common Lord, as much as he is: not to receiue worship of his fellow seruants. Secondly he saith, that he is fellow seruant not only of Iohn, but of the rest of his brethren that haue the testimonie of Iesus. And *Cap.* 22. and of them also that keepe the wordes of this booke, that is of all true Christians. Therefore he streineth not courtesie in respect of Iohns great graces and merits: for he will not receiue this worship of any Christian, by the same reason that he refuseth it of Iohn. Therefore as the words are manifest, Iohn is precisely admonished of the Angel, of errour and vnduetifulnesse in the fact, yet soone after of forgetfulnesse falleth into the same errour and vnduetifulnesse againe. *But howsoeuer that be* (you say) *this is euident, that this the Angels refusing of adoration, taketh not away the due reuerence & respect we ought to haue to Angels, or other sanctified persons and creatures.* This should be easily graunted, if you could stay here. For we would not by any meanes take away the due reuerence and respect we ought to haue to holy persons and things, whatsoeuer be sanctified by God. But it is euident that this the Angels refusing of adoration, taketh away all religious adoration or seruice of Angels or other creatures whatsoeuer, which is due onely to God. But where you say these words, *See thou doe it not, signifie rather an earnest refusall, then any signification of crime committed thereby*, It is very absurd. For these words be not onely of refusall, but of prohibition, (as euery childe knoweth,) and S. Augustine in the places before mentioned doth testifie. Seeing therefore they prohibite that which was not to be done (as S. Augustine also confesseth) the doing of that which the Angel forbiddeth, must needes be a crime, whosoeuer committeth it, and the greater after so earnest a prohibition.

RHEM. 5 *And maruel it is that the Protestants making them selues so sure of the true sense of euery doubtful place by conference of other Scriptures, folow not here the conference and comparing of Scriptures that them selues so much or onely require. We wil giue them occasion and a methode so to doe, thus. He that doubteth of this place, findeth out three things of question which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reuerence or honour done to any creatures, taking the word religion or religious worship not for that special honour which is properly and only due to God, as S. Augustine sometimes vseth it, but for reuerence due to any thing that is holy by sanctification or application to the seruice of God. The second thing is, whether by vse of Scriptures, that honour be called* adoration *in latin, or by a word equiualent*

The protestants by conference of Scripeures might find religious adoration of creatures. *Aug. de vera relig. c. 55.*

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equiualent in other languages, Hebrue, Greeke, or English. Lastly, whether we may by the Scriptures fall downe prostrate before the things, or at the feete of the persons that we so adore. For of ciuil duetie done to our Superiors by capping, kneeling, or other courtesie, I thinke the Protestants wil not stand with vs: though in deede, their arguments make as much against the one as the other.

Three points herein examined and proued by Scriptures.

1 Religious worship of creatures.

2 The same is called adoration.

3 Falling prostrate before the persons or things adored.

But for religious worship of creatures (which we speake of) let them see in the Scriptures both old and new: first, whether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabboth, and al their holies, were not reuerenced by al signes of deuotion and religion: whether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of IESVS such like (which be by vse, signification, or sanctification made holy) are not now to be reuerenced: and they shal finde al these things to haue been reuerenced and they shal find all these things to haue been reuerenced of all the faithfull, without any dishonor of God, & much to his honor. Secondly, that this reuerence is named adoration in the Scriptures, these speeches do proue Psal.98. Adore ye his footestoole, because it is holy. and Hebr.11. He adored the top of his rod. Thirdly, that the Scriptures also warrant vs (as the nature of the word adoration gineth in al three tongues) to bow downe our bodies, to fall flat on the ground at the presence of such things, and at the feet of holy persons, specially Angels, as Iohn doth here, these examples proue. Abraham adored the Angels that appeared to him, Moises also the Angel that shewed himself out of the bush, who were creatures, though they represented Gods person, as this Angel here did, that spake to S. Iohn Balaam adored the Angel that stood before him with a sword drawen. Num.22. Iosue adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne testimony that it was but an Angel. Who refused it not, but required yet more reuerence, commaunding him to plucke of his shoes, because the ground was holy, no doubt so made by the presence only of the Angel.

Psal.5.137. Dan.6. 3.Reg 8. Iosu.7.Psal.98. 131.

Adoration of Prophets and holy persons. Dan.2.

Yea not only to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonoser, who fell flat vpon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie, who charged Daniel with intolerable pride therein, and the said holy doctor alleageth the fact of Alexander the great, that did the like to * Ioiadas the high priest of the Iewes. Howsoeuer that be (for of the sacrifice there mentioned there may be some doubt, which the Church doth alwaies immediatly to God, and to no creature) the fact of the prophets (4 Reg.2) to Elizeus, is plaine: where they perceiuing that the double grace and spirit of Elias was giuen to him, fel flat downe at his feete and adored. So did * the Sunamite. to omit that Achior adored Iudith, falling at her feete, as a woman blessed of God, and infinite other places.

* or. Jaddus.

4 Reg.4. Iudith.13.

All which things, by comparing the Scriptures, our Aduersaries should haue found to be lawfully done to men, and Angels, and soueraine holy creatures. Whereby they might conuince them selues, and perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for causes might refuse euen that which S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrysostoms opinion. ho.23. in c.10. Act. yea euen in the third chapter of this booke (if our Aduersaries would looke no further) they might see where this Angel prophecieth and promiseth that the Iewes should fall downe before the feete of the Angel of Philadelphia and adore.

FVLKE. 5 See the Annot. there.

Vnderstanding of the Scriptures by conference.

Concerning the expounding of doubtfull places of Scripture, by conference of other cleare places wherein you deride vs: S. Augustine saith, *Nothing almost is fetched out of those obscurities, which is not found else where, to be vttered most plainely. De doct. Christ. lib.2. cap.6.* Nowe this text is so cleare and euident of it selfe, as it is one of those places, which may serue to expounde the obscuritie or difficultie of other textes, where any doubt may arise concerning religious adoration and seruice, which is due onely to God. But seeing you will be blind in the cleare light of the Sunne at midde-day, and make doubt of this place where none at all needeth, but to cloake your shamefull idolatrie, yeelding religious worship and seruice to creatures: Let vs consider your three doubtes or questions. *First whether there ought to be or may be any religious reuerence or honour done to any creature.* But here (because you haue S. Augustine flat against the graund question,) you distinguish of this word Religion, and religions by petition of principle, or begging the matter in controuersie, that there is one kinde of religious worship proper to God, and an other to creatures, where as the question is, whether all Religion and religious worship and seruice be due onely to God. But because I will not striue with you about a terme, if we might agree about the matter: So that you will graunt with S. Augustine in the place by you quoted, *That we may haue no Religion or religious worshippe and seruice of the workes of men, that is of Images, for the worke men them selues that make such things, are better then their workes, whom yet we ought not to worship.* That we ought to haue no Religion or religions, worshippe and seruice of dead men: *For if they liued godly, they are not so taken that they seeke such: but they will haue him to be worshipped of vs, by whose illumination they reioyce, that we are fellowe seruants of their dignitie or worthines. Therefore they are to be honoured for imitation sake, they are not to be adored for Religion.*

God onely to be worshipped with religious seruice

Finally, that we ought to haue no religion of Angels, whome we honour with loue, not with seruice: I say, so that you will graunt all this with S. Augustine, I will not holde you so hard at the staues ende for this terme *Religion*, but answer your question. That there is a religious reuerence due to such things, as are holy by sanctification, and application to the seruice of God, in respect that they are by God sanctified and applied to his seruice. But this due reuerence and estimation of such things, is no religious adoration, worship or seruice of those things, or due to those things. Therefore the Temple, the Tabernacle, the Arke, the Propitiatorie, the Cherubims, the Altar, the bread of proposition, the Sabboth, and all their holies, were esteemed and reuerenced as holy things, but not adored, worshipped or serued, by religious kneeling to them, bowing to them, or praying to them. Likewise the Sacraments of Christ, are to be reuerently esteemed and honoured, as the seales of Gods promises: but not to be adored, worshipped, serued, kneeled to, or prayed vnto.

For to omit the Lords supper because it is in controuersie, what true Catholike euer said that Baptisme, or the water thereof is to be adored, worshipped, serued, by bowing or kneeling to it, or by praying to it? The like I say of the Gospel, Scriptures, or the name of Iesus, to which no religious adoration, worship, or seruice is due, although they are to be honoured and religiously esteemed for God and Christes sake, whose Word and Name they are. And although men may kneele while the Scripture is read, or bowe while Iesus or Christ is named, yet to the Bookes or the sound of the name, no adoration is to be giuen, but onely to God. As for Gods Priests and Prophets, are to be honoured with ciuill reuerence for religions sake, with charitie as S. Augustine saith of Angels, not with religious seruice, with duties of the second table, not with any duetie of the first table.

Your second question is, *Whether that honour be called adoration in Latin, or by a word equiualent in other languages.* Whereto I answer, That in the Scripture that religious reuerence & due estimation of holy things, is neuer called adoration, worship or seruice of those thinges, nor by any word equiualent For the Prophet *Psal.98.* saith nor, Adore his footestoole, but Adore ye at, or before his footstoole: because he is holy. For that 5. verse is plainly

plainly expounded in the laſt verſe of the Pſalme, euen in your vulgar tranſlation. But in the Hebrue text it is plaine as I haue ſaid before. Likewiſe *Hebr.*11. the text is not, That *Iacob* adored the top of his rod, but that he adored vpon the end of his ſtaffe, that is leaning vpon his ſtaffe, as it proued in the anſwere to your notes vpon that text. Your laſt queſtion is, *whether we may by the Scriptures fall downe proſtrate before thoſe things, or at the feet of the perſons that we ſo adore.* To this queſtion I anſwer firſt, that with religious adoration we may not adore any thing or perſon, but God onely. But we may fall downe proſtrate, or kneele in adoring of God, before thoſe holy things and perſons. Where you ſay *that our arguments make as much againſt ciuill duety, as religious*, it is vtterly falſe. For we diſtinguiſh dueties of adoration, according as God himſelfe hath diſtinguiſhed them, by the two tables of his Lawe. And in the firſt table of religion, we find but one duety of adoration, which is prohibited to be giuen to any creature, and commaunded to be giuen onely to God. But *that the Scriptures do warrant vs, to bow downe our bodies at the preſence, or at the feete of holy perſons, ſpecially Angels, you haue examples to proue.* I might anſwere you, that examples are no warrant againſt a law, except they be allowed by the law, or the law maker. Although ſome auncient writers thinke, that before Chriſt came in the fleſh, Angels might be adored, but not ſince. But to examine your examples, Firſt you ſay, Abraham adored the Angels that appeared to him; *Gen.*18. Whereto I anſwere, he adored them with ciuil adoration, as honourable and reuerent perſonages, becauſe they came in the ſhape of men, ſuppoſing them to be men, as his preparation for them declareth: Yet one of them was Chriſt, whome, he might haue worſhipped with diuine honour. Secondly, you ſay: *Moyſes adored the Angel that ſhewed himſelfe out of the buſh, which was a creature, although he repreſented Gods perſon, Exod.*3. *as the Angel that ſpake here to S. Iohn.* Concerning the Angel that ſpake to S. Iohn, I haue anſwered before. But touching Moyſes, your owne vulgar Latine text is plaine, that it was the Lord himſelfe, and the Hebrue text calling him the Angel of the Lord, meaneth plainely Chriſt and no creature. So doeth S. Paul call him expreſly; 1.*Cor.*10.9. *And Exod* 13 32. he is called the Lord which ledde his people out of Egypt, that ſometime is called the Angel, becauſe he is the Angel of the Couenant, as Malachie calleth him, *Malach.*3.1.

Thirdly, Balaam adored the Angel that ſtoode before him with a ſworde drawen, Numb 22. I might anſwere peraduenture, that Balaams example, is meete for Balaamites to follow. But in deede the Hebrue text ſaith not, that he adored the Angel, but that he inclined his head, and bowed himſelfe vpon his face: adoring God, when he ſaw his Angel ready to take vengeance of him. But *Ioſua adored falling flat downe before the feet of the Angel, calling him his Lorde, knowing by the Angels owne teſtimony, that it was but an Angel.* I anſwere, he knewe by the Lords teſtimonie that it was Chriſt himſelfe, the Prince of the armies of the Lord, that appeared to him in the ſimilitude of a man. And within three verſes after he is called *Iehoua*, the Lord himſelfe. Wherefore neither this nor any other examples you can bring, prooueth that it is lawfull to adore, worſhip, or ſerue Angels.

Yet you proceede and ſay, *that not onely to Angels, but alſo to great Prophets, this deuotion was done: as to Daniel by Nabuchodonoſar.*

I anſwere, that no religious adoration was euer lawfully giuen to any Prophet, but ciuill adoration of loue, not of religious ſeruice, (though in reſpect of God, whoſe ſeruants they were,) as all ciuill honour giuen to earthly Kings and other perſons in auctority, is in reſpect of God, whoſe Miniſters they are, yet is no religious adoration, worſhip or ſeruice. And therefore it was ſhamefull idolatry that Nabuchadnezer would haue offered ſacrifice to Daniel, who (without doubt) did withſtande him, though it be not expreſſed. Yet it is eaſily to be gathered, not onely by the pietie of Daniel, that would neuer admit ſuch a ſacriledge, but alſo by the 47. verſe of that Chapter, where the Kings anſwere to Daniel is rehearſed, acknowledging that the God of the Iewes, is the onely God, to whome onely all religious ſeruice and worſhip is due. Therefore you do ſhamefully ſlaunder the holy Prophete, in ſaying that he did not refuſe that adoration and outward offices of Religion, yea and S. Hierome that he doth defend the ſame. And laſt of all, though *Porphyrie* was a wicked blaſphemer: yet it is ſhame to belye the deuill. For neither did *Porphyrie* charge Daniel with intollerable pride, but ſaid it was incredible, that ſuch a proude King would adore his captiue.

Therefore theſe be the words of S. Hierom vpon Daniel 2 46. *At this place Porphyrie doth cauill, that the moſt proude King neuer would haue adored a captiue. As though the Lycaonians alſo would not haue offered ſacrifices to Paul and Barnabas, becauſe of the greatneſſe of their miracles. Therefore the errour of the Gentiles, which thinke all that is about themſelues to be Gods, ought not to be imputed to the Scripture, which doeth report all things ſimply as they were done. But alſo we may ſay this, that the King himſelfe did declare the cauſes of adoring and offering of boſtes, incenſe, and ſacrifice, ſaying vnto Daniel: Verely your God, is the God of Gods, &c. Therefore hee doeth not ſo much adore Daniel, as God which reueyled the myſteries in Daniel. As wee reade that Alexander the great, King of the Macedonians did, in the high Prieſt Ieboiada. But if this interpretation be myſliked, we muſt ſay, that Nabuchodonozar being confounded at the greatneſſe and aſtoniſhment of the wonders, knew not what hee ſhould do: as he that vnderſtood who was the true God, and Lord of Kings, and adored his ſeruant and burned incenſe to him.*

You ſee plainely that S. Hierom doeth not defend this religious ſeruice to haue beene lawfully offered to Daniel, but yeeldeth reaſons that might moue the proud King to worſhip Daniel, as the Lycaonians would haue honoured Paul and Barnabas, or thinking to worſhip God in him, as Alexander did in giuing reuerence to *Iaddus* the high Prieſt. Finally the falling downe before *Elizeus* by the children of Prophets, and by the *Sunamite*, was ciuill and not religious adoration, ſo I ſay of *Achior* adoring *Iudith*. Therefore by comparing the Scriptures, we doe not finde that Religious adoration, worſhip, or ſeruice, may be done to any creature, howe holy ſoeuer, but onely to God and Chriſt: which S. Iohn was manifeſtly forbidden to doe to any other. But you ſay *The Angel for cauſes, might refuſe that which S. Iohn did lawfully doe vnto him.* But the Angel might not forbid that which was lawfull to be done, except you will ſet him to ſchole, and teach him ſuch diuinity as he neuer learned in heauen. For he doth here ſtreightly forbid him: ſaying, *See thou doe it not*, And addeth a reaſon why neither he ought to receiue ſuch adoration, nor Iohn to offer it: becauſe he is fellow ſeruant with him, and all true Chriſtians, to whome no ſuch adoration is due: But onely to God. Which if it had not beene his expreſſe meaning, he ſhould haue induced Iohn into an errour, and cauſed him to thinke that God onely is to be adored, which is an error by your doctrine, if Saincts, Angels, Images, reliques, &c, may be adored with religious adoration. And if there were cauſes, knowen to you, why the Angel might refuſe that which Iohn did lawfully vnto him, why doth he not rather expreſſe thoſe cauſes, then theſe which you hold to be no cauſes. If you know not thoſe cauſes, why do you dreame of that you know not, and denie thoſe to be cauſes which the Angel doeth expreſſe? Namely, becauſe he is a ſeruant, not the Lord, a creature, not God to whome onely all Religious ſeruice is to be giuen.

But you coniecture there were cauſes why the Angel might refuſe, that Iohn might lawfully giue to him, as Peter did refuſe the honour giuen him by *Cornelius according to S. Chryſoſtomes opinion.* But you do without ſhame

ſlander

ſlander S. Chryſoſtome: for there is no word to proue that *Cornelius* did lawfully offer to adore Peter, nor that Peter might lawfully take ſuch kinde of adoration, as I haue ſhewed, *Acts* 10. *Sect.* 7. For adoring of the Angel of *Philadelphia*, ſee the place Chap. 3. *Sect.* 6. Where Chriſt himſelfe and not this Angel, foreſheweth that adoration.

To conclude, *Arethas* ſaith, *Worſhip not me (ſaith the Angel) as foreſhewing things to come, for this vtterance of prophecy is not mine, &c.* By which you ſee that he meaneth, that Iohn worſhipped him as an Angel, which had foreſhewed theſe things, not as God, nor ſuppoſing that he was Chriſt. *Ambroſius Ansbertus* ſaith in the perſon of the Angel: *Take heede that thou goe not about to yeelde vnto a creature, the honour which is proper to God onely: but rather conſider and giue thankes, becauſe he whom thou goeſt about to adore, is in nothing thy ſuperior, is in nothing now founde more excellent then thou: becauſe we are fellow ſeruants of one Lord, and fellow citizens of one citie, although according to the diſpenſation of the myſterie, he ſeemeth now to be preferred before thee. And herof certeinly thankes are to be giuen to the redeemer of vs all, becauſe that nature, which before did worſhip Angels, and was not forbidden: now by his comming, is both forbidden to adore them, and alſo is iudged in nothing inferior to them. And leſt we ſhould thinke that this dignity is proper onely to Iohn, when the Angel ſaid vnto him: See thou doe it not, I am thy fellow ſeruant, immediatly he added and ſaid: and of thy brethren, hauing the teſtimonie of Ieſus.*

CHAP. XX.

An Angel caſteth the dragon (or diuel) bound, into the depth for a thouſand yeres, in which the ſoules of Martyrs in the firſt reſurrection ſhal reigne with Chriſt. 7 After which yeres, Satan being let looſe, ſhal raiſe Gog and Magog, an innumerable armie, againſt the beloued citie: 9 but a fire from heauen ſhal deſtroy them. 12 Then bookes are opened, and he that ſitteth vpon the throne, iudgeth al the dead according to their workes.

See in S. Auguſtine (*l.* 20. *de Ciuit c.* 7. 8. *& ſeq.*) the expoſition of this chapter.

AND I ſaw an Angel deſcending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand.

2 And he apprehended the dragon the old ſerpent, which is the Deuil and Satan, and ‖ bound him for a thouſand yeres.

3 And he threw him into the depth, and ſhut him vp, and ſealed ouer him, that he ſeduce no more the nations, til the thouſand yeres be conſummate. and after theſe things he muſt be looſed a litle time.

4 And ‖ I ſaw ſeates: and they that ſate vpon them, and iudgement was giuen them ‖ and the ſoules of the beheaded for the teſtimony of IESVS, and for the word of God, and that adored not the beaſt, nor his image nor receiued his character in their foreheads or in their handes, and haue liued, and reigned with Chriſt ‡ a thouſand yeres.

‡ *Quid in millenario numero niſi ad proferendam nouam ſobolem perfecta vniuerſitas præſcita generationis exprimitur? hinc per Ioannem dicitur, Et regnabunt cum illo mille annis, quia regnum ſanctæ Eccleſiæ, vniuerſitatis perfectione ſolidatur. D. Gregor. li.* 9. *Moral. c.* 1.

5 ‖ The reſt of the dead liued not, til the thouſand yeres be conſummate, ‖ This is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection. in theſe the ſecond death hath not power: but ‖ they ſhall be prieſts of God and of Chriſt: and ſhal reigne with him a thouſand yeres.

7 And when the thouſand yeres ſhall be conſummate, ‖ Satan ſhall be looſed out of his priſon, and ſhall goe foorth, and ſeduce ‡ the nations that are vpon the foure corners of the earth, * Gog, and Magog, and ſhal gather them into battel, the number of whom is as the ſand of the ſea.

‡ S Auguſtine thinketh that theſe do not ſignifie any certein nations but al that ſhal then be ioined with the diuel and Antichriſt againſt the Church. *l.* 20. *De ciuit. c.* 11. See S. Hierom *in Ezech. li.* 11. Eze. 38, 14. 39, 1.

8 And they aſcended vpon the bredth of the earth, and compaſſed ‖ the campe of the Saincts, and the beloued citie.

9 And ‖ there came downe fire from God out of heauen, and deuoured them:

10 And the deuil which ſeduced them, was caſt into the poole of fire & brimſtone, where both the beaſt and the falſe-prophet ſhall be tormented day and night for euer and euer.

11 And

AND I ſaw an Angel come downe from heauen, hauing the key of the bottomleſſe pit, and a great chaine in his hand.

2 And he tooke the dragon, that old ſerpent, which is the Diuel and Satanas, and he bound him a thouſand yeres,

3 And caſt him into the bottomleſſe pit, and he ſhut him vp, and ſet a ſeale on him, that he ſhould deceiue the nations no more, till the thouſand yeeres ſhould be fulfilled: and after that, he muſt be looſed for a litle ſeaſon.

4 And I ſawe thrones, and they ſate vpon them, and iudgement was giuen vnto them: and I ſaw the ſoules of them that were beheaded for the witneſſe of Ieſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had taken his marke vpon their foreheads, or in their hands, and they liued and reigned with Chriſt a thouſand yeeres.

5 But the other of the dead men did not liue againe, vntill the thouſand yeeres were finiſhed. This is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power, but they ſhalbe the prieſts of God, and of Chriſt, and ſhall reigne with him a thouſand yeeres.

*7 * And when the thouſand yeeres are expired, Satan ſhalbe looſed out of his priſon:* Eſa. 32.

8 And ſhall goe out to deceiue the nations which are in the foure quarters of the earth, Gog and Magog, to gather them together to battell: whoſe number is as the ſand of the ſea. Ezech. 38. 14. & 39. 2.

9 And they went vp in the plain of the earth, and compaſſed the tents of the ſaincts about, and the beloued citie: and fire came downe from God out of heauen, and deuoured them:

10 And the deuill that deceiued them, was caſt into a lake of fire and brimſtone, where the beaſt and the falſe prophet ſhall be tormented day and night for euermore.

11 *And*

THE 6. VISION.

‡ They shal then be new, not the substance, but the shape changed, 2. Pet. 3. See S. Augustine li. 20. de Ciuit. c. 14. Apoc. 3, 5. 22, 27.

‹ The bookes of mens consciences, where it shall plainly be read what euery mans life hath bene.

‡ Such as do no good works, if they haue age and time to do them, are not found in the booke of life.

11 And I saw a great white throne, and one sitting vpon it, from whose sight ‡ earth and heauen fled, and there was no place found for them.

12 And I saw the dead, great and litle, standing in the sight of the throne, & ‹ bookes were opened: and * ‖ an other booke was opened, which is of life: and the dead were iudged of those things which were written in the bookes according to their workes.

13 And the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euerie one according to their workes.

14 And hel and death were cast into the poole of fire. This is the second death.

15 And ‡ he that was not found witten in the booke of life, was cast into the poole of fire.

11 *And I saw a great white throne, & him that sate on it, from whose face fledde away both the earth and the heauen, and their place was no more found.*

12 *And I saw the dead both small & great stand before God: and the bookes were opened: and an other booke was opened, which is the booke of life: and the dead were iudged of those things which were written in the bookes, according to their deeds.* Apoc. 3. 5. & 21. 17. phil. 4. 3.

13 *And the sea gaue vp her dead which were in her: and death and hell delinered vp the dead which were in them: and they were iudged euery man according to his deeds.*

14 *And death and hell were cast into the lake of fire: this is the second death.*

15 *And whosoeuer was not found written in the booke of life, was cast into the lake of fire.*

MARGINALL NOTES. CHAP. XX.

RHEM. 1 — 2 Bound him.) *Christ by his Passion hath abridged the power of the Deuil for a thousand yeeres, that is, the whole time of the new Testament, vntil Antichrists time, when he shalbe loosed againe, that is, be permitted to deceiue the word, but for a short time onely, to wit three yeeres and a halfe.*

FVLKE. 1 — If a thousand yeeres signifie no certeine nomber of yeeres, but the whole time of the new testament, neither doe the 42 moneths of Antichrists raigne, signifie a certaine nomber of three yeeres & an halfe, but rather the whole time of his raige, which is but short in comparison to the æternall raigne of Christ. — The time of Antichrists raigne.

RHEM. 2 — 4 I saw seates.) *S. Augustine* (li. 20 de Ciuit. Dei. c. 9.) *taketh this to be spoken,* not of the last iudgement, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates them selues by whom the Church is now gouerned. As the iudgement here giuen, can be taken no otherwise better, then of that which was said by our Sauiour *Mat.* 18. Whatsoeuer you binde in earth, shall be bound in heauen: and therefore the Apostle saith, What haue I to doe to iudge of them that are without? — Bishops consistories & iudiciall power. 1. Cor. 5.

FVLKE. 2 — S. Augustine speaketh not of Popish Sees and Consistories, in which the Prelates of the Antichristian church take their ease in the one, and serue their couetousnesse or exercise their cruelty in the other: but he sayth, *they are to be vnderstoode of sedes præpositorum, the Seates of the ouerseers or gouernours of the Church, and of the gouernours themselues,* which execute iudgement by preaching the word of God, and exercising christian discipline.

RHEM. 3 — 4 And the soules) He meaneth (*saith S. Augustine in the place alleaged*) the soules of Martyrs, that they shall in the meane time, during these thousand yeeres, which is the time of the Church militant, be in heauen without their bodies, and reigne with Christ. for, the soules (*saith he*) of the godly departed, are not separated from the Church, which is euen now the kingdome of Christ for els there should be kept no memorie of them at the altar of God in the communicating of the body of Christ: neither should it auaile to hasten to Baptisme in the perils of death, for feare of ending our life without it: nor to hasten to be reconciled, if wee fortune for penance or of il conscience to bee separated from the same body. And why are all these things done, but for that the faithful departed also be members of the Church? And though for an example the Martyrs be onely named here, yet it is meant of others also that die in the state of grace. — During a thousand yeres (that is the time of this militant church) saincts reigne with Christ in soule only.

FVLKE. 3 — Ergo the rest of the soules frye not in purgatory, while the martyrs raigne in heauen with Christ. *For although* (sayth S. *Augustine*) *they are not yet with there bodies, yet their soules do euen now reigne with him, while these thousand yeres doe runne, wherefore it is readde else where in the same booke. Blessed are the dead, which die in the Lord, from hence forth now, euen so sayth the spirit, that they may rest from their labours: for their workes follow them. So the church reigneth, now, first with Christ in the liuing and in the dead. For therfore as the apostle saith Christ dyed that he might haue dominion ouer the quicke and the dead. But he maketh mention of martyres soules only, for that they as chiefe do raigne being dead, which haue fought for the truth to the death: But of a part we vnderstand the whole, euen the rest that are dead which perteine to the Church, which is the kingdome of God.* — Purgatory.

RHEM. — 5 The rest liued not.) *The rest which are not of the happie number aforesaide, but liued and died in sinne, reigne not with Christ in their soules during this time of the new Testament, but are dead in soule spiritually, and in body naturally, till the day of iudgement.* S. Auguſt. Ibidem. — The rest are dead and damned in soule, during the same time.

RHEM. 4 — 5 This is the first resurrection) *As there be two generations, one by faith, which is now in Baptisme: and another, according to the flesh, when at the latter day the body shalbe made immortall and incorruptible: so there are two resurrections, the one now of the soules to saluation when they die in grace, which is called the first, the other of the bodies at the latter day* S. *Augustine* li. 20. de Ciuit. c. 6. — The first resurrection, of the soule only.

FVLKE. 4 — Regeneration in the elect, is sealed to them by baptisme. But seeing baptisme may be giuen out of the church which shall afterward be effectuall in the church, when they that were baptised by heretikes, come to the catholike church, it is manifest that regeneration is not made in baptisme *ex opere operato* of the worke wrought. For they may haue the right seale of regeneration, which yet haue not the right faith and spirit of God, where-by they should be regenerated. — *Opus operatum* The worke wrought.

RHEM. 5 — 6 They shal be Priests.) It is not spoken (*saith S. Augustine li. 20 de Ciuit c. 10.*) of Bishops and Priests only, which are properly now in the Church called Priests: but as we call al Christians, for the mystical Crisme or ointment, so al, Priests, because they are the members of one Priest. of whom the Apostle Peter saith, A holy people, a kingly Priesthod. *Which words be notable for their learning that thinke there be none properly called Priests* — Priests some properly so called, some vnproper

now

now in the new Testament, no otherwise then al Christian men and women, and a confusion to them that therfore haue turned the name Priests into Ministers. 1. Pet. 2.

FVLKE. 5 Because the common people in S. Augustines time, did commonly and specially call them in Latine *Sacerdotes*, which were bishops & elders, as the scripture nameth them: he giueth warning that the word *Sacerdotes* in this place, doth not signifie those speciall officers of the church, but all true Christians, which are all *Sacerdotes*, that is, Sacrificers, because they are members of that one high Sacrificer, Christ. But you thinke his words notable, because he saith, that bishops and elders are now properly called *Sacerdotes*, where he meaneth not, that this terme is properly apperteining to them, but that they were now, that is in his time, so called peculiarly, whereas the name is generall to all Christians. For he meaneth not that bishops and elders be called *Sacerdotes*, that is, sacrificers properly, and all other Christians vnproperly: but the aduerbe properly is opposite to generall, and signifieth no more then specially or peculiarly. Therefore this place is rather a reprouing then allowing of them that call the ministers of the Church properly or peculiarly by the name of *Sacerdotes*, which is common to all Christians, men and women. Neither is it any confusion to them which refuse not the name of priest, when it signifieth no more then the Greeke word importeth, which the Holy ghost vseth, and from whence it is deriued: but onely when by peruerse vsage of our English speech, it is taken to signifie a sacrificer, which indeed it doth not signifie. As for the name Ministers, being vsed in scripture, no man ought to refuse, but rather the name of *Sacerdotes*, which the scripture of the new testament, neuer vseth for a bishop, elder, or priest of the New testament. The name of priests.

RHEM. 6 7 Satan shal be looſed.) *In the whole 8. chapter of the sayd 20. booke* de ciuitate Dei, *in S. Augustine, is a notable commentarie of these wordes. Where first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: proouing that whether he be bound or loose, he can neuer seduce the same.* The same (*saith he*) shal be the state of the Church at that time when the Diuel is to be looſed, euen as since it was instituted, the same hath it bene and shalbe at al time in her children that succeed each other by birth and death. *And a litle after.* This I thought was therefore to be mentioned, lest any man should thinke, that during the litle time wherein the Diuel shal be looſed, the Church shal not be vpon the earth, he either not finding it here when he shal be let loose, or cõsuming it whẽ he shal by al meanes persecute the same. *Secondly he declareth, that the Diuell to be bound, is nothing els but not to be permitted by God to exercise al his force or fraud in tentations: as to be looſed, is to be suffered by God for a smal time, that is, for three yeres and a halfe, to practise and proue al his power & artes of tentations against the church and her children, and yet not to preuaile against them. Thirdly, this Doctor sheweth by what great mercy our Lord hath tied Satan and abridged his power during the whole millenarie or thousand yeeres, which is al the time of the new Testament vntil then: and with what wisedom hee permitteth him to breake loose that litle time of three yeers and six moneths, toward the later day, which shal be the reigne of Antichrist. Lastly, he sheweth what kind of men shal be most subiect to the Diuels seduction, (euen such as now by tentation of Heretikes goe out of the Church) and who shal auoid it.* The binding and looſing of Satan explicated by S. Augustine.

By all which we may confute diuers false expositions of olde and late Heretikes, first, the auncient sect of the Millenaries, that grounded vpon these thousand yeeres named by the Prophet, this hereſie, that there should be so many yeeres after the resurrection of our bodies, in which we should reigne with Christ in this world, in our bodies, in all delightes and pleasures corporal, of meates, drinkes, and such like, which they called the first resurrection. of which hereſie Cerinthus was the author. Epiph. hær. 77 in fine. Hiero. Comment. in c. 19 Mat. Auguſt. hær. 8 ad Quod vult Deum. *Eusebius also* (li. 3. historiæ c. 33.) *sheweth that some principal men were in part* (*though after a more honest maner concerning those corporal delicacies*) *of the same opinion, by misconstruction of these wordes of S. Iohn. Whereby we learne and al the world may perceiue, the holy Scriptures to be hard, when so great clerkes did erre, and that there is no securitie but in that sense which the Church alloweth of.* The short reigne of Antichrist. Millenarii & Chiliaſtæ. The Scriptures hard.

The late Heretikes also by the said S. Augustines words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Diuels looſing, but that it hath been seduced euen a great peece of this time when the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (*which is more blaſphemie*) *that the cheefe gouernour of the Church is Antichrist himselfe, and the very Church vnder him, the whoore of Babylon: and that this Antichrist,* (*which the Scriptures in so many places, and here plainely by S. Augustines exposition, testifie, shal reigne but a small time, & that toward the last iudgement,*) *hath been reuealed long sithence, to be the Pope himself, Christs owne Vicar, and that he hath persecuted the Saints of their sect for these thousand yeres at the least. Which is no more but to make the Diuel to be looſe, and Antichrist to reigne the whole thousand yeeres, or the most part thereof, that is, almost the whole time of the Churches state in the new Testament* (*which is against this and other Scriptures euidently, appointing that, to be the time of the Diuels binding:*) *Yea it is to make Antichrist and the Diuel weaker toward the day of iudgement then before, and the truth better to be knowen, and the faith more common, the neerer we come to the same iudgement: which is expreſly* **against the Gospel and this prophecie of S. Iohn.* By S. Augustines foresayd explication, is euidently deduced against the Proteſtants that the church cannot erre, and that the Pope can not possibly be Antichrist. An inuincible demonstration.

Mat. 24. Lu. 18, 8.

We see that the sects of Luther, Caluin, and other, be more spred through the world then they were euer before, and consequently the Pope & his religion lessened, & his power of punishing (*or, as they call it*) *persecuting the said Sectaries, through the multitude of his aduersaries, diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the world, then before? or how can it be otherwise, but these Sect-Maisters should be Antichrists neere preuursors, that make Christs cheefe Ministers and the Churches cheefe gouernours that haue been these thousand yeres and more, to be Antichrists and them selues and their sectes to be true, that come so neere the time of the Diuels looſing and seduction and of the personal reigne of Antichrist?*

FVLKE. 6 S. Augustine sayth, which you do fraudulently omit, to haue a simple collour of his authoritie against vs, *If this be to the diuel, to be bound & shut vp, not to be able to seduce the church, then shal this be his looſing, that he may be able. God forbid. For the Church shal neuer be seduced by him, being predestinated & elected, before the constitution of the world of which it is said, The Lord knoweth who are his. And yet the Church shalbe here euen in that time in which the diuel is to be looſed: as since the time it was instituted, it hath beene here & shalbe at al times in her children or members which by birth succeed them that die.* By this it is manifest, that S. Augustine speaketh not of the visible estate of the church, in which are many hypocrites, but of the congregation of the elect, that shall neuer faile, while the world standeth. Now let vs see, what you gather out of him. First, against the olde heretikes the Chiliastes, In which error certaine great clearkes were intangled: where vpon you inferre, *that the scriptures are hard, and that there is no securitie, but in that sense which the Church holdeth.* Concerning the hardnes of the scripture, it is a sory conclusion: because one prophecie of things to come is hard, therefore the whole scriptures generally are hard. But although we graunt vnto you that many things are hard in the scripture, yet it will not follow, that all things are hard there in. S. Augustine doth plainely teach you. De doct. christ. lib. 2. c. 6. *That the holy ghost hath so magnifically tempered the scriptures, that by plaine and easie places he might prouide against famine, and by hard places he might wipe away lothsomnes,* that commonly ariseth of plenty and abundance easilie gotten. And whence the The difficulty of the Scriptures. Interpretation of the church.

the ſecuritie of vnderſtanding thoſe difficulties is to be obteined, he ſheweth, when he ſaith, *that nothing almoſt is with any great ſtudie gained out of thoſe obſcurities, which is not found elſwhere to be vttered in the ſcriptures moſt plainly.* Meaning that all things neceſſary to ſaluation, are moſt plainely deliuered in the holy ſcriptures, though there be ſome things, perteining either to the times that are paſt, or to the time to come, which are not neceſſary for vs to know, that are difficult or hard to be vnderſtood. There is therefore vndoubted ſecurity, in the plaine text of the ſcripture, though they that boaſt themſelues to be the church, doe hold the contrary. Therefore the ſenſe which the church holdeth, muſt be grounded vpon the ſcriptures, if it be true, if it be not grounded vpon the ſcripture, there is no ſecuritie in holding it.

And ſeeing the church is oftentimes as vncertaine as the queſtion to be decided by the auctoritie thereof, what ſecuritie can there be in the ſenſe, which the church holdeth, before it be certaine, which is the church? And if there be ſo eaſie a rule for ſecuritie of truth in the ſenſe, which the church holdeth, it is maruaile that it was vnknowen to Papias, Irenæus, and ſo many of the ancient fathers of the primitiue church, which erred in this point: Of the kingdom of Chriſt to continue on the earth for a thouſand yeeres: which *S.* Auguſtine iudgeth to comprehend all the time of the church vpon earth, ſince the death of Chriſt to the ende. Although it may well be taken for 1000. yeeres after Chriſt, during which time, the deuil had no ſuch power to obſcure the grace of Chriſtes redemption, as he hath obteined ſince by the Popes doctrine of merites, ſatisfaction and iuſtification by workes. And as in Pope Ioane was a liuely image of the whore of Babylon, ſo of the looſing of Sathan in Pope Syluester 2. Who being a coniurer and ſorcerer, by the deuils meanes was made Pope, as it is famous, euen in the popiſh ſtories, a number alſo of whoſe Necromantical ſcholers, as (Benno the cardinall, who liued not long after him, affirmeth) by the deuils meanes, obteined the ſeat of Antichriſt But to returne to your obſeruations: you ſay, *The late heretikes are by the ſaid words fully refuted, not only affirming that the church may be ſeduced, but alſo holding that the very true church may erre, and fall from trueth to error and idolatrie.* What licentiouſnes of lying & ſlandering is this, that you vſurpe ſo commonly? which of vs euer ſaid? that any one of Gods elect might fall from Chriſt to idolatrie finally? much leſſe the whole church of the elect and predeſtinate, of which S. Auguſtine ſpeaketh. But this we ſay with *S.* Auguſtine, that *They which being ouercome, doe follow the deuil, perteined not to the predeſtinated nomber of the ſonnes of God.* And that, *It is to be confeſſed, that when iniquitie abounded, the charitie of many waxeth cold: and that through the vnaccuſtomed and moſt grieuous perſecutions and deceipts of the deuil, when he is looſed, they which are not written in the booke of life, are many that ſhould yeeld.* We ſay not therefore, that the whole church or any true member thereof ſhould be ſeduced vnto deſtruction, but that many of the viſible church, whoſe names are not written in the booke of life, haue bene ſeduced by Antichriſts perſecutions and deceits, ſpecially after Sathan was let looſe. We ſay alſo that the Pope which is the deuils vicar, and not Chriſtes, is Antichriſt, which hath no lawfull gouernement of the Church, but vſurpeth tyranny againſt the true church of the elect. And that he with his clergie which ſeduce the worlde, with his blaſphemous doctrine are the whore of Babylon, and not the Church of Chriſt. We ſay further, that the kingdome of Antichriſt, is but a ſhort time, in compariſon of the æternall kingdome of Chriſt, yet hath it continued many hundred yeeres, though not alwayes in like pride and tyrannie. But that he hath perſecuted the ſaincts, for a thouſand yeeres at the leaſt, we ſay not. For after hee was firſt reuealed in Pope Boniface the thirde, he did fortifie the errors of purgatorie and inuocation of Saincts, the vſe of images, and ſuch like, which were ſowed in the Church before him, and added many other errors vnto them. Seducing, firſt by hypocriſie and counterfecting of faſting and continencie, forbidding meates and mariage. Hauing a ſhew of Chriſtian ſimplicitie, expreſſed in the viſion of the beaſt with two hornes like the lambe, yet ſpeaking like the dragon, and procuring the full iuſtauration of the decayed Romaine Empire, (which is the beaſt with ſeuen heads and ten hornes,) in the See of Rome. Which once obteined, he wallowed in all filthie pleaſures of the fleſh, like an harlot, poyſoning, and alluring the kings of the earth to commit fornication with him, and hauing bewitched the earthly princes, to become obedient vnto him, then at length Sathan was looſed. And the true church, which deteſting thoſe abhominations, and not able any longer to abide the corruptions in doctrine and maners of his wicked retinue, departed out of Babylon, was moſt cruelly perſecuted, in thoſe whome they called Abigenſes, Waldenſes, pauperes de Lugduno, Picardi &c. and that more cruelly, then euer the heathen Emperours perſecuted the Chriſtians before Conſtantinus time. For in thoſe heathenith perſecutions for the moſt part, the Chriſtians were accuſed and condemned in ſome forme of Law, but in theſe cruelties, bloodie warres were held, and cruell battailes fought againſt them to deſtroy them vtterly, if it had bene poſſible.

In pope Sylueſter a liuely image of the looſing of Satan.

After which moſt cruell warres, when they were often driuen into mountaines and deſert places of the Alpes, Appennine, Hercinia ſilua and other corners of the world, or elſe diſperſed and kept cloſe in all regions of Europe, the bloodie inquiſition was ſet vp againſt them, which alſo hath conſumed many thouſandes of them. Yet was it neuer able ſo to ouercome them, but that not only diſperſed members, but euen whole Churches of them continued in the deſert corners, vntill it pleaſed God in this laſt time, to haue his goſpel openly preached, and his worde to make warre againſt Antichriſt, and to haue the victorie as in the chap. 19. verſ. 11. to the end of the chapter. Which prophecie is now in fulfilling, and ſhal be accompliſhed, let Antichriſt and all that take his part, rage neuer ſo much againſt it. We doe not therefore aſſigne, the whole thouſand yeeres, or the moſt part to Antichriſts raigne. For we hold that the chiefe tyrannie of Antichriſt (though he ſhewed himſelfe in clayme and vſurpation in part, and deceiued many before,) beganne at the ende of the thouſande yeeres, when Sathan was let looſe, after which time, the Popes crueltie was greateſt, when his hereſie by the Scholemen and the new ſects of fryers were moſt ſtoutly defended.

But that Antichriſt and the diuell ſhal be weaker toward the day of iudgement, then they were before, and the trueth better be knowen, and the faith more common among many, after Antichriſt is begun to be conſumed with the breath of our Lordes mouth, which is his holy worde: it agreeth not only with the prophecie of S. Paul, but it is moſt cleerely deſcribed in the chapter 19. verſe 11. to the end. Yea through the whole chapter: which is a prophecie of the ioy of the Church, after the condemnation of Antichriſt and the whore of Babylon is knowne therein: and of the preparation of the church, which is the Bride to the day of her mariage: of the victorie of the worde of God againſt Antichriſt: of the vaine attemptes of Antichriſt, and the kings of the earth to reſiſt the word of God and the kingdome of Chriſt. Againſt which there is nothing contrarie in the goſpell or in this prophecie of S. Iohn. For though faith ſhall be harde to be founde at the comming of our ſauiour Chriſt, and in fewe, in compariſon of the multitude of the vnbeleeuers, both open enemies and counterfect Chriſtians, yet faith ſhall be found in the elect, whome hee ſhall finde at his comming, as it is manifeſt 1. Theſſ. 4. 17. though they be not ſo many in number, as haue bene in other ages, that were before Antichriſt, nor ſo fewe, as were during the time of his greateſt tyrannie and perſecution. And ſeeing

you see and confesse, that the Pope and his religion is lessened, and his power of crueltie diminished, I woulde (if it bee possible) that you might also see that the Pope is Antichrist, who is nowe consumed by the breath of the mouth of Christ, which is his holy worde: and with the two edged sworde that proceedeth out of the mouth of him, that sitteth on the white horse, whose name is the worde of God, and is rightly called King of Kings and Lorde of Lordes. Against whome it is folly to striue, for all his enemies must be made his footestoole. And by him Antichrist is lessened, and his crueltie diminished, so that his force shall not be greater but daily lesser, vntill he be vtterly destroyed and throwen into hell fire with the diuell and his angels according to this prophecie. For it is not the impudent claime that he maketh to bee Christes chiefe minister, and head of his Church, being the king of pride and the enemie of Christes church, that can any longer hide his wickednesse, which is layed so open by the preaching of the gospel, that all the elect of God may easily see it: though such as the God of this world hath blinded, will not open their eies, but obstinately refuse the light that is offred to their owne destruction.

RHEM. 7. 8 The campe of the Saincts.) *S. Augustine in the said 20. booke de Ciuit. Dei cap. 11.* It is not *saith he*, to be taken that the persecutors shal gather to any place, as though the campe of the saincts or the beloued citie should be but in one place, which in deede are no other thing but the Church of Christ spred through the whole world. And therefore whersoeuer the Church shal then be (which shal be in al Nations euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tents of saincts be, and the beloued citie of God, and there shal shee be besieged by all her enemies, which shall be in euery countrie where shee is, in most cruel and forcible sort. *So writeth this profound holy Doctor. Whereby we see, that, as now the particular Churches of England, Scotland, Flanders and such like, be persecuted by their enemies in those countries, so in the time of Antichrist the churches of all nations, as of Italie, Spaine, France, and all other which now be quiet, shall be assaulted as now the foresaid are, and much more, for that the generall persecution of the whole, shall be greater then the particular persecution of any churches in the world.*

The campe of Saincts is the Catho Church through the world.

As now Heretikes in particular countries, so Antichrist shall persecute the Churches of all nations.

FVLKE. 7. That which you falsly say to be persecution in the church of England, Scotland, Flanders, &c. is in trueth the lessening and diminishing of Antichrist and his religion, which daily proceedeth euen in Italy, Spaine, France, and whersoeuer he maketh most cruell warres against the word of God. And that which you say shall be, that the Church of al nations is to be assaulted most grieuously, hath already bene performed by Antichrist the Pope. Although the battell here spoken of is a more generall consent of all the enemies of the church, inward and outward, secret and open, to make assault against it, though not in one place nor time, nor after one maner. But the vniuersall hatred of all the reprobate, is figured vnder the names of Gog and Magog, in which the Papists and Mahometists are the chiefe, though enemies one to the other. Yet agreeing as the Pharizes and Sadduces in hatred of Christ, so these in persecuting his Church. By this vision therefore, the church is comforted, that as she is instructed in the former visions, that neither the heathen persecutors without the Church, nor Antichrist sitting in the middest of the temple of God, should preuaile to destroy her, no more should all the enemies of the Church, consisting of hypocrites and infidels, which should be the greatest nomber toward the end of the world, though they ioyned in one against her, be able to ouetthrow her, but in fighting against her, they should gaine their owne vndoubted destruction.

RHEM. 9 There came downe a fire.) *It is not meant of the fire of Hel (saith S. Augustine* lib. c. 12. *into which the wicked shal be cast after the resurrection of their bodies, but of an extraordinarie helpe that God will send from heauen, to giue succourse to the Saincts of the Church that then shal fight against the wicked: or, the very feruent and burning zeale of religion & Gods honor, which God wil kindle in the harts of the faithful, to be constant against al the forces of that great persecution.*

What is meant by fire from heauen.

RHEM. 8 12 An other booke.) *This is the booke of Gods knowledge or predestination, wherin that which before was hid to the world, shal be opened, and wherein the true record of euery mans workes shal be conteined, and they haue their iudgement diuersly according to their workes, and not according to faith onely, or lacke of faith onely. for, all infidels (as Turks, obstinate Iewes, and Heretikes) shal neuer come to that examination, being otherwise condemned.*

The booke of euery mans works, opened in the day of iudgement.

FVLKE. 8 Men shal be iudged according to their works which are the fruits of faith or infidelitie. But in the booke of life is not conteined the record of euery mans works, but the names of the elect only: for which record there are other books opened before. Where you say infidels are otherwise condemned then for lacke of faith only, it is true, and yet if they had that faith only, by which God iustifieth the vngodly, they should not be infidels, but faithfull and fruitfull in good works, and not condemned, but glorified with the rest of the elect.

CHAP. XXI.

THE 5 PART. The final glorification of the Church.

Heauen and earth being made new, S. Iohn seeth the new citie Hierusalem prepared and adorned for the spouse of the Lambe. 6 The iust are glorified, 7 and the wicked thrust into the poole of fire. 12 The wall and gates and foundations of the citie are described and measured: 18 al which are gold and crystal, precious stones and pearles.

THE Epistle vpon the dedication of a Church. Esa. 63. 17. 66. 21. 2. Pet. 3. 13.

AND I saw a new heauen & a new earth. for * the first heauen, and the first earth was gone, and the sea now is not.

*AND I saw * a new heauen and a new earth: for the first heauen and the first earth were vanished away, and there was no more sea.* Esai. 45. 6. 17. 2. Pet. 3. 13.

2 And I Iohn saw c the holy citie Hierusalem new descending frō heauen, prepared of God, as a bride adorned for her husband.

c The Church triumphant.

2 And I Iohn saw the holy citie new Hierusalem, come downe from God out of heauen, prepared as a bride garnished for her husband.

3 And I heard a loude voyce from the throne, saying: Behold the ‡ tabernacle of God with men, and he wil dwel with them. And they shal be his people: & he God with them shal be their God.

‡ This tabernacle is Christ according to his humanitie.

*3 And I heard a great voyce out of heauen, saying, * Behold, the tabernacle of God is with men, and he will dwel with them, and they shall be his people, and God himselfe shall be with them, and be their God.* Leuit. 46. 19. 2. Cor. 6. 17.

Esa. 25. 8. Apoc. 7. 17.

4 And * God shal c wipe away al teares frō their eyes: & death shal be no more. nor mourning, nor crying, neither shal there be sorow any more, ‖ which first things are gone

c This happie day shal make an end of al the miseries of this mortalitie.

‖ *because the*

*4 * And God shall wipe away all teares from their eyes, and there shal be no more death, neither sorow, neither crying, neither shall there be any more paine: for the former things are gone.* Esai. 25. Apoc. 7.

5 And

5 *And*

Esa.43,19.

5 And he that ſate in the throne, ſaide: * Behold I make all things new. ☞ And he ſayd to me: Write, becauſe theſe wordes be moſt faythful and true.

Apoc.1, 8,22,13.

6 And he ſayd to me: It is done, * I am Alpha and Omega: the beginning and the end. To him that thirſteth I will giue of the fountaine of the water of life, gratis.

‡ He that hath the victory againſt ſinne in the Church militant, ſhal haue his reward in the triumphant.

7 He that ſhal ouercome, ‡ ſhall poſſeſſe theſe things, and I will be his God: and he ſhal be my ſonne.

‹ Al that commit mortal ſinnes and repent not, ſhal be damned.

8 But ‹ to the feareful, and incredulous & execrable, and murderers, & fornicators, and ſorcerers, & Idolaters, and al liers, their part ſhal be in the poole burning with fire and brimſtone, which is the ſecond death.

THE 7 AND LAST VISION

9 And there came one of the ſeuen Angels that had the vials ful of the ſeuen laſt plagues, and ſpake with me, ſaying: Come, and I wil ſhew thee the bride, the wife of the Lambe.

10 And he tooke me vp in ſpirit vnto a mountaine great and high: and he ſhewed me the holy city Hieruſalem deſcending out of heauen from God,

‡ The glorie of the Church triumphant.

11 ‡ Hauing the glory of God. & the light thereof like to a pretious ſtone, as it were to the iaſpar ſtone, euen as cryſtall.

12 And it had a wall great and high hauing twelue gates, and in the gates twelue Angels, and names written thereon, which are ‹ the names of the twelue tribes of the children of Iſrael.

‹ The names of the Patriarches and Apoſtles honorable and glorious in the triumphant Church.

13 On the Eaſt, three gates: and on the North, three gates: and on the South, three gates: and on the weſt, three gates.

14 And the wall of the citie hauing twelue foundations: and in them, twelue names, of the twelue Apoſtles of the Lambe.

15 And he that ſpake with me, had a meaſure of a reede, of gold, to meaſure the citie and the gates thereof, and the wall.

‡ See S. Hierom. ep. 17. touching this deſcription of the heauenly Hieruſalem, which is the Church triumphant, teaching that theſe things muſt be taken ſpiritually, not carnally.

16 And ‡ the citie is ſituated quadrangle-wiſe, and the length thereof is as great as alſo the bredth: & he meaſured the citie with the reede for twelue thouſand furlongs, and the length and height and bredth thereof be equal.

17 And he meaſured the wall thereof of an hundred fourty foure cubits, the meaſure of a man which is of an Angel.

18 And the building of the wall thereof was of iaſper ſtone: but the citie it ſelfe ‖ pure gold, like to pure glaſſe.

19 And the foundations of the wall of the citie, were adorned with al pretious ſtone. The firſt foundation, the iaſper: the ſecond, the ſaphire: the third, the calcedónius: the fourth, the emerauld.

20 The fifth, the ſardonix: the ſixt, the ſardius: the ſeuenth, the chryſolithus: the eight, the beryllus: the ninthe, the topázius: the

Esa.43.19.

5 *And he that ſate vpon the throne, ſayd, *Behold, I make all things new, And he ſaide vnto me, Write: for theſe wordes are true and faithfull.*

6 *And he ſaid vnto me, It is done: I am Alpha and Omega, the beginning and the ende. I will giue vnto him that is a thirſt, of the well of the water of life freely.*

7 *Hee that ouercommeth ſhall inherite all things, and I will be his God, and he ſhall bee my ſonne.*

8 *But the fearefull, and vnbeleeuing, and the abhominable, and murderers, and whoremongers and ſorcerers, and idolaters, and al liers, ſhall haue their part in the lake which burneth with fire and brimſtone: which is the ſecond death.*

9 *And there came vnto me one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the lambs wife.*

10 *And he caried me away in the ſpirit to a great and high mountaine, and he ſhewed me the great citie holy Hieruſalem, deſcending out of heauen from God,*

11 *Hauing the glory of God: and her ſhining* was *like vnto a ſtone moſt precious, euen like a Iaſper, cleere as Chriſtall:*

12 *And had a wall great and high, and had twelue gates, and at the gates twelue Angels, & names written, which are the names of the twelue tribes of Iſrael.*

13 *On the Eaſt ſide three gates, and on the North ſide three gates, and towards the South three gates, and from the Weſt three gates.*

14 *And the wall of the city had twelue foundations, and in them the twelue names of the lambs twelue Apoſtles.*

15 *And he that talked with me, had a golden reed to meaſure the citie withall, and the gates thereof, and the wall thereof.*

16 *And the city lieth foure ſquare, and the length was as large as the breadth: and he meaſured the citie with the reede twelue thouſand furlongs, & the length and the breadth, and the height of it are equall:*

17 *And he meaſured the wall thereof, an hundred and fourty & foure cubits, by the meaſure of man, that is, of the angell.*

18 *And the building of the wall of it was of iaſper, and the citie was pure golde like vnto cleere glaſſe,*

19 *And the foundations of the wall of the citie were garniſhed with all maner of precious ſtones. The firſt foundation was Iaſper, the ſecond Saphire, the third a Calcedonie, the fourth an Emeralde,*

20 *The fifth ‹ ardonix, the ſixt Sardius, the ſeuenth Chryſolite, the eight Beryl, the ninth a Topaze,*

the tenth, the chrysóprasus: the eleuenth, the hyacinthe: the twelfth, the amethyste.

21 And the twelue gates: there are twelue pearles, one to euery one: & euery gate was of one seueral pearle. & the streate of the citie pure gold, as it were transpárent glasse.

22 And ‡ temple I saw not therein. for our Lord the God omnipotent is the temple thereof, and the Lambe,

Esa.60,19. 23 And *the citie needeth not sunne nor moone to shine in it. for the glory of God hath illuminated it, and the Lambe is the lampe thereof.

Esa.60.3. 24 And *the Gentiles shal walke in the light of it: and the kings of the earth shal bring their glory and honour into it.

Esa.60,11. 25 And*the gates therof shal not be shut by day: for there shal be no night there.

26 And they shall bring the glorie and honour of nations into it.

27 There shal ‡not enter into it any polluted thing, nor that doth abomination and

Apo.20,12. maketh lie, but*they that are written in the booke of life of the Lambe.

Topaze, the tenth a Chrysoprasius, the eleuenth a Iacinct, the twelfe an Amethyst.

21 The twelue gates were twelue pearles, euery gate was of one pearle, and the streete of the citie was pure gold as it were shining glasse.

22 And I saw no temple therein: For the Lord God almightie, and the Lambe are the temple of it.

23 And the citie hath no neede of the sunne, Esai.60.19. *neither of the Moone to lighten it: for the glory of God did lighten it, and the Lambe is the light of it,*

24 And the nations of them which are Es.60.3. *saued shall walke in the light of it: and the kings of the earth doe bring their glory and honour vnto it.*

*25 * The gates of it shall not be shut at all by* Esai.60.12. *day: for there shall be no night.*

26 And they shall bring the glory and honour of the Gentiles vnto it.

27 And there shall in no wise enter into it Phil.4.3. *any vncleane thing, neither whatsoeuer worketh* Apoc.1.5. & 20.12. *abhomination, or* maketh *lies: but they onely which are written in the Lambes booke of life.*

MARGINALL NOTES. CHAP. XXI.

RHEM. 1 22 Temple.) *All externall sacrifice which now is necessarie duetie of the faithfull, shall then cease, and therefore there shall neede no materiall temple.*

FVLKE. 1 There is no externall sacrifice of propitiation any more required, nor any materiall temple, but the spirituall sacrifices of mortification, prayse, thanksgiuing, prayers. For teaching and the publike exercises whereof, the Church hath now neede of houses of assemblies, which then shall be needlesse, yet prayse and thanksgiuing shall neuer cease.

RHEM. 2 27 Not enter into it.) *None not perfectly cleansed of their sinnes, can enter into this heauenly Ierusalem.*

FVLKE. 2 All that are cleansed by the blood of Christ, are perfectly cleansed, and need no purgatorie paines to make them cleaner.

ANNOTATIONS. CHAP. XXI.

RHEM. 18 Pure gold.) *S. Gregory (li.18.Moral.c.28.) saith, the heauenly state is resembled to gold, precious stone, crystall, glasse, and the like, for the puritie, claritie, glittering of the glorious bodies: where one mans body, conscience, and cogitations are represented to an other, as corporall things in this life are seene through chrystall or glasse.* The state of glorified bodies.

CHAP. XXII.

The tree of life being watered with liuing water, yeelded fruictes euery moneth. 3 There is neither curse nor night in the citie. 6 The Angell that shewed Iohn all these things, refuseth to be adored of him. 14 He telleth him that the iust shall enter into the citie, but the rest shall be cast forth. 18 Lastly, he protesteth and threateneth against them that shall presume to adde to this prophecie, or take away from the same.

‖ *water of life.* AND he shewed me a riuer of ‖ liuing water, cleere as crystall, proceeding from the seate of God and of the Lambe.

2 In the middes of the streete thereof, and on both sides of the riuer, ‡ the tree of life, yeelding twelue fruites, rendring his fruite euery moneth, and the leaues of the tree for the curing of the Gentiles.

3 And no curse shal be any more: and the seate of God and of the Lambe shal be in it, and his seruants shal serue him.

4 And they shal see his face: and his name in their foreheads.

Apoc.21. Esa.60. 5 And*night shal be no more: and they shal not neede the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for euer and euer.

6 And

AND he shewed me a pure riuer of water of life, cleare as Christall, proceeding out of the throne of God, and of the Lambe.

2 In the middest of the streete of it, and of either side of the riuer was *there* ‖*wood of life,* ‖ Or the tree. *which bare twelue maner of fruites, and gaue fruit euery moneth: and the leaues of the wood serued to heale the people withall.*

3 And there shall be no more curse, but the throne of God and the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his name shall be *in their foreheads:*

*5 * And there shall be no night there, and* Esai.60.15. *they neede no candle, neither light of the sunne, for the Lord God giueth them light, and they shall reigne for euermore.*

6 And

THE CONCLVSION.

6 And he ſaid to me, Theſe wordes are moſt faithful & true. And our Lord the God of the ſpirites of the Prophetes, ſent his Angel to ſhew his ſeruants thoſe things which muſt be done quickly.

7 And behold I come quickly. Bleſſed is he that keepeth the words of the prophecie of this booke.

8 And I Iohn which haue heard, and ſeen theſe things. And *after I had heard and ſeen, I fel downe ‡to adore before the feete of the Angel which ſhewed me theſe things.

Apo.19.10.

9 And he ſaid to me; See thou doe not, for I am thy fellow-ſeruant, and of thy brethren the prophets, and of them that keepe the words of this booke. Adore God.

10 And he ſaith to me, Seale not the wordes of the prophecie of this booke. for the time is neere.

11 ‖He that hurteth, let him hurt yet: and he that is in filth, let him be filthie yet: and he that is iuſt, ‘let him be iuſtified yet: and let the holy be ſanctified yet.

12 Behold I come quickly. and my reward is with me, * to render to euery man ‡according to his works,

Ro.2,6. Apo.21, 1.1,8.

13 I am *Alpha and Omega, the firſt and the laſt, the beginning and the end.

14 Bleſſed are they that waſh their ſtoles: that their power may be in the tree of life, and they may enter by the gates into the citie.

15 Without are dogges and ſorcerers, & the vnchaſt, & murderers, & ſeruers of Idols, and euery one that loueth and maketh a lie.

16 I IESVS haue ſent mine Angel, to teſtifie to you theſe things in the Churches. I am the root and ſtock of Dauid, the bright and morning ſtarre.

17 And the ſpirit & the bride ſay, Come. And he that heareth, let him ſay, Come. And *he that thirſteth, let him come: & he that wil, let him take the water of life gratis.

Eſ.55,1.

18 For I teſtifie to euery one hearing the wordes of the prophecie of this booke, ‖If any man ſhal adde to theſe things, God ſhal adde vpon him the plagues written in this booke.

19 And if any man ſhal diminiſh of the wordes of the booke of this prophecie: God ſhal take away his part out of the booke of life, and out of the holy citie, and of theſe things that be written in this booke.

20 Saith hee that giueth teſtimonie of theſe things. Yea I come quickely: Amen. ‖Come Lord IESVS.

21 The grace of our Lord IESVS Chriſt be with you al. Amen.

6 *And he ſaid vnto me, Theſe ſayings are faithful and true. And the Lord God of the holy Prophets ſent his Angell to ſhew vnto his ſeruants the things which muſt ſhortly be fulfilled.*

7 *Behold, I come ſhortly:* * *Happie is he that keepeth the ſayings of the prophecie of this booke.* Apoc.1. Apoc.19.10.

8 *I Iohn ſawe theſe things, and heard them. And when I had heard and ſeene, I fell downe to* *worſhippe *before the feete of the Angell, which ſhewed me theſe things.* Apoc.10.19.

9 *Then ſaith he vnto me, See thou doe it not: for I am thy fellow ſeruant, and* the fellow ſeruant *of thy brethren the Prophets, and of them which keepe the ſayings of this booke: but worſhip God.*

10 *And he ſaith vnto me, Seale not the ſayings of the prophecie of this booke: for the time is at hand.*

11 *He that doth euil, let him do euil ſtil: and he which is filthy, let him be filthy ſtil: and he that is righteous let him be righteous ſtill: and he that is holy, let him be holy ſtill.*

12 *And behold, I come ſhortly, and my reward is with me, to giue euery man according as his deede ſhall be.* Rom.2.6.

13 *I am Alpha and Omega, the beginning and the ende, the firſt and the laſt.* Eſay 41.6; 44.6.

14 *Bleſſed are they that doe his commandements, that their power may be in the tree of life, and may enter in through the gates into the city.*

15 * *For without* ſhalbe *dogs, and inchanters, and whoremongers, and murderers, and idolaters, and whoſoeuer loueth or maketh leaſings.* Eſai.44.

16 *I Ieſus ſent mine angel, to teſtify vnto you theſe things in the Churches, I am the roote and the generation of Danid, and the bright morning ſtarre.* Reue.1.

17 *And the ſpirit and the bride ſay, Come,* * *And let him that heareth, ſay alſo, Come.* * *And let him that is a thirſt, Come, And whoſoeuer wil let him take of the water of life freely.* Eſai.55. Iohn.7.

18 *For I teſtify vnto euery man that heareth the words of the prophecie of this booke,* * *If any man ſhall adde vnto theſe ſayings, God ſhal adde vnto him the plagues that are written in this booke.* Deut.4. Pro.30.

19 *And if any man ſhall take away from the words of the booke of this prophecie, God ſhal take away his part out of the booke of life, and out of the holy citie, and from the things which are written in this booke.*

20 *He which teſtifieth theſe things, ſayeth, Surely I come quickly. Amen. Euen ſo, come Lord Ieſus.*

21 *The grace of our Lord Ieſus Chriſt bee with you all. Amen.*

MARGINALL NOTES. CHAP. XXII.

RHEM. 1

1 The tree of life. *Chriſt is our tree of life: in the Church, by the B. Sacrament: and in heauen, by his viſible preſence and influence of life euerlaſting both to our bodies and ſoules: of whom Salomon ſaith,* The tree of life to all that apprehend him. Prou 5.

FVLKE.1 Christ is our tree of life, not onely by the Sacrament of his supper (for then they only should be partakers of life in him which are partakers of the Sacrament) but by faith, and participation of his spirit, which last is common to all his elect, euen infants, which through infirmitie of their age, haue not faith actually.

RHEM. 2 8 To adore before.) *You see it is all one to adore before the feete of the angel, and to adore the angel: though, to adore him, be not expressed as in the 19. chap.* See the annotation there v. 10.

FVLKE.2 Wee see both are taught, when they are beside the word of God, as to adore an idole, and to adore before an idole, yet are they not all one. For some outwardly boweth before an idole, that in his heart detesteth it. But to adore before the arke, propitiatory, altar &c. which God by his word alloweth, is not to adore the arke, propitiatory, altar, &c. But God in those places, or in presence of those things. Adoration.

RHEM. 3 11 Let him be iustified yet.) *Man by Gods grace and doing good workes, doth increase his iustice.*

FVLKE.3 Man doing good works by Gods grace, doth increase that iustice which is a fruit of iustification by faith. But that iustice by which he is iust in the sight of God, he encreaseth not by good works: for it is perfect in Christ, in whom we are iust through faith. *Iustus autem adhuc iustiora faciat. Fulg. de rem pecc. c. 17. Remig. in Psal. 10.* Christ saith, *Fecit vt qui iusti sunt iustificentur adhuc, & qui in sordibus, sordescunt adhuc: illi ad maius præmium, hi ad maiorem damnationem.* Iustification.

RHEM. 4 12 According to his workes.) *Heauen is the reward, hire, and repaiment for good workes, in all the Scriptures yet the aduersaries will not see it.*

FVLKE.4 Heauen is the reward freely giuen to our good workes by the grace of God, not of the merite of workes, nor as an hire to him that worketh. Rom. 4.4. But as an inheritance to the children of God, Math. 25.34. Rom. 8.17. And it is said to be due, and rendred or repayed, not because it is merited or deserued by vs, but by Christ, and promised to vs. And this is the doctrine of all the Scriptures howsoeuer the enemies of Gods grace labour to obscure it. Merite.

ANNOTATIONS. CHAP. XXII.

RHEM. 11 He that hurteth.) *It is not an exhortation, but a commination or threatning, that how far soeuer the wicked increase in naughtines, God hath prouided answerable punishment for them.*

RHEM. 5 18 If any man shall adde.) *The author of the commentaries vpon this booke, bearing the name of S. Ambrose, saith thus of this point.* He maketh not this protestation against the expositours of his prophecie, but against Heretikes. for the expositour doth adde or diminish nothing, but openeth the obscuritie of the narration, or sheweth the morall or spiritual sense. He curseth therefore Heretikes that vsed to adde somewhat of their owne that was false, and to take away other things that were contrarie to their heresies. *So saith this auncient writer. And this was the propertie of them in all ages, and so it is of ours now, as we haue noted through the whole Bible, and as we haue in sundry places set forth to the sight of al indifferent readers in the new Testament, that all the world may see that the Apostles curse is fallen vpon them, and may beware of them.* The curse against adding or diminishing is against Heretikes, not Catholike expositours.

FVLKE.5 You shall neuer be able to prooue that we haue added any thing that is false, or taken away any thing which is true in the whole Bible. What you haue done euen in this translation, and in your annotations, I leaue to the iudgement of the indifferent Readers that will peruse this answere, as also the defence of our translations against the slanderous booke of Gregorie Martine.

RHEM. 6 20 Come Lord Iesus.) *And now O Lord Christ, most iust and merciful, we thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, conteined in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother the Church, we crie also vnto thy Maiestie with tendernesse of our harts vnspeakable,* COME LORD IESVS QVICKLY, *and iudge betwixt vs and our Aduersaries, and in the meane time giue patience, comfort and constancie to all that suffer for thy name, and trust in thee. O Lord God our onely helper and protector, tarie not long.* AMEN. A briefe petition vnto IESVS Christ, to come quickly, as S. Iohn here speaketh, and to iudge the cause of Catholikes and Protestants.

FVLKE.6 The wordes of your prayer be good and godly, but that they proceed not from a faithfull heart, not onely your wilfull and obstinate mainteining of errors, against the most cleere light of the truth, with your intollerable licentiousnesse of lying and slandering the Saincts of God, doe sufficiently declare: but also your horrible practises of treason and murther, of our most gracious Soueraigne Lady, your naturall liege Queene, by your emissaries, Campion, Parsons, and other like trumpets of sedition, and other ministers of your wickednesse, Throckmarton, Someruill, Parry, Sauage, Babington, &c. and the Spanish inuasion by you procured and intended against your countrey, doth openly crie out against you, that you are men voyde of all feare of God, faith, good conscience and religion, so that euery true Christian man may say of you with the Prophet, Psal. 36. The wickednesse of the vngodly hath saide in my heart, there is no feare of God before his eyes, &c. Therefore though you can speake good words in hypocrisie, yet your heart knoweth, and your cauterized conscience can not but beare witnesse that you dare not abide the triall of Gods iudgement, howsoeuer (as all wicked offenders do commonly) you do presumptuously appeale vnto it: I will say no more, but with the whole Church of GOD conclude: COME LORD IESVS. Amen.

God be praysed.

A TABLE DIRECTING THE READERS TO ALL CONTROVERSIES HANDLED IN THIS WORKE: GATHERED according to the Table drawen by the Rhemists.

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